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Vocational guidance and multicultural challenges

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Contents

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Introduction

The terms: "culturally oriented", "multicultural", "intercultural" or "international" counselling appeared in counselling theory and practice along with the development of all forms of world communication, but also in effect of migration processes and vocational mobility policy resulting in the legal employment of foreign citizens in most sectors. Data on the employment of foreigners in European Union countries (www.uni-saarland.de/z-einr/efb/AHOI/Lima/Links/Statistics.html) show that the number of foreign workers is in direct proportion to the receiving states' wealth. For example, a high percentage of foreign workers is noted in Germany (9.1%), Austria (10%) and Luxembourg (53.8%), while a lower percentage is noted on the labour markets of Spain (1%), Finland (1.4%) and Greece (1.8%). This may reflect a correlation – on the one hand, labour demand is caused by the economic prosperity of a given country, and on the other hand, the presence of foreigners on the labour market may also improve the economic situation of the state. This phenomenon is supported by the natural desire of employees to improve their working conditions and living standards. Thanks to labour market circulation, workers may acquire new skills and experience, and naturally enter the next stage of a career. The European Commission proclaimed 2006 as the "European Year of Workers' Mobility" in support of this process. This initiative mainly aims to raise workers' awareness of their right to free movement, related benefits and costs, as well as to acquaint them with the activities of workers' mobility support services (www.mgip.gov.pl/ermp).

Cultural diversity in employment, which is already a long-standing fact in many countries, has put new tasks before career counsellors. There is no doubt that mastering the so-called "multicultural competencies" has entered the canon of counselling skills (Palmer and Laungani, 1999; Artur and Januszkowski, 2001, Estrada, Durlak and Juarez, 2002; Flores and Heppner, 2002). There are also scientific journals specifically focussed on intercultural dialogue in counselling (e.g. the *Journal of Intercultural Counseling and Development*),

and training programmes such as RAINBOW (www. rainbow.cimo.fi) and SIETAR (www.sietar-europa.org) have been launched to spread cultural awareness among career counsellors.

A desire for knowledge of other cultures has also emerged in many spheres of social life in Poland, including career counselling. Poland is a country with a unique geographical position, within Schengen Group countries and neighbouring countries that came into existence as a result of the collapse of the Soviet Union. Poland's favourable political (European Union membership), social and economic conditions result in a growing number of foreigners visiting our country. These visits are often of an economic nature. As a result of immigration restrictions in West European countries, Poland is becoming a migration destination. Also, the number of refugees is increasing.

Statistical data (www.mswia.gov.pl) show that the number of foreigners planning short-term visits to Poland is declining, while the number of foreigners who intend to stay longer, and therefore apply for a residence permit for a specified period of time, is continually growing. In 1998, a total of 9 333 foreigners applied for such permits; in 2000, the number of applicants increased to 16 480. A large majority of applicants were from Ukraine, Vietnam, Russia and Armenia. A gradual growth in the number of applicants for a settlement permit in Poland can be observed – an increase from 840 in 1998 to 1 437 in 2000. The majority of applicants were nationals of Ukraine, Russia, Vietnam, Armenia, Belarus and Germany. The growing number of foreigners applying for refugee status should also be noted – an increase from 3 410 persons in 1998 to 4 589 in 2000. The nations from which foreigners come to Poland have changed. The share of nationals of Russia, Romania, Armenia, Bulgaria, Mongolia and Vietnam is growing, while the share of Asian nationals (Pakistan, India, Bangladesh, and Sri Lanka) is continually decreasing, with the exception of Afghanistan.

Foreigners may apply for a temporary or permanent residence card and – depending on the relevant status – they may be employed under various conditions. Holders of temporary residence cards may be recruited if an employer receives a permit for their employment issued by the starost of a poviat[1], and the foreigner is granted a permit for employment or other gainful activity with that employer. Foreigners holding permanent residence cards exercise the right to undertake employment or other gainful activity of their own choice (the law of 14 December 1994 regulating employment and counteracting unemployment – consolidated text: Journal of Laws of 1997 No 25, Par. 128). In 2005 there were almost 80 thousand legally employed foreigners in Poland

1 A poviat is a territorial unit in Poland, similar to a county.

(www.mswia.gov.pl). Over half were employed in the Mazovian Voivodship. The right to work is also connected with the candidates need for assistance in the field of job placement and career counselling. The majority of immigrants whose stay in Poland is officially approved are nationals of wealthy European countries. Their career counselling requirements are associated mainly with the impact of cultural diversity on relations in the work-place. In many cases, the requirement for a situational analysis and for training in "cultural sensitivity" is reported by employers who are concerned with the growing number of conflicts between employees of different nationalities. The author of this paper carried out five such case studies during the course of a year in companies with foreign capital located in Łódź. The analyses resulted in the organisation of group counselling sessions both on cultural phenomena and the specific character of work, depending on the saturation of cultural diversity.

Repatriates, that is people of Polish origin returning to their Motherland, are a particular group of individuals coming to Poland to settle and find employment. Their status is governed by the Repatriation Law of 9 November 2000, which defines the rules of acquiring Polish citizenship by way of repatriation, the rights of the repatriate as well as the rules and procedures of granting aid to repatriates and members of their families. Repatriates constitute a diversified group of people who differ in education and vocational qualifications, which significantly affects their adaptation opportunities in the Polish society. Considering the problems that job-seeking repatriates may encounter, the legislator has provided for the so-called vocational activation of repatriates in order to increase their chances of finding employment. An employer who employs a repatriate full-time may be refunded by the municipality for a part of the costs of remuneration, bonuses and social insurance contributions, workstation equipment and vocational training of the repatriate. A positive role in this process may be played both by career counsellors and job placement intermediaries.

The implementation method of the principle of equal treatment irrespective of ethnic origin is governed by the Law of 6 January 2005. This law also defines the tasks and competencies of government administration and territorial self-government units in this field. These tasks include (Article 6) "support of full and real equality in the sphere of economic, social, political and cultural life between persons belonging to minorities and those belonging to the majority" as well as "strengthening intercultural dialogue". This need for dialogue also concerns counselling services. According to a definition by Kargulowa (2004, p. 40) "… dialogue counselling means joint problem solving in a partnership dialogue between the counsellor and his or her client – a dialogue based on the reflective analysis of a situation, often revealing sources of oppres-

sion and restrictions, affecting both partners – as well as reaching a consensus and depolarisation".

To develop such a counselling situation in a meeting of representatives of different cultures it is necessary to assume that both partners – the counsellor and the client – are experts in their own culture. However, their roles are not equal because counsellors are responsible for the counselling process to a larger degree. Therefore counsellors should facilitate the process of revealing various points of view of the same problem and, during communication with a representative of a foreign culture, counsellors should be aware of the limited opportunities of becoming familiar with this culture and should refrain from premature opinions and judgements (Artur and Januszkowski, 2001). The terms: „intercultural counselling" and „multicultural counselling" will be used in this paper interchangeably, in the meaning of professional interventions taking into account various points of view connected with the cultural context of a counselling situation.

The media willingly disseminate a model of the citizen of Europe, that is, a human being for whom no borders exist. On the one hand, the number of foreigners who have found their employment in Poland is growing, on the other hand, career counsellors more and more often meet persons who associate their career with living abroad. Problems faced by both groups are partly of a practical character and relate to procedures of residing abroad. However, in some cases, contact with a psychologist, career counsellor and even a therapist may be helpful.

This book should provide Polish counsellors with the knowledge of the needs of culturally diverse clients, who, while seeking employment, have decided to travel abroad and remain abroad for a shorter or longer period.

The first part of this book shall describe the history of career counselling in a context of multicultural challenges. Reading about **intercultural counselling in the world and in Poland**, one will become acquainted with the requirements and standards of activity sensitive to cultural diversity. Anna Paszkowska-Rogacz will also provide practical information on sources of knowledge of this branch of counselling by referring readers to legislation, websites, international journals and programmes devoted to the issues discussed.

Part two discusses **differences in the social functioning of persons coming from various cultures.** The chapter by Elżbieta Olczak will acquaint the reader with a definition of culture and concepts defining the impact of culture on human behaviour. The introduction of cultural dimensions and corresponding short characteristics should help in using knowledge of culture to define the needs of clients and to find one's own place in the complicated world of standards and values designated by culture. Information contained in

this part may be helpful in preparation for meeting a client in an intercultural context.

The chapter by Ewa Kownacka describes the experiences of individuals who have found themselves in a new environment and must cope with its dissimilarity. This chapter shows the **challenges and dynamics of acculturation: culture shock, stages in adaptation to life in different conditions and strategies of coping with cultural duality.** The aim of this part of the book is to show – from the perspective of a foreigner – the "ups and downs" that they experience in a new country. This perspective allows for the full understanding of the context of a situation in which adaptation to new working conditions is only one element in a very complicated and specific reality.

Part four contains a summary of the described topics, showing **barriers in the process of integration of foreigners to the society of the receiving country, resulting from the accumulated experience and cultural legacy of the foreign client.** In this chapter Dominika Cieślikowska also describes the **attitudes of a receiving society towards culturally diverse persons**. Particular emphasis is placed on the Polish historic, institutional and social context, as well as the context of multicultural meetings and vocational contacts. In conclusion, to satisfy the need of acquiring multicultural competencies in counselling, the **basic principles of intercultural education** as a means of acquiring new competencies as well as opportunities to increase one's own competitiveness on the contemporary counselling market are described.

You are also invited to read part five, where Anna Paszkowska-Rogacz describes the **difficulties and traps of intercultural contacts and communication, as well as methods of cultural adaptation of diagnostic tools.**

An Annex devoted to the specific **intercultural competencies in career counselling** is included at the end of this publication..

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We wish you pleasant reading and satisfaction from intercultural meetings in your professional work!

PART I

Anna Paszkowska-Rogacz

Intercultural counselling

1. Intercultural counselling in the world

The term „multiculturalism" was used for the first time by the Canadian Prime Minister Mr. Pierre Trudeau in 1971 with reference to a policy of multiculturalism which assumed respect for the differences between various cultural groups coexisting within one nation. In consequence of the practical implementation of this idea, ethnic groups were supported in their desires to retain and preserve their own cultural identity (Banton, 1997). Multiculturalism is characteristic of pluralist societies which accept the coexistence of various lifestyles. However the concept of multiculturalism also meets with criticism. For example, the British sociologist Malik (1996), an immigrant himself, warns against the danger of the over-glorification of multiculturalism, because – in his opinion – a perception of differences between national and ethnic groups poses the danger of a return to the support of racist ideologies, whose essence lies precisely in emphasising differences and inequalities.

The history of the multicultural approach in counselling dates even further back. Its genesis should be associated with an antiracist movement which developed in the United States in the 1960s. Initially, it took the form of minority counselling. In the 1970s, the scope of this concept was expanded, which was reflected in a change of terminology. In English language literature such terms started to emerge as: *cross-cultural counselling*, *intercultural counselling*, (Polish "doradztwo międzykulturowe"), *transcultural counselling* (Polish „doradztwo ponadkulturowe") and *multicultural counselling* (Polish „doradztwo wielokulturowe"), which show that a differentiation both among recipients of counselling services and counsellors themselves should be regarded in a wider context than only ethnic origin (Puukari, Launikari, 2005).

The times of universal theories, unified methods of work and culturally insensitive counselling practices were becoming a thing of the past (Fuertes,

Bartolomeo, & Matthew, 2001; Nelson-Jones, 2002). In a pluralist and global society intercultural competencies and skills are gaining importance (Johannes & Erwin, 2004). The American Counseling Association (ACA) defines multicultural counselling as a method of providing assistance, which embraces the appreciation of the positive sides of differences that exist between people. Such counselling supports the dignity, value, potential, and uniqueness of individuals within their historical, cultural, economic, political and psychosocial contexts (ACA Code of Ethics, www.counseling.org). Herring (1997) drew attention to both the broad and the narrow understandings of intercultural counselling. In the broad meaning of this term, it is emphasised that each counselling session is, in a way, a meeting of persons representing different cultures because the client and the counsellor are representatives of different environments, representing different values. For example, a disabled national of a given country represents his or her ethnic culture, the disabled people's culture and culture of gender. The counsellor also represents his or her ethnic culture, professional culture and culture of gender. In this broad sense, all counselling relations are, in a way, intercultural. Such an understanding of counselling is often termed "*diversity counselling*". In the narrow sense, multiculturalism refers only to a meeting of representatives of various national or ethnic groups.

Sue, Ivey and Pedersen (1996, after Lairio, Puukari, 2003) combine these two approaches in their concept of intercultural counselling, which has the character of counselling meta-theory. This concept provides the notional framework which allows for the understanding of various approaches to the issue of assistance, but also emphasises that most counselling practices have developed in countries of the West, where they are most effective. At the same time, these authors draw attention to the existence of many efficient forms of assistance that exist in the world, which differ from the conventional, western model. An intercultural counsellor is a counsellor who is capable of defining the objectives of assistance, to ensure that they conform with the client's experience and value system, and at the same time is able to take advantage of the client's social and cultural resources. This approach results from special competencies acquired by the counsellor, defined as intercultural competencies. The American Counseling Association (ACA) defines this concept as follows: „Multicultural competencies are skills, with the help of which counsellors acquire knowledge about the differences between representatives of different cultures and how this knowledge is applied in practice." (ACA Code of Ethics, www.counseling.org).

The International Association for Educational and Vocational Guidance (*IAEVG*) – the main international forum of guidance for counsellors – has

identified eleven principal competencies and specialisations required of career counsellors, including „intercultural awareness" expressed through the respect of cultural differences and the ability of entering into positive relations with culturally diverse persons (McCarthy, 2001). However, there are also studies which treat intercultural competencies in more detail. For example, Sue, Arredondo and McDavis (1992), in their pioneering study, created a list of 31 competencies which related to the attitudes, knowledge and intercultural skills of counsellors. In 1998 (Fuertes, Bartolomeo, & Matthew, 2001) the set of multicultural competencies of counsellors, composed of thirty one elements, was approved as a binding canon by six branches of the American Counseling Association (*ACA*), by the Association of Intercultural Counseling and Development (*AMCD*) and by the Association for Counselor Education and Supervision (*ACES*), as well as by two branches – 17th and 45th – of the American Psychological Association (*APA*) (www.counseling.org/Counselors). The detailed list of these competencies is presented in Annex A to this book (Arredondo, Toporek, Brown, Jones, Locke, Sanchez and Stadler, 2005). The authors classified competencies into three groups, concerning firstly, the counsellor's awareness of his/her own system of cultural values and the limitations resulting from it, secondly, the counsellor's understanding of the client's point of view, and thirdly, the application of counselling strategies appropriate for the culture represented by the client. In each of these groups there are additional competencies observed in the counsellor's attitude and beliefs, knowledge and skills. This list is an additional justification of the issues raised in this book, as it provides knowledge of multiculturalism, presents practical solutions to problems that may arise during a meeting of representatives of two or more cultures in a counselling situation, and is aimed at developing openness and tolerance among counsellors, which is associated with providing assistance to culturally diverse persons.

On the basis of the guidelines laid down in ACA and APA documents, a series of tools for measuring the intercultural competencies of counsellors have been developed, including: Cross-Cultural Counseling Inventory-Revised (*CCCI-R*) LaFromboise, Coleman, & Hernandez, 1991; after: Fuertes et al., 2001), Multicultural Counseling Inventory (MCI) (Sodowsky, Taffe, Gutkin, & Wise, 1994; after: Fuertes et al., 2001) Multicultural Awareness-Knowledge-Skills Survey (*MAKSS*) (D'Andrea, Daniels, & Heck, 1991; after Fuertes et al., 2001) as well as Multicultural Counseling Knowledge and Awareness Scale (*MCKAS*) (Ponterotto, Gretchen, Utsey, Rieger & Austin, 2002). Careful reading of specialised literature reveals an important negligence: there is no method for the measurement of a counsellor's intercultural skills from the client's perspective (Fuertes, et al., 2001). Also, the perception of the impact

of counselling by the recipient is of immense importance for the course and effects of the counselling process (Tinsley, Bowman, & Westcot Barich; 1994).

2. Intercultural counselling in Poland

The profession of career counsellor was included in the classification of professions and specialities in Poland not long ago – in 1995. However, it should be noted that Poland has a much longer history of career counselling . Its origins, in particular in institutional forms, reach back to the inter-war period (1918-1939). The Second World War thwarted the achievements of vocational guidance of this period. Vocational guidance started developing again after 1956, especially in the form of youth counselling, and, as of 1974, as career counselling in employment services (Bańka, 1995; Trzeciak, Drogosz-Zabłocka, 1999). According to the cited works, a career counsellor provides advice in the choice of occupation for youth and adults in groups and individually, and also assists in selecting an education and training profiles taking into account psychophysical capabilities and living situations of individuals, as well as the labour market needs and the scope of the education system. A counsellor cooperates with parents and teachers in the process of career orientation of pupils, making use of his/her knowledge of occupations, psychological and pedagogic techniques, labour market diagnoses and technical means of communicating vocational information (Wiatrowski, 2000). It is the goal of career counsellors to accompany their client in key moments of the occupation selection process, to assist them in acquiring knowledge of the occupation, of their surroundings and conditions, which are of significant importance for career decisions at any point in life. Two ministers are responsible for career counselling in Poland: the minister in charge of national education and the minister in charge of labour and social policy. The first is responsible for all tasks in the field of orientation and career counselling in relation to children and youth. These tasks are completed with the assistance of psychological and pedagogic counselling services and schools. The latter is responsible for career counselling for adults and entrusts public employment services with this purpose. Private companies specialising in providing career counselling services for a fee do not operate in Poland. There are, however, commercial companies which provide personnel counselling services related to the selection of highly qualified staff to meet the needs of an employer.

The following are the basic legal acts regulating the activities of counsellors:

1) The ordinance of the Minister of National Education and Sports of 7 January 2003 on the principles of the provision and organisation of psychological and pedagogic assistance in public kindergartens, schools and other educational institutions. This legal act authorises school directors to employ a career counsellor or a tutor, psychologist or pedagogue, who has the preparation for teaching classes related to the selection of education profile and occupation (Journal of Laws No 11, par. 114).
2) The law of 20 April 2004 on employment promotion and labour market institutions (Journal of Laws No 99, Par. 1001). Pursuant to this law, career counselling consists of:
   – providing advice using standardised methods facilitating the choice of occupation, change of qualifications, taking up or changing employment, including the examination of interests and vocational capabilities;
   – referring to specialised psychological and medical examinations to receive an opinion on vocational suitability for work and occupation or a training profile;
   – initiating, organising and delivering group career counselling sessions for unemployed persons and jobseekers;
   – providing information and counselling to employers on the selection of candidates for employment requiring specific mental and physical predispositions.

An analysis of both legal acts reveals only a few references to multiculturalism. The conditions of career counselling provision by public employment services include inter alia (Gawlik, Kupidura, 2004) the principle of taking advantage of career counselling services on equal terms without distinction of nationality, sex, religion, political and social organisation affiliation and of other circumstances. The list of duties of a school career counsellor has been complemented with a recommendation to indicate to pupils, parents and teachers additional information sources at a regional, national, European and world level.

Addressing multicultural issues in career counselling in Poland has a short history. However, following Poland's accession to the European Union, a growing interest in the cultural aspects of counselling can be observed. When examining the above-mentioned official legal acts which regulate the forms of counselling practice one may have a false impression that these issues are only fragmentarily represented in Poland. Such a belief is disproved by the fact that both public and private institutions dealing with career counselling promotion

in Poland participate in numerous European programmes and initiatives that are directly or indirectly related to the issues of multiculturalism. Trans-national guidance networks gain in importance, among them the National Resource Centre for Vocational Guidance (NRCVG), associated with the Euroguidance network (www.euroguidance.org.uk), whose tasks are implemented in Poland by the National Resource Centre for Vocational Guidance (www.nrcgkowez.edu.pl) within the education sector, and the Career Counselling Division of the Labour Market Department in the Ministry of Labour and Social Policy (www.praca.gov.pl/nczpz/index.htm). The Euroguidance network is active in developing career counselling and promotes educational mobility in Europe. The network was created by the European Commission within the framework of the Leonardo da Vinci programme. It is presently composed of 31 countries with 65 working groups. The tasks undertaken within the network are aimed at increasing effectiveness and improving the quality of educational activities in the field of career counselling by providing information on opportunities for education and vocational training. This helps European residents make decisions about their educational and occupational future. Presently PLOTEUS (europa.eu.int/ploteus/portal/home.jsp) – a Portal on Learning Opportunities throughout the European Space – is a priority task of the network. Network partners may also participate in other projects: within NRCVG, which functions in the labour sector, the Transnational Career Counselling project has been implemented in cooperation with several foreign institutions. Initiated in the National Labour Office (NLO), it was taken over by the Ministry of Economic Affairs and Labour after NLO's liquidation. The Labour Market Department was responsible for project implementation. The main objective of the project was to develop and improve the education system for career counsellors and to standardise at the international level some forms of education by developing a programme of post-graduate studies in the field of career counselling in a European dimension (the so-called Euroguidance). Bańka presented the underlying principles of the project on the project website (www.praca.gov.pl/tvc/5-1.htm). The aim was to build an organisational framework for the development of counselling that would support people in the planning and development of their careers in the intercultural dimension. Euroguidance is to be a form of counselling practice, which would assist people at all levels of development who have decided to live, work or study abroad in solving problems. The work of Eurocounsellors is addressed to persons who are forced, for various reasons, to live in separation from their native culture, and are seeking the benefits of participation in another culture and developing sound relationships between their work and other life roles. Support for

culturally diverse clients is based on cultural competencies of both counsellors and persons taking advantage of their counsels.

The following activities have been performed within the scope of the project:

– Analysis and definition of the skills required of career counsellors providing Euroguidance services;
– Specification of a professional profile of the European counsellor with special consideration of cultural differences in various countries;
– Development of a post-graduate education programme for counsellors in the field of Euroguidance along with accompanying materials for lecturers;
– Development of materials for students;
– Promotion of Eurocounsellors' education, inter alia via a website, in publications and during a final seminar with the participation of experts in career counselling theory and practitioners.

