

Západočeská univerzita vPlzni

Fakulta pedagogická

Katedra anglického jazyka

Bakalářská práce

**KULTURNÍ ROZDÍLY MEZI ČECHY A
AMERIČANY NA ENGLISH CAMPU**

Daniel Kunášek

Plzeň 2019

University of West Bohemia

Faculty of Education

Department of English

Undegraduate Thesis

**THE CULTURAL DIFFERENCES BETWEEN
CZECHS AND AMERICANS AT ENGLISH CAMP**

Daniel Kunášek

Plzeň 2019

Tato stránka bude ve svázané práci Váš původní formulář *Zadání bak. práce*

(k vyzvednutí u sekretářky KAN)

Prohlašuji, že jsem práci vypracoval/a samostatně s použitím uvedené literatury a zdrojů informací.

V Plzni dne 24. dubna 2019

.....

Daniel Kunášek

ACKNOWLEDGMENTS

I would like to thank the supervisor of my undergraduate thesis William Bradley Vice, Ph.D., for his guidance and helpful advice. Furthermore, I would like to thank my wife and my parents for their support and encouragement during my studies at University.

ABSTRACT

Kunášek, Daniel. University of West Bohemia. April, 2019. The Cultural Differences Between Czechs and Americans at English Camp.

Supervisor: William Bradley Vice, Ph.D.

The object of this undergraduate thesis is to explore cultural differences between Czechs and Americans at *Josiah Venture* English Camp, which is an intensive week course of learning English, and to introduce the concept of Cultural Intelligence (CQ) with the emphasis on David Livermore's approach. The goal of the thesis is to build a method and proper training which would help teams to cooperate better and behave effectively in a cross-cultural engagement.

The thesis is divided into three main sections. The first section includes basic information and history about *Josiah Venture* English Camps, its current practice, as well as the camp's main problems. The second section covers the research that provides theoretical background for cultural intelligence, and the differences and comparison between Czech and American cultures. It includes real stories as a demonstration of these differences and ways of improving one's cross-cultural behavior. The final part deals with a practical goal of improving and building the method and training for teams to be able to cooperate well and to be effective in crossing the culture differences and borders.

TABLE OF CONTENTS

| | |
|--|----|
| INTRODUCTION..... | 1 |
| 1. ENGLISH CAMP AND IT BACKGROUNDS | 4 |
| 2. CULTURAL STUDIES..... | 10 |
| <i>INFLUENCE OF CULTURE</i> | 10 |
| <i>CULTURAL INTELLIGENCE (CQ) CONCEPT</i> | 13 |
| <i>Our motivation – CQdrive</i> | 14 |
| <i>CQ knowledge and cultural differences</i> | 15 |
| <i>Our understanding – CQ strategy</i> | 21 |
| <i>Our behaving – CQ action</i> | 23 |
| <i>WAYS TO IMPROVE</i> | 24 |
| 3. METHODOLOGY OF TRAINING FOR ENGLISH CAMP..... | 25 |
| <i>TRAINING IMPROVEMENTS</i> | 30 |
| CONCLUSION..... | 33 |
| REFERENCES..... | 35 |
| APPENDIX..... | 38 |
| SUMMARY IN CZECH..... | 45 |

INTRODUCTION

Josiah Venture English Camp is an intensive week-long course of learning English with native speakers, mostly coming from the United States of America. The whole course is focused on teenagers and young adults; therefore, the camp is an interactive, amusing way for young people to improve their English. The English language is used in almost every stage of camp. There are not just English lessons in the morning but native English speakers stay with students as roommates, they eat together, do sports together and have fun together. This concept of using English helps students to practice an active form of English in everyday life. There is a great emphasis placed on conversation and common use of the language. At the end of the week most of the students use English without thinking about it. This is also due to groups into which students are divided according to their knowledge level of the English language. Each group has their own English teacher, who is a native English speaker, along with a translator, to help the Czech native speakers.¹ Students are also challenged and encouraged to discuss some deep topics of life such as friendship, forgiveness, relationships and faith. The Christian faith is an important part of English Camp. Generally, the English Camps which I write my undergraduate thesis about, are organized by the Czech church in cooperation with an organization called *Josiah Venture* (known in the Czech Republic as *KAM*), who connects a local Czech church with an American church not depending on denomination. The English Camp is done by kind of form that allows people to just focus on English and ignore the “faith stuff”, but it also allows people to think about life and faith if they want to. The camp has two main focuses. 1) To enable students to learn the English language and use it in everyday life. 2) To present an opportunity to think about Christianity, so faith and its values are introduced in an understandable, modern and acceptable way.

As it has been said, the English camp has two main focuses: 1) English, 2) faith. For the churches, the second goal is usually the most important and is taken as an outreach activity or event. American students and English teachers come to the Czech Republic as missionaries and their motivation is to do a short-term mission trip in a European country. They see English as a tool to reach young people. In my personal opinion, this can be a trap in which we could get easily caught, because if we promise English to students, we want to make sure it is what they receive, and doing English only as a cover for sharing the

¹ See <http://www.englishcampy.cz>

Gospel is a bad way to do so. For me, the way to keep balance is to stay focused on both, English and faith, which are equally important.

My guide, who provides descriptive language for what happens in an intercultural context, will be David Livermore. Livermore writes both secular academic texts as well as those which are more mission-based texts focused on Christianity. The methodology for both tracks are similar, as both use the concept of Cultural Intelligence (CQ) which consists of *CQ Drive, Knowledge, Strategy* and *Action*. But in mission texts, David Livermore (*Cultural Intelligence*. 2009, p. 11) puts Love as the most important value of Christianity and at the center of the CQ map. If we want to love, then Livermore asserts we need to be okay with “just helping with English,” and not pursue the “winning students for Jesus”. Love is a spiritual but somewhat ambiguous word which describes a state of selfless and self-sacrificing good will towards others (e.g. students at camp). Even though I do not want to go deeper into theological topics in this work, because I will focus on the cultural differences that appear during the camp and Livermore’s academic approach, I would like to keep the concept of love at the center of the CQ map.

I have been involved in English Camps since 2010. The first year I went as a regular student of English, and afterward I was part of the organizational team and since 2015, I have been the main leader of one camp in the Czech Republic. *Josiah Venture* organizes around thirty English Camps in the Czech Republic every year. Over the many years during which I have been part of these camps, I have seen many misunderstandings or funny situations that are caused by cultural differences. I have decided to write my undergraduate thesis about these cultural differences so I can understand the problem more profoundly, as well as be aware of what to do and what not to do, and so I can prepare my organizational team better. I am always asking myself the following question: How can I improve camp? How can we be more culturally intelligent?

In my thesis, I will explore cultural differences between Czechs and Americans as I work with a concept of Cultural Intelligence (CQ). The thesis is divided into three main sections. The first one includes basic information and history about English Camp, its current practice as well as the camp’s main problems. The second section will cover the research that will provide a proper theoretical background for cultural intelligence, the differences and comparison between cultures. I will incorporate real stories and situations in the theory so it will make a bridge to the final part. The final part is a practical goal and that is to build a method and provide a solution for better cooperation between Czech and American teams and their cultures.

The major purpose of this undergraduate thesis is to introduce main cultural differences based on research and to go deeper into the topic. I find it important to do better training and preparation for both of the teams, especially concerning the American short-term team, because sometimes the expectations that the other will behave like we do leads to disappointment. Some expectations may not be met, but if we add love and awareness then we increase our cultural intelligence and we all could go on a “pathway for moving us along in the journey from the desire to love the other to the ability to express that love in ways that are meaningful and respectful” (Livermore, 2009, p. 15). My main goal is to build a method and proper training which would help Czechs and Americans to cooperate better at English Camp.

1. ENGLISH CAMP AND ITS BACKGROUND

Before writing about the differences at English Camp and setting strategy for improving the way how the camp works, I think it is important to see a general picture and to comprehend how camps work and how they came to life. For this reason, I will firstly write about history of the organization that brought camps into the Czech Republic and about the camp's history and its current structure and form.

Before removal of the Berlin Wall, a group of American missionaries had a youth ministry on U.S. military bases in Germany. After the year 1989, Eastern and Central Europe became accessible after forty years of Communism, which led some of the missionaries to organize summer mission trips and projects. According to Connie Patty (*No Less than Yes*, 2016, p. 86), a wife of one of the missionaries in Germany, the first team of youth was brought for a mission to Hungary. Subsequently, Dave Patty initiated a vision for the new ministry they wanted to start. The vision of Dave Patty was, "A movement of God among the youth of Eastern (and Central) Europe that finds its home in the local churches and transform society" (Patty, 2016, p. 115). With that vision, he started a ministry called *Josiah Venture*, named after King Josiah from the Old Testament. King Josiah became a king when he was eight years old and brought revival to the nation of Israel when he was sixteen. This Bible story from 2 Chronicles tells us that Josiah sought the God of his ancestor David and cleansed the land from idols. In 1993, Dave and Connie Patty came to Czechoslovakia and along with another couple who went to a Poland, they started the *Josiah Venture* ministry with a mission statement that can be found on the webpage <https://www.josiahventure.com/about/vision>: *To equip young leaders to fulfill Christ's commission through the local church*. Patty describes her first impression of Czechoslovakia by these words, "Road signs were unreadable. People's faces were drawn and closed... While people were not overly friendly, they were kind, and we felt drawn to them... The countryside was stunningly beautiful." (Patty, 2016, p. 123). Dave Patty started to teach English at a school and when he asked students what they did during the summer, they replied:

Nothing... before Communism fell, we all went to camp for two or three weeks. Now... we don't have anything to do... If you would do a camp for us, and teach English at it, our parents would let us go. And you could even talk about God if you wanted! As long as you do it all in English, they'll send us. (Patty, 2016, p. 146)

So, Patty initiated the idea of doing an English camp with native speakers and the goal was the teaching of Christian values. His students enthusiastically reacted to this offer. The first *Josiah Venture* English Camp was organized in 1994 and had over seventy students attend. After the first camp, more than 60 people came to follow up events connected with the local church (Patty, 2016, p. 166). English Camps and the ministry expanded to Poland and later to other countries. In 1997, a Czech national nonprofit organization *KAM*² was funded. *Josiah Venture* works as an American organization which founds national partner organizations in each of the countries of influence. The national organizations are led nationally, not as subsidiaries, but as full partners. *Josiah Venture* ministry was launched as its own missions organization, with administrative offices in Wheaton, Illinois, in January 2002.

