



Members Newsletter March 2003

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SIETAR Europa Statutes Revisions

A letter to the membership from Francien Wieringa, SIETAR Europa Board President.

Dear members of SIETAR Europa,

The board of SIETAR Europa, in close consultation with the Presidents of the national SIETAR's, has formulated several amendments to the statutes of SIETAR Europa for your approval at the next General Assembly in Budapest.

Introduction-why these changes?

Historically, SIETAR Europa was the first European SIETAR. As time went on, the growth and success of the organization resulted in the founding of local chapters in a number of countries, and there are currently several new national SIETARs being formed.

As a result, we now need update how the national SIETARs and SIETAR Europa support and interact with each other to serve all our members more efficiently.

On one hand, SIETAR Europa still keeps its function as an organization for direct members who do not have a local SIETAR to belong to because of their location or language. On the other hand, it needs to serve more effectively as a coordinating body for supranational SIETAR concerns and services. To do this, its statutes should be updated reflect this growth and the needed change of focus.

Current transitions-what is happening?

Since the last General Assembly in Vienna, the Board of SIETAR Europa and the Presidents of the National SIETARs have met twice. In our last meeting in Utrecht, we

fully agreed that SIETAR Europa was in an important transition in terms of how it relates to and works with the other SIETARs.

Secondly, we were clear that the overall identity of the SIETAR organizations has also been changing. We are no longer small groups of colleagues, but are becoming a substantial network of professionals and professional organizations.

In sum, during this meeting we agreed that:

1. SIETAR Europa in conjunction with the National SIETARs should recognize and take charge of this process of transformation.
2. We need to re-structure the nature of the relationship between the SE Board and the national SIETARs to solidify connections and improve communications between them.
3. It is important to make the organization and activities of SIETAR more and more professional.
4. Our statutes should be revised to make it clear that all European SIETAR groups and members are "SIETAR Europa", This means that we start thinking and acting as a whole, rather than thinking in terms of "us" (national groups) and "them" (SIETAR Europa).

Steps to implementation-how will we respond to these transitions?

We agree that the first important step in this transition would be to make the Board of Directors better represent all the SIETAR bodies in Europe.

- This means changing the make-up of the Board and the election process so that it will be less vertical and hierarchical and more horizontal and participatory.
- The new structure will make it very clear that SIETAR Europa's primary role is to serve and facilitate growth and encourage synergy among the local SIETAR groups.

Needed amendments-how do bring this about?

We propose that you agree to change the statutes to guarantee that the Board of SIETAR Europa is made up of members from each of the National SIETARs, as well as representatives of the direct members of SIETAR Europa.

To do this we have formulated amendments to the Statutes of SIETAR Europa for your scrutiny and approval at the next General Assembly meeting in Budapest.

In the attachment you will find the current Statutes of SIETAR Europa and the amendments we propose. The texts in red are items we suggest be added or changed in the current text of the statutes. The texts in green are items we believe should be deleted from the current text.

Rapid implementation procedure

If these amendments are agreed upon by the General Assembly, we propose that the following procedure be followed for the 2004 terms of office on the Board:

- After the elections in 2004, those national Sietars who are not represented by having one of their members chosen for the Board will be asked to elect one of their members to the Board. This will result in there being at least one representative from every national SIETAR serving on the Board of Directors in 2004.
- Then in the 2005 elections we can fully implement the process that you see formulated in the amended Statutes of SIETAR Europa.

Please look at the attached annotated statutes and be ready to discuss and vote on them at the coming General Assembly Meeting. If you will not be coming to Budapest, we would deeply appreciate your communicating your thoughts to the Board or to your local Presidents before the Congress takes place. We value your input and look forward to serving you with you an even more effective professional organization as a result of these improvements.

On behalf of the SIETAR Europa Board
Francien Wieringa
President, SIETAR Europa

See [existing statutes](#)
See statutes with proposed revisions
See proposal for revised dues structure

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SIETAR USA Call for Proposals

**FOURTH ANNUAL SIETAR USA CONFERENCE
SEEKING MIDDLE GROUND-LOCALLY AND GLOBALLY
Austin, Texas November 19-22, 2003**

Introduction

As someone who is interested in the intercultural field, you are cordially invited to submit a proposal to present a session at the annual conference of the The Society for Intercultural Education, Training and Research (SIETAR USA) to be held at the Marriott Capitol Hotel in Austin, Texas on November 19-22, 2003.