Implementation of one of the main European Union principles – the principle of free movement of workers – is also ensured by EURES network (***EUR****opean* ***E****mployment* ***S****ervices*) (Głąbicka, 2001). This consists of cooperation between public employment services and their labour market partners, and aims at supporting employment mobility at the international and cross-border level in European Union countries, Norway, Island and Switzerland. The EURES network aims to provide information, advice and support to jobseekers within the European Economic Area, who wish to work in another Member State, as well as to potential employers who wish to recruit workers from other Member States. Jobseekers and employers have at their disposal:

– A database of job vacancies published by employers who wish to recruit staff from other countries;
– A database of CVs posted by jobseekers interested in working abroad.

EURES is more similar to an employment agency than a career counselling service. Nevertheless, the information and organisational basis that EURES has may significantly facilitate counselling activities. EURES advisers are the "driving force" of the network because they play a key role in providing services. A EURES adviser is an employee of the national public employment service, designated by this service and approved by the European Commission. The EURES network in Poland is presently serviced by around 600 EURES advisers (Kaczmarek, 2003, Polańska-Siła, 2003). The cooperation of advisers is supported by the European Job Mobility Portal – www.europa.eu.int/eures, which contains a joint database of job vacancies, on living and working conditions in individual EEA countries and other valuable information. In addition, each country which is a member of the EURES network is obliged

to establish its own website – www.eures.praca.gov.pl in Poland. Advisors form national networks, working for clients from their own country and clients from at least one Community country. Services provided by EURES staff are addressed to all persons interested in working abroad. Most jobseekers have permanent employment when they begin their search for employment abroad. Unemployed persons account for up to 30% of the total number of clients.

A particularly important element of the EURES network is the cross-border market. Employment undertaken under the conditions of cross-border exchange does not result in a permanent change of the place of residence: an employee commutes to work every day or stays in the place of employment for five days a week. A EURES T partnership in the organisational structure of a given country is managed by a EURES T Coordinator. Cross-border mobility is based on cooperation between local employment services and other labour market institutions, mainly on cooperation with employers' organisations and trade unions. One region in Poland – the Silesian Voivodship – declared the establishment of the EURES T partnership within the period of 2004 – 2007. The new partnership will be named „EURES T Beskidy" and covers the border regions of Poland, Slovakia and Czech Republic. Polish participants include employment services of the southern part of the Silesian Voivodship, two trade unions, Chambers of Commerce and Industry and Economic Chambers, the Association of Entrepreneurship, the Regional Development Agency, Euroregion „Beskidy" and „Śląsk Cieszyński" as well as academies. In addition, six other border regions – Zachodnio-Pomorskie, Lubuskie, Dolnośląskie, Opolskie, Małopolskie, and Podkarpackie – declared activities aimed at the promotion of cross-border mobility within the period of 2004 – 2007 (Pragert, 2003).

As the above-presented overview illustrates, we are observing an initial stage of intercultural counselling development in Poland. Counsellors are employed in various institutions, which have developed – although to varying degrees – professional, legal and ethical standards binding counsellors. It is important that new regulations governing the profession of career counsellors take advantage of world achievements in order to include the aspect of multiculturalism. When working with representatives of other cultures, career counsellors should bear in mind their specific needs connected with finding an occupational position. Counsellors, sensitive to national and ethnic differences will be able to help individuals overcome barriers which do not allow them to fully use their potential.

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Note: The noun "counsel(l)ing" is used in this publication in two spellings: *counseling* – typical of American sources, *counselling* – characteristic of European publications.

PART II

Elżbieta Olczak

Cultural differences in the functioning of the human being

1. What is „culture"?

As this chapter will deal with culture and its impact on human life, in particular professional life, it seems appropriate to reflect on what culture is in general. It is a very ambiguous term as popularly understood. It means tradition, history, human relationships, arts, behaviours, including etiquette… We speak about high culture and mass culture, about cultured and socially awkward persons; we also speak about differences between various cultures. Classical definitions of the term "culture" as used in sociology and psychology are presented in a frame below.

Frame 1. Definitions of the term „culture"

Definition 1
According to Antonina Kłoskowska (1964, p. 40), „culture is a relatively integrated whole, including human behaviours following the patterns common for social communities, that have been developed and assimilated in the course of interactions and containing products of such behaviours.

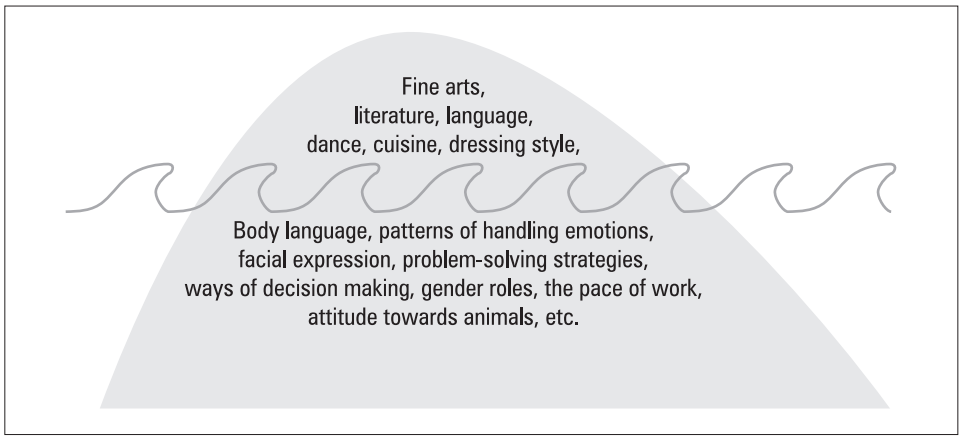
Definition 2
Dutch researcher Geert Hofstede (2000, p. 39, 40), who studied the psychological dimensions of culture (described later in this book), defines culture as the programming of the mind. This programming „covers the whole sphere of usual, everyday behaviours, such as the way of greeting each other, of showing or hiding one's feelings, as eating, keeping physical distance in contacts with other people, ways of making love, or personal hygiene".

Culture may be also perceived as a factor affecting the functioning of humans: how people behave, what customs and rites are important for them, how they organise their relationships with other people and how these elements are affected by specific standards and values characteristic of a given culture.

Some concepts use not only a description of abstract nuances, but take advantage of vivid metaphors **to** characterise this idea. Martinelli et al. used an **iceberg** for such a comparison (Martinelli et al., 2000). They drew attention to the fact that an iceberg is composed of two parts: a tip above the water surface and an invisible foundation remaining under water. What we see with the naked eye is only a small part of the whole bulk, which may be seen only after changing into a diving suit and undertaking an underwater escapade. Similarly with regard to culture. **It is assumed that culture as a whole is composed of two kinds of elements: those visible with the naked eye (or realised by a member of a given culture), and those hidden (unrealised)**. The elements that we see include, for example, fine arts, literature, various kinds of music, cuisine, dressing styles. It is also considered that the "above-water" elements correspond to this sphere of culture, which we may call the symbolic one, and its celebrating will be characterised by intentionality (for example flying flags during important holidays). And the "underwater" part, that is culture foundations, includes for example: patterns of controlling emotions, facial expression, body language, problem-solving strategies, ways of decision making, gender roles, roles related to social class and age, kinship patterns, etc. "Underwater" elements of culture may be otherwise defined as practices specific to a given culture – we learn them automatically and most often with no reflection.

A concept of culture as an iceberg has been presented below (Diagram 1.)

Fig. 1. Culture as an iceberg (diagram according to Martinelli et al., 2000, p. 19)

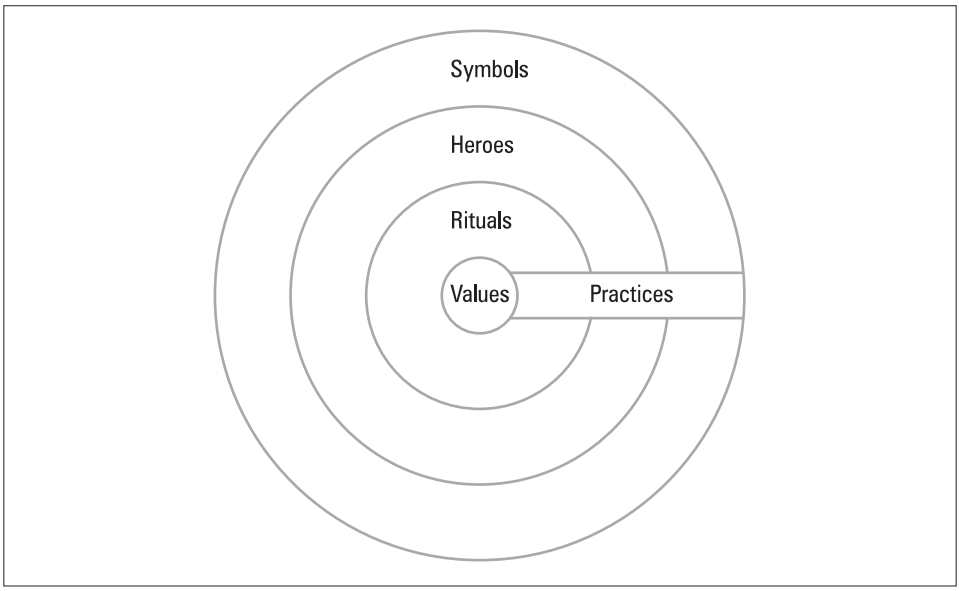


The next metaphor uses the example of an **onion,** which is composed of several **layers**. The onion's bulb contains a medulla surrounded by successive layers of flesh and skin. Culture may be perceived in a similar way. To understand it, one must reveal successive layers. Similarly as in the concept of an iceberg, culture is composed of visible, external elements and features hidden deep inside. **A medulla – the core of culture is formed by basic assumptions, that is values**, which lie in the background of human behaviours. In addition, **culture is composed of rituals,** meaning collective activities essential for a given community, such as ways of celebrating holidays and following various traditions. **Heroes are another characteristic element. Heroes** are figures adored and revered by a specific group of persons. They may include, for example, historical heroes or political leaders: Kościuszko, Piłsudski, Wałęsa. **The fourth – external layer – is formed by symbols** defined by Hofstede (2000, p. 43) as "words, gestures, pictures or objects that carry a particular meaning which is only recognised by those who share the culture.". The Tomb of the Unknown Soldier, where important state celebrations are organised, may be considered as such symbol in the Polish culture. On the other hand, it may be a poem by Adam Mickiewicz- "Dziady" (Forefathers' Eve), which as a literary work may be read both by Poles and foreigners interested in the Polish literature. However, for Poles it has a special meaning, going beyond its literary value – it was important in the period of the Partitions of Poland, but also later, as a play staged by Kazimierz Dejmek, when it became a spark that set off important political events of March '68.

The onion concept includes one more category – practices. We may consider practices as an overall presentation of all three layers: symbols, heroes and rituals. Practices are external manifestations of culture, visible for all. However, their profound cultural meaning may be clear only for members of a given community. As a manifestation of practices we may mention for example the custom of kissing women on the hand by way of greeting, which is disappearing even in Poland. For foreigners such behaviour may be completely incomprehensible, and some foreign women may even feel ill at ease in this situation. However, in Poland this custom, handed down from generation to generation, is recognisable and does not arouse particular surprise. It may be understood as an external manifestation of culture, simply a way of greeting a woman by a man. However, in a deeper sense it expresses the value of "feminity", which is specific to Polish culture (Boski, 1999). In order to understand this practice in full, as a manifestation of extraordinary respect for women, we should refer to the analysis of various aspects: religious (Marian cult in Poland), historical (the role of women, chivalry), literary (literary

figures), language (diminutive forms) and customary aspects, as well as to the mentality of Poles.

Fig. 2. The concept of culture as an onion (fig. according to Hofstede, 2000, p. 43)



To conclude, we should emphasise that the mentioned concepts show that a given culture will characterise a certain group of people and that it is a particularly complex phenomenon. It is important to understand that something which is realised by a carrier of a given culture and is visible with the naked eye during the first contact with a person representing a given civilisation, it is only a small part of the cultural potential of a human being. Career counsellors, whose work involves contacts with representatives of other cultures, should be aware of the depth or the core of culture, which they should reach in the course of counselling work with a foreign client.

2. Cultural differences in human social functioning

Career counsellors should be aware of differences between people who come to them. They must be attentive to individual and characterological dissimilarities and of differences based on culture, as described above. Becoming acquainted with the latter is an element in the process of acquiring "intercultural competence" (Arrendondo, et al., 2005) described in Annex A. Intercultural psychology may prove useful in developing an awareness of one's own system

Frame 2. Definitions of the psychological dimensions of culture

Definition by Geert Hofstede (2000, p. 51) – Cultural dimensions are „certain aspects of culture, which are measurable and allow to define a position of a specific culture towards other cultures".

Definition by Paweł Boski (2006, in print) – Psychological dimensions of culture [Psychologiczne wymiary kultury – PWK] are an effect of conceptual works and measurement scales, thanks to which the multiplicity of unique and comprehensively presented cultures will be metrically arranged in several dimensions".

of cultural values, and also in becoming acquainted with the client's culture, as researchers dealing with this area attempt to systematise characteristics of individual cultures in their projects. The present part of the chapter is aimed at presenting the two most important typologies of culture traits: Edward Hall's concept and the recent GLOBE project. Becoming familiar with these typologies may be very useful when working with foreigners or persons seeking employment abroad because this kind of knowledge goes beyond information on cultural or historical heritage, and refers to the way people function in various cultural contexts. Such authors as Edward T. Hall[1], Shalom Schwartz[2], Fons Trompenaars[3] or Geert Hofstede[4] have adopted **the concept of cultural dimensions, meaning traits that may be used to compare different countries.** The dimensions have been defined as a result of multi-stage studies of

1 A detailed description of Edward T. Hall's research may be found in his books: Hall, E.T. (1999). *Taniec życia [The Dance of Life]*. Warszawa: Wydawnictwo Literackie MUZA and Hall, E.T . (2001). *Poza kulturą [Beyond Culture].* Warszawa: Wydawnictwo Naukowe PWN.

2 Those interested in the research of Shalom Shwartz are invited to read: Schwartz, S. (1999). *A theory of Cultural Values and Some Implications for Work. In* : Applied Psychology: An International Review. Vol. 48 (1).

3 Persons who would like to gather more detail on research by Trompenaars and Hampden-Turner are encouraged to read a book: Trompenaars, F., Hampden-Turner, Ch. (2002). *Siedem wymiarów kultur. Znaczenie różnic kulturowych w działalności gospodarczej [Riding the Waves of Culture: Understanding Cultural Diversity in Business].* Kraków: Oficyna Ekonomiczna.

4 Geert Hofstede's dimensions in the context of vocational counselling have been described in part I. Those who are interested in this research should refer to an original book by this researcher : Hofstede, G. (2000). *Kultury i organizacje. Zaprogramowanie umysłu [Cultures and Organizations: Software of the Mind].* Warszawa: Polskie Wydawnictwo Ekonomiczne.

cultures. Thanks to these dimensions we are able to classify individual societies and their cultures. They serve the purpose of comparing social behaviours and show the manner in which representatives of culturally diverse worlds interpret such categories as: time, surroundings, life tasks, sexual and social roles, as well as interpersonal relations and the rules that govern them.

2.a. Polychronic and monochronic as well as high- and low-context cultures according to Edward T. Hall

Let us imagine a situation from a career counsellor's practice, where we have been waiting for our client for more than half an hour. Time goes by and the client has neither called to say that he would be late nor cancelled the meeting. We are reviewing in our minds our schedule of meetings, and we know that the next client is expected to come in forty minutes. And then the delayed client unhurriedly enters the room. What should be our reaction? How can we interpret such a client's behaviour?

First we should ask about his country of origin, since it may prove that he has been brought up in culture different from ours, where **time is viewed in polychronic terms**. It means that the time perspective is much wider for him and that time is subordinated to relations. In polychronic cultures much attention is paid to blood ties and the family is always put first. A polychronic character of culture also means that nothing is considered as fixed, and this relates in particular to plans for the future. Everything may always change. It may happen that the client is late for a meeting with us, because he had an urgent appointment with his grandmother, considering that a close relative should be visited, even at the expense of a meeting with the counsellor or at the expense of being late to such meeting.

Monochronic cultures are the opposite of polychronic cultures. Everything is done in accordance with a schedule. A client originating from a monochronic culture would come to a meeting ten minutes in advance. He would fix the next appointment after checking his diary to see if he is able to come. If the grandmother called to invite him to lunch, he would make an appointment with her for another day, because of a previously planned meeting with the counsellor. It is acknowledged that monochronic people are subordinated to time, and time coordinates all of their actions.

And now a different situation: let's imagine that a Polish teacher for adults in a centre for refugees has suggested that her group share the cost of purchasing an illustrated dictionary for children. After hearing her proposal, everyone considered it a good idea and promised to think about it. The teacher, while in town, bought the dictionary and after returning to the centre wanted to recover her

money. Only one person paid an agreed contribution. The astonished teacher felt abused and incorrectly interpreted behaviour of her adult pupils as irresponsible. In reality her pupils had not yet decided on the purchase of the book, since they knew that considering their modest funds the expenditure would be quite high. The misunderstanding was caused by the teacher's inability to read a disguised refusal („We'll have to think about it" meant in fact a lack of consent for the purchase). This situation is typical of **high-context cultures**, where direct criticism, comments or advice are considered an evidence of immaturity of the criticising person and a reflection of disrespect (Grzymała-Moszczyńska, 2000). In these cultures, an individual would need much less information to pass a message, and an interlocutor would be able to guess many important things, which form the essence of a conversation. And a conversation based on **the principle of low context** will be full of much more detailed information. Cooperation with persons coming from low-context cultures requires our "calling a spade a spade". We may be confronted with a situation – characteristic of these cultures – where our client does not inform us of some important issues only because we did not ask about it. A typical statement in this situation is: "I didn't tell you since you hadn't asked me".

2.b. The GLOBE Project

The GLOBE Project (*Global Leadership and Organizational Behavior Effectiveness Research Program)* is a follow-up and at the same time a synthesis of earlier mentioned typologies of cultural dimensions. It is an international and multiphase research project with the objective – as determined by its coordinator, Robert J. House (House, 2004) – of enhancing the available knowledge of intercultural experience.

GLOBE is based on examining values in the context of organisational cultures. Contrary to earlier projects, it introduces a very important diversification of examined values, distinguishing between cultural practices and values. The first describe characteristics present in the reality of our life, which means that they are connected with the way in which we really function. And cultural values are connected with ideals that we aim at.

Under the GLOBE Project, 17 thousand middle managers (in 62 countries of the world) were interviewed, with an average per country of 251 respondents. On the basis of this survey, a group of authors distinguished **nine cultural dimensions**. A part of them refer to the above-mentioned Hofstede's dimensions. It is worth remembering that those dimensions do not define exactly individual human behaviours, but rather certain general cultural traits characteristic of different countries or cultures. It could be also stated that

human behaviours remain within the organisational situations that attribute the traits of universality to these behaviours. This means that deviations from those established and generally accepted behaviours will appear strange or even unacceptable.

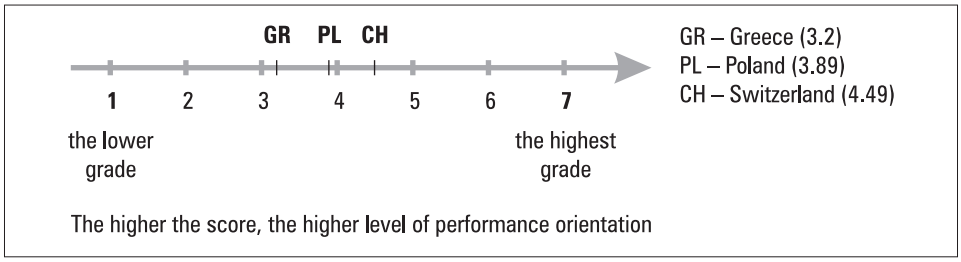
Before starting to describe individual dimensions, it is worth mentioning precisely why we have decided to deal with the GLOBE Project in detail. First of all, GLOBE is a recent project in intercultural studies. Although the research process started in 1991, a book describing its results was published in 2004. The next very important issue, which supports the idea of describing GLOBE in the present publication, is the fact that on the one hand it is based on earlier and, in fact, pioneering studies by the Dutchman Geert Hofstede (they also related to the organisational culture), and on the other hand, the GLOBE Project is their verification, follow-up and wide expansion.

All nine dimensions of GLOBE will be described here in a similar way. First, a certain situation will be presented to illustrate a behaviour characterising a given dimension. Then a short description of this dimension will be given, and in the end, results for the Polish culture will be presented in comparison to countries placed at opposite ends of a given dimension.

Let us imagine the following situation. In company Y there is a habit of holding monthly meetings with the director general. Each of these meetings is devoted to the company's financial result, its losses, and plans for the future. But individual departments are presented only when they may show off, i.e. when they had spectacular achievements during the preceding month. However, it is not the employees that are discussed, but figures and tangible incomes for the company. The people who work in a given department and how they feel together is less important than the result of their work. How could we call such situation? According to the authors of the described research, this is precisely the dimension of **performance orientation**. We could define it in the simplest terms as **practices and values which mostly affect the way the community defines success in adjustment to each new situation and the way people cope with interrelationships.** Each successive month of the year means new challenges for company Y, its director, and first of all individual departments, meaning the people who work there. A well-performed task reflected in company profit is the measure of success.

A young couple is expecting a baby. They already know that it will be a girl. Immediately after Mary is born, they open a bank account to save for her education. When their daughter is four, they start to think about the choice of the best reception class, and then primary school. If the child is to attend the school of her parents' choice, she must be enrolled two years before the start of her education. Now let's move forward in time a bit. Mary is sixteen and

Fig. 3. Poland and the performance orientation dimension (aspect of practices)

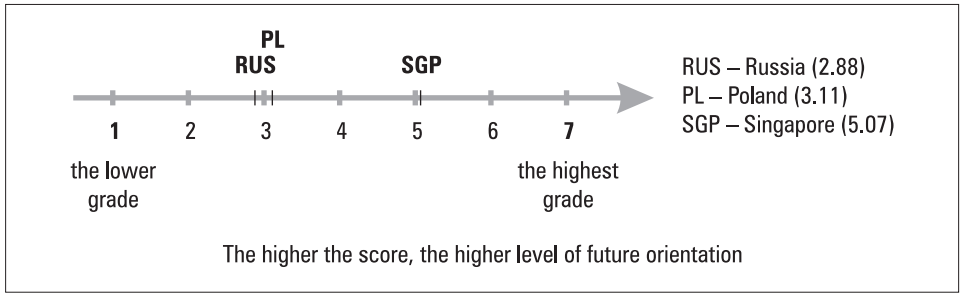


attends the best secondary school in the town. The girl decided, already in primary school, to study sociology in the future. For the last three years she has been attending lessons for secondary school pupils at the university. For the forthcoming summer holiday she planned a practical training in a company dealing with public opinion polls. She wants to find out, already now, what her future work will be.