Currently, *Josiah Venture* works in fifteen countries of Central and Eastern Europe: Albania, Bulgaria, Croatia, Czech Republic, Estonia, Germany, Hungary, Latvia, Montenegro, Poland, Slovakia, Slovenia and Ukraine. In 2016, there were 230 long-term missionaries in those countries. The organization has its core values: bold faith, dynamic community, God-honoring excellence, deep integrity, and indigenous empowerment. *Josiah Venture* works on four main fields and scopes, called evangelistic highways. The highways are: music, language, schools and sports. Each highway or field has its own projects and events. English Camps are included in the language highway, which is the strongest one in the Czech Republic. Then comes the music highway, including the Exit Tour, the United Festival and Fusion ministry.

However, only the language highway is relevant for this thesis, specifically the English Camp project. More than 1,550 camps have been organized in Europe and 561 camps in the Czech Republic since 1994. The average of number of camps went from twenty-five to thirty-five camps per year between 2015-2018, and each year more than one thousand Czech students participated. The total attendance at camps between 1994 – 2018 was 83,000 people. The English Camp is organized by a team which consists of two or three different teams. One is the Czech team from a local church, mostly people from a youth group, while the other is an American short-term mission team and sometimes, when it is needed, the *Josiah Venture* and *KAM* send an intern team who are perfectly trained to

2 Abbreviation of the words *Křesťanská akademie mladých* which could be translated as *Christian academy of Youth*.

connect the Czech and American teams and bind them so they would be capable to work smoothly without a help from a third party in the following years.

English Camp is based on using an active form of English. So, during the intensive week course of learning English with native speakers, the students benefit and use the knowledge they have from school, therefore there are no grammar classes during the day. They are forced to communicate with Americans only in English. Students spend time with native speakers almost every hour of the day. From meals, classes, programs, sports, activities and workshops, to “hanging out” in a room as roommates. This leads to an interactive and amusing way of learning and using the language.

At the beginning of the week, the students are split into groups of English classes, based on the first (testing) conversation which shows the level of their knowledge of English. In those classes students meet every morning for studying English which is led by native speakers. Each English class has approximately ten to twelve people including at least two native speakers and lasts for 3 hours with a fifteen minute break. After lunch and free time, there are optional workshops offered to students which they can choose to participate in. The workshops could be almost anything starting with air-soft to painting and to studying English grammar. After the workshops, there are sports and activities so students would move during the day and so they use English in the middle of games and real life. When dinner is over, there is a time for evening program. Evening program contains fun games, dances, music and a talk which is given by one of the camp leaders and includes Christian values of life and important topics. After the evening talk is given, students split into discussion groups, which is the group of people with whom they are during classes in the morning, and they can chat and discuss the topic of the main talk. The discussion group is a safe environment with good atmosphere and an open space to share ideas and opinions. Discussions last for about thirty minutes and if students want, they can participate in optional night games with others.

Once the week of English Camp is over, the Americans travel from the camp facility to the city of the local church and spend two days there as a follow-up with students. This follow-up serves as a link between students from camp and the local church so students who are interested in Christianity would know where to go in the case they want to keep searching the spiritual side of life. It is also suggested that Americans spend those two days with students not only during the program, but also as guests in the houses of people who want to host them.

It is not only vital for my thesis to show what camps look like, but more importantly how the two teams, consisting of the Czech and the American teams, cooperate when they are from two different cultures and continents with completely different languages and values or different ways of expressing. Both the Czech church team and the American short term mission team are prepared and trained for cooperation at English Camp. However, there are situations where people make mistakes and cause misunderstandings because they are not aware of enough knowledge about the other culture. Especially those who comes for the first time to the Czech Republic and have a low knowledge of background of the Czech culture. The short-term mission team consists mostly of high school and University students. Their cultural intelligence is often not that high or they do not obtain the knowledge they need to cooperate with locals. According to Nový (*Interkulturní komunikace*. 2015, p. 13), the more information we have about a foreign culture and its proper interpretation leads to a better mutual understanding and insight. The Culture Intelligence concept as it is presented by David Livermore will be one of the parts of the next chapter. Equally important is the concept of culture shock which Americans experience in the Czech Republic at some point, and this can likewise be experienced by Czechs who meet with Americans as they travel to a foreign country with a different culture, a foreign language and a different way of living (BBC, *How to Cope with Culture Shock*. 2004. Retrieved from <http://www.bbc.co.uk/dna/h2g2/A2848359>).

Pedersen (*The Five Stages of The Culture Shock*. 1995, p. 2) explains that the concept of culture shock was first developed by Lysgaard in 1955, who illustrated adjustment by a U-curve. Oberg provided seven different stages, Pedersen (1995, p. 2) claims it is five stages. As it is illustrated by the U-curve, it is an open model to all of the mentioned concepts and stages. J. T. Gullahorn and J. E. Gullahorn pointed out that the adjustment process needs to be broadened to a W-curve because when one comes home, it resembles the adjustment abroad. (Pedersen, 1995, p. 2). I will use the model of Nolan (1999, p. 15) who presents a model of four different stages with fluid borders. The four-stage model of culture shock includes: *honeymoon*, *crisis*, *recovery* and *adjustment*.

For Americans from short-term mission teams who come to the Czech Republic for three weeks and encounter foreign people from a different culture, it usually means they experience a culture shock, a term formed by Kalervo Oberg in 1960. Crhanová (*Culture Shock*. 2011, p. 44) summarizes the culture shock as “a complex process of adaptation of a person in a new culture. While the sojourner is involved in the new environment, his emotions, psyche, behavior, cognition and physiology are examined” and the individual

cannot certainly know what to expect from their surroundings. However, Nolan (*Communicating and Adapting across Cultures*. 1999, p. 18) says the pattern of experiencing culture shock is not universal and the main symptoms may differ. Most often, symptoms could be: mood swings, irritability, boredom, lack of energy, confusion, negative talk, anxiety, physical illness or stereotyping.

The first level – *honeymoon* – is accompanied by strong feelings of excitement, happiness, and considering the new culture to be amazing. Honeymoon is followed by the phase of *crisis*, also called the culture shock phase, where those first positive feelings are strongly restrained and one experiences a crash on an emotional level. In this phase, which is often considered as the most difficult one, one can become easily confused, depressed, and feel at a loss. The culture shock starts to shift after a few months, when greater understanding of the new culture is beginning to be gained and one starts to *recover*. The last part of the curve is an adjustment phase, or also called the acceptance stage (Crhanová, 2011, p. 47). According to Nollen (*Culture Shock: Czech Republic*. 2001, p. 11), the first stage lasts from one to two months, the culture shock phase can last from three to six months, but the length of the stages can vary considerably. And those two phases may occur during English Camps.

As an example of going through all the phases of culture shock, I insert the conversation I had with a Manager of English Camps in the Czech Republic, Landen L. He currently lives in the Czech Republic and married a Czech:

Well, I first came to the Czech Republic as a member of a short-term team to do English Camp here. I did not know what to expect from it as a high school student. But the first visit was excellent, I was so much impressed with students. They were amazing to hang out with. Most of all I was amazed by the beauty of Prague, the Czech history and the architecture all around. So, I kept coming for many summers. But with each return to the Czech Republic and especially when I spent here more than three weeks at camp, I started to notice how the churches and people I thought so highly of were not that awesome as I first thought. I was shocked how the level of the youth program was pretty low, how the church I worked with was divided. Then I married a Czech girl and we moved to the United States. Later, as we moved to the Czech Republic to help with English Camps, I started to understand and catch on. I have lived here for four years now and it is starting to feel like home, another home.

Kim Zapf Michael (*Cross-cultural Transition and Wellness: Dealing with Culture Shock*. 1991, p. 113) finds many people moving to a new destination have unrealistic expectations of the demands in the new culture. He claims that culture shock is a common and unavoidable process and therefore we need to be prepared. Cultural awareness is important to lessen the culture shock and according to Quappe and Cantatore (*What is Cultural Awareness, anyway?*. 2007), it is the foundation of communication. One is being able to stand back and become aware of his or her own cultural values and beliefs. It is central when interacting with people from different cultures. Experiencing culture shock is in fact important for understanding the culture and it is not considered as weakness or a negative indication of future success (Manz, *Culture Shock – Causes, Consequences and Solutions*. 2003, p. 13).

Regarding English Camps, the cooperation and cultural interaction between the Czech and the American team is essential. Ward, in his book *The Psychology of Culture Shock*, suggests, “A necessary condition of functioning effectively in a second culture environment is to acquire relevant basic social skills through behavioral culture training, mentoring and learning about the historical, philosophical and sociopolitical foundations of the host society” (Ward, *The Psychology of The Culture Shock*. 2001, p. 268). But how do we strengthen our ability to survive as well as our skills of efficiency even though we are so different?

2. CULTURAL STUDIES

INFLUENCE OF CULTURE

In today's global world, we all likely have experiences that could be summarized as interactions with someone who differentiates from "us" in a way that could be described as a different cultural background. A culture, by Gutierrez (*On Intercultural Contact and The Effort Toward Synthesis*. 1973, p. 17),

constitutes a way fully characteristic of organizing life, of thinking and of conceiving the underlying postulates of the principal human institutions, of relating to and interacting with other intelligent human beings. It influences our way of experimenting with the universe, providing a combination of intermediate patterns which channel our feelings and thoughts, making us react in a particular way, different from those who have been submerged in different patterns. (p. 17).

Crhanová (2001, p. 8 – 11) compares culture metaphorically to a game that is being played. In this concept, people are actors and actresses who play by the pattern of the game which is culture. She also speaks about 'mental programs' or 'software of the mind,' in which culture is claimed to be a pattern of how human beings think, feel and potentially act. According to Livermore (*Leading with Cultural Intelligence*. 2015, 70 – 74), it is important to distinguish between what is universal for all humanity, what is culturally based, and what is personal. Therefore he uses a metaphor of an iceberg (see Figure 1), by which he says that all people are the same but it is their habits that are different. He claims that the tip of an iceberg, the most visible part is the universal human nature, is when, for example, we feel some connection with the other, foreign people. Then we may also see cultural artifacts such as art, clothing, food, customs etc. Beneath the surface of the culture are cultural values, beliefs and assumptions. It explains why we act in the way we do. The deepest level of the iceberg are personal and individual differences, which are specific for each person individually (Livermore, 2015, p. 70 – 74).

It is important to say that people from different social groups, languages, regions etc. play a different game or have different software leads lead their behavior. According to Livermore (2009, p. 185 – 186), culture also shapes our interpretation and understanding. As an example, he uses the story of The Prodigal Son (Bible, Luke 15) and different answers to the question, "Why does the young man end up starving in the pigpen?" All

Americans answered that he squandered the money he received from his Father. Almost all Russians said it was caused by the famine, and Africans responded that it was because nobody gave him anything to eat. All the answers are legitimate but not every time all answers are equally valid. But “our cultural context shapes everything we see and think” (p. 186). At English Camps, we face mostly two different cultures, two patterns of thinking, the Czech one and the American one. For illustration, I will use two real stories from a *Josiah Venture* English Camp which happened several years ago.