Austin is a hospitable, diverse city that is not only the capital of Texas but also the home of the University of Texas, the live music capital of the USA and one of the top high-tech centers in the country.

As you read about the theme of the conference, you will see that this city is an ideal location for addressing issues around "Seeking Middle Ground."

SIETAR USA is an inclusive, non-profit, membership organization for educators, researchers and trainers from a wide range of practical and academic disciplines who share a common concern for intercultural relations.

SIETAR USA is part of a network of SIETAR organizations around the world. Through a broad range of activities, SIETAR USA provides a unique opportunity to learn from and share with colleagues in the intercultural arena and advance the body of knowledge and practice in the field.

Conference Theme

The theme of the conference, "Seeking Middle Ground-Locally and Globally," invites us all to explore positive and negative aspects of Middle Ground from an intercultural perspective. Traditionally, to find Middle Ground means "to mediate, to reconcile, to find new collaborative territory."

The theme has emerged from the location of this year's SIETAR USA conference in the heart of Texas, which has always been Middle Ground. Originally populated by Native Americans, it has been ruled by Spain, France, and Mexico and has been part of the US American Confederacy. Texas has been a place of refuge and new beginning; a place of conflict and assimilation.

Texans have had to create and re-create their own unique cultural "territory." Mirroring international trends, the state is currently at the epicenter of a tussle for Middle Ground as rapid Hispanic/Latino population growth begins to change the demographics of the entire nation.

And Texas is, of course, not the only place in the USA that has had to endure shifting borders and radical changes in social and political systems and structures. Middle Ground can also refer to the globe's most troubled regions -places where political, social and cultural interests struggle and compete.

As such, interculturalists everywhere are actively engaged in finding Middle Ground. In our present troubled times, we need to explore how we can help foster the development of common interests through education, training and research. We also need to discover how we can communicate that finding new ground does not equal loss.

While we as interculturalists assist others to explore Middle Ground, we also need to look inward. What about our own Middle Ground? By finding positive new ground amongst ourselves and within the field, we can understand each other better and enhance the lives of those around us.

Please join us to grapple with some of the most challenging questions of our field and of our age.

Proposal Logistics

The following guidelines will assist you in completing and submitting a proposal. Your proposal must include all of the elements described below in order to be considered by the proposal committee.

We welcome proposals from presenters with all levels of experience. If you are relatively new to the field, we invite you to submit a proposal to co-present with a more experienced interculturalist, such as a colleague, mentor or university professor.

All proposals should be sent to arrive NO LATER THAN MAY 31, 2003 after which you will receive an initial acknowledgement of receipt.

Each proposal will be rated by at least three different people, according to clearly established, objective criteria. You will then be notified of acceptance in plenty of time to pre-register for the conference.

Please submit your proposal in a virus-free Word document and send any questions via email to:

Jeremy Solomons, Program Co-Chair at jersol@aol.com

If you are unable to submit your proposal via email, please mail an original and three copies to:

Jeremy Solomons
7010 W. Hwy 71, Ste 340/373,
Austin, TX 78735, USA

Proposal Guidelines

1. Title of Session

Choose a title that accurately reflects the content of the proposed session. Clever or catchy titles are acceptable, but make sure that they are not misleading.

2. Focus

We are eager to receive any proposal on an intercultural issue relating to the conference theme in the widest sense and we particularly welcome proposals relating to Conflict Resolution and Peacemaking and/or Texas and Hispanic/Latino Culture, to be delivered in either English or Spanish.

3. Target Audience

We are not specifying specific target audiences but please indicate if your proposed session is strongly geared to one of the following types of participants:

- Beginner (0-1 years of experience)
- Intermediate (1-5 years of experience)
- Advanced (5+ years of experience)

4. Desired Session Length

Specify a 60-, 75-, or 120-minute session, regardless of session format (described below). There are a limited number of 120- minute (2 hour) sessions available.

5. Session Formats

Specify the format of your session, according to the following descriptions. Regardless of format, interactive sessions are encouraged. For all formats, presenters are responsible for all materials, including photocopying of handouts.