The parents of our hero and she, personally, are characterised by a high level of **future orientation**. This cultural dimension is characterised by the **aspiration to perform tasks in a hierarchic way – distant tasks are combined with those presently performed.** This means that what we are doing today is an element of a long-term plan. By opening a bank account for our child at the moment of its birth we start to implement the plan of its education. By undergoing a vacation training already in secondary school, we implement our plan of future education / career.

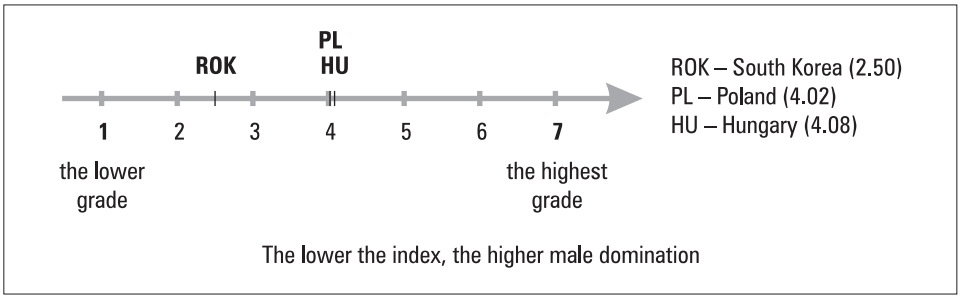
Persons characterised by a short time perspective will, however, perform all tasks here and now: they will learn sociology at a university course, but not because they planned to study this subject or wanted to work in a public opinion polls institution, but because after reading in a newspaper about an opportunity to attend such training, they decided to check if they were fit for such work. Actions and plans of such persons may change depending on what happens to them.

Fig. 4. Poland and the future orientation dimension (aspect of practices)



Would we be very surprised to see a male teacher of a group of children in a kindergarten? And perhaps even more shocking for us would be a woman head mechanic in a garage where we left our car to be repaired? Would we be surprised in both situations, or perhaps we would consider that both a boy working in a kindergarten and a girl being a mechanic have confused their gender roles? Another dimension described in GLOBE is **gender egalitarianism**. This dimension defines various opinions which, in an accumulated and exaggerated form, may even turn into stereotypes of roles that are recognised as masculine and feminine in a given culture, of tasks that are designated for men and of what is appropriate for them, and of tasks that are designated for women and standards that they should follow in their behaviour. In other words, the gender egalitarianism dimension means **the extent to which a society minimises gender role differences attributed to women and men, and promotes the equality of these roles.** (House, 2004). In such a society, a girl who repairs cars or a boy working in a kindergarten or as a nurse in a hospital will surprise nobody.

Fig. 5. Poland and the gender egalitarianism dimension (aspect of practices)

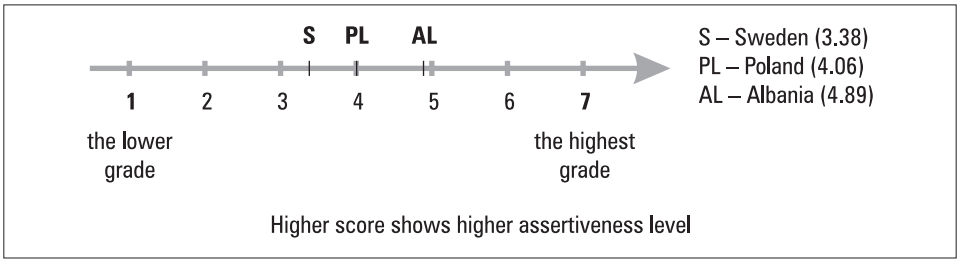


On a Monday morning, one of the members of the staff comes to Katherine, an assistant in a large Polish company. He has a task to do and knows that his boss will question him about it. Not having time to do it himself, he asks Katherine to perform this task for him. However, Katherine has many tasks to complete and says that she will not help him. But her colleague does not give in, persistently asking for help, which she is not able to offer, having a dozen or so assignments for that day. As her colleague is still standing beside her, asking for help, the girl finally shows him her timetable, quietly explaining that unfortunately she cannot do it, because she must calculate invoices, prepare a detailed list of debtors, prepare a presentation of a new project for the whole section and send more than ten outstanding emails. She succeeded to convince her colleague only thanks to a long list of assignments. Her colleague

recognised that he would have to handle the task himself, because Katherine had too much work.

Let's think about the behaviours in the scene described above. One person has not performed his task and wants someone else to do it or at least to help him. He firmly asks for help. However, the person whom he asked quietly and clearly explains that she cannot help him, showing her timetable. We may classify Katherine's behaviour as assertive. **Assertiveness** is the next dimension examined and described by GLOBE. The authors define this dimension as **the degree to which individuals in a given society are confrontational and aggressive in their relationships with others.** And how is it defined in colloquial language? In the Polish Language Dictionary (2003) we find the following definition of assertiveness: "Ability to express explicitly one's needs, feelings and opinions as well as enforcing one's rights with respect for other people's rights.".

Fig. 6. Poland and the assertiveness dimension (aspect of practices)



Martha is a teacher in a primary school. Starting from the current school year she has changed her place of work because she has moved to another town. In her new school, already during the first school staff meeting, she asked about the birthday fund as she wanted to contribute. It turned out that, as in her previous school, such a fund existed here and a deputy director was responsible for its management. The teachers paid annual fees to be able to buy a small present for each member of the staff, and a cake for the birthday celebration.

Such an initiative as a birthday fund, may be considered a reflection of collective behaviour. Two kinds of collectivism are distinguished in GLOBE: **institutional collectivism** and **in-group collectivism**. These are two independent dimensions. The first kind of collectivism reflects a situation where **collective distribution of resources or collective actions is rewarded.** The above described birthday fund may be an example of such collectivism. Various actions in a group are undertaken together and individuals limit their ambitions to be loyal to other persons.

The so-called in-group collectivism is based on a small group, most often the family. As an example we may mention a couple, Anna and Marcin, living in Marcin's parents' house. On the one hand, this results from the fact that the young couple can't afford their own accommodation yet. In addition, both of them were brought up in three-generation families and wish their children to cultivate the habit of having all meals together, entertaining guests in a common living-room and covering housekeeping expenditures together. What's more, in-group collectivism is also characterised by the fact that the family, and not the state, is responsible for supporting its members. In countries with a high index score for in-group collectivism we shall ask the family and not the institution for help and only our close relatives may do something for us. Such was also the case with Anna. When her first child was born, the young mum stayed at home during maternity leave. After her return to work, the child was not sent to a day nursery but was looked after by both grandmothers in turn.

Fig. 7. Poland and the institutional collectivism dimension (aspect of practices)

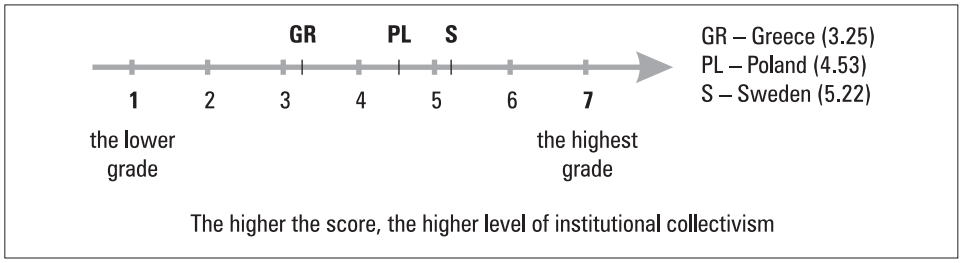
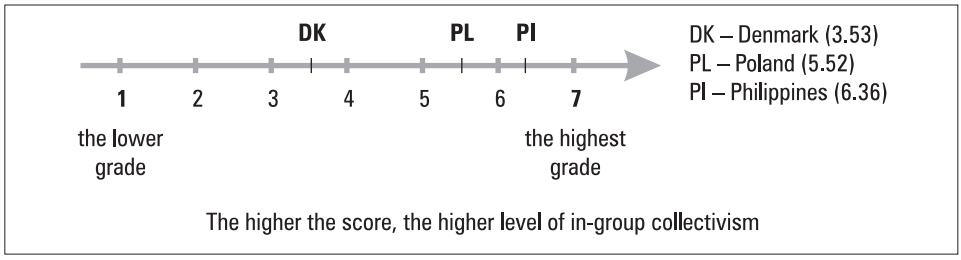


Fig. 8. Poland and the in-group collectivism dimension (aspect of practices)

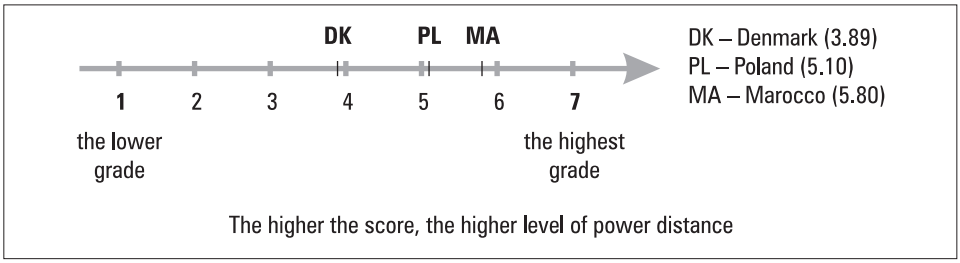


Now let's consider Michael's situation. He has just got a new job. Already on the first day in the new company he noticed that the new environment differs from the one he knew before. Right after arriving in the office, he was presented to all employees by one of the colleagues from his department. While going around the office, he noticed that people called each other by their first name, irrespective of their position. Michael thought this interesting, but at the same time he asked himself if he would call his superior by his

first name and how he would get accustomed to this habit. Another astonishing thing that he noticed was that the doors to all rooms were open. Closing doors would not make a difference anyway because the walls were of glass so everything was visible in any case. Even the offices of the directors had walls of glass. How could we characterise such a working environment?

According to the authors of GLOBE, such traits characterise organisations of low **power distance**. We may define this as **the way in which people arrange their relationships with other people.** One of the ways is a hierarchic way, i.e. starting from the most important to the least important things. A hierarchical arrangement of people around us will be characteristic of cultures with a high level of power distance. In the case of Michael, there was no hierarchical structure to relationships, because the culture of his company was characterised by low distance.

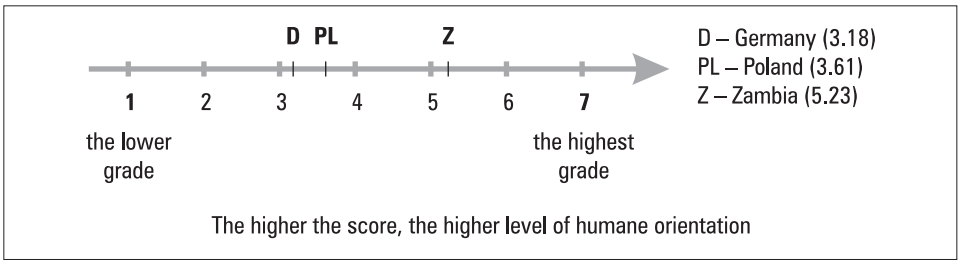
Fig. 9. Poland and the power distance dimension (aspect of practices)



Eighteen year old Caroline will try to pass her high school finals next year. She is constantly thinking about the choice of studies in a tertiary level institution. She has been a girl guide for several years and now is the leader of a group of Brownie Guides. Together with other girl guides she works as a volunteer in a social welfare institution for elderly persons. Their duties include reading newspapers to patients in their care, speaking about what is happening at school, accompanying them to the garden. They also help elderly persons living alone. They assist them when shopping, on visits to a doctor. Caroline has patients whom she helps on a permanent basis, whom she already knows very well and who also know a lot about their "helping hand".

Caroline's behaviour and the whole idea of voluntary work, the work of girl guides and scouts and similar organisations may be considered to be based on the next GLOBE dimension, the **humane orientation**. The authors of the project define this dimension as **the degree to which individuals belonging to a given society are supported in behaviours aimed at helping other people, at being fair, altruistic, caring, generous, or simply kind to others** (House, 2004).

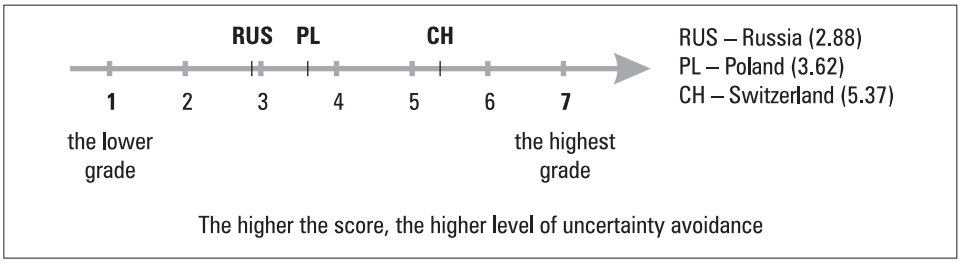
Fig. 10. Poland and the humane orientation dimension (aspect of practices)



My acquaintance went abroad with her family and now her children attend a school in a foreign country. She was asked to accompany her children on their first day at the new school. For the first two hours she was to watch classes, to see how her children managed, how the teacher behaved and how the classroom looked. Then the tutor invited her to her office and showed her several documents. My acquaintance received a brochure with all the names, addresses and telephones of all of the other pupils, a school evacuation plan, the menu of the school canteen for the forthcoming month and a schedule of meetings with parents for the whole year. She was also shown a document approved by competent authorities which included all procedures that the teacher had to follow in case of an accident with the participation of children.

Such an accumulation of formal procedures relating to almost every life situation, as described above, is characteristic of cultures with a high index of **uncertainty avoidance**. In GLOBE this dimension is defined as **the extent to which individuals strive for order, permanence, structures and formal procedures to cope with everyday situations.** (House, 2004).

Fig. 11. Poland and the uncertainty avoidance dimension (aspect of practices)



To conclude, it is not possible to disregard the fact that cultures, and thus individual countries and individuals coming from those countries, differ from each other. Analysing successive cultural dimensions we may deduce how much different the behaviour of a person coming from a high context and monochronic culture, with low future orientation and lack of gender equality

(for example from China) will be, compared to an American whose only common trait – from among the mentioned ones – with an Asian national will be the monochronic character. In consequence, we should use different arguments when trying to convince a Chinese than those used in a discussion with an American. However, on the other hand, we should not forget that each rule has its exceptions. We should not follow too strictly any dimensions or theories, because they may impede our contacts and significantly restrict our perspective and way of seeing people with whom we enter into both professional and personal relationships.

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PART III

Ewa Kownacka

From shock to adaptation: psychological consequences of travel abroad

1. Introduction

Adaptation to life abroad begins the moment of arrival to a new place. First challenges and surprises are often faced by persons trying to reach a new place of residence from a railway station or airport. Numerous questions emerge: what is the best means of transport, where can we find it, how and how much we should pay for it. Each traveller must deal with these questions. For a tourist they are a part of an exciting adventure, while for a migrant they mean the beginning of a new and difficult school of life. Even if the purpose of the visit abroad seems to maintain the earlier pace and way of life, such as continuation of studies or work in a branch of the same company, a longer stay in a new country means learning from the beginning the basic and – as it would seem – obvious elements of everyday life. This requires not only learning the rules of using the means of transport, but also all other principles governing social life, both those superficial, visible at first glance (opening hours of public institutions, lunch breaks, way of shopping or even crossing the street, etc.) and those hidden and often not realised even by the natives (standards, values, nonverbal communication) (cf. concepts of culture in part II). The present chapter describes this complex and long-term process, which often lasts for the whole life of a migrant, and frequently exceeds it to be continued by next generations. Children and grandchildren of immigrants, although already born in a new country, often cope with similar problems as their parents and grandparents. The present chapter is an overview of the most important psychological phenomena connected with migration, starting from culture shock, through acculturation strategies of adults and children, and concluding with changes in

functioning of the whole family and the re-entry (reverse) shock experienced by temporary migrants after returning to their home country.

2. The change of culture – why is it so difficult?

2.a. How do we know that it is so difficult?

We learn the rules governing social life in a given cultural context from our earliest years, even – according to some researchers – from the first moments of our life, thanks to the processes of: **socialisation and enculturation or culturalisation**. These processes are parallel and, from the practical point of view, are so interconnected that it is extremely difficult to clearly distinguish between them. The first is, above all, responsible for interpersonal relationships. **In the course of socialisation we learn how to recognise other peeple's – and to communicate our own – needs and feelings, and how to deal with them in a way that would be satisfactory both for us and for our environment**. We learn who is who in a „human herd", i.e. in individual social groups (for example in a family, at school, in a group of friends), what are our responsibilities and privileges, and what are our relationships with other members of the group. Enculturation or culturalisation concerns a broader cultural area, which means that it goes beyond the sphere of direct contacts and covers symbols, values and standards affecting these contacts, as well as the knowledge of history (Miller and Berry, 1999; Pontecorvo and Fasulo, 1999; Josephs, 2002). The history of Tarzan is a good example of a difficult to define, symbolic borderline between these processes and at the same time, their indissolubility. The way that Tarzan was raised in the jungle is socialisation. He learned how to co-exist safely with the surrounding world of nature, observing its hierarchy and the binding rules. He learned which animals should be avoided, which should be protected and against whom, and which may be of assistance to him. One could suspect that after encountering the human world, he would mainly experience enculturation / culturalisation, and as a result would become acquainted with culture, another layer outlining the human place in the world, firstly among the members of his own species and in his own socio-cultural group. He learned not only who is who on account of their physical characteristics and blood ties, but also based on properties which are typically human and cultural, such as economic status, social prestige, occupation, and origin. He learned the symbolism of gestures, words and objects. However, the knowledge of who is who, how to recognise emotions, when to surrender and when to fight and why, belongs not only to the sphere

of culture, but also to the socialisation process, just like the human attitude towards nature, which is undoubtedly a domain of culture and immensely differs among countries, from the sense of complete subordination of nature to a human being to worshipping the phenomena of nature, fauna, flora and considering them as something sacred.

In all stories with Tarzan as a hero, no matter if told on a screen or on paper, we find some grotesque situations. The first contact of an adult with culture, which he has never known before, causes funny situations for an observer, showing both the ridiculousness of a newcomer and his culturally competent teachers. What is the origin of such ridiculousness?

The time for enculturation / culturalisation is during the period of childhood and adolescence (Hermans, 2001). Our social environment, in the form of close and distant relatives, teachers, and even casually met persons, shows us, from the beginning, what we should do and what is unacceptable. This learning process is practically unnoticeable for a developing human being. It is all the more painless, because it corresponds to the social role that children (naive pupils) play and the roles adopted by adults (teacher – tutor) in relation to them. Thus, adolescents have ideal conditions to acquire this complex knowledge and skills. As naive pupils they have the right to make mistakes and even ask questions that appear unintelligent which are accepted with patience and rewarded with detailed explanations of what is necessary for effective functioning in the society of a given country. The problem emerges when the same process must be undergone by adults. Nobody is prepared for such situations, which are faced by immigrants. They start to live in a culture whose standards and values are strange for them, and their knowledge and skills may prove not only useless in a new environment, but also contrary to the way of functioning of a receiving society. **The process of learning them anew and of adaptation to a new culture is called acculturation and concerns persons leaving for a longer stay abroad. In a sense it is a repeated enculturation / culturalisation, however with the difference that it concerns persons who have already undergone this process in another culture than the one in which they are beginning to live in now**. This experience, inseparably linked with differences – one's own and that of one's environment – is often connected with the need for important changes in many spheres of life. It results in a sense of confusion, which in the initial period of being abroad brings about **culture shock** or **acculturation stress**. What are practical effects of acculturation and why do they create more problems for a person experiencing this phenomenon than socialisation, enculturation and culturalisation?

2.b. Culture shock – what is it?

Acculturation stress, in its sharp form also called **culture shock,** is in principle an unavoidable cost of acculturation. This phenomenon **covers the mental, physical or social functioning of a human being, and results from problems encountered in a receiving culture. Its essence lies in experiencing negative emotions which cumulate and result in the deterioration of (general) well-being and satisfaction in life, and what follows, of the whole functioning of the human being** (Bochner, 1994). One may wonder why such a long definition is given if both names of this process are so explicit that its nature and reasons seem intelligible and obvious – "culture shock" is nothing different than "shock" evoked by "culture", "acculturation stress" is nothing different than "stress" evoked by "acculturation", that is "learning a foreign culture". This impression has, however, certain restrictions.

The word „shock" may be used in a medical, psychological, social, and everyday sense, similarly as the word „stress". A common element of dictionary definitions of the word „shock" is that its causes emerge suddenly and rapidly, therefore the reaction to these causes – that is "shock" – is also sudden and rapid. Such is its meaning in the English language, from which this word originates – *the effect of something sudden, the effect of a collision of two objects, opinions or expectations* (The Great English-Polish Dictionary, 2003). However „culture shock" has an opposite character. It emerges and develops slowly, as a number of unpleasant and difficult events develop and as negative emotions that accompany those events cumulate, precisely as in the saying: *„many a mickle makes a muckle"*. And so **„culture shock" is not a single, rapid and sudden reaction (although a person in a sharp phase of shock may behave in such way) to a sudden event, but rather has a cumulative character** (Bochner 1994). From this point of view the term „acculturation stress" is less confusing. Its source lies in the collision of two cultures – the native culture of the migrant and the culture of the receiving state. This collision is repeated, it is a long-term process, sometimes lasting many months. Culture shock or acculturation stress is the reaction to a long-lasting effect of many factors. These stressors result from cultural differences, therefore *"culture"* is the cause and at the same time the stage where the drama of *„culture shock / acculturation stress"* is played. The mentioned culture must meet one basic requirement: it must be different from the culture in which the main actor of the drama – a human being going abroad – has been brought up (or has been functioning in for many years). And we mean here the broadest possible meaning of this term – starting from its material manifestations, such as arts, architecture, dailyt articles, through standards and values, and ending with behaviours. In

the terms „culture shock" and „acculturation stress" the meaning of culture is also extended to include physical space in which a given culture is functioning, that is climate, landscape, and even fauna and flora.