During this English Camp in the Czech Republic, an American student offered a Czech student an invitation to visit and stay in his house, or at least the Czech thought so. The American said something like, “When you are in the the United States, come and visit me. I would be most happy to see you.” A few months later, back in the the United States, the American man received a phone call from the Czech man that he was in the city and if they could meet. The American was very confused because he did not remember offering the visit, he saw it only as a phrase of how to be more polite and nice, not meaning to be serious. On the other hand, the Czech man saw the sentence as a serious offer. They finally met in the city and had a good time together, but the American was surprised by the whole situation. I think in this situation, the Czech man should have at least talked with the American in advance.

The other story is my personal experience of the difference of approach to physical borders. One essential part of each English Camp is a hike that helps to deepen the relationships with conversation. One time we cooperated with a short-term team from Long Island and we decided to go on a hike up to the mountains. All Czechs at the camp were excited and knew what to expect, a long hard climb to the top. Our short-term team from Long Island wanted to lengthen the hike up to Sněžka, the highest mountain in the Czech Republic, even though the hike needed more than three hours for the three mile trip. I and the Czech team strictly announced that the longer trip will be harder because it is very steep climbing up the hill and people needed to be in good shape. Some Czechs decided not to walk the whole distance, but all Americans were sure they would finish in time before dinner. The hiking group split into two groups for different distances. Most of the Czechs walked the shorter path and all the Americans walked the longer one. By the time the hike ended, Czech volunteers had to carry almost all of the bags of the Americans and also run extra miles to get water for them. Finally, we got to the camp site an hour after dinner. There may have been a misunderstanding in communication, maybe the Czechs said only implicitly that climbing up to Sněžka would be very steep and hard, or

maybe Americans only wanted to conquer the highest mountain in the Czech Republic. Nevertheless, the communication about the hike should have been more explicit and questions like, “Have you ever tried this kind of hike?” or “Do you know what to expect?” might have been helpful.

We can see that Czechs and Americans communicate and behave in different ways that may be confusing for both sides. We can prevent situations similar to those above by improving our interaction with people from different countries. The interaction between two different cultures is very difficult and both sides need to consider: 1) their own culture and culture standards, 2) culture and culture standards of the other, 3) real behavior of the other, and 4) the other’s culture visualization of their culture (Nový, 2015, p. 32). That requires working on our culture intelligence, or CQ, to cooperate and to understand the other better so we can avoid misunderstandings and faults. Meyer (*The Culture Map*, 2015, p. 67) states an example how the cultural differences work in communication. He uses Anglo-Dutch translation guide but I think it may help us to visualize and understand how the differences work (see Figure 2).

Thomas (2009, p. 13 – 18) states in his book *Cultural Intelligence: Living and Working Globally* that there are three ways to overcome culture differences. One way is to expect others to adapt to our situation, but sooner or later the person who plays the game *be like me* will be perceived as insensitive. The second way is to understand (know) the cultural differences. He says that most of the information about the nation and its habits are easily available, but it is not sustainable in the long run because we will face real and unique people in specific situations, and the “list of do’s and do not’s” is not always right. Thomas (2009, p 19), however, claims it is a good start for the last and best way and that is to become culturally intelligent. Being culturally intelligent means a capability to act and behave effectively in culturally diverse settings, such as national and ethnics cultures (Ang, 2008, p 3).

CULTURAL INTELLIGENCE (CQ) CONCEPT

The concept of Culture Intelligence Quotient (CQ) has been presented and submitted many times by many authors. “Cultural intelligence picks up where EQ leaves off by dealing with people and circumstances in unfamiliar contexts... It’s widely assumed that one’s IQ is fixed... However, cultural intelligence is believed to be malleable” (Livermore, 2009, p. 47). The concepts diverse in small dissimilarities, for example the number of dimensions or the names of each dimension. Thomas (2009, p. 16) speaks about *knowledge, mindfulness* and *skills*. Ang (*Handbook of Cultural Intelligence*. 2008, p. 5 – 7) presents dimensions such as *metacognitive CQ, cognitive CQ, motivational CQ* and *behavioral CQ*. However, what the concepts have in common is an effort of understanding the differences and the capability to see why people behave in the way they do. It contains some knowledge about the culture, the willingness and motivation to understand, and practical skills. For my undergraduate thesis, I will follow the concept of David Livermore.

David Livermore coincides with researchers Linn Van Dyne and Soon Ang that culture intelligence consists of four different parts. Livermore (2015, p. 25) calls the four key factors *CQ drive, CQ knowledge, CQ strategy (interpretive CQ)* and *CQ action* (see Figure 3). All of these factors are interrelated and might hinder effectiveness and be counterproductive if they stand one without the other (p. 48). However, even though cultural intelligence is not always developed in that specific order, it is helpful to think about those four dimensions as steps forward increasing one’s CQ (p. 30 – 31).

The first step, *CQ drive*, is a motivational dimension which describes our motivation and interest which give us energy to pursue the needed comprehension for cross-cultural assignment. Step two, *CQ knowledge*, is a cognitive dimension that furnishes us with the comprehension of the other culture and helps us understand basic cultural issues and differences of the assignment. Another step, *CQ strategy*, is a metacognitive and interpretive dimension, which allows us to be mindful and aware of culture differences, and helps us to understand it so we can interpret and plan when and how we interact in cross-cultural situations. The last dimension, called *CQ action* or *behavioral dimension*, provides us with the ability to change our verbal and nonverbal behavior, to engage in an effective way when we interact with the other. It is well described in the figure of Livermore’s Four-Step Cycle of Cultural Intelligence (p. 30 – 31).

Our Motivation – CQ Drive

David Livermore claims in his book *Leading with Cultural Intelligence* that “CQ drive — the motivational dimension of cultural intelligence — is one of the most important features of the cultural intelligence model” (p. 42). *CQ drive* says if one has the confidence and drive to work through conflicts, challenges and intercultural differences. It is not only the excitement of traveling to a foreign country or a new place. *CQ drive* is something that helps to overcome our fears, to persevere when the novelty wears off, and to perform effectively in places that are foreign to us (p. 59). It is the motivation we have in learning new things, the motivation to adapt in a new environment that surrounds us, and to behave in the way that is effective and productive. It is the personal interest for intercultural situations. According to Livermore (*Expand Your Borders*. 2013, p. 95), many intercultural training approaches are designed in a way that assume people are motivated enough to gain cross-cultural capabilities, which he sees as untrue. Not all people are motivated and driven and “without ample motivation, there’s little point in spending time and money on training” (p. 95).

Since I am focusing on English Camps and Czech and American cultural differences, I would love to talk a little bit about the motivation for doing English Camps. The motives may differ very much as each camp consists of at least three different groups. One group is the Czech team from a local church that organizes the camp. For them the motives may be providing English for students, organizing an amazing camp, sharing their faith and the Gospel of Jesus Christ, etc. The short-term mission team (Americans) is driven by things such as visiting Europe, having fun, teaching English, but mostly it is the Christian conviction to preach the Gospel to all nations (Bible, Matthew 28). The last group are the students that come to English Camp, their motives differ with each one of the students. Some come to study English, some to have fun, some to learn about spiritual dimensions, some come only because of parents, friends etc. However, for my thesis, I need to focus more on the teams which prepare the camps. Their drive is certainly mixed from a lot of elements but they do English Camps mostly to share their faith and Christian conviction. Therefore, their motivation may be considered as strong.

In my many years of organizing English Camps, I have met many different people. Some short-term team missionaries spend many hours a day on their mobile phones without any interaction with Czech students. Some, on the other hand, spend almost every minute of the week with Czech students. Some people come from the United States so motivated by their faith that they wanted to talk about Jesus all the time and pray for

everyone – this may raise a question whether this is proper or not, but their motivation is high. As the main leader of one of the local English Camps, I try to spend time with each person from the team and help wherever it is needed. Once I asked why one of the Americans came and they replied, “Because this is what we usually do in our church.” We may see by their response the different levels of motivation, and often the level determines one’s behavior and effectiveness in their cultural interaction.

I really like the concept of Livermore in the book *Cultural Intelligence* (2009, p. 17 – 20), which deals mostly with CQ for youth ministry specialized on short-term missions with church youth groups. This also corresponds with English Camp philosophy and the Christian faith and motivation for missions. He speaks of the “essential role of cultural intelligence for ministry leaders, whatever their ministry concepts” (p. 19). To the question, “Why CQ?” he replies that ultimately the answer is love. It is important to him to follow the Jesus synthesis of the Law: to love God and to love others. But people need to know how to move from a desire to action. According to Livermore’s concept, a lot of ministry leaders (in our approach, this means all short-term team members) want to love the other but often lack the ability to do it. So, he puts love into the center of the CQ map (see Figure 4) because it is the bridge “that helps more effectively express and embody Christ’s unconditional love across the chasm of cultural difference,” (p. 19) but also for those we encounter day in and day out. As an example and great motivation, Livermore (p. 41 – 42) explains that God is the One who loves the other the most and that the incarnation of Jesus and his life was a good proof of it. So, for those who do missions, he says that the Gospel must be brought by both words and deeds. And it means to become more culturally intelligent so it may be done properly and without negative side effects.

CQ Knowledge and Cultural Differences

The second dimension of cultural intelligence is the cognitive one – *CQ Knowledge*. This refers to the level of understanding the culture of both the other and my own. It is a comprehension of how the culture influences the way we think and behave. It is also understanding of cultural systems, values, norms and standards of a different society. According to Livermore, it is essential for intercultural behavior to:

understand ways that communication styles, predominant religious beliefs, role expectations for men and women, etc., can differ across cultures... And you need a core understanding of culture, language patterns, and nonverbal

behaviors. This kind of knowledge helps build your confidence when working in a new cultural environment (Livermore, 2013, p. 96).

In *CQ Knowledge*, we may consider the metaphor of an iceberg I mentioned above. The metaphor helps us divide people's behavior, words and deeds into categories that are described as universal, cultural and personal. All these factors need to be taken into account. Livermore (2015, p. 66) states that for developing *CQ Knowledge*, we need to see the culture's role in ourselves and others; we need to learn the core cultural values and review the basic cultural systems.

From my experience and the experience of other camp leaders and *Josiah Venture* staff, the culture knowledge of short-term members who come for the first time is very low. There is some increase during the training that each missionary needs to go through but it may be drowned in a large amount of information within intensive training. For those who come back and are multiple-time comers, the knowledge and understanding is higher. The Manager of English Camps in the Czech Republic, Landen, told me that the level of education determines the self-awareness of culture. He told me that the awareness of high school students is very low, whereas the University students have at least some. He pointed out that they learn the most from experiences they have, not by education or studying about different cultures.