Workshop: A workshop features a combination of presentation/lecture and interaction with participants. It should have a well-defined structure and include handouts and visual aids. Workshops tend to require 75 and 120 minutes. Within this format a simulation, set of exercises or activity may be conducted to help participants explore their own experience; learn a particular theory or cultural concept; and/or find out how a particular method can be used in training and education.

Panel: A panel presentation consists of three or possibly four panelists offering multiple perspectives and insights on a common topic or theme. The presentation should be structured and allow time for questions. Attendees should receive session materials (e.g., outline of the session, bibliography, handouts, brief biographies of panel members, and contact information for follow up.) One of the panelists should serve as session chair and contact person with SIETAR USA. Panel presentations should be no longer than 75 minutes.

Roundtable Discussion: The presenter will lead participants in a discussion of a proposed topic. While this format permits considerable audience participation, the presenter should propose and follow an outline to permit as thorough and in-depth an examination of all aspects of the topic as permitted in the time allowed. These discussions tend to fit best into a 60 or 75 minute session.

Formal Paper/Research Presentation: This more formal, academic format consists of the presenter describing the results of a research project and discussing the study. Attendees can expect a question and answer period during this session. Presenters should provide copies of their paper. Formal presentation sessions tend to be suited to 60 minute sessions.

Artistic Expression/Performance: This format invites presentations other than the traditional style that places a primary emphasis on the spoken word. Presentations in this format may rely more on music, visual arts, theater or physical movement to deliver their messages. These sessions are best scheduled for 60 to 75 minutes.

Film/Video Sessions: The presentation and debriefing of a video or film/film segment should include the following: an introduction which prepares participants to see how the film increases ones knowledge of another culture, a cultural concept, or some other dimension of the intercultural experience and the participants' ability to convey such knowledge to others. Please specify the length of film/video. (Please note that we are already planning a film event during the conference but these plans are still being put together).

Interactive Poster Sessions: Papers presented within a poster session have clearly readable posters with data (and/or charts, illustrations, etc.) mounted on a poster board for the length of the session. Copies of the complete paper-or at least a summary-should be available for distribution. Presenters should be on hand to explain/discuss the visually-presented data or research findings during specially scheduled periods (listed in the program). This kind of session is ideal for someone with less experience in presenting at a conference.

6. Session Description

Believing that "less is more", prepare a summary of no more than 300 words with the following information:

Session title

Learning goals and objectives (what participants can expect to take away with them)

Main points and/or key content

Methodologies (e.g.: lecture 40%, exercise 30%, discussion 30%)

Why you think this session is important

7. Presenter/s Biography/ies

Prepare a summary of no more than 150 words for each presenter that describes her or his experience, education and expertise in the topic being proposed.

8. Program Write-Up

Synthesize sections 6 and 7 to create an insert of no more than 100 words for the session and no more than 50 words for the bio that will appear in the actual conference program. This will be the only information available to participants about you and your session ahead of time.

9. Equipment

Please specify what audio-visual equipment you need for your presentation:

Easel and flipchart

Overhead projector

VCR/Monitor

PowerPoint LCD projector (limited availability)

Other

10. Room Set-Up

Please specify your preferred room set-up:

Chairs in theater style

Chairs with tables

Desired number of participants

Maximum number of participants

Contact Information

Please provide the following information for each presenter:

First/Given and Last/Family Name:

Primary Affiliation:

E-Mail Address:

Phone:

Fax:

Mailing Address:

Previous SIETAR presentations (what, when, where):

Good luck and if you have any questions at all, please write to Jeremy Solomons at jersol@aol.com.

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Budapest Congress...will you be there?

As of March 1 more than 75 members and stakeholders have taken advantage of the earlybird registration fees to sign up for the innovative SE Congress in May.

We repeat the invitation to you to attend and to invite your stakeholders to join you in this important meeting that will influence the future of our profession and our organization. Earlybird registration has been extended to February 15 to enable those who only recently got news of the Congress to register advantageously.

For full details and registration, please go to the [Congress pages](#) of this site.

What follows is a description of the new conference format by Jeffrey Beeson who will be directing the facilitation of the Congress.