2.c. Adaptation and changes in physical environment of the human being

Living in a new country is a big challenge for the physical adaptation capabilities of our bodies. It involves the change in an immense number of elements of the living environment. One could think that it mainly relates to travel to very distant and exotic countries. However, even mobility of Europeans within the continent, or even travel to a neighbouring country, is a significant change of conditions from the point of view of a human body.

Poland and France are a good example. For many persons travelling between these two countries it is a big problem to get accustomed to a different meal size and a completely different rhythm of the day. In Poland *"obiad"* (translator's note: eaten at lunchtime) is the most generous meal. In France, people eat more in the evening and the Polish *"obiad"* corresponds to a dinner of several courses, preceded with aperitif and appetisers and concluded with a dessert. In addition, nutrients are supplied in a different order. A traditional Polish breakfast is rich in fats and proteins. Cheese, charcuterie and eggs are its constant elements. A French breakfast it is mainly based on carbohydrates and most often is composed of a cup of coffee and sweet bread or cornflakes. Most proteins and fats are consumed in the evening during the last meal, while in Poland they are supplied in the first part of the day. Also, hours of meals are constant and even sacred in France. Lunch is served between noon and 2 p.m., and in this period most institutions have a one-hour break (a lunch time). This means an earlier start and later end of work. And consequently our mind must switch to a different distribution of energy – from working without a break but ending in the afternoon, to working with a long break at midday but lasting till early evening. In Poland there is still no break for lunch in most companies and lunch may be consumed in the course of work, at the most convenient, peaceful moment.

French nationals who come to Poland and Poles coming back home after a long stay in France complain that the climate is too cold and the amount of light during the autumn-winter season is depressingly small. The described countries are not very distant, both geographically and culturally, but differences are sufficient not only to strain the body, but also to give a sense of noticeable discomfort. Of course, the bigger geographic and climatic distance, the higher the strain on the body. However, sometimes the strain is not where

we would expect it. While working with Poles going abroad it is worthwhile to pay attention to their idea of the target country and to the way they have prepared themselves for the trip according to this idea (for example which clothes they are planning to take with them). Such false ideas concern, for example, the so-called hot countries. We expect heat, and in reality... we freeze. For example in Malta on New Year's Eve one may lie on the beach and sunbathe in a beach outfit and the water temperature is comparable to that of the Baltic in midsummer. However, after sunset, the temperature drops from more than twenty degrees centigrade to seven – eight, and there is no central heating (and often no heating at all). The feeling of bitter cold to an unaccustomed foreigner is strengthened by the high air humidity, thick walls and stone floors. Temperature indoors is about ten degrees. It forces foreigners staying still (for example working on a computer, reading, talking, or watching TV) to put on gloves and several sweaters. We may have a similar surprise in Africa. In spite of the immense heat, a sweater... is the most useful clothing in Ghana. When entering the air-conditioned accommodations directly from the heat (a temperature difference of about 20 degrees centigrade), and when travelling by means of transport with open windows, we shall discover that a warm sweatshirt and scarf are invaluable.

Micro-organisms present another challenge. In this situation it is also not necessary to travel to a country with tropical diseases. Even within the same climatic zone bacterial flora in water and food is different. Foreigners face a similar situation with viruses and bacteria that cause minor health problems, as nasal congestion, sore throat, cough or somewhat more serious illnesses such as influenza or tonsillitis. An immunological system must learn how to recognise and react to new threats. In addition, it must learn how to cope with new chemicals (both natural and synthetic) or with their different proportions. Coming back to Polish-French comparisons, in Poland chlorine may be present only in a swimming pool and in similar public places particularly exposed to the development of harmful micro-organisms, such as toilets, changing stalls, or shower rooms connected with a gym. Meanwhile in France this chemical is the basis of hygiene in each house. Chlorine may be found in most cleansing agents, starting with dishwashing liquids through washing powders, and ending with floor polish, and cleansing products for household appliances and sanitation facilities. The respiratory system and the skin, apart from contact with various micro-organisms and chemicals, must also cope with air humidity and temperature. Bacterial flora, which regulates the metabolism and also has a protective function, must adjust to a different water composition, different proportions of individual nutrients and their different origin. We face most of these challenges – for example, those resulting from the changing

of seasons – even while staying in one place. However, in this case the changes are much smaller and relate only to a fragment of our surroundings. The difficulty with acculturation is that the body already must cope with the new environment and must do it on many fronts (see next sections).

However, the problems that an immigrant's body must cope with concern not only the diet, rhythm of the day, climate and resistance to unknown diseases. The new environment is an immense strain for our nervous system**.** The world inundates human senses with an immense number of stimuli every second. We may easily verify this by trying to think about all the information that floods the senses of readers of this text. The most obvious is the texture and colour of paper, font size and typeface, light intensity, meaning of words and sentences. But not only the eyes are receiving stimuli from the environment. Sounds and smells are reaching us, and the body certainly touches many objects (a chair, floor, the top of our desk, etc.), which press our skin, muscles and bones. Let's add oxygen content, as well as air humidity and temperature to this list. And now let's try to feel all these stimuli at the same time and control the quality and intensity of all of them. Difficult? Even impossible! That is why our cognitive system is equipped with mechanisms enabling a multiphase selection of information coming from the outside world. That is also why we are equipped with the ability to learn, which enables us to react to certain sets of stimuli. With time we become skilled in associating the stimuli and upon perceiving only one we experience an automatic and adequate reaction, without thinking about it. It saves us time and energy and leaves place for other activities. This process may be compared to driving a car. In a town that we know, we drive „by heart". We focus only on what other drivers are doing, not paying much attention to familiar elements – traffic signs, street layout, organisation of crossings, etc. We are able to think about things not related to driving, carry on a conversation, listen to the radio, and sometimes we even look at advertisements and shop windows. However, when entering an unknown area we become very alert, we usually drive more cautiously and slowly, paying attention to each traffic sign, billboard, crossing, narrowing and every hole in the road. We are not able to focus on anything else.

The situation of immigrants in the first period of settlement in the receiving country is similar. Stimuli that reach them are usually strange for them, therefore the mind must pay more attention to them than ordinarily, and does not always knows how to interpret them. Physical stimuli are what we perceive in the first moment of entering a new place. New sounds, different noise intensity, new smells, colours and shapes, attract our attention, and if particularly distinct, they cause an orientation reaction. The same is also experienced by tourists, with the only difference that admiration of novelty is the goal of

their travel, and in the case of an immigrant it is only a stage, and quite a short one (compare phases of culture shock). In the beginning, people look at every shop window, at buildings, means of transport, clothes of other people, but their mind soon gets accustomed to these novelties and starts to treat them as a background. It is more difficult with all of the information coming to us from the social environment. Let's give the example of such a simple and – it would seem – obvious gesture, as handshaking. For our senses it is simply a specific movement of a specific part of our body, which could mean anything. Culture will „decide" when it is a sign of respect, when it is only an empty and formal gesture, and when it indicates danger. Culture attributes different meanings to handshaking which depend on accompanying stimuli, that is, on the context of a situation, and it teaches us during the process of enculturation / culturalisation how to automatically interpret and react to a specific set of stimuli. However, what happens when we meet a representative of a foreign culture? We lack effective recipes resulting from experience in a given social environment – we lack cultural competencies. This means that these stimuli will cause inadequate reactions (in keeping with the culture of the country of origin, but undesirable in the receiving culture), or each time our cognitive system will have to re-analyse scrupulously all of the information flooding forth and seek the most appropriate reaction. **There are two possible strategies of coping with ignorance of a cultural code. One of them consists in adopting the ethnocentric approach, meaning interpreting human behaviours from the perspective of one's own culture** (cf. part IV). **The second strategy consists of paying attention to interactions between „natives", deriving the most cautious conclusions from them and carefully trying to follow them.** These methods undoubtedly refer to social relationships, therefore their description in the context of physical changes may be surprising. However, they are based on a processes taking place in the nervous system and in the brain. They overload our mind and cognitive mechanisms, absorbing considerable energetic resources. The whole body is exposed to stress.

Ethnocentrism is most often used in the beginning because it seems the most obvious reaction from the point of view of the cognitive system. When we meet a person who shakes hands with us, our eye registers a familiar stimulus, and the brain interprets it as always, that is in accordance with what it learned during the enculturation process. A natural and automatic interpretation of the situation does not strain the cognitive system, but usually creates misunderstandings, and next, stress. If someone shakes hands with us to emphasise the distance between him and us, and we understand it as a gesture of friendship, it will lead to expectations on each side of the interaction that are incompatible with the other side's attitude. Let's imagine that our neighbour,

from whom we wanted to borrow some sugar, shook hands with us. For him it meant nothing more than a cool goodbye emphasising that we were not on such familiar terms which would authorise us to ask for foodstuffs. And we misinterpreted his gesture as a sign of intimacy, which entitled us to visit him unexpectedly with neighbourly requests. It is not difficult to imagine how this situation may end. Obviously, the longer the contact contrary to both parties' expectations (too cool for us and too intrusive for our neighbour), the more frustrated both sides will be. This may lead to a quarrel and even to cease contact, thus causing additional stress. Finally, it will additionally strain our nervous system. This means that this strategy is not very effective.

Migrants often have problems with the cultural meaning of instructions given by the employer and time limits fixed by him. When the employer says: "Do it for tomorrow", does it mean "for yesterday", "in two days time", "for tomorrow morning" or "for a day after tomorrow, but early in the morning"? This problem often arises already during contact with the career counsellor. As it was described in chapter two, clients may be unpunctual: they may come too late or much too early. It also happens that in spite of a fixed appointment they come earlier, repeatedly asking about a decision that has not yet been made or about information that is not yet available. As we already know, tolerance towards someone being late and a subjective sense of time (polychronic *versus* monochronic culture), as well as the way of transferring information (high or low context) immensely differ among countries. I still remember my surprise when I heard the date of appointment for a job interview that my Maltese acquaintance was told: „next week, in the afternoon". This communication, completely imprecise for me, was fully clear for her and meant about two hours after the lunch break in the second half of the week (she chose Thursday). The inability to interpret such communications leads to misunderstandings which puts the immigrant at risk of unpleasant situations and formal consequences. This results in additional stress and fatigue, therefore in reduced human body resources and capacities, and at the same time presents new problems and challenges, which require energy and force.

Another method – cautiously watching the social environment and attempting to imitate it – protects us in a much better way against misunderstandings and failures in meeting objectives. This method is often used when the first proves ineffective or when the immigrant has been well prepared, for example, thanks to having undergone a special training or during earlier intercultural experiences. This strategy, although much more adaptive, is however also very burdensome, mainly from the cognitive point of view (although the previous strategy exposed people to situations evolving negative emotions, in the beginning it allowed to follow familiar patterns and rules of behaviour,

and thus unburdened the cognitive system). This new method requires much self-control, concentration and attention, which engage a large part of our thoughts. This means that the immigrant must, first of all, refrain from "obvious" interpretation of each situation and from the resulting behaviour. It is not an easy operation. To see how difficult it is, one may try to drive a car thinking about each movement and sequence of operations (as a beginner), or carry out any other automatic operation (for example try to control the movement of each muscle when walking down the stairs). One may also try to visit a neighbour with a neighbourly request and while talking to him think about answers to the following questions: Is it too late or too early for a visit? Should I wear shoes or only slippers? Should I ring the bell or knock on the door? How and how many times should I do it? Who should say good morning first? Should I shake hands with him or only smile? What does his facial expression mean? Are we talking too long? May I ask him how he is doing or perhaps he will find it insulting? Should I accept an invitation to tea, or should I better refuse it? Should I invite him to visit me? Should I say that he may always count on me? Should we fix a precise date of returning sugar / eggs / milk, etc.? How precise should this date be? Etc. The resignation of earlier habits – it is only the first step. The next step – discovering the significance of information which is of interest for us – requires our cautious and systematic observation of our surroundings. Let's come back to the example of a scheduled job interview. We may check the way public offices and public transport operate, the level of detail of timetables and see if timetables may be found on every bust stop (in Malta rarely, and, for example, in Ghana one might try in vain to find them), pay attention to the punctuality of other clients of the employment agency, etc. We may also directly ask several persons about it (one opinion may be an exception from the rule!). All of these activities take time and consume energy which could be used by the nervous system of immigrants if they stayed in their own country for rest or for another activity. Such „extra" effort accumulates and becomes very significant if we consider how many similar dilemmas a foreigner must solve every day. Besides, asking direct questions, which is apparently the simplest solution, is often connected with additional stress caused by condescension or irritation of a respondent (see the next section).

The body must adjust to new conditions, which takes time and requires an additional amount of energy. Therefore, for some time we have much less energy for the body's other activities, and physical adaptation is only the tip of the iceberg.

2.d. Acculturation as a social challenge

The change of culture always involves a change of the social role (Kownacka i Tempska, 2001). This happens even when everything besides the country of residence is apparently the same as before, for example, when a contract worker goes with his or her family abroad within the same company (Selmer and Leon, 2002). Seemingly nothing changes – the same work, similar professional and family duties. However, at least a temporary change of the role is unavoidable, because the immigrant changes his or her status from a culturally competent person in the country of origin to an incompetent person in a receiving country. But why should this lead to stress or shock? Firstly, a certain level of knowledge and skills is attributed to the role of an adult. A person without such knowledge appears, at the least, suspicious. Let's imagine an adult, a nice-looking person, who is asking us at a bus stop: "Who is last in the bus queue for bus no. 523?", and then: "How are you today?" What would we think? We would certainly be surprised, but we would also feel anxiety because people not knowing that there are no bus queues and that strangers should not be asked how they are doing, are not only lacking basic know-how, which is necessary to freely move around the town, but also social knowledge, which is necessary if they want others to feel comfortable in their presence and if they do not want to be exposed to danger. To whom do we attribute such a lack of basic skills in social awareness? The answer is simple – to little children. However, the person who was asking those questions certainly is not a child, and if s/he asks such "strange" questions, other adults must adopt some attitude towards this unusual situation. Since, most often, they do not know what to do and very rarely play such a role (and if they do, it is in relation to persons with mental deficits), their behaviour does not help the foreigner. The two most frequent reactions are **irritation** or **condescension.** Both of them, in most cases, are automatic and not ill will.

The first is a result of a self-winding spiral of mutual misunderstanding. A good example is a foreigner running some errands in a public office. Let's imagine that one form is missing in documents filed by him or her. A clerk says: „Form XY is missing". The foreigner did not understand and asks what form the clerk means. The clerk repeats „Form XY is missing". The foreigner asks: „What does it mean?" and hears the answer „XY". Although the answer is given in good faith (all people know what this form means), still it does not help the foreigner to solve the mystery of the missing document. S/he asks more questions about this form, its contents and where it may be found. The clerk is a bit irritated – s/he sees a long queue of clients and is accustomed to serve them quickly, giving names of missing documents if needed. People who

do not know what a given name means write it down to check on a website or at the information desk on the first floor. In this situation, a reaction in the form of stress is a typical and quite natural response to the disturbance of the everyday routine and an obstacle in best possible performance of duties: providing efficient services. Frustration appears when the strategy, which has been developed over a long time, does not prove true. A similar process takes place in the mentality of the immigrant. S/he becomes more and more upset, because not only s/he does not receive the needed information, but also feels the tension of the partner in the interaction. Incomprehension may grow into a real conflict which will arouse negative emotions on both sides. However, it will be the character of feelings left after this situation that will differentiate the clerk from the foreigner**.** A member of the receiving culture – the clerk – will forget about this incident and his or her temporary irritation much more quickly. The immigrant may be left with humiliation, fear or a feeling of being lost.

Another way of treating a foreigner is connected with adopting a condescending attitude. A representative of a new culture provides explanations of what the foreigner should do in detail, simply, and often loudly. In an attempt to be clear, the representative talks to the immigrant as to a child or to a not very clever – and additionally deaf – person. This puts the immigrant in the role of someone worse and lacking independence. This may result in the reduced self-esteem, in a sense of helplessness and fear. The matter is all the more difficult because these behaviours need not (and usually do not) result from ill will, but are only a result of habit which, in contacts with representatives of the same culture, allows for more effective communication. Therefore not only persons going abroad should be prepared for contacts with the receiving community, but also representatives of this community should be prepared for contacts with guests (cf. part IV), especially since the attitude of the receiving community plays an immense role in the choice of acculturation strategies and in the psycho-physical well-being of the immigrant (Berry, 1989; Liebkind and Jasinskaja-Lahti, 2000, Malewska-Peyre, Taboada-Leonetti, Zaleska, Basdevant, Bonerandi, Eyzat, et al. 1972).

Attention should be paid to one more very important issue: the situations described may take place both when the cultural gap between the native culture and the receiving culture is very wide and when it is small. It is enough that these situations will relate to spheres in which both countries differ. They may happen and be similar in contacts between a Lithuanian and a Pole, and in contacts between a Nigerian and a Pole. People should not be under the illusion that travel within one culture will protect them against misunderstandings and against culture shock in accordance with the myth of the Slav soul or

Balkan temperament / temperament of the southerner (such generalisations usually result from stereotyping, which is described in chapter two).

Secondly, it is not only the conditions of learning cultural standards from the basics which are uncomfortable, but also the feeling that the new social environment assigns the foreigner to a new role – not to say forces him or her to assume a role, which is contrary to roles played in his or her native country. Healthy adults, living in a culture and in an environment where they were socialised and have undergone culturalisation are accustomed to being independent and self-sufficient in most everyday tasks. However, after arriving in a new country, it not only turns out at the start that they are not so effective, but by losing their earlier role of independent persons, they lose all derivative benefits, including such basic benefits as the sense of security and self-esteem.

Equally – if not more – difficult is the fact that immigrants, being adults, are not ready to readopt the role of a child. They do not accept being dependent on other people and listening constantly to good advice and criticism (what is natural for a child and is even necessary to develop a child's sense of security). There is also another problem: how to confide in others and often depend completely on strangers. The first days and often months resemble walking through the centre of a large city in rush hour with closed eyes. With no guide, someone that we could completely trust in a given moment, we would not cope with this task. However, it is very difficult to place one's trust in a stranger. Firstly, because adults are not accustomed to depending fully, if only temporarily, on others. Secondly, because the object of such confidence is not only a stranger, but also someone treating us with impatience or condescension. And thirdly, because we must often trust someone in matters of extreme importance for us, matters that we used to fully control by ourselves (such as the choice of an appropriate doctor and obtaining all information about our health, renting an affordable flat, finding or maintaining a job, which determines our "to be or not to be").

The source of many problems lies in the limited and often superficial contacts with the family and friends who stayed in our native country, and the loss of our familiar social space, i.e. such places as our favourite pub, swimming pool, park, cinema, gallery or shop. They all vanish from the social and geographic map of the foreigner's closest surroundings. Along with their disappearance, with the loss of familiar means of relieving stress and the loss of most contacts with the family, friends and acquaintances, we lose our earlier support system. It is not only the absence of friends who we could simply visit for a chat, but also there is no safe place where we could rest for a while and forget about our problems. Acculturation is very demanding in the first pe-

riod (first twelve months) and does not allow the individual to rest – even for a while – resulting in acculturation stress or culture shock.

It would seem that at least the knowledge of the language of the receiving country would help us cope with encountered problems. Language extremely facilitates our communication, being its basic tool in everyday life. It allows us to express own needs, receive information about the needs of other persons, negotiate during a conflict between them, and clarify misunderstandings. Most often, even knowing some basic words breaks the ice, brings about kindness and warm reactions of members of the receiving culture. However, one should be aware that this skill may also be a trap – for two reasons. Foreigners who speak the language of the new country are automatically perceived to be sufficiently familiar with a given culture. The new environment will judge all of their mistakes resulting from ignorance of the new culture more severely than in the case of a person who is not able to communicate in the local language (although the local environment certainly expects that a stranger will soon learn the dominating language). Secondly, persons speaking the language of the country of arrival do not expect significant differences between the country of origin and the new place of living. Therefore all of problems that they face are more surprising and affect them more deeply. Such experiences are particularly painful for repatriates and children / grandchildren of Polish emigrants when they come to Poland.

2.e. Acculturation as a psychological challenge

Changes in social roles and in functioning of the body result in changes in the general well-being of the human body. I have mentioned some of them earlier. An overload of the nervous system and fatigue of the body result in lower mental resistance, which means that problems seem bigger and more difficult to overcome. They cause stronger negative emotions thus consuming more energy, which in turn overloads the body. The lack of a system of social support and the fact that earlier methods of coping with stress do not fit the new conditions, result in accumulation of mental tensions.

Since earlier methods of coping with everyday stress (which is incomparably stronger in the beginning of emigration than before) may not be used, they will be replaced with new methods. Unfortunately, instead of helping, substitute defence mechanisms (although they bring temporary relief) are often harmful in the long-term and only deteriorate the situation. Depending on the external circumstances and the predispositions of an individual, these mechanisms may have various forms, from escape into illness through various kinds of addictions, and ending with risky or even aggressive behaviours caus-

ing conflict with the law. They may be classified according to three criteria: inward or outward oriented, leading to isolation from the environment and leading to potentially frequent confrontation with the environment, as well as reducing, relieving and increasing stimulation.

The group of inward oriented strategies, reducing stimulation and leading to isolation, includes psychosomatic symptoms, including frequent infections, stomach-aches, vertigo and migraines, excessive drowsiness, a general drop of energy and lower vitality or even depression. The fact that people feel bad excuses them before themselves and in contacts with the environment in the case of failure (which does not mean that immigrants plan them and evoke them intentionally!). Protection against stress consists of limiting the body's stimulation by new and stressing incentives, as it often requires staying at home and focusing on one problem only: on the illness and effective methods of coping with it. This often allows an individual to look at earlier problems with reserve and to make their importance more realistic. Generally foreigners do not relate health problems to experienced adaptation problems, however almost all of them, to a lesser or bigger degree, observe a deterioration in their health. In some cases disadaptation at the physical level is so high that it requires the immigrant to end their stay in Poland and return to the country of origin to regenerate the body.