Geert Hofstede, Gert Jan Hofstede and Michael Minkov (2010) published a book *Cultures and Organizations* where they introduce a scientific methodology approach which allows to identify, describe and seize the differences between national cultures. There are dimensions or categories in which national culture may be classified. It is *power distance dimension (PDI)*, *individualism and collectivism (IDV)*, *masculinity-femininity dimension (MAS)*, *the avoidance of uncertainty (UAI)*, and *long-term and short-term orientation (LTO)*. For each dimension, they use indexes on a scale from 0 – 100 and a rank that helps to describe what level each country has. David Livermore adds two more dimensions: *context, being-doing dimension* and instead of *masculinity-femininity*, he uses the dimension of *cooperative-competitive dimension*. I find these categories important and beneficial for understanding cultures. I will select and focus only on Czech and American comparison as it is appropriate for my thesis.

The *power distance dimension* refers to how the cultures view equality and inequality in society. If we speak about high power distance society, that means it views hierarchy as an important value and some kind of inequality is assumed to be normal,

appropriate and valuable (Livermore, 2009, p. 128). Its emphasis on differences in status and “expect power holders to be entitled to privileges... (and) to support and accept the view of superiors” (p. 128). On the other hand, low power distance countries emphasize the equality and shared decision making, expecting equal rights for all. On the *PDI* scale, the Czech Republic has 57 and the United States 40 (Hofstede, 2010, p. 58 – 59), which means they are in the middle, but the Czech Republic is considered as a moderate power distance country while the United States are low. “Americans prefer to see everyone equal. We avoid formal titles... We emphasize and informal, ‘he’s just a regular guy’ kind of communication, that does not mean there are no power structures in place” (Livermore, 2009, p. 128). The dimensional difference of behavior may be seen in the appendix (see Figure 5).

The identity spectrum, described as *individualism and collectivism*, is a cultural dimension that refers to pursuing one’s interests and rights. It may be explained as following:

Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after him- or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people from birth onward are integrated into strong, cohesive in-groups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty. (Hofstede, 2010, p. 92)

The index of individualism (*IDV*) presents the United States as the highest scored country – 91 on the scale, and is number one on the ranking. The Czech Republic has 58 (p. 95 – 96), which is similar to *PDI*. This dimension may be considered a danger of causing misunderstandings (see Figure 6).

Third cultural dimension is the *masculinity-femininity dimension* and Hofstede (p. 140 – 141) presents it as a difference between viewing the society in preoccupation. It means that masculine society is clearly distinct. Men are assertive, tough, and focus on material success, while women should be tender and modest. In the feminine society, the emotional gender roles overlap. The Czech society score is 57 and the United State score is 62. Both of these societies are very similar and moderately masculine (see Figure 7).

The next dimension, *the avoidance of uncertainty*, is not a very clear dimension for Czechs or Americans. We have to distinguish what is cultural and what is personal – as in every segment! - because people are generally pleased with safety and like to be secure.

The avoidance of uncertainty dimension refers to how people are at ease with the unknown and uncertainty. According to Livermore (2015, p. 102), cultures scoring high on the uncertainty avoidance scale are cultures which are uncomfortable with ambiguity and risk. People who live in a country with a high avoidance of uncertainty focus on ways to reduce the unknown and to create structures for some predictability (see Figure 8). Hofstede (2010, p. 192 – 194) states that the Czech Republic has an index of 74 and the United States 46. In comparison with others, this means that the United States are a low uncertainty avoidance country and the Czech Republic is in the middle or moderately low. However, from my experience as an English Camp leader, I have witnessed many first meetings of American and Czech teams, their introduction, and I prepare different responsibilities, tasks and programs depending on nationality. I have found that Americans need more detailed descriptions while Czechs are comfortable with knowing that the situation has been cared for. It is given not only by the culture but also by unknown surroundings. Once I said that afternoon sport activities would be managed by one of us. All Czechs in the team were confident to continue without stopping, but almost all the Americans wanted to know more details, especially who. I think that this is also caused by individualism and collectivism. It is important for individualistic countries to see who is responsible for what, whereas collectivists (Czechs) are more open to cooperation. This corresponds with Nový (2015, p. 54) who summarizes the Czech culture standard (as viewed by Germans) with a phrase, ‘*Don’t worry, relax, we will manage somehow,*’ even though he says that Czechs are more conservative. I will come back to Nový’s Czech cultural standards later.

Hofstede’s dimension is *long-term and short-term orientation* (see Figure 9). Long-term orientated culture is oriented toward future rewards. Short-term oriented culture focuses more on the present and the past with respect to tradition (Hofstede, 2010, p. 239). Both countries are considered as short-term focused (Livermore, 2013, p. 102). Even though both countries are short-term oriented there is a difference, probably based on historical context, that I will demonstrate by another story. Every *Josiah Venture* English Camp incorporates an evening program that contains a Christian message and the Gospel. After one English Camp, the American short-term mission team members were disappointed and almost depressed that no one during the English Camp decided to

become a Christian and give a *profession of faith*. Whereas my Czech team was excited and encouraged about how people were open about their religious opinions etc. In this situation, I believe that the Czechs were more long-term oriented and patient to wait on the result. In the Czech Republic, the *profession of faith* normally happens after months of thinking and considering. That is why English Camp is only one event of a local church that offers people who are interested a follow-up events of various kinds during the year.

For David Livermore, there are two more categories he finds important for the cultural dimensions. These are the explicit and implicit ways of communication – *high and low context* and *being-doing dimension*. I will demonstrate the concept of contexts by another story. An American girl who spent some time in the Czech Republic already had to move to another English Camp by taking the train. Once she entered the platform, she felt confused by the lack of the signs. Finally, she boarded the train which stated the name of the city she wanted to go to. When a non-English speaking conductor saw her ticket, he started to explain (in Czech) that she was going the opposite way. She felt very down because she thought she did the right thing. For Americans from *low context* culture it is hard to live in high-context culture, such as the Czech Republic, because the “information about how to act is assumed rather than explicit given” (Livermore, 2009, p. 138). It is important to know the cultural values, history and procedures. For English Camp and teams cooperation, this is what needs to be emphasized, because “messages are both spoken and read between the lines... (and) often implied but not plainly expressed” (Meyer, 2015, p. 39). Therefore Meyer (p. 29 – 60) focuses on communication between low and high context cultures. She claims it is important to know what cultures there are within a team. If we communicate with high-context culture (in our case Czech), then it is essential to listen to what is meant instead of what is said, to listen more, speak less and ask for clarification. When communicating with low-context culture (American), then it is vital to be as transparent, specific and clear as possible. Sometimes politeness gives the impression of vagueness or uncertainty. Meyer says there is only one easy strategy: In multi-cultural teams, we need low-context processes (p. 55). Livermore (2009, p. 137 – 139) also speaks about a being-doing dimension that measures the drive for achievement. Culture that focuses on being emphasizes reflection, contemplation and quality of life. On the other side, culture that focuses on *doing* is a culture for which actions, results and efficiency are important. Lane (*A Beginners Guide to Crossing Cultures*. 2002. p. 62), claims that

the American culture, which is a ‘doing’ culture, has persons who function within a large spectrum of behaviors, some appearing extremely doing-driven and others quite being-driven. When compared to a ‘being’ culture, however, even someone who seems very ‘being’-driven will come across as a ‘doing’-driven person.

This assumption explains why American short-term team members are focused on results (number of conversion) after the English Camp, while Czechs are okay with waiting for quality of the decision (a long-lasting decision which takes more time). I believe this corresponds also with the thesis, that love is our expectation and to love the other is what we are looking for. If we explain that to the team before we start English Camp, then experiencing self-sacrifice and love is more important than the number of conversions. I also believe that if students at English Camp feel loved and accepted just the way they are, it may open doors to sharing the Gospel.

To supplement to CQ knowledge, Ivan Nový (2015, p. 54 – 69) points out that there are some Czech cultural standards which may describe their cultural behavior. The standards are: a) suspicion and disbelief in universal rules, strategies and norms, b) inventiveness and improvisation, c) the understanding of quality is that it has to be functional, d) adaptability and ability to learn new things, e) not to be overwhelmed by things, f) the results are important, not the way, g) conflict avoidance. There are also books that describe the Czech culture from the perspective of a foreigner. I chose two of them to see what the authors considered as important to know about the Czech Republic. Tim Nollen (2001) proceeds systematically from history and politics through the characteristics of Czechs, how business is done, how communication and socializing work, and then he speaks about what is necessary to know in daily life. He finishes with do’s and don’ts, national holidays etc. Terje B. Englung (*The Czechs in a Nutshell*. 2009) contrariwise follows a structure of an encyclopedic list organized alphabetically of what is important when speaking about the Czech culture. He incorporates a lot of historical events, famous people (politics, athletes, authors etc.), world views, habits and concepts. I think both of the books are very beneficial and I do recommend them for better understanding of the Czech culture. All of this knowledge (*CQ Knowledge*), however, has to be in combination with the other three parts of CQ, otherwise its utility may be not only questionable but potentially detrimental, says Livermore (2015, p. 27), although he does not explain how.

Our Understanding – CQ Strategy

The third dimension of cultural intelligence is the interpretive, or metacognitive, one – *CQ Strategy*. *CQ Strategy* is inseparable from *CQ Knowledge* but many authors state it as an independent unit. It helps us to manage the information about the other culture better, to interpret the other's behavior and be aware of the knowledge we gained. It helps us to go deeper into understanding, to go beyond the surface of the culture. *CQ Strategy* is the link between understanding and behaving in an effective way (p.115). According to Livermore (p. 114), *CQ Strategy* is strategizing and making sense of cultural differences and diverse experiences. People with high *CQ Strategy* use cultural understanding to foster a plan for cross-cultural meetings and situations. They are good at monitoring, analyzing and adjusting their behaviors and they are conscious of the needed knowledge about new unfamiliar culture. Livermore (*Driven by Difference*. 2016, p. 243) assumes that it refers to a level of awareness and ability to strategize when communicating and behaving cross-culturally. It is a capability to slow down our activity to observe what is going on inside our own and other people's minds. It helps us to interpret and comprehend cultural context and solve problems with cultural differences, but it also includes planning and preparing for intercultural encounter. "CQ strategy emphasizes implementation, and it's the lynchpin that connects understanding cultural issues to actually being able to use that understanding to manage effectively" (p. 244).

Livermore (2015, p. 115) illustrates *CQ Strategy* by using the metaphor of driving. He says that when driving in a familiar place, there is no problem in having the radio playing while having lively conversations. But when driving into a new city where he needs to find a specific destination, he usually turns off the radio, stops talking, and slows the car down. It is because driving in a new place needs attentiveness and awareness. It is better to study the map and plan the way ahead. And even though it may be well planned, there is the necessity to be alert. *CQ Strategy* is when we become more conscious and alert about our surroundings in order to behave, act and communicate effectively. And therefore, it is important to be aware, plan ahead and check the results. "The simple point here is that the process of learning about other cultures first involves learning about new attitudes and values, but eventually we must put them into practice by adapting our behavior to fit our cultural environment" (Peterson, *Cultural Intelligence*. 2004, p. 103).