Sietar Europa Congress 2003 - A bold new conference format

This year's Sietar Europa Congress will take place in Budapest from May 21 to 25. It will be held at the [Central European University](#) campus. This congress will be unlike any other previous Sietar Europa Congress. A new congress format based on open-system theory will be used in order to maximize the amount of time that participants spend discussing with each other the issues that are of importance to them.

First of all, papers and presentations will not be given in the traditional lecture format of previous congresses. Instead, papers and presentations will be made on-line prior to the congress. Congress participants have the opportunity to read the papers prior to arriving at the congress and then to meet with the authors/presenters on May 21st - the first day of the congress - should they have questions or be interested in further discussion. For more information on how to submit an on-line paper or presentation please refer to the web page under <http://www.sietar.de/on-line>.

The next three days of the congress, May 22-24 are devoted to an intense discussion on the topic of new learning environments and strategies in the intercultural communications field. Participants will be invited to explore and define new ways of collaborating with colleagues. To make the discussion even more interesting and compelling, traditional buyers of intercultural communication services have been invited to the congress. Representatives of government, business, academia, NGOs, the media and the Arts will be present at the congress.

In both small and large group discussions, participants will initially look at past practices as well as current trends in the intercultural field. They will then explore potential new ways of learning in the future. From this type of discussion, new collaborative projects are likely to be born.

On May 25th, a post-congress workshop is offered - for those who are interested - on the topic of overcoming intercultural communication barriers through large group interventions. Participants will have just experienced large group dynamics during the congress itself. They will now have the opportunity to discuss how this experience may be relevant in improving intercultural communication.

Please note that space at the congress is limited. In order to insure the success of this method, only a certain number of participants (approximately 200) will be accepted.

A further article will appear in this newsletter describing both experiences and results from the congress.

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A feature by [Stephanie Quappe](#), Young SIETAR

How does driving reflect the culture of a country?

...I asked myself when being carried by a wave of eager pedestrians across a Paris boulevard - traffic lights bright red. Eager to find passage, small colourful, complaining cars with scratches and waving hands tried to be the first to worm their way through. Yes, traffic is definitely a part of culture. It even provides us with its own special culture shock, something I was lucky enough to survive without loss of life or limb. After passing through stages of disbelief, then amusement I became particularly fond of the agreed sense of self-responsibility in French traffic: look straight ahead and react fast. It doesn't matter if you are on two legs or two wheels or four, make your own way and "debrouille toi". Shouting, cursing and blowing horns are all ways to express your passion.

This is all unthinkable in Germany, a country with infinite numbers of traffic signs and 150 000 traffic signals -the highest traffic light density in the world. Traffic lights are a scarce 20 meters from each other. This forces conscientious drivers into the dilemma of either accelerating beyond the speed limit to ride the green wave or to come to a screeching halt again and again to the sound of clenching teeth... a cultural Catch-22, no doubt well thought out by certain unnamed officials to deliver a good return on investment for their speed check devices?

Indeed, we are very precise and righteous in Germany. No other country allows driving without a speed limit on motorways, and then restricts it so tightly elsewhere. Everybody can compete to get ahead, but they must stick to the rules and regulations. United in spirit as victims of traffic jams, we moan and curse at law-breakers who overtake the lines of cars on the wrong side and misuse the hard shoulder. Solidarity becomes a measure of character only when we wait endlessly at a pedestrian crossing to show our children what good German citizens we are.

But rules can also have their compassionate and live-saving side. I learned to my astonishment that French cars did not give way to an ambulance in the crowded streets. Like a robot on remote control, I desperately tried to make space for the blaring sirens and shook my fist in the astonished face of a driver who slithered into the gap I had made. How comforted I feel, in comparison, when a flashing wave of warning lights on a German motorway cautions drivers about possible pile-up ahead. I feel truly grateful and spiritually connected to my fellow Germans by our common driving language.

What does traffic look like on the other side of the channel, where everyone drives on the wrong, sorry, left side of the street... mostly in circles - the so called roundabouts? Whoever had the genius to invent roundabouts (believe it or not, the French) including the magic one in Swindon, should shake hands with person who discovered how to merge into a stream of traffic. How exciting to flow together so smoothly while politely communicating with each other. I look my fellow driver in the eyes and signal through nods or facial expressions that, "I see you". All of a sudden, we are not alone in our cars anymore, and can start negotiating about who really needs to go first. Of course there are set rules, but harmony prevails.