Another excuse is also offered by confrontation with the environment – it is an outward oriented strategy. It has a different objective – to seek stimulation. As a typical example we may mention risky behaviours, often infringing cultural and legal standards, for example drunk driving, participating in or starting quarrels and fights, taking advantage of the services of prostitutes, risky sexual behaviours. One may wonder why an immigrant, tired of excessive novelty, seeks additional impressions and stimuli. Risky behaviours incur problems, and thus increase the stress. However, they offer an invaluable advantage – their consequences are easy to predict and are known. The biggest stressor in the course of acculturation is the lack of control of the environment and the inability to predict its reactions to the immigrant's behaviour. Meanwhile such extreme situations bring about effects that are easy to predict. It is a well-known fact that alcohol abuse is followed by hangover, having sex with casual partners with no protection poses the risk of venereal diseases, and drunk driving creates the risk of having an accident, a fine, confiscation of the driving licence, trial and prison. This allows, even for the moment, to feel the logics and coherence of the world. In addition, such behaviours also reflect anger and aggression, and their outward orientation (quarrelsomeness, violation of the traffic code) diminishes mental tension.

This last objective is also achieved by experimenting with psychoactive substances, most often drugs, abuse of medicines affecting the mood and central nervous system, or alcohol abuse. Such defence mechanisms may lead to long-term pathology and / or cause an earlier return to the country of origin, with a sense of guilt, and even in the atmosphere of scandal.

3. Dynamics of acculturation stress

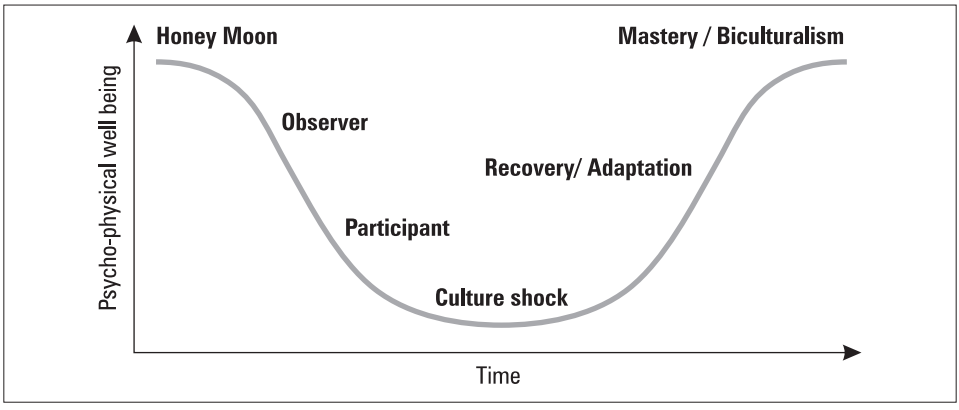
Although the tradition of research of culture shock and the dynamics of adaptation to a new culture can be traced back to the middle of the last century, there is still no coherent description of these processes. Surveys were carried out on non-representative and differing samples / groups (students during the period of foreign scholarships, contract managers during employment in foreign branches of their companies, refugees), and their results are often contradictory. **Acculturation curves** are the best known approach to this issue. And so, various **models of culture shock** have been developed depending on the surveyed population and the methods of measurement of the psycho-physical well-being of migrants. Some of them postulate that in the beginning the well-being is the best, then it systematically deteriorates, to come back to a starting level after some time – this means that it has the shape of the letter „U" or „V" (Stewart, Mendenhall, 1991; Zapf, 1993). Other researchers postulate that the worst situation is in the beginning, then the well-being systematically grows and so the acculturation curve takes the shape of the letter „J" (Stewart, Mendenhall, 1991). There are also researchers who state that acculturation shock returns repeatedly and the well-being of an immigrant during the entire, even multi-year, period of stay in a receiving culture rises and falls, forming a never-ending sinusoid. In this situation I decided to present a description of the phases of acculturation shock which will show the most extensive picture of emotional, cognitive and behavioural processes that may emerge in the acculturation process. These phases are a synthesis of the mentioned models and form the „U" model. However, their sequence should be regarded with great caution. In contacts with clients, I would rather suggest focussing on the essence of experienced problems and the mechanisms that are behind them, than trying to diagnose a phase of the shock in which migrants are in a given moment (trying to match their experience and well-being to a specific point on the acculturation curve). Therefore, the description of phases is aimed at introducing the counsellor to the world of the clients' experiences and not at serving as a rigid template to be followed by the counsellor wishing to recognise the needs of migrants and to plan the scope of support.

3.a. Possible phases of culture shock

As I have already mentioned, the beginning of the stay in a new culture could be, to some extent, compared to the experience of a tourist. The new environment appears interesting and delightful. Immigrants discover with pleasure previously unknown tastes, smells or sights. It is the so-called **Honeymoon Phase,** usually lasting as long as a real honey moon. **During this period, problems are unnoticeable, and even if immigrants feel them, they approach them with humour and perceive them as a part of the exoticism of a foreign culture**. The author herself is an extreme example of the irrational perception of reality during this phase. Having discovered that I had malaria during my stay in Ghana, I felt like Indiana Jones. A high temperature and accompanying symptoms, and even the perspective of losing sight, did not change my feeling that I was experiencing a fantastic adventure. This phase lasts longer if immigrants have more psychological, social and economic resources at their disposal and it lasts shorter if these resources are more scarce. People who – immediately after arrival to a new country – will be faced with the problem of finding a job and accommodation, but who have limited financial reserves, will feel novelty as a pleasure for a shorter time and will sooner start to feel the negative effects of the shock. It may also happen that the delight phase does not take place at all, which is consistent with the „J" model. Irrespective of the degree of delight immigrants are external observers of the receiving culture and do not yet participate in it. Their experiences and perceptions concern mainly the outer layer of culture (see the onion concept of culture, part II), and everyday life is still felt as not entirely real. As time goes by life starts to demand real participation in the receiving culture, adjustment of rhythm of life and everyday routine. When the senses enjoy novelty to the full, otherness stops to be an exotic curiosity, and immigrants realise that effective functioning in a new reality is possible after learning the applicable rules. **During the phase of the observer foreigners, still not feeling as a part of the surrounding world, watch it with reserve trying to find the key to understanding it**. In this period immigrants feel the absence of close persons, meetings, joint entertainments. The first symptoms of physical fatigue appear, immigrants start to long for a favourite dish, a favourite smell of washing powder or a favourite TV programme. They slowly become aware of their new situation and of the fact that it is not a momentary change. It turns out that the life does not allow them to slowly analyse each situation, but demands quick reactions and decision-making in everyday situations. It is a moment of entering the **participant's phase, when immigrants simply try to survive and to satisfy their needs and cover growing deficits in the most efficient way**. Fatigue

and stress accumulate and problems grow. As time goes by, immigrants are more acutely aware of adaptation problems and their resources quickly diminish. This leads to an acute **shock phase**, the most difficult moment during the whole process. During this period **all unpleasant symptoms of physical and mental overload grow, such as sickness, depression, excessive nervousness, or – finally – risky behaviours**. During this period many migrants make the decision to return to their native country. However, often when it seems that the situation could not be worse, it is normalising and then gradually starts to improve (often thanks to illness, which allows immigrants to rest, to distance themselves and revalue earlier experiences). This is the beginning of the **adjustment phase**, sometimes called the **recovery phase**. It is the result of rest, of a more or less intentional decision on „capitulation", accepting that everything goes more slowly and is more difficult than immigrants imagined before departure, or the result of sickness, which forced them to surrender. **During this phase immigrants slowly start to organise their life so as to increase the sense of security**. Now they evaluate their possibilities and set goals more rationally. Most often they have already stayed long enough in a new place (at least several months), to be able to identify new resources available around them, to establish new contacts, discover places where they can rest, new occupations which replace the lost social environment and earlier mechanisms of coping with stress, which were inadequate in the new context. Acculturation strategies start to develop during this phase. The last phase of culture shock is the **mastery phase**. **It assumes that the foreigner is becoming acquainted with the culture of the receiving country, is starting to understand it and is acquiring cultural competencies enabling effective functioning**. In specialist literature this phase is sometimes interchangeably called the **biculturalism phase** or is considered as a way to biculturalism.

Fig. 1. Phases in culture shock in the U-model



As I have already mentioned, research shows that culture shock may have different dynamics and the well-being of a person subject to acculturation does not always follow the U-curve. It should be also noted that acculturation stress may be experienced repeatedly and for a long time. Acquiring full cultural competence requires many years and involves many mistakes. Acculturation may be compared to a situation when an orchestra is marching around a person with closed eyes. Each musician plays a different instrument and the role of the "blind man" is to catch the musician playing the violin. He listens for relevant sounds and when he thinks that he knows from which direction they are coming, he heads in this direction. However, the violinist is no longer in the place where the "blind man" heard him a moment ago. The circle turned. A similar situation occurs when getting to know and understanding a culture. Immigrants may often acquire and lose the sense of logic and understanding of the rules governing the receiving culture. Such a loss, together with a worse period in the immigrant's life, may restore the culture shock. The U-curve may repeat many times. Therefore some authors propose to describe culture shock as a **W-model** (the previously described sinusoid curve of acculturation). The W-model describes one more process, namely the phenomenon of **reverse shock** (Stewart, Mendenhall, 1991; Szopski, 2005), which is the process of re-adaptation to a native culture after a longer stay abroad.

4. When the first shock passes – acculturation strategies

When culture shock starts to pass and reality seems more and more familiar, the "everyday fight to survive" changes into arranging one's life in a new culture. This involves finding a method of coping with the cultural duality of the situation, which affects every immigrant. In spite of the departure from the native country, life in the country of origin and everything that it involves still forms a part of the immigrants' biography, their self and life. They still hold internalised patterns of behaviour, values, convictions and opinions, ways of perceiving and experiencing the world acquired during the enculturation/culturalisation process. At the same time, they live in a foreign culture among people who function in accordance with its principles and according to a fixed rhythm. How should they react to the duality of their self and their life? Two most simple strategies emerge right away – migrants may either maintain this duality or get rid of it.

Maintenance (or rather creation) of cultural duality requires including in one's everyday life elements of a new culture, while not resigning from important elements of the native culture. Both cultures are considered

equally important and occupy the same place in the life of a person subject to acculturation. In practice, such a strategy may consist of finding a group of friends composed of representatives of both cultures, following both traditions of celebrating holidays, using media in both languages, following the political situation of both countries, spending holidays partly in the native country and partly exploring a new country. **This strategy indicates integration** (Berry, 1989).

The other alternative – resignation of cultural duality – may follow three routes. First, immigrants may try to come back to a situation from before the emigration, that is to reduce "duality" to "singleness", choosing only one of two cultures. Each of these choices means a different acculturation strategy: depending on the choice between the receiving culture or the native culture, it will be either **assimilation** or **separation** (Berry, 1989). **Assimilation consists of trying to become as similar as possible to members of the receiving culture, with a simultaneous resignation of cultivating and participating in the native culture**. This may take the form of weakening, breaking or even avoiding contacts with countrymen, making new acquaintances only among indigenous inhabitants, changing earlier life-style and habits (cuisine, ways of spending leisure time, tradition of celebrating holidays) into such that are preferred by the surrounding majority, and even concealing one's country of origin, for example by means of changing the name. **Separation consists of activities contrary to those which are carried out in the case of assimilation. Immigrants choosing this strategy will try to ensure that their life undergoes as few changes as possible from the cultural point of view**. Therefore, they may strive not only to maintain contacts with close relatives and friends left in their country of origin, but also to seek new acquaintances and friendships among their immigrant natives, to spend holidays in their company, at the same time restricting to a minimum contacts with members of the receiving culture, or even avoiding such contacts (refusal of learning the language of the receiving country, satisfying everyday needs in one's own cultural minority, for example shopping only in stores run by their natives and seeking a job only in their companies). An extreme form of separation is a cultural ghetto, and for this reason this strategy is alternatively called "**ghettoisation"**. In a sense, both assimilation and separation result in getting closer to the situation from before the emigration. By choosing assimilation and becoming similar to the majority, immigrants become its part, changing the status of an "alien" and of a representative of a minority into the majority status, this of a "fellow countryman", which they had before emigration. The difference lies in the fact that presently "fellow countrymen" mean different persons, representatives of a culture in which immigrants have not been born and brought up,

while their compatriots become "alien", which means resignation of a large number of elements of life that previously composed their identity and biography. When choosing separation, immigrants in an obvious manner maintain their new situation – the situation of being a part of the minority. However, one thing remains relatively unchanged: the socio-cultural environment. Immigrants form part of the minority, but it is a strong minority where they are among their "fellow countrymen", which – so to speak – protects them against the effects of being the minority. From the cultural point of view, their life undergoes only slight changes; they are still among "fellow countrymen", and they are the same "fellow countrymen", communicating by means of the same cultural code, celebrating the same holidays in the same way, speaking the same language, encountering the same problems with the surrounding culture of the receiving country and its residents.

The third strategy consisting of the resignation of duality (and the fourth described here), is **marginalisation** (Berry, 1989), **that is, the opposite of integration described in the beginning**. While in the case of integration immigrants only gained, losing nothing – two cultures functioned in their life – in the case of marginalisation, they lose both, that is everything in the cultural sense, not gaining anything in exchange. This strategy is characterised by ceasing contact with the native culture with simultaneous non-participation in the receiving culture. It often involves marginalisation in the socio-economic sense. Living outside of both cultures, not maintaining contacts with their fellow countrymen, and not entering into contacts with indigenous inhabitants, immigrants lose the social environment where they could function. They do not stay among representatives of culture where they are competent and could effectively satisfy their psychological, social and living needs, etc., but at the same time they do not acquire new competencies which would allow them to satisfy these needs in a new environment. Their actions combine avoidance of and separation from the receiving culture which is characteristic of separation, and weakening or breaking of bonds with the native culture, characteristic of assimilation. **According to this strategy, immigrants are deprived not only of social ties, but also of the whole system of cultural values and framework that they could refer to, and for this reason this strategy is also called deculturation**.

It is easy to remember the names and characteristics of the four strategies described above by describing them by means of „yes" or „no" answers to the question of the presence of each of two cultures in the life of the immigrant. The relevant diagram is presented below.

Table 1. Acculturation strategies

		Is it worth to maintain the native culture?	
		YES	NO
Is it worth to maintain the receiving culture?	YES	Integration	Assimilation
	NO	Separation Ghettoisation	Marginalisation Deculturation

The presented model has been created by Canadian researcher John Berry (1989, 1994) for the purpose of analysis of acculturation of large ethnic communities. However, it is also useful for the description of strategies of small groups (e.g. the family) and individuals. This model initially assumed that the selected strategy had a global and permanent character, that is covered all spheres of life, and – once selected – was not changed for another strategy. However, research has shown that these assumptions were not correct. It should be noted that various acculturation strategies may be chosen in various spheres of life. For example, in the place of work immigrants may assimilate, conceal their origin, fully accepting behaviours and cultural scripts of the majority. In a group of acquaintances they may adopt the integration strategy – be friendly with representatives of both cultures, jointly celebrate holidays according to both traditions, visit exhibitions, go to concerts, films produced by artists belonging to both cultures, etc. And in the sphere of personal contacts, they may adopt the strategy of separation and seek life partners only among representatives of their native culture, while in the spiritual sphere they may stop earlier religious practices, however without accepting the religion that is dominant in the country of residence, i.e. they may undergo marginalisation.

In addition, these strategies may change during the life cycle, depending on the personal development, needs and abilities of an individual, on the attitude of representatives of the majority, opportunities of contact with fellow countrymen, and on the social, economic and political situation of both countries. Policies, legal regulations and social moods are perhaps the most important here.

So far, the description of the acculturation process related only to an individual who was subject to adaptation. It was a well-thought-out operation taking into account the addressee of this publication. Career counsellors work with individual clients, support individuals in the process of adjustment to a new culture and a new labour market. They have neither influence on nor opportunities to introduce changes in the field of external legal, social and political context in which the immigrant functions. The present publication does

not allow the detailed description of the interrelationship between the policy of the receiving state and acculturation strategies of the individual. However, it should be emphasised that a human being, as a social creature, does not live in an isolated environment. From the point of view of the career counsellor it is extremely important that acculturation strategies may be affected by changes in the life cycle and may differ depending on the sphere of individual functioning, but they are also not exclusively a result of his or her decision. Without openness from the receiving society, appropriate education and legal tools, integration is not possible. The external environment may force adoption of an assimilation strategy or may intentionally marginalise representatives of individual cultural groups, discriminating them in an open or hidden way, creating inequalities on the labour market, inequalities in access to education, or in overzealous law enforcement in the event of an infringement.

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PART IV

Dominika Cieślikowska

Foreigners Integration – Challenges and Good Practices

1. Barriers of Integration – the foreigners' perspective

The following part of the publication summarizes all of the issues that have been described so far. We started this publication by illustrating that the acquisition of "intercultural competencies" in vocational counselling has already become a standard in the world – and recently also in Poland. These competencies may be used in the work of a counsellor during contacts with clients who are or will be in touch with an international working environment. These persons may in fact comprise (1) all groups of foreigners who come to Poland: **immigrants, refugees, foreigners coming for temporary or permanent stay, and even students** or (2) **Poles, who plan to seek employment on the international market,** as well as (3) **employers**, who are in contact with the global market by employing foreigners and running foreign branches. More generally, we could say that all of these groups may face difficulties when trying to adapt to a new environment. These difficulties have been described in earlier parts of this publication. The individuals mentioned will feel cultural differences between themselves and representatives of their new environment. As we have already mentioned in part II, the nature of their relationships with newly acquainted nationals of the receiving country will depend on differences in social functioning, that is, their attitude towards time, space, interpersonal relationships, and means of expressing their opinions and emotions. The way they perceive the world and process information may also differ from the way which prevails in their new environment. The sense of culture shock (described in part III) means coping with psycho-physical difficulties. This shows that culturally diverse clients have very strained resources which should be used to organise the practical aspects of life.

Misunderstanding new administrative procedures, behaviours and habits as well as not adjusting their own reactions to new situations may considerably complicate such activities as learning a foreign language, finding accommodation, employment, taking advantage of health care, or the education of children (Grzymała-Moszczyńska, 2000).

Let us examine the experiences of several individuals who have come to Poland, are searching for a job and may visit a career counsellor. In spite of their common needs, we may also find some individual elements in each situation. Interpersonal skills and successful communication skills used to diagnose adaptation barriers which often cause problems in efficient functioning, also in professional life, may help in professional cooperation with such clients.

The first individual will be **Aslan**, a Chechen of thirty, who had been employed as a bodyguard of the President, but due to persecutions and the unstable situation in his country, decided to escape with his wife and small daughter. Presently they reside in one of the hotels for refugees in Warsaw. They have been coping with "bureaucratic hell" for many long months – nonexistent procedures in various institutions. At least they have a guarantee of a legal stay in Poland. The refugee must take up employment to support his family. However, he does not hold any documents certifying his qualifications, does not speak Polish, and does not have any contacts with Poles because he resides only with his compatriots, with whom he has established a thread of understanding. Integration of such individuals into the labour market will require long efforts, **because acquiring or raising vocational competencies is not the only thing they require. First of all, refugees need psychological assistance to be able to cope with the past and all of the injustice that they have suffered,** which additionally increases the difficulties that each immigrant encounters (see part III). The cultural traits that have been formed by Aslan's country of origin may make his life in Warsaw difficult and hinder his job search. They include, among others: national pride, the sense of superiority, a specific attitude towards women. These are vital issues that should be addressed when providing assistance.

The case of **Karen, a** young Englishwoman travelling abroad by choice, is exactly opposite. She belongs to a group of „migrating managers" (Szwąder, 2002) – young and resourceful people, who are ready to take risks, seek diversity and new challenges, and a foreign contract often satisfies their needs (Marx, 2000). These migrants, similarly as refugees or repatriates, avoid confrontation with the new – often complicated and difficult to learn – reality of the receiving country. They are completely preoccupied with their career and the company culture forms their standards and rules of conduct. However, the preoccupation with work and people met in the workplace does not provide

them with the expected pleasure. Very often, managers do not have the possibilities to verify their ability of adjusting to the new conditions, to cope with a different life-style and do not know where to place themselves in the local community (Marx, 2000). It seems that most companies do not appreciate the difference between working conditions and working styles in various cultures (differences in culture dimensions in part II also relate to the working environment), and a manager's work abroad is treated in the same way as if it was performed in the native country. **Therefore Karen would need assistance in adaptation and defining new individual goals.**

Such individuals as Karen think about an international career very early in life and already during the course of their studies start to prepare for such circumstances. A career counsellor, being aware of the threats and benefits resulting from vocational mobility, may support the career of a young person on the global market. Important elements of the preparation for development on the domestic labour market, such as very good factual knowledge of employees, narrow specialisation, high level of professionalism in the area that a given manager deals with, do not translate into success in work abroad. Previous effective visits abroad and appropriate acculturation trainings become crucial.

The employer is also responsible for a good preparation for departure. This is another group of clients which may soon depend on assistance of interculturally competent career counsellors. Management boards of worldwide corporations, as well as owners of smaller businesses of international range, must realise that supranational expansion and increasing competitiveness of these companies is possible thanks to the development of intercultural competencies of their staff and to the adjustment of business rules to local habits and standards. The preparation of a team of international managers requires a specific selection process which is often neglected. The further management of this team should also be based on specific skills, such as: intercultural communication or awareness of the cultural determinants of business. Employees should also be guaranteed appropriate support.

The last example of a client from a foreign country seeking advice is that of Wiktor**.** He has come from Moscow as a repatriate. Having been brought up in a Polish family, he knows well both the Polish culture and the language. He also has a rich vocational experience connected with running his own, thriving business in Russia. However, after coming to Poland, he has been seeking a job with no success and with dwindling financial resources. Cultural competencies and knowledge are needed to find the best possible solution for a person, who **is faced not only with the problem of unemployment and verification of their professional skills, but additionally encounters difficulties in adaptation to a culture which is not known from one's own experience,**

but only from their parents' relation. His expectations from the pre-departure period have been put to the test, **since repatriates generally meet with prejudice and reluctance of the receiving community.** Therefore, due to his accent, he is recognised as a *„Russky"* and as a result is given a negative label (Chodynicka, Więckowska, 2004). Wiktor should, first of all, receive support, then undergo an adaptation training and finally should become acquainted with the situation on the Polish labour market and seek a gap where he could use his competencies and where the language, which presently is an obstacle for him (being the cause of his negative label), may become his advantage on the labour market.