English Camp is an environment where at least two different cultures meet and therefore the need for some awareness and strategy arises – in communicating, behaving and proceeding effectively. On top of that, there is a need for expressing love in the way

the other would understand. Because, as Livermore (2009, p. 20) pointed out, we need cultural intelligence in order to effectively and authentically express (our) love for people around us. Love is the center of the cultural intelligence and for Christians it is the core of the message they believe. When American Christians come to the Czech Republic to do mission trips and English Camps, they all go through some training which helps them to understand a little of the Czech culture and to plan how to proceed at English Camps. The strategy is being driven by *Josiah Venture* and *KAM* missionaries, mostly Americans who live in the Czech Republic, who therefore have experience and are in contact with the local Czech churches. During the training before the camps start, short-term trip members go through two sessions that are connected to strategy. The first session is about understanding the Czech culture and about how to engage Czech students during camp. The second session presents rules and expectations of English Camp. Both meetings are done as lectures and present what Czech homes look like and how things are usually done. Czech team members go through the cultural training in advance too. Czechs are familiar with the American culture, what is usual in that culture, how things are done etc., all of that in comparison with their own Czech culture. *Josiah Venture* tries to prepare both teams for intercultural encounter and inform them about what the reactions may be. For example, Livermore (2013, p. 39 – 40) describes some of *do's and don'ts* that are general for Central and Eastern Europe such as: do – learning to thank in native language, do not – refer to them as former Soviet Republic etc. Nollen (2001, p. 198 – 199) adds specific Czech things such as: do – bring family pictures, take off shoes upon entering a home, do not – leave tips on the table etc. Same and similar things are included in cultural training for English Camps, and the training focuses on what is done and what is not in both Czech and American culture. Storti (*The Art of Crossing Cultures*. 2001, p. 76 – 78) claims that in an attempt to prevent cultural incidents, it is essential to stop expecting other people to behave like we do and to allow them to be themselves. He then suggests reconstructing an occurred incident in our minds and after some time we will find the awareness of the mistakes, but it also requires finding some information about the culture. We may see that *CQ Strategy* is a combination of knowledge, understanding and improving.

Our Behaving – CQ Action

“Cultural intelligence is the pathway for moving us along in the journey from the desire to love the Other to the ability to express that love in ways that are meaningful and respectful” (Livermore, 2009, p. 15). The cultural intelligence leads us to action. *CQ Action* is an ability to act appropriately in intercultural interaction. Livermore (2016, p. 244) states that it is a capability to be flexible in speech acts, verbal and nonverbal action. It is also important to know when to adapt to another culture and when to remain “yourself.” To be motivated for a challenge is one thing, to have knowledge about various cultures and its values is another. There is also a need for understanding, interpreting and planning, but at the end of the day the most essential is to behave effectively, respectfully and beneficially for myself and another (Livermore, 2015, p. 135).

I have already described what the English Camps of *Josiah Venture* look like, therefore I will not repeat it. I will only summarize that the short-term mission trip team and the Czech team do English Camps with the motivation to teach Czech students English, and to share the Gospel of Jesus Christ and their Christian beliefs. Both teams go through cultural and practical training where they gain information and knowledge to understand the cultures better and all of that to organize an English camp that would be a great experience for Czech students, and for some it might be also finding a way in their life. After English Camp is over, Americans go to the city of the local church and they organize so called *Follow-up* together for those who would like to stay in contact with the local church and their new friends. In my personal opinion, the whole preparing process is there for arranging quality English Camp, and it mainly depends on how we behave during and after it. But apart from the organizational things, there is also the need to manage the intercultural differences between Czechs and Americans at English Camps. Nový (2015, p. 35 – 36) alleges that there are three basic steps for coping with how the cultures differ and that is: a) importance of knowing the other cultures and its values, b) respect for the other culture, c) to step forward to the other culture, be polite while remaining who we are.

I don't view diversity primarily as a problem to be solved. Instead, I see it as a treasure trove, rich with innovative solutions waiting to be mined. When you see through another set of eyes, you gain the opportunity to see possibilities that you otherwise miss. The innovative potential of diversity is all over the place – but it's not automatic. It requires a deliberate, culturally intelligent process. (Livermore, 2016, p. 5)

This four-cycle steps journey leads to higher *CQ*. But becoming culturally intelligent is a never ending process where one can become better and better, people can increase their *CQ* and their effectiveness in their work, behavior and speech. Before using these four steps and starting our project, we may ask ourselves this questions: What is going to motivate me? What do I know? What is my plan? And what kind of behaviors should I adapt? (Livermore, 2015, p. 31)

WAYS TO IMPROVE

According to Livermore's book *The Cultural Intelligence Difference: Master the One Skill You Can't Do Without in Today's Global Economy* (2011, p. 13), we can all improve our cultural intelligence. In fact, it is essential to successful adjustment. Our *CQ* predicts our intercultural work and relationships more than our IQ or academic achievements. Livermore's book (2011, p. 41 – 168) focuses on strategies for how to improve our *CQ*. He states many examples and exercises for each dimension (see Figure 10). But on the other hand, he claims that, "There's no such thing as achieving perfect cultural intelligence by reading a couple of books, taking a class, or going through a set of experience. It's a lifelong quest of becoming more Christ-like in how we interact with those unlike us" (Livermore, 2009, p. 242). However, he states some activities to support the improving process such as: reading (memoirs and novels about the other), eating (cultural food and socializing), journaling (writing our thoughts), learning a new language, finding a cultural guide, reading the local newspaper, walking through a grocery store (as a glimpse of local culture), meeting with people from other cultures, and last but not least is to question (p. 245 – 254). Livermore states more activities than I mentioned, I only picked some of them. Most importantly he suggests to, "Ask questions. Listen hard. Ask questions. Listen hard. Ask questions. Listen hard. I can't think of anything more crucial thing on the journey of cultural intelligence than this point. Continually ask questions of yourself. Continually ask questions of others" (p. 254). As a summary of improving cultural intelligence, I attach Livermore's summary (see Figure 11).

3. METHODOLOGY OF TRAINING FOR ENGLISH CAMP

Doing English Camps with *Josiah Venture* requires going through the training that has the potential to prepare good English teachers and good missionaries. The training looks different for the American team and for the Czech team, which is caused by many factors such as time, responsibilities, knowledge, needs etc.

People in the Czech Republic know a lot about the United States even though many of them have never been there. We, as Czechs, are in touch with the American culture in songs and movies, on social media and the Internet, and we learn about the history of America in school etc. However, even the Czech team goes through cultural training among other aspects of trainings for English Camp. The Czech team is mostly responsible for camp site, activities, translations, follow-up programs, and for inviting their friends and students to English Camp. Regularly, preparations for English Camp begin in December or January when the team meets and talks about camp, they plan together and discuss what the English Camp will look like. Team meetings are approximately once a month from January to June. English Camp from the Czech perspective contains mostly of four main parts: 1) preparation meetings, 2) English Camp training, 3) English camp, 4) follow-up and debrief. In March or April, Czech teams from all of the Czech Republic are invited to English Camp Training organized by *Josiah Venture*, where, beside seminars, lectures, games and the camp topic, the “cultural training” lecture is included.

The goal of the cultural training is to introduce to Czech teams to what is specific of the American culture, how it differs from the Czech one, and what situations may arise at English Camp. It is practical training where teams may see, and therefore be aware of, specific American behavior. For instance, there is an example of what a person walking into a Czech or an American restaurant can expect from the waiter, or if a teacher asks a question what would be the difference between Czech and American reactions, and so on. There are do’s and don’ts for Czechs in intercultural communication with Americans, such as: if you plan with Americans, be specific and explicit, if they tell you that you did a good job they mean it, if they did not take off their shoes you need to tell them about these rules etc. They also explain how Americans are like peaches and Czechs are like coconuts in relationships. It means that talking with an American would be very friendly and open but if you go deeper, you will meet a hard core that is almost inaccessible. On the other hand, Czechs have hard surfaces and nutshells which are hard to permeate through but when

successful, the relationship is loyal. The whole cultural training lasts for about forty minutes.

The preparation of American short-term team is much longer. To do English Camps in the Czech Republic as a short-term mission team, it is at least a 6 step process and it takes about 6 months. As the first step, the team receives manuals with all the information. There is a manual for regular members and for leaders of short-term teams. The team meets at least once a month from January to June and goes through the information they received. There is information about the Czech country, Czech youth, vision and mission of *Josiah Venture*, and practical things such as what to pack, what supplies to bring, and importantly how to teach English. The second step of the process is intensive training which takes place in the Czech Republic itself and lasts two whole days before the English Camp event begins. The two-day training contains mostly of lectures and seminars with the following themes: history and culture of the Czech Republic, Jesus' method of discipleship, how to share the Gospel with Czech students, how to teach English, how to lead or participate in discussion groups, rules and expectations for the short-term team members for English Camp, and the last theme is how to partner with a Czech church. The training in the Czech Republic serves also for meeting with the main leader of the Czech team and consulting the camp together. The next step is the English Camp itself as it was described above. The fourth thing is going to the local city and doing follow-up there for two days. Then the American team goes to Prague where it meets with representatives from *Josiah Venture* and go through a debrief with them. The debrief is around thirty minutes long with the team members and around one hour with the leader of the team. The last step is to meet at least once back in the United States and do one more debrief with the team. The debriefing is normally around two hours of discussion about what the members learned, what was hard for them, and how the mission trip changed the way they live in their home town.

The lectures about history and culture of the Czech Republic during the training are something I would like to describe more extensively, because these lectures have a goal to prepare the Czechs to Americans to behave effectively, respectfully and in love. Both lectures together last a maximum of two hours. The first part is history of the Czech Republic. *Josiah Venture* employees mostly start from 1620 when the Habsburgs defeated the Czech nobility in The Battle of White Mountain, and reigned until 1918 and begin with re-Catholicization of the nation. Then the speaker talks about the First Republic era (1918 – 1938), then the Nazi occupation (1939 – 1945), Czechoslovakia and Communism, Russian

occupation, Velvet Revolution in 1989, the split of Czechoslovakia and finally the current situation. In this history lesson, some important people are mentioned such as Cyril and Methodius, Jan Hus, Masaryk, Opletal and Palach. Then they introduce the cultural training by saying that during the English Camp, the Americans will encounter some things which may seem weird and wrong to them, but those things are not wrong, they are only different.