Each country has its stories, and many stories make a book. To borrow the words of my grandma in Cologne - "*Jeder Jeck is anders*" -- wich roughly means, "Different strokes for different folks." So, why not peek across the fence of your own peculiarities and widen your own horizon? By sharing we can all discover our best.

Monatsfeature von [Stephanie Quappe](#), Young SIETAR

Was hat Auto fahren mit Kultur zu tun?

... fragte ich mich, als ich in Paris mit einer Masse von scheinbar selbstbewussten Fußgängern in einer Welle über die rote Ampel getragen wurde. Ganz wie im menschlichen Körper stauten sich statt der flinken Spermien die kleinen hektischen und hupenden Pariser Autos vor der Ampel und warteten nur auf ein Schlupfloch, um als erster am Ziel zu sein. Ja, Auto fahren hat mit Kultur zu tun, und da gibt es bekanntlich den Kulturschock. Und den habe ich bisher zum Glück körperlich unbeschadet überstanden. Ganz sympathisch ist mir mittlerweile diese fast anarchische Eigenverantwortung im französischen Straßenverkehr, ganz nach dem Motto: schau nur geradeaus und reagiere schnell. Ob auf zwei Beinen oder vier Rädern, setz dich durch und trauere nicht der Vergangenheit hinterher. Dabei kann es schon mal krachen, rufen, hupen oder schimpfen; die Leidenschaft liegt auf der Strasse.

Undenkbar in einem land mit x-Verkehrsschildern und rund 150 000 Ampelanlagen, somit der höchsten Ampeldichte der Welt. Keine 20 Meter stehen die Ampeln auseinander, gerade so, dass der gewissenhafte Deutsche mit zusammengebissenen Zähnen auf 60 beschleunigen muss, um auf der grünen Welle zu reiten... ein persönliches Dilemma vom Staat kalkuliert, damit sich die Blitzkästen rentieren? Ja, wir nehmen es ganz genau in Deutschland. Kein anderes Land erlaubt Hochgeschwindigkeitsfahren auf der Autobahn, um es genauso konsequent einzuschränken. Jeder kann im Rahmen des Gesetzes versuchen erster zu sein. Im Stau vereint, schimpfen wir auf schlüpfrige Überholmanöver und den dreisten Individualisten, der die Standspur zweckentfremdet. Solidarität wird erst dann zum persönlichen Wertmaßstab, wenn wir zusammen mit kleinen Kinder stundenlang auf das grüne Männchen warten, um die Strasse zu überqueren.

Aber Regeln haben auch ihre rührenden, lebensrettenden Seiten, musste ich erstaunt feststellen, als in Paris kein Franzose auch nur Notiz von einem Krankentransport in der vollgestopften Strasse zu nehmen schien. Wie ferngesteuert versuchte ich verzweifelt Platz zu machen und schüttelte die Faust in ein verständnisloses Gesicht eines Fahrers, der sich sofort in die entstandene Lücke schlängelte. Dagegen erscheint die Welle der aufblitzenden Warnblinkanlagen bei drohendem Rückstau am Kamener Kreuz schon fast rührend. In dieser Nacht hatte ich eine wahrlich spirituelle Erfahrung der Zugehörigkeit zum deutschen Volk.

Wie sieht es denn auf der anderen Seite des Wassers aus, da wo sie nicht auf der richtigen (right) Seite fahren, sondern auf der linken? Und sie fahren im Kreis, überall. Wer auch immer die geniale Idee hatte, Kreisverkehre einzuführen hätte sich mit dem Erfinder des Einfädelns die Hände schütteln können. Eine spannende Erfahrung, so gut wie gar nicht anzuhalten, und sehr kommunikativ noch dazu. Denn ich schaue meinem Gegenüber ins Gesicht, um durch nicken oder blosses Notiznehmen zu signalisieren "Ich sehe dich". Auf einmal sitzen wir nicht mehr alleine auf der Strasse, und können schon mal verhandeln, wer es denn nun eiliger hat. Natürlich gibt es feste Regeln, doch Harmonie steht über den Dingen.