Adaptation problems of the persons described, in spite of their specific traits, result from the absence of appropriate knowledge of the receiving country and the skills needed to manage the new reality.

2. Integration barriers on the side of the receiving society

Wiktor's story reveals one more adaptation barrier which has not yet been described in detail. It concerns not only the foreigner's attitude, but also the attitude of the receiving society. **The success of integration depends on the openness of both parties to the new experiences and on the willingness to acquire intercultural knowledge. Involving all persons concerned in joint actions and in the decision-making process, as well as effective contact between culturally diverse individuals and groups with respect of their standards, values and skills, should be the wish of both parties, who also share responsibility for the integration process**. This is why integration at a local level is so important. When foreigners appear in a given group, the structure and way of functioning of the community also changes. One must cope with the new situation and learn how to live in it. In such situations, attempts should be made to help people become acquainted and to fill the psychological gap between them. This is possible on a mass scale thanks to meetings of representatives of cultural or ethnic minorities existing in a given area with the local population during cultural events and joint activities, which allow them to learn about each other's habits and skills.

However, sometimes it is difficult to learn different behaviours and fill the gap **in intercultural contacts because such contacts mean a meeting, which comprises: confrontation, standing up to the unknown, but also to oneself and one's reactions to otherness.** The above-mentioned English girl Karen could be posted to a Bulgarian branch instead of to a Polish one. She would spend the first weeks of her stay in the new country on getting used

to her professional duties. However, not yet knowing many people, she could spend her time off sightseeing in Sophia. Below we present one of the probable situations that she could experience.

While walking in one of Sophia's parks, she was approached by a souvenir vendor. She did not understand him, but she concluded from his gestures that he encouraged her warmly to buy a souvenir. She was not interested in souvenirs because it was one of her first days in Sophia and she preferred to look around and see what was worth of bringing back with her. She used all available methods to communicate that there would be no deal: of course, first of all, she shook her head. However, the vendor did not want to leave her, and followed her for a long time.

Let's think why the man, in spite of refusal, followed Karen? Please select the right answer.

a) *He followed her to compel her to buy even a trifle, just to get rid of him.*
b) *He understood that her head shake meant that she had no money with her, and so he followed her to a cash machine or currency exchange bureau, where she could exchange money to buy a souvenir.*
c) *He understood her gesture as a confirmation of her willingness to buy a souvenir from him, because in Bulgaria shaking the head means "Yes" and nodding means "No".*
d) *The vendor took no notice of her refusal, because Bulgarians are very stubborn and always achieve their goal.*

In principle, all answers may be true in the sense and they all contain a probable element. However, taking into account cultural accuracy and not stereotypes or general opinions, answer „c" is correct, because in Bulgaria the two main gestures of nonverbal communication, "Yes" and "No", have the opposite meaning than in most other European countries. Therefore, if we shake our heads to deny something, a Bulgarian will understand that we agree and vice versa.

We may empathise with the situation of a young attractive English girl who is strolling alone in a town and is accosted by a man, with whom she is not able to communicate. This man not only accosted her, but also followed her for a long time, not leaving her and persuading her in a strange language to do something. The girl has the right to feel confused, and even assaulted. In her understanding, the man may appear to be a nuisance with unclear intentions. In this situation it is not difficult to feel an aversion to the surrounding world and people. When strange and culturally diverse persons meet, it is easy to provoke an atmosphere of challenge or even hostility. This may result in a conflict due to a misunderstanding or disagreement to a change.

We differ in some mundane although fundamental behaviours, such as nonverbal signs which are natural and obvious for us. Only in direct contact

with another culture, it may appear that not all of them have a universal character. Perhaps we did not realise it earlier because we assimilate a part of own standards and behaviours subconsciously. In fact, we learn gestures and other nonverbal behaviours without reflection, including them in our repertory of behaviours in the course of the socialisation process (cf. part III). Our reaction to otherness which is incomprehensible to us depends on our will, but also on our preparation. However, even people open to learning a new reality may easily touch on a very sensitive element – standards and attitudes assimilated naturally and instinctively. These elements will be resistant to changes and confrontation. We are exposed to situations undermining important elements of our identity, of our central values and our convictions of their superiority over other values. In such cases, we may experience resistance and defensive reactions against reception of new information, which may be perceived as threatening information.

Each intercultural meeting takes place at a specific time and place, and the interests of each party result from a determined context. To understand this context and predict the course of the contact it is worthwhile to examine the **elements shaping relationships between representatives of individual cultures.** In accordance with one of the proposed theoretical models (Kovacs & Katona, 2006), factors important for the quality of intercultural contacts include:

– **The historical factor**, that is, a tradition of intercultural contacts, conflict settlement methods and cooperation experiences characteristic of both parties;
– **The social factor**, understood as a social consent to contacts, intercultural distance and as the issue of identity, attitudes, including the how easily stereotypes are applied;
– **The institutional factor**, i.e. to what degree institutions permit exclusion and segregation or cooperation and inclusion of individual groups to life in a given area.

Presently in Poland the climate for such meetings is not favourable. An important role is played here by the **historical factor** and by changes in attitudes towards foreigners, which have been developing for many years. First of all, Polish history is marked by numerous defeats. Many times in the past, the Polish nation felt not only defeated but also abandoned, without the support of any allies. Therefore, conflict settlement by force, alone, with no belief in support and cooperation, originates from the Polish tradition. In addition, Poland was transformed from a country with a population composed in one third of national minorities into a mono-cultural society after World War II. Pre-war Poland had the following ethnic composition: almost 69% of the population

declared Polish nationality, 14% – Ukrainian minority, 8.6% – Jewish minority, 5.3% – Belarusian, 2.3% – German and 1% – other (includinag Russians, Lithuanians, Slovaks, Czechs, Roma, Tartars) (after Eberhard, 1996, in: Bajda et al., 2001). As a result of war operations and extermination, the shift of Poland's borders, forced and voluntary emigration and repatriation agreements, Poland has become one of the most homogeneous countries in Europe, from an ethnic point of view. After World War II, and before the political changes in Poland, immigration was a marginal phenomenon (Kępińska, Okólski, 2004). For that reason, the number of foreigners in Poland was limited, representatives of ethnic minorities who stayed in Poland were excluded from public life in the period from 1945 to 1989, and the opportunities for maintaining their own culture and speaking their national languages were limited (Bajda et al., 2001). Therefore, at an **institutional level,** issues of ethnic diversity lost their significance. They were not taken into account and public institutions were not adjusted to come into contact with diversity. Presently we do not have any real and serious immigration policy in Poland, and not many specialists and officials in the public administration are prepared to provide services to „culturally diverse clients". The state does not feel responsible for people who arrive in Poland, does not develop any policy which would include cultural or ethnic issues and is insensitive to many already emerging needs. From the absence of developed public mechanisms and specific tools for contacts with foreigners it is not far to discrimination and social exclusion of some groups. The absence of top level examples to be followed in the treatment of minorities, and a lack of guarantees of their integration into everyday life has affected the character of social relationships, not leaving any room for harmonious intercultural meetings and for cooperation between representatives of different cultures. The example of Poland shows that the **social factor** also does not favour cultural contacts. It was difficult for people living in a homogeneous community to develop openness to diversity. The issue of cultural identity is less important than other social roles. In contact with a foreigner, we find out how large the gap between people is, how little we know about others and how poor our understanding of their behaviours really is. This releases mechanisms connected with belonging to our own – familiar and safe – group: stereotypes, favouring fellow group members and ethnocentrism. Persons not accustomed to dealing with other cultures may have particular problems with cross-cultural encounters, both in their own country when dealing with foreigners, but also if they decide to travel to another country. Although Poland is still an emigration source country (69 thousand people left our country in the period from 1998 to 2000, and only about 24 thousand people immigrated to Poland), it is becoming more and more attractive to foreigners as was mentioned

in the introduction to this publication. The Mazovian Voivodship (province), and Warsaw in particular, stand out from the point of view of migration. Recently, the number of foreigners who have settled in the capital city of Warsaw has been higher than the number of Polish citizens leaving the city. A growing number of incomers have completed higher education and possess high vocational qualifications. They come mainly from West European countries (British -10%, Germans – 9%, French – 6%, but also Americans – 20%), but still 25% of immigrants settling in Warsaw have come from the former Soviet Union, while persons of Asian origin account for 10% of immigrants.

Having analysed the factors affecting the quality of intercultural contacts specific to Poland, it is not difficult to guess the attitude of Poles towards foreigners. The Public Opinion Research Centre (Centrum Badania Opinii Społecznej, CBOS), media and academic centres observe relations between the indigenous Polish population and persons coming from other countries.

CBOS' surveys show that the perception of newcomers from the USA and West European countries differs from that of people coming from the former Soviet Union or Asia (cf. CBOS, BS/161/99 after Iglicka, Weinar, 2004). The first two groups are privileged: treated with friendliness and welcomed with pleasure. They are accepted by Poles, while the latter group is approached with reserve or even reluctance. However, the most negative associations are connected with Romanians and the Roma, who are- as a matter of fact – often confused.

The image of the rich Western manager, who can afford expensive accommodation, luxurious shopping and a lavish life is confirmed, or even created, by local media. Research by Iglicka and Weinar (2004) on press discourse shows that acceptance of these individuals is observed at a symbolic and economic level. In social relations, a relationship between foreigners and the indigenous population rather takes the form of strong division. Fragmentary information in local newspapers strengthens their strangeness and increases the gap, thus contributing to the maintenance of unrelenting visions of an idealised and progressive foreigner. In addition, relationships between strangers from "highly industrialised countries" and the receiving community do not stir up so many emotions as could accompany other immigration issues. Journalists, in the quest for the popularity of readers, seek sensation and scandal. Therefore they prefer to write about the second group of immigrants, usually unilaterally presenting immigration issues as a troublesome problem for Poland, referring to unfavourable opinions of immigration and the fear of Poles of labour market problems (Kępińska, Okólski, 2004).

The sociological and demographic survey described by Kępińska and Okólski (2004), on relations between foreigners and Warsaw residents who

have more occasions for direct contact with foreigners than residents of other parts of Poland, shows that only every fifth resident of Warsaw perceives the presence of foreigners as advantageous. Every third respondent considers that the inflow of foreigners unfavourable, and every sixth has no opinion in this regard. However, the attitude towards foreigners changes under the influence of such factors as: one's own travels abroad (the attitude of persons who have travelled abroad in recent years is decidedly more positive), age and education (the older and less educated respondents, the more negative their attitudes towards foreigners in Warsaw). However, the authors conclude that „Asians are becoming more popular mainly thanks to their hard work and kindness, and nationals of the former Soviet Union mainly thanks to a sympathy for the difficult economic situation in their countries, and perhaps in connection with the fact that a percentage of people coming from this region is of Polish origin" (Kępińska, Okólski, 2004, p. 452). In addition, a spark of hope is raised by comparing the results of earlier CBOS surveys with those from later years. The survey of Poles' attitudes towards representatives of individual minorities carried out in 1994 ended with the following results: 54% of respondents were of a negative opinion of Roma and Ukrainians, 37% of Jews, 8% of Byelorussians. In 1999 the proportions changed: around 30% of respondents did not like Roma, Jews and Ukrainians (after Bajda et al., 2001). Although these figures are still high, a new trend in thinking is visible: towards greater tolerance.

The factors described above pose a barrier in the integration of foreigners. However, let us think about why the integration postulate is put here in the first place?

First of all, today it is a necessity. Multi-ethnicity and the cultural diversity of communities has become a challenge of the twenty-first century for many countries. Almost two hundred countries which make up the world are composed of almost five thousand ethnic groups. In 161 countries, ethnic minorities account for more than 10% of the total population. However, more than 900 million people in the world suffer various forms of social exclusion based on belonging to minority groups. That is one sixth of the total world population (www.lgi.osi.hu). Therefore we should aim to the protect rights of these people and to minimise discrimination on ethnic or cultural grounds. **In an integrated, multicultural society all groups have the right, and are even encouraged, to express their own heritage** (Boski 2004a). In view of new solutions, pluralism and active participation of the subjects concerned should replace earlier antagonisms or separation in inter-group relations. Research carried out in European states and in Canada (after: Boski, 2004b) shows a preference for acculturation strategy in integration of a migrant coming to

a new country. In order to achieve such acculturation on the individual level, it should be encouraged by the environment in which multiculturalism is developed and stimulated. In a well-organised state it should be important to react efficiently in a situation when new needs arise and to care for effective management. *Diversity management*, in the meaning of cultural diversity, is one of the priorities for societies organised in a modern way.

In addition, cultural diversity which enriches life is one of the assets of large and rich agglomerations which satisfy the needs of their residents and attract new investors, businessmen or tourists. This offers an opportunity to go to restaurants which serve meals from all corners of the world, to buy everyday articles from immigrants, which are cheaper than the local ones, view exotic pieces of art in the most fashionable galleries, and to spend leisure time participating in various events which are inspired by music or arts from various parts of the globe.

Economic benefits are the last argument. As we have already mentioned in the beginning of this publication, the number of employed foreigners is in direct proportion to the wealth of the receiving state (see Introduction).

However, so far the postulate of multiculturalism had the form of ideology rather than of a universal standard. To implement it we need tools, and first of all, awareness of the fact that the needs of persons of different ethnic or national origins should be cared for in an equal fashion.

3. Overcoming institutional barriers – examples of good practice

Overcoming barriers in integration and creating a multicultural scenery means, first of all, developing sensitivity to the issues of diversity and counteracting discrimination. It therefore means working on changing human attitudes and creating a positive, or at least a realistic, image of foreigners. It is important to counteract hostility, stereotypes and stigmatising people of foreign origin, bridging the gap between people and involving them in cooperation. Dealing with the social factor alone may not necessarily bring about the desired effect because consent to contacts may quickly change. Although the CBOS survey results mentioned above suggest that attitudes towards foreigners have been improving over the recent years, I would like to present not only the results of statistical research based on declarations, but also the results of research with a much wider methodology, which shows how social attitudes may be sensitive to various factors, and thus instable. It turns out that an unexpected historic event may change people's preferences and attitudes towards cultural diversity. Boski (2004a), along with a team of researchers, carried out research on

the acceptance of multiculturalism in Warsaw by checking the knowledge of residents of attitudes towards and associations connected with native and culturally foreign sacred objects (a Catholic church, an Orthodox church, a synagogue, a mosque) and secular objects (a traditional Polish coffee house, ethnic restaurants: Vietnamese, African and Arabic). The research was carried out in the context of the events related to September 11th and the research period was divided into two parts (data were collected before and after this critical date). It turned out that the pictures of the New York World Trade Centre terrorist attacks shown repeatedly by the media, and the strong sense of threat activated awareness of death and existential anxiety. In this situation, all culturally diverse objects (and not only Moslem as one might suspect) were appraised lower than before the attacks. At the same time, a higher score and preference were given to everything Polish. This has considerably impaired multicultural orientation. The author of the research additionally argues that it was not only a case of an effect on awareness, because two of the objects presented within the project (an African and an Arabic restaurant) had to be closed due to lack of customers. Therefore, to care for the needs of persons coming from minority groups in a responsible and stable way, we should deal not only with attitudes, which may change easily and unexpectedly. A relevant public policy which would be sensitive to the perspective of diversity and would guarantee appropriate anti-discrimination mechanisms is of vital importance. In fact, it is a very modern pattern: to counteract institutional sources of intolerance.

It is important for vocational counsellors to get to know the institutional context so as to be familiar with the situation of their clients as well as with the legal and organisational guarantees provided to them. While foreigners staying in a new country may try to avoid contacts with the local population (for example Karen, who took a dislike to Bulgarians after meeting an intrusive vendor of souvenirs, may effectively stop meeting local men and enter into relations only with the international or even British community in Sophia), they usually have to maintain contacts with the receiving country, firstly through public offices and institutions. As mentioned earlier, the preparation of Polish public administration and its staff for contacts with foreigners is very poor: a lack of awareness and sensitivity to diversity, the absence of information, a lack of administrative procedures, strategies and solutions favouring the integration of immigrants into the local life and guarantees of autonomy for them. Below we present examples of good administrative practices connected with the labour market introduced by institutions in some European cities where the scale of immigration is such that it is not possible to ignore the existing multiculturalism (on the basis of Bousetta, Modood, 2001).

a. The Hague (the Netherlands): Specific recruitment campaign. The campaign was aimed at increasing employment of representatives of ethnic minorities in The Hague City Hall. In result of an active search for employees, of taking advantage of the contacts of ethnic organisations, as well as modern and culture-sensitive recruitment methods, the level of employment of representatives of culturally diverse groups has considerably increased.

b. Barcelona (Spain): Several activities have been initiated to remove barriers in access to education, health-care and employment, as well as accommodation. In terms of the labour market, new procedures have been introduced, developed at the grassroot level, taking into account the needs of immigrants. A guide containing good practices was also prepared and mediation has been carried out in order to promote equal opportunities in employment. The undertaken activities provoked extensive discussion on issuing work permits.

c. Malmö (Sweden): Recognition of vocational competencies. This was an initiative leading to the increase in employment of individuals of foreign origin, who have lost all documents certifying their education, skills and professional experience (frequent cases among refugees) or whose education has not been officially recognised in Sweden. A group of experts monitored – for a period of one to four weeks – persons selected for the project (unemployed, educated abroad and current students, both with Swedish citizenship and without) to confirm their professional competencies. Without theoretical examinations, and only on the basis of observation of present professional capabilities, certificates confirming professional competencies and enabling employment were issued.

4. Intercultural education in career counselling

The acquisition of intercultural competencies in counselling is based (as shown in Annex A) on the development of the knowledge of counsellors, the acquisition of appropriate skills and work on their own attitudes and understanding of their client's attitudes. Counsellors may prepare for new challenges associated with more and more frequent requests for assistance to culturally diverse persons or persons going abroad thanks to relevant education programmes.

The integration of foreigners coming to Poland and of Polish nationals wishing to adapt to life abroad is based on provided / acquired useful information, on learning adequate and culturally appropriate behaviours and on the development of openness and cultural curiosity. Thus, education is the key for integration.

4.a. Objectives of intercultural education: awareness – knowledge – skills

The development of human awareness is the first and primary goal of intercultural education. Activities encouraging openness towards cultural diversity and raising the level of interest in different customs, norms and values, should be preceded with breaking the previous patterns of thinking, such as an ethnocentric and / or stereotypical ways of looking at the surrounding reality. In order to be able to associate with cultural diversity without perceiving it in categories of threat, we also need **knowledge of other cultures** and of various ways of functioning, as well as the awareness of differences and their acceptance (cultural differences described in part II). To fully use the potential offered by a situation of intercultural learning, there should also be an **element of learning skills that are necessary to contact culturally diverse people.** These three elements should be the key components of the curriculum.

Frame 1. Objectives of the culturally diverse curriculum (after: Brislin, Yoshida, 1994, in: Grzymała-Moszczyńska, 2004)

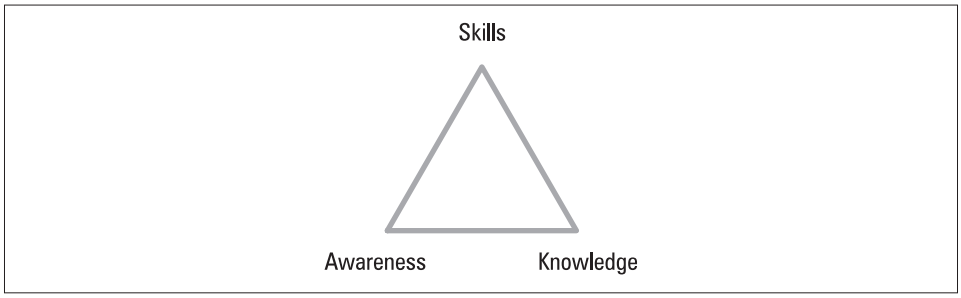
A full and well-prepared intercultural education curriculum should develop three elements:

- **Awareness:** to contribute to the creation of an attitude of openness to new information, to raise the awareness of the existence of several different perspectives, various hierarchies of values and standards of behaviour.
- **Knowledge:** to learn about facts related to history, geography, but also the structure of family relations, relations between friends, women and men, to transfer norms and rules for good manners.
- **Skills:** to practise behaviours relevant to a given culture (behaviour in public, in relations with different persons, verbal and non-verbal communication).

The interrelationship between these three components may be presented in the graphic form of an equilateral triangle: a good workshop or training in intercultural competencies should contain in equal parts the tasks and actions shaping awareness, knowledge and skills (Grzymała-Moszczyńska, 2004).

The element of awareness in the education curriculum is of key importance (although it is often the most difficult to develop). We shall devote most of our attention to this element, as it allows for the moveing away from set patterns of thinking, and thus to look at reality from a wider perspective. It is necessary to develop a willingness to acquire knowledge of different values

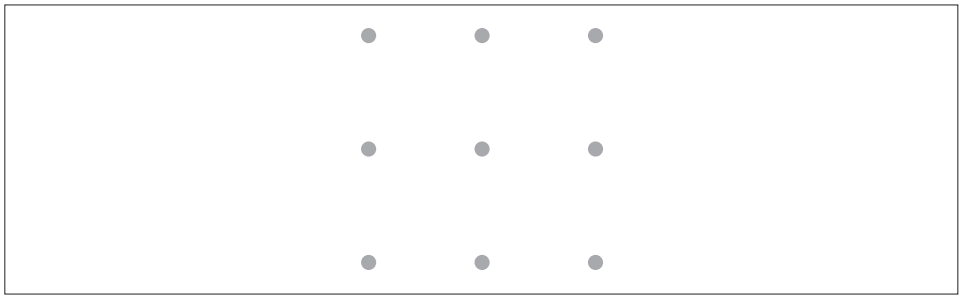
Fig. 1. A triangle presenting the relationship between elements of an intercultural education curriculum



and standards as well as a readiness to include new elements, manifested by representatives of various cultures, in the catalogue of one's own behaviours. The issue of changes in our awareness leading to new perspectives may be illustrated by means of a culturally non-specific exercise (after: Martinelli and Taylor, 2000).