The cultural training emphasizes the difference between the Czech and American cultures. It is built on experiences and behavior, so the goal is to prepare American short-term team members for encountering Czechs and not be surprised. I will mention only a few highlights and things that are usually said. 1) Take off your shoes when you go inside. 2) Czechs love to pick berries and even though you may be in the middle of a deep conversation, if they see a bush of berries, they are going to pick it. 3) There will always be potatoes, and you will eat a lot of them during the week. 4) Americans have a lot of friends, are open and friendly (at least on the surface), but Czechs consider only a few people their friends, others may be colleagues, classmates etc. Be careful with words like, “You are my best friend and we will be in touch,” because they will consider it a serious statement. 5) The difference between a Czech shower and an American shower, how it differs and how Czechs take showers once a day for a maximum of ten minutes. On the contrary, Americans are okay with taking showers three times a day for thirty minutes. 6) Czechs do not consider beer as alcohol – it is a social thing. 7) Czechs use a phrase “*fakt*” or “*fakt jo*” a lot. Be aware of that. It means something like, “Oh really?” On the other hand, if they use the “f-word,” it mostly means that they think it is cool because they hear it in songs and movies. The last thing I want to mention is, 8) a three-time rule. Czechs usually offers things three times and if you are sure you do not want it, say “no” three times. It is okay. And if you want to offer something to a Czech, they will not except it for the first time, so you need to ask again.

Based on the research and experience I have, I assume that the training is very well done. I think there is a great potential and space for increasing cultural intelligence of mostly Americans who come to do English Camps in the Czech Republic, but also of the Czechs who cooperate with them. The training prepares American teams well enough to react effectively in some situations. On the other hand, as it presents specific situation and not the pattern of thinking, people might face a different situation in which they would be confused because of not knowing or understanding how Czechs think, and vice versa.

As I mentioned before, according to Ang (2008, p. 3) being culturally intelligent means to have a capacity to act and behave effectively when encountering other and different cultures. So how does the (cultural) training provided by *Josiah Venture* work with cultural intelligence of members of mostly American but also Czech teams? I will use Livermore's concept of four dimensions – *CQ Drive*, *CQ Knowledge*, *CQ Strategy* and *CQ Action*.

The motivation of short-term team members is very high which is mostly caused by their Christian faith and their mission focus. Therefore, *CQ Drive* may be considered as a good start to come to the Czech Republic, observe, and become effective in communication with Czechs. The training also encourages teams to be good missionaries and faithful Christians. There might also be other motives such as visiting Europe, making new friends, having great experience and trip etc. Livermore (2015, p. 31) states four question, one for each dimension. For *CQ Drive*, the question is, What is going to motivate me? I think there is a need for asking ourselves more questions like that, for example: Why do I want to go on that trip? What do I want to achieve by doing English Camp?

The second question Livermore (p. 31) states to seek our level of *CQ Knowledge* is: What do I know? The *Josiah Venture* training and preparation provide much information. It gives teams the information about brief Czech history, and the basics of mission and cultural training containing specific examples of Czech behavior and habits. Most of the information is new for people who come to the Czech Republic for the first time and it is an intense training within two days. Czechs have their training in April, where on the other hand they are told the specific behavior of Americans and how to work with it. Here, it is essential to mention Livermore's metaphor of the Iceberg (Livermore, 2015, p. 70 – 74). I think that teams are only told things that are visible, or in other words what is human nature and what is seen and caused by cultural values, but not what the values are or how the pattern of thinking works, what are the foundations of the culture they encounter or what is actually beneath the surface of what they see and experience. And because of not knowing what is beneath the surface, it is inevitable to struggle in situations which were not part of the training. And that causes inefficient *CQ Strategy* and misunderstanding the culture, not only the other culture but also their own culture. I believe *Josiah Venture* has a good strategy for English Camps, teaching English and talking about Christianity. In addition, they have a lot of experience with doing English Camps. It provides good training and preparation for Americans and Czechs to cooperate effectively and they give them enough tips for the intercultural communication. The third question of Livermore (2015, p.

31), What is my plan, could be answered properly. *Josiah Venture* has manuals, tips and training for each part of English Camp, and gives a great starting point for *CQ Action*. According to Livermore (2015, p. 135), motivation for the challenge is one thing, another thing is the knowledge about a culture and its values, then it is important to be able to understand, interpret and plan. But the most essential thing is the action, how one behaves, how respectful it is, how effective? Is it love that stands, for Livermore and in concept of my thesis, at the center of the CQ map? Action, a week of English camp and spending time with Czech students, teaching English and talking about faith in modern, understandable and acceptable way, is the core of why there are *Josiah Venture* English Camps, so CQ Action might also be considered potentially high. But to answer Livermore's (2015, p. 31) question, What kind of behaviors should I adapt? We would need more of understanding of why things work in American and Czech cultures the way they do.

As a summary about what has been said about the training, I believe that *Josiah Venture* does a good job in preparing effective training, which is based on many years of experience. The cultural training shows cultural differences very well and prepares Czechs and Americans for specific situations. One strong thing is the emphasis on debriefing and feedback at the end of the trip. This corresponds with Livermore (2009, p. 199 – 206) who stresses reflection, feedback and debrief as well. He suggests to do that after every cross-cultural engagement. The amount of information, I think, is enough to organize a good English Camp and to stay with students for a week. But the research shows that there is also a need for more continuous and continual preparation and effort for understanding and interpreting. Consequently, I think it needs improvement in understanding the other culture more so short-term team members are prepared for situations that are not specifically mentioned during training, things that are beneath the surface, but also act and behave more effectively and respectfully. Livermore says that “this is the dimension of cultural intelligence (*CQ Strategy – interpretive CQ*) that appears to be most lacking in the performance of many American ministry leaders” (2009, p. 14). I believe that the emphasis on why would help the understanding and efficient expressing of love.

TRAINING IMPROVEMENTS

The research was determined to improve the method and training for cross-cultural engagement and interaction between Czechs and Americans at English Camp. I have described what it means to be culturally intelligent based on the concept of David Livermore. I found that the *Josiah Venture* training is very well done and provides important elements for increasing *CQ*, however, there are parts that need improvement, mostly in cognitive and metacognitive dimensions, or *CQ Knowledge* and *CQ Strategy*.

My personal suggestion for improvement of training the short-term teams would be to start with a pre-activity, before arriving to Czech Republic. The goal of the pre-activity would be to consider the team's own culture, to think about what shapes it, search a little deeper in their own personality and train themselves in understanding. A month before the trip, members of the team would do the following activity:

Think through the last week. What choices have you made? How have you spent your time? What have you done for fun? What does this say about what you value? And think about values... How does your national culture shape the way you view the world? (Livermore, 2009, p. 77 – 78).

Some other things that could be done before going on a mission trip to the Czech Republic would be to read books or to watch movies which are connected to Czechs. These two activities are also suggested by Livermore (2009, p. 245 – 246). I would personally recommend these books: 1) About cultural intelligence: *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World Youth, Family, and Culture* by David Livermore. 2) A very good and comprehensive book about Czechs is *Culture Shock: Czech Republic: A Guide to Customs and Etiquette* by Nollen. There is another book which is not that systematic, and that is *The Czechs in a Nutshell: A User's Manual for Foreigners* by Englund. 3) Overview of cultural clusters and values is well described by Livermore in his book *Expand Your Borders: Discover Ten Cultural Clusters*. If someone is interested in watching some movies about historical events or people in the Czech Republic, there are movies translated into English such as *Anthropoid*, *Milada*, *A Prominent Patient*, *The Glass Room* or *Fall of the Innocent*.

The training for Czech and American teams are well designed and provide useful information and strategy for English Camps. I do not want to deal with all of the training elements, only what is useful for better cooperation between two different cultures, and that is the improvement of the cultural training and a better understanding of the cultures.

Livermore (2009, p. 71 – 72) considers the American culture generally ahistorical and present oriented, while Europe has deep historical roots. I think it is important to understand a global picture of Czech history to understand its people. Nollen (2001, p. 15 – 19) also begins his introduction of Czechs by brief history. *Josiah Venture* does a history lecture focused on the era from the 17th century to present, mostly focused on the 20th century. Those times, especially the 20th century, surely influenced our current thinking, values and situation. However, I think if we tell a broader story (starting at least in the 9th century), then it provides not only a broader picture but also a deeper understanding. I suggest Americans go through a history lecture which would emphasize important dates, situations and moments of history or at least discuss it with Czech people to know what we consider as important and what shapes our thinking.

The cultural training provided by *Josiah Venture* is mostly focused on information and we may consider it as increasing *CQ Knowledge* of short-term team members. A very good guide for the cultural training might be Livermore's book *Expand Your Borders: Discover Ten Cultural Clusters*. The lecture might start with the description of what culture is and how it shapes our thinking. I think it would be useful to incorporate specific descriptions of Czech and American cultures and their values. It would mean using the scientific methodology approach of Hofstede's book *Cultures and Organizations*, where he classifies cultures into dimensions with Livermore's extension. The categories are: *Power Distance Dimension (PDI)*, *Individualism and Collectivism (IDV)*, *Masculinity-Feminity Dimension (MAS)*, *The Avoidance of Uncertainty (UAI)*, and *Long-Term and Short-Term Orientation (LTO)*, and Livermore's *high and low context* and *being-doing dimensions*. I find useful to show examples of how Czechs are used to communicate in a high context culture while Americans need explicit ways of communication. After talking about these dimensions, or at least those where Czech and American cultures differ, I find it useful to use specific moments, emphasis and stories which it already has, such as taking off shoes upon entering a home, the three-time rule, and the metaphor of coconuts and peaches.

I believe that the same training may be used for both the Czech and American teams. For Czechs, this would be during the training in April and for Americans during the intensive training before English Camp starts. It would be beneficial for Czechs to understand how they differ from the American culture, for example to highlight *high and low context dimension* which would help their communication, *individualism and collectivism* and *avoidance of uncertainty* to demonstrate the importance of determining camp responsibilities, and to do detailed plans of preparations. For Americans, the

presentation of these dimensions with the dimension of *long-term and short-term orientation* may be considered beneficial.

To increase cultural intelligence of short-term team members, especially for those who come back repeatedly, debriefing is very important. Livermore (2015, p. 158 – 159) claims that one of the best practices for *CQ Action* is to look for consistent feedback and that “both positive and negative feedback is an effective way to enhance your ability to flex your behavior” (p. 158). This is well prepared by *Josiah Venture* for debriefs after the camp, and I think it would be very effective for people to journal and review their notes after the trip. This may be transferred also to everyday life in their own culture because “the world becomes increasingly more connected and accessible, the number of encounters we have with those who are culturally different are growing daily” (Livermore, 2009, p. 11). Livermore (p. 14 – 15) says that adapting the message, curriculum and program is important but a far greater challenge is adapting ourselves. In that way, love is the main reason why cultural intelligence is essential for ministry leaders in the twenty-first century. Love as a reminder that we are satisfied and grateful by showing, rendering and self-serving others in respectful ways that lead to softening hearts.