The picture below shows nine dots in a specific configuration.

Fig. 2. Nine Dots Exercise



<u>Instructions:</u> Connect all of the nine dots with four straight lines without lifting your pencil from the paper. Let's get to work! It is possible! You will find the solution at the end of the chapter. However, please try to do it yourself first. (Solution at the end of part IV).

There is a catch in the solution of this exercise, because it is possible only when you go "outside" of the square drawn by our perception. We must overcome virtual borders created by our perception. So why is this task so difficult for some or even most of us? The answer lies in our attachment to set patterns of thinking that we follow everyday, for example, in perception. We are inclined to connect loose elements in complete figures – perceptive self-

contained wholes, for example, by applying the **principle of similarity** when stimuli are the same or the **principle of continuity**, when stimuli seem to be a continuation of the direction of earlier elements (Zimbardo & Ruch, 1998). When referring to the multicultural context, we could say that a perspective developed by a culture and taken over by its representatives may hinder finding even simple solutions because, in the social world, similarly as on the level of perceptions, we follow patterns "by means of which people organise their knowledge (…), but which also strongly affect all that we perceive from this information" (Aronson et al., 1997, p. 130). Those are general rules governing our perception and the organisation of the social world. They also have a specific application in intercultural situations. As mentioned above, **our perception of the organisation of stimuli coming from the environment is sensitive to the principle of similarities. We also look for them spontaneously in intercultural contacts** because similarities do not threaten us. Intercultural education curricula are often oriented at providing opportunities for experiencing similarities between people coming from various cultures. "Such curricula are intended to overcome a conviction that They are principally different from Us (Weigl, 1998, p. 196)". Such a concept is based on psychological research which concludes that individuals who meet or evaluate other people "are ready to appraise someone who is similar more favourably than someone who is dissimilar" to them. (Weigl, 1992, p. 101). However, this does not illustrate the full view of the world. "We build our identity by comparison with others. In the socialisation process, each individual (…) in confrontation with a different culture faces several doubts and questions (Klimowicz, 2004, p. 7)". The individual also faces significant differences. Even the actual noticing of diversity is an important stage in reaching beyond the limitations of our perception. The willingness to create a positive attitude towards other people based on similarities should not be the only objective of education curricula. We should be aware both of similarities and differences, because both may be found in the surrounding reality.

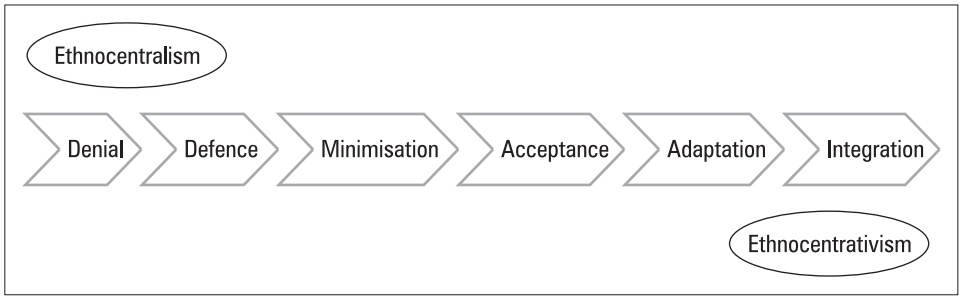
The issue of differences and their acceptance has been described in **Milton Bennett's Developmental Model of Intercultural Sensitivity** (on the basis of Martinelli and Taylor, 2000 and Bennett, 1993), which may serve as a useful hint for the interpretation of behaviours and attitudes of counsellors and clients. It could also become an axis of the education curriculum.

The author of the model described above considers culture to be a filter for the interpretation of reality and for the perception of the surrounding world (after: Martinelli and Taylor, 2000). Since cultures differ, perception of the same item may differ between representatives of different cultural circles. Bennett (1993) **defines intercultural sensitivity as the ability to discriminate**

and experience relevant cultural differences. He claims intercultural sensitivity is not natural and mentions cases from our history when intercultural contacts were marked with aggression and mutual aversion, **since perception of a situation from the angle of our own standards is characteristic of our behaviour in contact with foreigners. We tend to look from our cultural perspective and to interpret and evaluate events, other people and their behaviours as compared to standards that we know.** According to Bennett the stage when an individual assumes that their own outlook on the world is central to all reality is called **ethnocentralism**. It takes on various forms, and within the Developmental Model of Intercultural Sensitivity it evolves, passing through different stages, beginning with denial of any cultural differences, and ending with their full acceptance and the coexistence of perspectives originating from various cultures. Bennett calls this last stage **ethnorelativism**. In his opinion, learning cultural sensitivity, passing through all of the stages of ethnocentralism to reach the ethnorelativist perspective is the only way to develop a constructivist future.

Career counsellors working with foreign clients, similarly as others in contact with cultural diversity, may instinctively show ethnocentric behaviours. In effect of conscious work on their own attitudes, they should be able to name the relevant stages and alter their own behaviour towards more and more ethnorelativist behaviours.

Fig. 3. Stages of ethnocentralism and ethnorelativism



Characteristics of individual stages of ethnocentralism and ethnorelativism with examples of everyday behaviours of various people, shown at each stage, and with comments to counselling behaviours are presented below.

Ethnocentric stages – an individual assumes that the world view of his/her own culture is central to all reality. Behaviours of other people are explained in relation to one's own cultural reality. A difference is difficult to accept, and sometimes even threatening.

***1. Denial*:** An individual denies the existence of any differences, of the existence of other visions of reality. Denial may be based on isolation (no opportunity to confront differences) or separation (separation from differences, creating barriers between the individual and people who are different).

Example of behaviour: Wojtek has recently come back from a trip to Japan. People ask him about Japan and what he saw. He usually answers: "Tokyo is like New York. Many luxurious and elegant cars and a McDonald's on each corner".

Ethnocentric attitude of counsellors: when counsellors only have contacts with clients from their own cultural circle and do not experience differences, or if, while working in an intercultural context, do not notice any differences between their Polish clients and clients coming from Chechnya or France. Counsellors may address all of their clients in the same way, use similar diagnostic tools, provide advice and instructions in the same manner.

2. Defence: Cultural differences are noticed, but are considered as threats because they offer a different vision of reality, thus undermining the identity of the individual. Differences are noticed but not fought against, for example by means of behaviours showing one's higher position towards people who are different.

Example of behaviour: Piotr is as a volunteer on a humanitarian mission to Sri Lanka. He is to construct wells with drinkable water. Although he likes the new geographic environment very much, the people in this country often surprise him. He feels ill-atease in their presence because they behave in a completely different way and do not want to understand that they know so little about water. It is Piotr who is an engineer, a university graduate who has come to show them how the infrastructure should be organised. He has come here for the sake of these people.

Ethnocentric attitude of counsellors: Counsellors who see their clients from other countries behaving in a different way still apply the same tools and methods because they consider them to be the best, tested and profitable. Counsellors refer to a belief that the best counselling methods have been created in their cultural circle, because their country is more highly developed!

3. Minimisation: Differences are noticed, not fought against by slandering other people or patronising them, but an individual tries to minimise their role. Only similarities are shown and differences are underestimated.

Example of behaviour: Michael works in a socio-therapeutic day-centre frequented by both Polish and Roma children. Regular contact with them

shows him that we all experience fear, pain, and anger in the same way and that we all want to be loved. Because we are all human.

Ethnocentric attitude of counsellors: In a professional practice counsellors base on universal methods with no adaptation and adjustment to the specific conditions and needs of their clients, considering that more things unite people than divide them, and that problems with finding a job are similar everywhere.

Ethnorelativist stages – based on the assumption that cultures can be understood best relative to one another and that particular behaviours can only be understood within a cultural context. Cultural differences are not considered as threats but rather as challenges. An individual must develop new categories to understand others.

1. Acceptance: Acceptance of differences in verbal and non-verbal behaviours, world views as well as standards and values. At this stage differences are regarded as deserving understanding and respect.

Example of behaviour: Karolina, who was in China for half a year, was surprised to see differences in everyday behaviours of Poles and Chinese people. She drew a conclusion that differences result from a completely different cultural context. Although she would never spit on the street when waiting for a bus, it does not disturb her that the Chinese spit even in a restaurant to clear their throat.

Ethnorelative attitude of counsellors: Counsellors closely watch their culturally diverse clients to learn as much as possible about their behaviours and about their needs.

2. Adaptation: The process of integrating new behaviours, appropriate for other world outlooks, to the catalogue of one's own behaviours. Empathy plays a central role in adaptation. This is the ability to perceive a given situation from another point of view rather than one's own cultural background.

Example of behaviour: Business negotiations during the Seul Fair have been successfully concluded as Polish entrepreneurs, not sparing any time, started to invite their business partners to lavish dinners and were more inclined to meet them unofficially to talk about subjects far from a given transaction.

Ethnorelative attitude of counsellors: Counsellors change their behaviour, adding new methods of work and other communication techniques (for example, greeting clients in a way accepted in their culture), and – being more familiar with their clients' situations – try to adopt their point of view.

3. Integration: Integration of different ways of understanding different points of view for the sake of peaceful coexistence. Integration requires us to permanently define our own identity, depending on current life experiences.

Example of behaviour: Frank's work is connected with moving from one country to another. Irrespective of his current place of residence, he speaks Polish at home, while in office he uses different languages, presently French. Actually, he can hardly name the country with which he is most closely connected: both in Poland and in other countries he feels at home. He thinks the same about languages – he speaks fluently both Polish and French.

Ethnorelative attitude of counsellors: Counsellors have a full catalogue of skills relevant to their culture and an equal number of methods from culturally diverse contexts. They shift between techniques, operating effectively in both contexts. This stage is very difficult to achieve. To be effective in several cultural contexts, counsellors should take advantage of the assistance of culture guides, interpreters and other persons – experts in a given culture.

4.b. Organisation of intercultural education projects

The thematic blocks which should be taken into account in acquiring intercultural competencies have been presented above. However, while preparing an education curriculum on intercultural issues, one should also consider other important points presented in frame 2.

Frame 2. Organisation of education projects

To successfully prepare and implement an intercultural education project it is necessary to:

- **Select a target group** – to define whether the group should have a single- or multi-cultural character, what should its composition be in respect to language, culture, age, sex (these factors may be very important for various cultures: they may even have a decisive impact on the success of the entire project, for example Chechen groups should be separate for men and women, and the person working with a group should be of the same sex, should speak their language and be able to enter into close contacts with them).
- **Establish the objective of the project** and place appropriate emphasis on different elements: psychological, cultural, historic and other. It should be noted that work at a psychological level is often underestimated. Certain knowledge is transferred and skills are taught with no preparation of human mentality for the psychological changes that are

triggered by life in a new culture or without developing the awareness and attitude of openness.
- **Become acquainted with cultural characteristics of a group, its needs and expectations –** one should learn as much as possible about the group, in particular if it is culturally diverse, and should thoroughly prepare for work with a foreign client.
- **Select working methods,** i.e. a form of classes and individual exercises, not only to allow the achievement of specific goals, but also to ensure that they suit project participants and motivate them to work (one should bear in mind that different cultures prefer different learning styles). The selection of a language which is understandable to all participants is also important.
- **Determine the project period and schedule –** when should the project be implemented (it should be noted that, for example, an adaptation training should not be delivered too early or too late) and what should be its duration (how many hours, timetable, intervals between sessions).

Attention should be also paid to differences in the approach towards time, which may affect the participants' sense of responsibility and punctuality.
- **Select competent trainers** – persons with didactic skills who are acquainted with intercultural processes and phenomena; as regards projects for foreigners – persons with experience in work with culturally diverse clients. Trainers should also have a flexible cognitive approach and should be able to adjust to new ways of thinking, new behaviours and interactions.

For education impact there may also be a team of responsible individuals with selected, specific competencies (for example, a career counsellor, an intercultural psychologist and an interpreter).
- **Define evaluation methods** – selection of a methods depends on the target group. It should be borne in mind that people coming from different cultures differ in skills and feedback methods.

4.c. Working methods of the intercultural teacher

It is worth taking advantage of all available education methods in intercultural education. Some of them will have a very attractive form because they may be based on contents and examples from exotic cultures of distant countries.

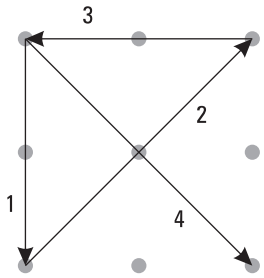
Culture-specific (concerning a specific culture) and culture-non-specific methods of work (related to general cultural contents), include: simulation games, research and presentations, critical incidents or cultural role playing, as described in literature (Klimowicz, 2004; Sielatycki; 2004b; Abrignani, Gomes and Vilder, 2000; Martinelli and Tayor, 2000) and should be alternately used in the education curriculum. This allows for the development of interesting and varied techniques. However, methods of work should be relevant to assumed goals and to the character of the target group. In contacts with culturally diverse persons one should also remember that, due to recognised values, standards and behaviours, as well as different styles of thinking and learning characteristic of representatives of individual cultures, participants may show a different level of readiness to participate in different types of activities. For example, when working with the Vietnamese one should not choose methods based on confrontation of different opinions and ideas, i.e. one should avoid discussion and open questions. However, this method would be very effective with Americans. When educating Chechens, one should be very sensitive to gender issues or social hierarchy in a given group, which is much less important in Scandinavian groups. It is important to look at a place in a given country from the point of view of cultural dimensions (for example, in the GLOBE project described in part II), to see if a given method may be effective in a specific group. It is also important to ensure that exercises and their impacts are full of cultural contents. Therefore, it is suggested to take advantage cultural sources to the largest possible extent.

Intercultural education is a creative challenge, in particular in the sphere of awareness development. It requires specific competencies: knowledge of various cultures and such mechanisms as ethnocentrism or stereotyping, skills in developing and teaching behaviours and the ability to „spread" curiosity and openness. There are, however, many opportunities to take advantage of these skills in professional work, first of all in self-development. However, it should not be a new burden and vocational requirement, but rather an interesting challenge. Visible benefits may be derived from competencies acquired in the intercultural education process in the form of higher competitiveness of services, new niches revealed and a wider range of potential clients. New knowledge may be useful not only in the effective contact with foreigners, but also in organising orientation workshops for persons leaving for work abroad, adaptation trainings for incomers or trainings for companies and organisations working with foreign clients or employing foreigners. Intercultural skills open new paths for activity and their use depends on the counsellors' creativity.

Frame 3. Useful materials devoted to intercultural education

Teaching about refugees: www.unhcr.pl/nauczyciele/index.php
Humanitarian education: www.pah.org.pl/1937.html
Tolerancja i wielokulturowość. Wyzwania XXI wieku, Eds. A. Borowiak, P. Szarota.
– Adaptacja repatriantów w Polsce. Trening akulturacyjny, A.M. Chodynicka, J. Więckowska.
– Jak można się uczyć innej kultury – treningi akulturacyjne dla studentów. H. Grzymała – Moszczyńska.
Edukacja międzykulturowa. Poradnik dla nauczyciela, Eds. A. Klimowicz.
Uczenie się międzykulturowe. Pakiet szkoleniowy nr 4, Eds. S. Martinelli, M. Tayor.

Fig. 4. Solution of Nine Dots Exercise



In conclusion, we present the promised solution of the Nine Dots Exercise – the direction of lines: follow from line 1 in the indicated direction or from line 4 in the direction opposite to the arrows.

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PART V

Anna Paszkowska-Rogacz

Practical intercultural skills of career counsellor

The objective of this chapter is to draw the attention of career counsellors to basic issues associated with preparation for effective communication with the client and the adequate application of diagnostic tools in the intercultural environment.

1. Contact and intercultural communication

The impact of the cultural factor on expectations and vocational preferences has not yet been fully recognised. Several studies in this field show the existence of statistically significant differences in the structure of expectations depending on nationality. Research by Canadian counsellor Peavy (1997) is worth mentioning: Peavy describes analogies between individual elements of the counselling process and the cultural dimensions distinguished by Hofstede (2000). And so the power of the counsellor, which determines the character of their relationships with clients, originates from the dimension of **Power Distance (PD)**. **The dimension of Individualism/Collectivism (I/C)** in counselling is manifested by emphasising either the importance of personal achievements (individualism), or social support (collectivism). Promoting "masculine" (for example, rationalism), or "feminine" (for example, empathy) values, and also "masculine" or "feminine" methods of coping with difficult situations (task orientation *versus* relation orientation), refers to the cultural dimension of **Masculinity (M).** The fourth dimension, **Uncertainty Avoidance (UA),** is revealed through logistic and organisational aspects of counselling, manifesting in a higher level, in the case of higher UA, or a lower level, in the case of lower UA, of meeting formalisation and structuralisation (Peavy, 1997). According to Peavy, preferences for counselling principles and methods

result, to a large degree, from national culture ties of persons practising the profession of counsellors, presented in detail in Table 1.

Table 1. Cultural dimensions in counselling (Peavy, 1997, pp. 184-185))

Counsellor's power	**Client's power**
– Directive, cognitive-behavioural counselling – Counsellor as an expert – Counsellor as a change agent – Conformity, social effectiveness – Differentiation of counsellor/ client roles – Professional credentials emhasised	– Person-centred, constructivist – Counsellor as an ally – Counsellor as a catalyst – Self-discovery, potentiation – Counsellor/client role overlap & differentiation – Self-help support groups and networks, emphasis of client/counsellor cooperation
Individualism	**Collectivism**
– Insight, self-understanding – Alienation, guilt, loneliness – Counsellor as a strong figure – Development of individuality – Individual choice, responsibility – Individual integrity, conflict, resolution	– Relations, group, support network – Shame, relationship failure – Counsellor as a nurturer – Social integration – Acceptance of social control – Harmonious relations, balance
Feminity	**Masculinity**
– Pro-person stance – Creative, empathic, expressive – Emotion acceptance – Relational, holistic – Caring, nurturing – Intuitive	– Pro-organization stance – Legalistic, pressure to conform – Emotion avoidance – Individualistic – Enabling, action oriented – Rationalistic
High uncertainty avoidance	**Low uncertainty avoidance**
– Genetic, biological explanations – Behaviour alteration techniques – Medical affiliation – "Scientific" status claimed – Tight regulations of counselling practice	– Social and psychological explanations – Emphasis on meaning, experience – Multidisciplinary orientation – "Best guess", bricolage status – Counselling practice loosely regulated

None of the counselling concepts in themselves are subject to valuation. However, their application may prove ineffective if a clear divergence of expectations regarding counselling models appears in a "client-counsellor" pair. The perception of the same relationship may be completely different from the perspective of a client and a counsellor, depending on their cultural background. There may be a situation where the counsellor will interpret the behaviour of a client as a form of resistance, while the client may perceive the counsellor as a representative of formal authorities who is not interested in solving the prob-

lem, only in carrying out the next task. Such a meeting is most often accompanied by a sense of discomfort and uncertainty, as described by Ward, Bochner and Furnham (2001), and called culture shock (this phenomenon has been described in part III). Frequently, as a reaction to culture shock, people use negative stereotypes to describe traits or members of a newly met group.

Let's imagine the contact between a counsellor and a client in a situation where one of the partners in the relationship (the counsellor) comes from a country with a tradition of recognising the client's right to self-determination (client's power), appreciating individualism, preferring "feminine" attitudes (acceptance of feelings) and attitudes characterised by low uncertainty avoidance. This model of behaviours will be, for example, typical of representatives of Scandinavian countries. The second partner (the client) is a representative of a nation with completely opposite cultural attributes. In the case described, the counsellor will expect a form of partnership cooperation from the client, often appealing to his or her self-knowledge and earlier experience. Meanwhile, the client would prefer to put his or her life in the hands of a recognised authority, who "knows better" what is good for him/her and who will express it in the form of an instruction. Without receiving specific instructions, the client will suspect the counsellor of a lack of professional preparation. The counsellor will also appeal to the client's feelings, while the latter is more susceptible to rational arguments.

Different problems may arise during a client-counsellor meeting where the advice-seeker is a representative of a country with a collectivist culture, high power distance, high index of masculinity and uncertainty avoidance (these are often Asian countries), and the counsellor represents an individualistic culture, with low power distance and also a high index of masculinity, but low uncertainty avoidance (a national of the United States). In accordance with the preferred American counselling model, the time and schedule of counselling sessions are strictly determined (because „time is money"), while the client does not see anything wrong with being late or prolonging the session. The counsellor expects the client to make independent decisions, while the client must consult relatives and friends before making a decision, and in the end is inclined to submit to the recommendations of the counsellor (who, in principle, should be male).

The example described below presents the outcome of a conversation between a client and a counsellor where each participant attaches meanings to the behaviours of the other party, using measures characteristic of their own culture. The readers are encouraged to recognise traits of both cultures by using the previously described concepts:

The counsellor	The client
Avoids answer. Typical symptom of resistance.	*Asks too many questions. Behaves like a policeman.*
Talks and talks – we shall not finish by tomorrow.	*Where is he hurrying off to? He rushes me too much.*
Avoids eye contact.	*Is aggressive.*
Wants me to meet all his relatives. They are probably waiting outside.	*He has no heart. He is not interested in my family.*
Is not able to formulate any professional goal. How will he cope with a personal career plan?	*Thinks only about the future, and the future is a great unknown.*
It's difficult to encourage him to talk about himself. He gets off the subject so often – resistance again.	*Does not want to talk about things that are really interesting for me.*
He must be lacking necessary qualifications.	*I shall not boast. It wouldn't be appropriate.*
This conversation makes no sense.	*This conversation makes no sense.*

Both participants of such counselling dialogues will experience a lack of satisfaction, not always being aware of the reasons. However, we should remember that not all communication problems between the counsellor and the client will be caused by their belonging to different cultures. Even in countries highly valuing punctuality and good organisation we may meet people who do not keep things in order, and in highly individualist countries we may meet people who are inclined to change a job only for the sake of social relationships.

The concept of different expectations towards career counsellors depending on the client's country of origin was reviewed within the framework of the Leonardo da Vinci research project implemented between 2003-2005 (Paszkowska-Rogacz, 2005). Research covered 1 296 pupils (aged 16-19 years) of secondary schools from Austria, Cyprus, Lithuania, Poland, Sweden and the United Kingdom. An analysis of the results shows that such cultural variables as Uncertainty Avoidance and nationality strongly predict the demand for activities of a psychologist-career counsellor, specifically in the attitude defined as client-centred (Raskin, Rogers, 1989). This attitude, according to its author Rogers (1951), consists of supporting a client's developmental process through to the specific relationship existing between the client and the counsellor (therapist), composed of the counsellor's respect for the client's needs, frankness, empathy, reflection of feelings and active listening. This relationship assumes that counsellors should not „guide" the changes in clients' behaviour, but they should rather help clients realise their needs and potential independ-

ently. The results of the mentioned research (Paszkowska-Rogacz, 2005) show that the lower the score of pupils in Uncertainty Avoidance, the more clearlt they expressed the need to meet a client-centred counsellor (in accordance with Peavy's model presented in table 1). Among surveyed representatives of various nations, Polish and British nationals demonstrated the highest level of expectations towards this type of counselling. These results imply that pupils growing up in a culture which tolerates a higher level of risk in life are more inclined to make decisions independently and to take advantage of the non-directive form of assistance within which the counsellor confronts the client with a problem, not giving any ready solutions. Research results imply that career counsellors providing advice in an intercultural environment should focus more on the client needs which may result from their attachment to various counselling models which are, for example, not always compatible with models described in Anglo-Saxon traditional literature, promoting precisely the Rogerian approach.

Thus, how should one cope with a cultural clash in a counselling situation? The development of intercultural competencies of counsellors will undoubtedly be affected by the awareness of the limits of their own ethnocentrism. An attitude of acceptance of cultural differences and tolerance for individuality and diversity of the world of culture may prove very useful. Practising techniques of rational conflict solving when different cultures meet is favoured by a counsellor's openness towards learning opportunities from representatives of other nations and by knowledge of client's mother tongue. Intercultural counselling may be stressful, conflict-generating and emotionally exhausting, but it may also become a joint adventure of both the counsellor and the client which will enrich them both with new values, while not depriving them of their own cultural identity. As Thomas Edward Lawrance, a traveller and expert in the Arab world, said: „He who truly belongs to two cultures loses his soul". However, in order not to lose one's "soul", but to enhance one's openness to the diversity of human behaviours, it is worthwhile to pay attention, in the course of the counselling conversation with a representative of other nation, to several aspects of culture which may be potential causes of conflict and may hinder the effective course of the counselling session or even make it impossible. Barna (1994), in his article on intercultural communication, points out six stumbling blocks in effective communication between individuals coming from different countries. Below are some elements of Barna's concept classified into three groups of issues and enriched with points of value for the counselling conversation.

Counsellor's attitudes

a. Assumption of similarities. The previously described (cf. part IV) phenomenon of seeking similarities while underestimating differences among people. Expert research (Aronson, 1997), as well as our everyday observations, prove that we tend to surround ourselves with people who are similar to us. The more common topics and similarities we can find while talking to a newly met person, the better and more comfortable we feel. In contacts with persons of different cultural backgrounds such similarities as behaviours, values, or even styles of dressing are more difficult to observe. Distance and uncertainty are therefore more probable in such meetings.

b. Anxiety and uncertainty caused by contact with another person. Contact may also be hindered by negative emotions, such as anxiety and uncertainty. They may emerge in contact with foreigners who follow cultural principles that differ from ours. As a result, it is more difficult to predict their behaviour and more complicated to prepare a relevant catalogue of reactions and answers to clients' questions.

c. Stereotypes and ethnocentrism. Appropriate understanding of the client may be hindered through the use of generalisations and by errors in interpreting behaviours and statements of other persons, resulting from a lack of knowledge of their culture of origin and from recognising our own vision of reality as the central one. If we are not familiar with cultural standards which affect specific behaviour patterns, stereotypes may be easily activated and the client may be perceived in an ethnocentric perspective. When we use the stereotype content, which is resistant to changes and often emotional, and which characterises a given national group, it will be more difficult to perceive the individual traits and needs of the interlocutor. The understanding of clients may be also obscured by a perception of their situation only in relation to our own cultural context.

d. Focus on „me". Focus on "me" is one of symptoms of treating the client in an ethnocentric fashion which is an obstacle in effective communication. This approach, which is central for the majority of contemporary therapeutic and counselling schools, was created in individualistic cultures and does not apply to contacts with clients from outside of this culture. Equally often an environmental context, creating solidarity with an ethnic group and a family, is important. In this situation, occupational decisions must be approved by the family and the community. Family honour and loyalty are forces which the counsellor must recognise and respect.

Communication style

a. Language. Finding a common language is the precondition for effective communication between persons from various countries. Both parties must be able to express themselves, at least at the basic level. Misunderstandings due to language, its insufficient knowledge or erroneous use of certain words, are perhaps the most frequent causes of failures in intercultural communication. Foreign clients will perhaps have a poor knowledge of Polish, perhaps they will only be learning it, especially longer and more complex statements or professional terminology. And counsellors may unnecessarily be afraid to ask for more detail about what the client means.

b. Openness. Frank communication of the counsellor may, on the one hand, build a relationship with the client that is based on confidence, but on the other hand may destroy this contact if the counsellor's behaviour is interpreted by the client as a symptom of weakness or immaturity. For example, the counsellor, when initiating the conversation, would like to confide in the client his/her own problems with finding a job in the past ("we are similar", "I know how you feel"), and thus may lose the client's respect. Starting the meeting with humour and a joke may be equally risky, because – as a result – the client may lose respect for the counsellor.

c. Contact asymmetry. The way of making conversation may also be affected by a client's cultural background if the culture has a highly hierarchic character with a distinct division of roles based on sex, age and social roles. Diagnostic and support activities may prove ineffective if the counsellor is not able to predict interaction rules resulting from interpersonal relations specific to a given culture. According to Chodynicka and Więckowska (2005, p. 373) "a female diagnostician may have problems with making conversation with an older man (and vice versa: a man with a woman)". Although Asians show a high level of respect for professionals, including counsellors and psychologists, maladjustment of a counsellor and an examined person may lead to resistance and a cease of further contact. Even counsellors, who project their professional image, expose attributes of their professional role, for example diplomas and certificates, are not able to undermine the social hierarchy.

d. Partnership in interpersonal contact. The best-known areas of conflict, more of a cultural than a language-based nature, include various forms of officially addressing another person, such as the forms of You in singular and plural, Sir, Madam, Citizen. For example, the Vietnamese do not use the word "I". Individuals are defined by means of interrelationships. Thus, in analogy of "The son (not "I") asks his father (not "you") for permission", a counsellor may hear from the client: "The client asks the counsellor for information", which

may be erroneously understood as referring to a third person. In contact with clients from hierarchic cultures (Asia), one should be sensitive to formalised communication scripts to avoid disturbing a vision of social order and to avoid causing discomfort.

e. Exploratory and confrontational questions. Confrontation as an interview technique should be used with special caution in a multicultural environment. Similarly, asking in-depth questions too directly, touching spheres that are considered personal, may spoil a counselling relationship. Representatives of some cultures, for example Asian cultures, are very sensitive about their honour and the good name of their family. For this reason, they will reluctantly answer such questions as "Tell me what you felt in this situation?" or "How does your wife usually react in such situations?". Instead, in this situation counsellors are advised to apply the technique of emphatic listening and of the astute use of silence as a communication tool. Awareness of a potentially ambivalent reaction of the client will permit the counsellor to formulate a question in such way as to prevent the danger of "losing face" by the client and to allow him or her to take the initiative. For example, instead of asking the question „In what way does the behaviour of your workmates affect your desire to change your job?", we should rather ask: "How, in your opinion, could you prevent conflicts with your workmates?".

Non-verbal communication

Misunderstandings in non-verbal communication relate mainly to the misinterpretation of signals transmitted by the client.

a. Eye contact. Direct eye contact is interpreted in different ways in different cultures – it may mean an invitation for sexual contacts or indicate the beginning of a conflict. In some countries (e.g. of South America) long eye contact is a sign of disrespect, in other countries it is prohibited to look straight into somebody's eyes, in particular if this person stands higher in the hierarchy (and the counsellor may be considered as such). And Muslim women are prohibited to come into eye contact with persons from outside of their family.

b. Touch. Rules of establishing tactual contact, in particular between representatives of both sexes, are very clear in some cultures. For example, in Middle Eastern and Asian societies, women do not touch men and do not shake hands with them. Therefore the counsellor should allow a male or female client to choose the method of greeting and parting.

c. Space and distance. Counsellors should be careful in establishing physical distance between themselves and their clients during a session. In Europe

and in the United States, an "angle" position is preferred during counselling sessions, while in Arab countries interlocutors prefer "face-to-face" contact.

d. Showing emotions. Many cultures (Asia) consider concealed emotions to be a sign of maturity, and for this reason people with such a cultural background may be seen as indifferent and dispassionate. On the other hand, counsellors should expect much stronger emotions than those that they are used to from certain clients (Mediterranean countries).

To conclude: counsellors should be aware of what is accepted and considered appropriate in the environments from which their clients come, in particular in verbal and non-verbal communication styles. However counsellors should also remember that, although in each case clients share the values of their culture of origin, they also have unique, personal attributes and experiences.

Counsellors are also advised to develop their own empathy and to try to perceive various aspects described by the clients from their perspective. This may be possible if the counsellors have at least a basic knowledge of the culture which formed their clients, and they should be aware of the distance that their clients had to go to finally reach Poland. An awareness of the processes of cultural adaptation to life in Poland is also important, similarly as an awareness of the meaning and symptoms of culture shock in the life of a person who comes to the counsellor (cf. part II).

2. Methods of cultural adaptation of diagnostic tools

The list of „Multicultural Counselling Competencies", presented in Annex A (Arredondo, Toporek, Brown, Sanchez, Locke, Sanchez, Stadler, 1996), contains two very important recommendations for counsellors, which emphasise the role of the knowledge and skills of counsellors in the application of appropriate and adjusted diagnostic tools. It is assumed that professional counsellors:

1) Have knowledge of potential mistakes resulting from the use of diagnostic tools which are culturally maladjusted;
2) Have training and expertise in the use of traditional diagnostic tools and psychological tests and are aware of their cultural limitations.

Brzeziński (1990, s. 185) emphasises the importance of adopting the basic assumption that "…the psychological test should not be interpreted outside the cultural context for which (in which) it was designed". Also, when evaluating the psychological test, one should take into account seven principal contexts:

1) The context of psychological theory, because each test is built on a specific theory which is operationalised by this test. In career counselling this may be, for example, the Trait-Factor Theory assuming the possibility of "matching" an employee to a job, or the psychodynamic theory which focuses on finding early determinants of occupational choices (Paszkowska, 2003).
2) The psychometric context, i.e. the formal model of the test theory. It defines the so-called "goodness criteria" of tests, such as: reliability, standard error of measurement, discrimination power of test items and accuracy. Career counsellors who adapt the test should know the primary criteria of their "goodness" in order to achieve, as a result of adaptation, values of psychometric parameters that would not be worse than the original version. Such an assumption was, for example, made in the adaptation of tools for interests tests carried out in Poland (Lamb, Hurt, Kennedy, 1996).
3) Test purpose context, i.e. test designation. If a test is used for a different purpose than it was designed for, interpretation errors are possible. This would be the case if, for example, a test used in career counselling as a tool for self-testing by the client was used in the recruitment and selection procedure.
4) The context of cultural experience of tested persons, i.e. their language and vocabulary. For example, a client's knowledge of occupations and labour market is important. It depends not only on their cultural background, but also on the generation that they belong to. It is much easier for career counsellors in Poland to communicate with a young graduate of an economic university than with a person who has been working for thirty years in the same company and now, for the first time, is forced to look for a job at the age of 55. It is also highly probable that a test drafted today, in a specific cultural context, will become out of date in the future. In the situation of dynamic changes connected with the development of global economy, traditional tools used in career counselling, such as *Podręcznik oceny zawodu* [Profession assessment manual] (1998), require unceasing amendments. For example, the website of the „Pierwsza praca [First Job]" programme: http://www.1praca.gov.pl, mentions a group of the so called „professions of the future", including: health insurance expert, biomedical engineer, tele-educator, multiculturalism manager, which were not mentioned in publications of the mid-nineties of the twentieth century.
5) The context of social awareness – determines a client's attitudes towards the exercise of being tested. The Polish adult population sometimes is afraid of completing tests, while young people actively seek an opportunity to

participate in diagnostic surveys and attach excessive importance to results received (from author's counselling practice).

6) The context of career qualifications of test-user means that an individual who makes a diagnosis is expected to have appropriate psychometric qualifications. In addition, the application of psychological tests requires psychological education. In career counselling this refers to, for example, the Mittenecker and Toman Personality and Interests Test (Dajek, 1997). The application of other Holland interests tests (1997), such as the Zestaw do Samobadania /the Self Directed Search/ (Łącała, Noworol, Beauvale, 1998) or Kwestionariusz Preferencji Zawodowych /Vocational Preference Inventory/ (Nosal, Piskorz, Świątnicki, 1998) must be preceded with specialist training of career counsellors who do not have a psychological education to ensure that they are able to interpret the tests correctly from the psychometric point of view.
7) The context of use means the necessity to apply the test in accordance with the author's recommendations in the original version, or – in the event of deviation from original scenario – to check potential parallelism of new application conditions to the original conditions. The application of a different format is not permitted, for example, in order to save paper on printed questionnaire forms.

The mentioned contexts require adaptation, which absorbs time and money. However, if the results of the diagnosis are to surpass the environment of one country, it is necessary to apply a test whose construction will allow for comparisons not only between individual persons surveyed, but also between different countries. Brzeziński and Hornowska (2000) describe in detail the criteria of creating equivalent versions of tests, and readers are encouraged to refer to their comprehensive paper. It is important to emphasise here that the main problem that should be addressed refers to linguistic adaptation and the creation of a native language version of the test which would both render the "spirit" and the "letter" of the original version.

Diagnostic techniques used in Polish career counselling, borrowed from international practice, have undergone a process of full cultural adaptation which has been described in detail in test manuals. For example, Kwestionariusz Preferencji Zawodowych KPZ, a Polish adaptation of *Holland's Vocational Preference Inventory –VPI* (Nosal, Piskorz, Światnicki, 1998) or Zeszyt do Samobadania Hollanda ZDS, a Polish adaptation of *SDS – The Self Directed Search* (Łącała, Noworol, Beauvale, 1998), took four years to prepare and was carried out in three stages. The first stage was a method analysis and basic translation, the second stage covered feedback translation, and the third stage was the adaptation research. According to the authors, during the adaptation

process they deleted occupations not mentioned in Polish classifications of occupations, and introduced new items. Standardisation played a very important role in the adaptation process because cultural conditions also determine the distribution of interests in a surveyed population. For example, a comparison of the frequency of occurrence of vocational personality types in Poland and in the United States (being the country of origin for methods that were being adapted) shows distinct prevalence of the "Realistic" personality in the USA (66%) as compared to Poland (41%). The opposite relation concerns the "Searching" type: 13% in Poland and 3% in the USA, the "Social" type: 11% in Poland and 5% in the USA and the "Artistic": 7% in Poland and 2% in the USA.

Apart from techniques helping clients to identify their own preferences and interests, the American *General Aptitude Test Battery* has also been adapted for the use of Polish career counselling, which is presently applied in Poland (only by psychologists) under the name Bateria Testów Uzdolnień Ogólnych – BTUO. The process of adaptation lasted from 1994 to 1997. Its authors, Beauvale, Noworol and Łącała (1998), when describing the results of standardisation research, draw attention to the fact that education in Poland is the only precise classification criterion, while in the United States classification is carried out on the basis of distinguished five "families" of occupations. In addition, differences occurred between the results of Polish and American research with regard to relations between education and psychomotor skills (in particular manual dexterity). Poles with basic a vocational education received higher scores than Americans. This may be easily explained by the specific character of education in Polish basic vocational schools, where practical lessons, based on manual work, prevailed (at the time when the survey was carried out). It is also worth noting that in comparisons concerning the resulting eight types of capabilities, differences between surveyed populations were minor. Additionally, results received of comparative correlation and factor analyses provided a strong justification of the assumption that structures of capabilities in general for both Polish and American populations are very close.

The dimensions of vocational personalities, interests and capabilities, tested with the use of the above-mentioned tools, presently belong to universal phenomena, essential in many cultures. With the development of global economy they shift from a level specific only to one culture to a level common for many cultures. As an example of such a shift we may mention the motivation of achievements (very important in the process of choosing an occupation), which was described by Ciechanowicz (1990) as late as in 1990 as a phenomenon typical mainly of American society, oriented at success, effectiveness and career. A little more than ten years later it appears that this concept acquired al-

most identical meaning in our country. Thus, the application of the presented tests in Poland, based mainly on the globally acknowledged and scientifically verified concept of Holland, has greatly improved the quality of counselling services and Polish counsellors have quickly absorbed the canons of vocational practice. It also allowed for the application of intercultural comparisons in scientific research (Paszkowska-Rogacz, 2005; Rolnik, 2004).

A final question that should be asked relates to the sense of cultural adaptation of diagnostic tools. Among methodologists (Brzeziński and Hornowska, 2000) there is a prevailing opinion that it is worth adapting culturally those foreign tests which occupy a high place in world psychology. As we have mentioned earlier, an additional advantage of adaptation is the opportunity to carry out international comparisons and to disseminate results in international publications. A good test adaptation, used for intercultural comparisons, should contain elements common for compared cultures (the so-called "etics") and elements specific to a given culture (the so-called "emics"). In the opinion of Drwal (1995), intercultural research should avoid tests which would be only „emics'" or only „etics'". He proposes the third solution – developing a test, which would be composed of three types of exercises: emics' for culture A, emics' for culture B and etics' for both cultures. Of course, the adaptation of foreign tests does not exclude the opportunity to create native tools and potentially disseminate them internationally

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Annex A

Anna Paszkowska-Rogacz

Multicultural Counselling Competencies

Abstract based on Arredondo, Toporek, Brown, Sanchez, Locke, Sanchez, Stadler, 1996

I. Counsellors Awareness of Own Cultural Values and Biases

A. Attitudes and Beliefs

Counsellors with intercultural competencies:

1) Are aware of the role played in their work by the knowledge of their own cultural heritage.
2) Are aware of how their own cultural background and experiences have influenced attitudes, values, and biases which may be reflected in the counselling process.
3) Are able to recognize the limits of their multicultural competency.
4) Recognize their sources of discomfort with differences that exist between themselves and clients in terms of race, ethnicity and culture.

B. Knowledge

Counsellors with multicultural competencies:

1) Have knowledge about their own racial and ethnic origin and how it may affect their perceived standards and pathologies in counselling.
2) Possess knowledge and understanding about how their own experience of discrimination and stereotyping affects their counselling work.
3) Possess knowledge about their impact upon others, with particular consideration of knowledge about their own communication style.

C. Skills

Counsellors with intercultural competencies:
1) Undergo training to develop effectiveness in working with culturally diverse people, also take advantage of consultations with counsellors more experienced in this field.
2) Constantly develop their identity basing on better self-understanding as representatives of a specific culture and are actively combating their racist prejudice.

II. Counsellors Awareness of Client's Worldview

A. Attitudes and Beliefs

Counsellors with intercultural competencies:
1) Are aware of their negative and positive emotional reactions toward other racial and ethnic groups that may prove detrimental to their relationship with the clients. Are trying to refrain from premature evaluation of the client.
2) Are aware of their cultural stereotypes and the preconceived notions that they may hold toward racial and ethnic minorities.

B. Knowledge

Counsellors with intercultural competencies:
1) Possess specific knowledge about representatives of groups with which they are working. This knowledge concerns their life experiences, cultural and historical heritage.
2) Understand how race, culture and ethnic origin may affect personality formation, vocational choices, manifestation of psychological disorders and trends in seeking by the client of a specific assistance form.
3) Have knowledge about socio-political influences that impinge upon the life of representatives of racial and ethnic minorities. Are knowledgeable about issues of racism, poverty, stereotyping and know how these phenomena may impact the self esteem of the client in the counselling process.

C. Skills

Counsellors with intercultural competencies:
1) Constantly familiarise themselves with the latest research findings regarding mental health and mental disorders that affect various ethnic and racial groups.
2) Actively engage in social events regarding racial and ethnic minorities, exceeding counselling and helping situations.

III. Culturally Appropriate Intervention Strategies

A. Attitudes and Beliefs

Counsellors with intercultural competencies:
1) Respect clients' religion, values and taboos, because they affect worldview, develop psychosocial functioning, and particularly manifest in stress situations.
2) Respect indigenous helping practices and respect the fact that the network of clients' social contacts may have a supporting character.
3) Value multilingualism and do not view another language as an impediment to counselling.

B. Knowledge

Counsellors with intercultural competencies:
1) Have an explicit knowledge of limitations of various theories of counselling and therapy and are aware of how they may clash with the cultural values of various groups of clients.
2) Recognise institutional barriers that restrict the access of racial and ethnic minorities to counselling services.
3) Have knowledge of the potential mistakes resulting from the use of diagnostic tools which are culturally maladjusted.
4) Have knowledge of various family structures and systems existing in different cultures.
5) Are aware of the phenomenon of discrimination affecting various minority groups and know how it may affect the mental conditions of members of these groups.

C. Skills

Counsellors with intercultural competencies:

1) Are able to engage in a verbal and nonverbal communication process; send signals that are intelligible for the clients as well as accurately interpret verbal and nonverbal messages of the clients. Are not attached to only one method of helping, but modify it if necessary, being aware that preference for a given approach may result from their own cultural background.
2) Teach clients how to defend themselves against institutional oppressions stemming from prejudice and racism.
3) Are not averse to seeking contact and consultation with traditional healers or spiritual leaders of culturally diverse clients when appropriate.
4) Take responsibility for allowing the clients to communicate in the language comprehensible for them. If they do not know the language of the client, they should seek a professional translator or refer the client to a counsellor who speaks the client's language.
5) Have training and expertise in the use of traditional diagnostic tools and psychological tests and are aware of their cultural limitations.
6) Endeavour to prevent any aspects of discrimination.
7) Take responsibility to provide their clients with full information on the course of counselling intervention, its goals and the client's rights.

List of tables, diagrams and frames

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