CONCLUSION

After the removal of the Berlin Wall, American missionaries Dave and Connie Patty came to the Czech Republic to work with youth which led to summer mission trips and projects, and in 1994, the first English Camp was organized and the organization *Josiah Venture* was founded. Over the years, *Josiah Venture* have organized more than 1,500 camps in Europe, more than 500 camps in the Czech Republic which were attended by 83,000 people between 1994 – 2018. English Camp is an intensive one-week long course of learning English with native speakers, mostly coming from the United States of America with two main goals. The goals are to teach English and to share Christianity in a modern, acceptable and understandable way. The whole course is focused on teenagers and young adults. The teachers are mostly Americans, members of short-term teams, who are trained for English Camps. Even though I find the training very effective, I think there should be some improvements so that the teams may behave and act even more effectively in their cross-cultural engagement. For this effectiveness, I used the concept of cultural intelligence presented by David Livermore.

When American missionaries cooperate with Czechs at English Camp, there are two different cultures which differ in many ways. As they interact, they may face some differences that are caused by culture, values and behaving which is not seen and is beneath the surface. Therefore, it is important to be aware of the other, understand the other, have a plan for behaving and acting effectively. That is presented by Livermore's concept consisting of four parts: *CQ Drive*, *CQ Knowledge*, *CQ Strategy* and *CQ Action*. The motivation of short-term teams and Czech teams may be considered high because of their Christian beliefs and mission tendency. English Camp is all about action and spending time with Czech students. The cognitive and metacognitive dimension of cultural intelligence is the focus of the cultural training. The cultural training consists of many specific details about Czech and American cultures and prepares people for situations that arise from the differences. However, based on my research, I believe that it is important to understand the culture even deeper, to look beneath the surface and beneath the visible parts. The research shows there are cultural categories, such as *power distance dimension*, *individualism-collectivism* and *high-low context* and *being-doing dimensions*, in which people think and which cause great divergence. To know in what pattern our own culture and the culture of another functions is important for understanding and for increasing the *CQ*. Livermore (2009, p. 245 254) suggests some ways for improving *CQ* like reading,

eating cultural food, journaling, walking through a local grocery store, meeting with people from other cultures or asking questions.

Both Czech and American teams go through the training that helps with the preparation of English Camp and one part of the training is focused on cultural differences. The cultural training is mainly about specific moments and situations that often occur during the cross-cultural engagement. *Josiah Venture* employees who do these lectures often compare Czechs to coconuts and Americans to peaches, because Americans are very open and friendly on the surface but deep down they have a hard intimate core, while Czechs have a hard nutshell but when they let someone inside, there may be a lasting friendship. Even though I think the training is well prepared and organized, I find room for improvements because what is mostly lacking is the comprehension of the cultures. The *CQ Knowledge* and metacognitive *CQ Strategy* are often very low. Therefore, I would suggest including new elements in the training, and doing the same training the Czechs as well as the Americans. The increase of cultural intelligence of the teachers and missionaries may start with the pre-activity by thinking about our own values and cultures, maybe to include reading books or watching movies about or from the other culture. During the lectures about cultures it is necessary to talk about history which influences values, thinking and culture in which we think and see. When culture has been defined and it has been shown how it shapes us, it is important to identify the American and the Czech culture specifically; in what way they differ, how they may be divergent and to what specifically this may lead to or cause. Every trip shall be ended with proper debrief. That process may help the connection between two completely different cultures and with love being a priority, we may finally behave respectfully, without unrealistic expectations, and effectively.

I wrote my thesis with the goal to build a method that would help with the preparation of English Camp not only for me as the main leader of one of the local English Camps, but also to serve the organization of *Josiah Venture* and *KAM* to deliver even better cultural training for the teams they work with. I think Livermore's concept of love as the center of the CQ map is also useful for us Christians as a reminder of what is the core of our message, of our motivation, and of our life. I believe this thesis will inspire *Josiah Venture* to improve their cultural training and help them to prepare teams and people who cooperate with understanding, respect and love.

REFERENCES

Published sources

- Ang S., & Dyne, L. V. (2015). *Handbook of Cultural Intelligence: Theory, Measurement, and Applications*. Taylor and Francis.
- Beginnings. Retrieved from: <<https://www.josiahventure.com/about/beginnings/>>.
- Crhanová, I. (2011). *Culture Shock* (Diploma thesis). Retrieved from: <<https://is.muni.cz/th/nsnaa/>>.
- English Camps Czech Republic. Retrieved from: <www.englishcamps.cz>.
- Englund, T. B. (2009). *The Czechs in a Nutshell: A User's Manual for Foreigners*. Práh.
- Gutierrez, L.G. (1973). *On Intercultural Contact and the Effort toward Synthesis*. In R.A. Marshall (ed.), *Can Man Transcend His Culture?* Washington; American Association of State Colleges and Universities.
- Hofstede, G., Hofstede, G. J., & Minkov, M. (2010). *Cultures and Organizations Software of the Mind: Intercultural Cooperation and its Importance for Survival*. Maidenhead: McGraw-Hill
- How to Cope with Culture Shock*. BBC. 20. Aug. 2004. 20. May 2010.
<<http://www.bbc.co.uk/dna/h2g2/A2848359>>.
- Lane, P. (2002). *A Beginners Guide to Crossing Cultures: Making Friends in a Multicultural World*. Downers Grove, Ill: InterVarsity Press.
- Livermore, D. A. (2009). *Cultural Intelligence: Improving your CQ to Engage our Multicultural World Youth, Family, and Culture*. Baker Academic.
- Livermore, D. A. (2016). *Driven by Difference: How Great Companies Fuel Innovation through Diversity*. New York: AMACOM/American Management Association.
- Livermore, D. A. (2013). *Expand your Borders: Discover Ten Cultural Clusters*. Cultural Intelligence Center.
- Livermore, D. A. (2015). *Leading with Cultural Intelligence: The Real Secret to Success*. American Management Association.

- Livermore, D. A. (2011). *The Cultural Intelligence Difference: Master the One Skill you Can't Do without in Today's Global Economy*. New York: AMACOM, American Management Association.
- Manz, S. (2003). *Culture Shock – Causes, Consequences and Solutions: The International Experience* (Scholarly Research Paper). Retrieved from: <<http://www.grin.com/e-book/108360/cultureshock-causes-consequences-and-solutions-the-international-experience>>.
- Meyer, E. (2015). *The Culture Map: Decoding how People Think, Lead, and Get Things Done across Cultures*. New York: PublicAffairs.
- Nolan, R. W. (1999). *Communicating and Adapting across Cultures: Living and Working in the Global Village*. Westport and London . Bergin & Garvey.
- Nollen, T. (2001). *Culture Shock: Czech Republic: A Guide to Customs and Etiquette*. Portland Or.: Graphic Arts Centre Pub.
- Nový, I., & Schroll-Machl, S. (2015). *Interkulturní komunikace: Česi a Němci*. Praha: Management Press.
- Patty, C. (2016). *No Less than Yes: Personal Encounters with the Promises of God*. Josiah Venture.
- Peterson, B. (2004). *Cultural Intelligence: A Guide to Working with People from Other Cultures*. Yarmouth, Me.: Intercultural Press.
- Pedersen, P. (1995). *The Five Stages of the Culture Shock: Critical Incidents around the World*. London: Greenwood Press.
- Quappe, S. and G. Cantatore. *What is Cultural Awareness, anyway? How do I build it?* *Culturocity*. 2. Nov. 2007. 2. Dec. 2010.
<<http://www.culturocity.com/articles/whatisculturalawareness.html>>.
- Storti, C. (2001). *The Art of Crossing Cultures*. Yarmouth, Mn: Intercultural Press.
- Thomas, D. C., & Inkson, K. (2009). *Cultural Intelligence: Living and Working Globally*. San Francisco: Berrett-Koehler.

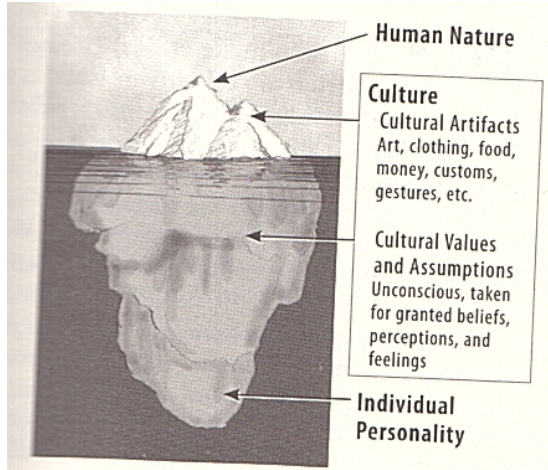
Ward C., Bochner, S., & Furnham, A. (2001). *The Psychology of Culture Shock*. Hove: Routledge.

Zapf, M. K. (1991). Cross-cultural Transitions and Wellness: Dealing with Culture Shock. *International Journal for the Advancement of Counselling* 14(2), 105-119. Retrieved from <https://www.researchgate.net/publication/246935751_Cross-cultural_transitions_and_wellness_Dealing_with_culture_shock>.

APPENDIX

Figure 1

The metaphor of iceberg



(Livermore, 2009, p. 85)

Figure 2

Anglo-Dutch translation guide

FIGURE 2.1. ANGLO-DUTCH TRANSLATION GUIDE

| What the British say | What the British mean | What the Dutch understand |
|--|---|--|
| With all due respect... | I think you are wrong. | He is listening to me. |
| Perhaps you would think about...I would suggest... | This is an order. Do it or be prepared to justify yourself. | Think about this idea and do it if you like. |
| Oh, by the way... | The following criticism is the purpose of this discussion. | This is not very important. |
| I was a bit disappointed that... | I am very upset and angry that... | It doesn't really matter. |
| Very interesting... | I don't like it. | He is impressed. |
| Could you consider some other options? | Your idea is not a good one. | He has not yet decided. |
| Please think about that some more. | It's a bad idea. Don't do it. | It's a good idea. Keep developing it. |
| I'm sure it's my fault. | It's not my fault. | It's his fault. |
| That is an original point of view. | Your idea is stupid. | He likes my idea! |

Source: Nanette Ripmeester

(Meyer, 2015, p. 67)

Figure 3

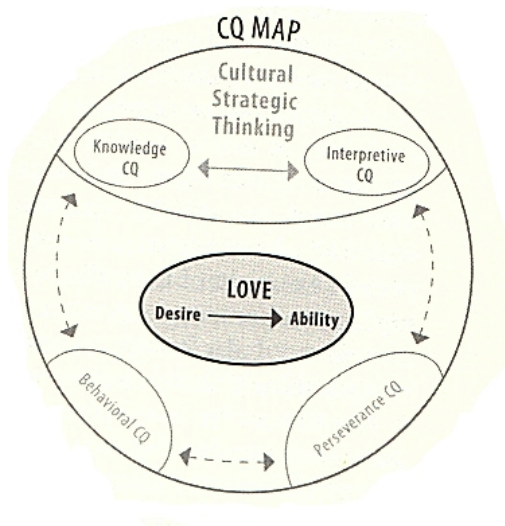
Livermore's CQ diagram (CQ map)



(Livermore, 2015, p. 30)

Figure 4

Livermore's CQ diagram – love as a center of CQ map



(Livermore, 2009, p. 17)

Figure 5

Differences in the *Power Distance dimension (PDI)*

TABLE 3.3 Key Differences Between Small- and Large-Power-Distance Societies
I: General Norm, Family, School, and Health Care

| SMALL POWER DISTANCE | LARGE POWER DISTANCE |
|--|--|
| Inequalities among people should be minimized. | Inequalities among people are expected and desired. |
| Social relationships should be handled with care. | Status should be balanced with restraint. |
| Less powerful people and more powerful people should be interdependent. | Less powerful people should be dependent. |
| Less powerful people are emotionally comfortable with interdependence. | Less powerful people are emotionally polarized between dependence and counterdependence. |
| Parents treat children as equals. | Parents teach children obedience. |
| Children treat parents and older relatives as equals. | Respect for parents and older relatives is a basic and lifelong virtue. |
| Children play no role in old-age security of parents. | Children are a source of old-age security to parents. |
| Students treat teachers as equals. | Students give teachers respect, even outside class. |
| Teachers expect initiatives from students in class. | Teachers should take all initiatives in class. |
| Teachers are experts who transfer impersonal truths. | Teachers are gurus who transfer personal wisdom. |
| Quality of learning depends on two-way communication and excellence of students. | Quality of learning depends on excellence of the teacher. |
| Less educated persons hold more authoritarian values than more educated persons. | More educated and less educated persons show equally authoritarian values. |
| Educational policy focuses on secondary schools. | Educational policy focuses on universities. |
| Patients treat doctors as equals and actively supply information. | Patients treat doctors as superiors; consultations are shorter and controlled by the doctor. |

(Hofstede, 2010, p. 72)

Figure 6

Differences in the *Individualism and Collectivism dimension (IDV)*

TABLE 4.2 Key Differences Between Collectivist and Individualist Societies
I: General Norm and Family

| COLLECTIVIST | INDIVIDUALIST |
|--|---|
| People are born into extended families or other in-groups that continue protecting them in exchange for loyalty. | Everyone grows up to look after him- or herself and his or her immediate (nuclear) family only. |
| Children learn to think in terms of "we." | Children learn to think in terms of "I." |
| Value standards differ for in-groups and out-groups: exclusionism. | The same value standards are supposed to apply to everyone: universalism. |
| Harmony should always be maintained and direct confrontations avoided. | Speaking one's mind is a characteristic of an honest person. |
| Friendships are predetermined. | Friendships are voluntary and should be fostered. |
| Resources should be shared with relatives. | Individual ownership of resources, even for children. |
| Adult children live with parents. | Adult children leave the parental home. |
| High-context communication prevails. | Low-context communication prevails. |
| Frequent socialization in public places. | My home is my castle. |
| Trespasses lead to shame and loss of face for self and group. | Trespasses lead to guilt and loss of self-respect. |
| Brides should be young, industrious, and chaste; bridegrooms should be older. | Criteria for marriage partners are not predetermined. |
| The most powerful influence on girls' beauty ideals is girlfriends. | The most powerful influence on girls' beauty ideals is boys in general. |

(Hofstede, 2010, p. 113)

Figure 7

Differences in the *Masculinity-Feminity dimension (MAS)*

TABLE 5.2 Key Differences Between Feminine and Masculine Societies
I: General Norm and Family

| FEMININE | MASCULINE |
|---|--|
| Relationships and quality of life are important. | Challenge, earnings, recognition, and advancement are important. |
| Both men and women should be modest. | Men should be assertive, ambitious, and tough. |
| Both men and women can be tender and focus on relationships. | Women are supposed to be tender and to take care of relationships. |
| In the family, both fathers and mothers deal with facts and feelings. | In the family, fathers deal with facts, and mothers deal with feelings. |
| Girls' beauty ideals are most influenced by the father and mother. | Girls' beauty ideals are most influenced by the media and by celebrities. |
| Parents share earning and caring roles. | The standard pattern is that the father earns, and the mother cares. |
| Both boys and girls are allowed to cry, but neither should fight. | Girls cry, but boys don't; boys should fight back, and girls shouldn't fight at all. |
| Boys and girls play for the same reasons. | Boys play to compete; girls play to be together. |
| The same standards apply for bridegrooms and brides. | Brides need to be chaste and industrious; grooms don't. |
| Husbands should be like boyfriends. | Husbands should be healthy, wealthy, and understanding; boyfriends should be fun. |

(Hofstede, 2010, p. 155)

Figure 8

Differences in the *Avoidance of Uncertainty dimension (UAI)*

TABLE 6.2 Key Differences Between Weak and Strong Uncertainty-Avoidance Societies
I: General Norm and Family

| WEAK UNCERTAINTY AVOIDANCE | STRONG UNCERTAINTY AVOIDANCE |
|--|--|
| Uncertainty is a normal feature of life, and each day is accepted as it comes. | The uncertainty inherent in life is a continuous threat that must be fought. |
| Low stress and low anxiety | High stress and high anxiety |
| Aggression and emotions should not be shown. | Aggression and emotions may at proper times and places be vented. |
| In personality tests, higher scores on agreeableness | In personality tests, higher scores on neuroticism |
| Comfortable in ambiguous situations and with unfamiliar risks | Acceptance of familiar risks; fear of ambiguous situations and of unfamiliar risks |
| Lenient rules for children on what is dirty and taboo | Tight rules for children on what is dirty and taboo |
| Weak superegos developed | Strong superegos developed |
| Similar modes of address for different others | Different modes of address for different others |
| What is different is curious. | What is different is dangerous. |
| Family life is relaxed. | Family life is stressful. |
| If country is affluent: satisfaction with family life. | If country is affluent: worried about cost of raising children. |

(Hofstede, 2010, p. 203)

Figure 9

Differences in the *Long-term and Short-term Orientation dimension (LTO)*

TABLE 7.2 Key Differences Between Short- and Long-Term Orientation Societies Based on CVS Data: General Norm and Family

| SHORT-TERM ORIENTATION | LONG-TERM ORIENTATION |
|---|--|
| Social pressure toward spending | Thrift, being sparing with resources |
| Efforts should produce quick results. | Perseverance, sustained efforts toward slow results |
| Concern with social and status obligations | Willingness to subordinate oneself for a purpose |
| Concern with "face" | Having a sense of shame |
| Respect for traditions | Respect for circumstances |
| Concern with personal stability | Concern with personal adaptiveness |
| Marriage is a moral arrangement. | Marriage is a pragmatic arrangement. |
| Living with in-laws is a source of trouble. | Living with in-laws is normal. |
| Young women associate affection with a boyfriend. | Young women associate affection with a husband. |
| Humility is for women only. | Humility is for both men and women. |
| Old age is an unhappy period, but it starts late. | Old age is a happy period, and it starts early. |
| Preschool children can be cared for by others. | Mothers should have time for their preschool children. |
| Children get gifts for fun and love. | Children get gifts for education and development. |

(Hofstede, 2010, p. 243)

Figure 10

Livermore's strategies of improving *CQ*

| | |
|---|--|
| <p>CQ Drive</p> <ol style="list-style-type: none"> 1. Face your biases. 2. Connect with existing interests. 3. Scare yourself. 4. Visualize success. 5. Reward yourself. 6. Recharge your batteries. 7. Maintain control. 8. Travel. | <p>CQ Knowledge</p> <ol style="list-style-type: none"> 1. Study culture up close. 2. Google smarter. 3. Improve your global awareness. 4. Go to the movies or read a novel. 5. Learn about cultural values. 6. Explore your cultural identity. 7. Study a new language. 8. Seek diverse perspectives. 9. Recruit a CQ coach. |
| <p>CQ Strategy</p> <ol style="list-style-type: none"> 1. Notice; don't respond. 2. Think widely. 3. Focus deeply. 4. Journal. 5. Plan social interactions. 6. Manage expectations. 7. Create checklists. 8. Reframe a situation. 9. Test for accuracy. 10. Ask better questions. | <p>CQ Action</p> <ol style="list-style-type: none"> 1. Develop a repertoire of social skills. 2. Be an actor. 3. Make taboos taboo. 4. Use basic vocabulary. 5. Try new vocal sounds. 6. Slow down. 7. Put yourself in a place of need. 8. Join a multicultural team. |

(Livermore, 2011, p. 186)

Figure 11

Livermore's summary of improving cultural intelligence

HOW TO BECOME MORE CULTURALLY INTELLIGENT

Step 1: CQ Drive

- Be honest with yourself.
- Examine your confidence level.
- Eat and socialize.
- Count the perks.
- Work for the triple bottom line.

Step 2: CQ Knowledge

- See culture's role in yourself and others.
- Review the basic cultural systems.
- Learn the core cultural values.
- Understand different languages.

Step 3: CQ Strategy

- Become more aware.
- Plan your cross-cultural interactions.
- Check to see if your assumptions and plans were appropriate.

Step 4: CQ Action

- Adapt your communication.
- Negotiate differently.
- Know when to flex and when not to flex.

(Livermore, 2015, p. 176)

SUMMARY IN CZECH

Předmětem této bakalářské práce je průzkum kulturních rozdílů mezi Čechy a Američany na *Josiah Venture English Campu*, což je týden intenzivní výuky anglického jazyka, a představení konceptu kulturní inteligence (CQ) se zaměřením na přístup Davida Livermora. Cílem práce je vytvořit metodu a patřičný trénink, který by týmům pomohl v jejich interkulturní komunikaci a spolupráci.

Bakalářská práce je rozdělena do tří hlavních částí. V první části je popisována historie *Josiah Venture English Campů* spolu se základními informacemi, současná podoba campů a definice hlavních problémů. Druhá část je zaměřena na výzkum a teoretickou část zabývající se kulturní inteligencí, kulturními rozdíly a porovnáním české a americké kultury. Práce zahrnuje skutečné příběhy, které slouží jako demonstrace kulturních rozdílů a vede ke zlepšování interkulturní komunikace. Poslední část je praktická a má za cíl utvářet metodu přípravy na English Campy a zlepšovat trénink pro týmy tak, aby byly schopny dobře spolupracovat a byly efektivní v překonávání různých kulturních rozdílů a hranic.