So hat jedes Land seine Lebensgeschichte, und viele Geschichten machen ein Buch. Um in den Worten meiner Kölner Oma zu sprechen "Jeder Jeck ist anders" und warum nicht mal über den eigenen jecken Horizont gucken... dann könnten wir letztendlich einfach alle ankommen.

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Reviews

Coaching across Cultures: New Tools for Leveraging National, Corporate and Professional Differences.

by Philippe Rosinski, ,
2002, London, Nicholas Brealey Publishers, 306 Pages,
ISBN 1-85788-301-2

Coaching across Cultures is not a new brand of coaching, but coaching that sees a wider set of variables and does its job with a more holistic mindset. In Philippe Rosinski's words, it is a "pragmatic humanism" that "unleashes people's potential to reach meaningful and important objectives." He has chosen to look at cultures not as forces to be reckoned with, but as forces to reckon with, to strategize with, and to benefit from.

While interculturalists often treat corporate, institutional, and professional cultures as poor cousins to ethnic, national and regional cultures, Rosinski respects and works with the full range of cultural dynamics. Cultures are inseparable from the ever-changing sea of behaviors they produce.

How do we navigate the chop and swell of cultural difference? How can we leverage cultural knowledge to make the journey pay off and the ports of call more satisfying? Without creating new maps, Rosinski integrates current ones to steer lives of real people and organizations. With theory developed by Hall, Hofstede, et al, in the background, and guided by such practical compasses as the Cultural Orientation Indicator® (TMC Corp.), Rosinski plots a "Cultural Orientations Framework" (COF) to help the coach empower the coachee as they set sail for business and personal success.

Coaching across Cultures first describes each cultural dimension of the COF and gives examples and stories to bring it to life. Next, there are tips to leverage and exploit the the polarities and varieties of behaviors found in each dimension, along with advice on how to face real challenges.

Finally, coaching is an art, not a science. It is messy. It relies on instruments of all sorts, but less on their theoretical coherence with each other than on the skill and intuition of the seasoned coach in applying the right one at the right moment. The book's subtitle,

New Tools for Leveraging National, Corporate and Professional Differences is accurate. Such tools abound, including a Global Scorecard for holistically building and measuring objectives. In the last pages, appendices illustrate basic features of Transactional Analysis and Neuro-linguistic Programming, along with a coaching feedback process. The glossary and bibliography are brief and there is no index, but there is a wealth of footnotes.

The overall impact? Little by little, personal testimony and hands-on activities bring the reader to realize that he or she can embrace and use cultural polarities that seem to exclude each other at first sight. Being and doing, for example, or hierarchy and equality are not forced cultural choices, but available cultural options, not eternal laws, but timely mix-and-match strategies for working and living successfully.

This review is written not from a coach's but from an interculturalist's point of view. Coaching across Cultures adds to the growing sense that applied interculturalism relies on many disciplines. One of these is coaching. While Coaching across Cultures addresses on the corporate coach, it takes little fancy to see that the expertise it fosters applies far beyond the boardroom.

Reviewed by Dr. George Simons at www.diversophy.com

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Managing Cultural Diversity in Technical Professions

Lionel Laroche, PhD, PEng.

2002, Butterworth-Heinemann, ISBN 0-7506-7581-0

Some books break new ground by introducing fresh concepts, others by applying well proven concepts to fresh contexts and audiences in down-to-earth and creative ways. Managing Cultural Diversity in Technical Professions is of the latter kind-it is Culture 101 for those who have followed the technical curriculum.

Culture, as Laroche points out, tends to be far from the minds of technical experts, engineers and scientific researchers. It does not show up in the data and procedures they work with. It does show up, however, in the disappointment, confusion, and even rancor that too often occur in these circles as those of different ilk attempt to cooperate with each other. These unpleasant aspects of collaboration are usually dismissed as personality deficiency or incompetence on the part of one party or both, usually in gritty language about, "loose cannons," "ruffled feathers," and "passing the buck." (The author even provides a glossary of such terms commonly occurring in North America). Their cost to progress and profit is rarely counted.

Wisely, the author, who has his feet firmly planted in both technical and educational worlds, enables the reader to identify cultural dimensions in the behaviors they commonly produce or experience in others by telling stories that readers can immediately recognize. To these he applies the boilerplate of cultural theory, building upon Geert Hofstede's cultural dimensions and the insights of others who have applied and expanded this seminal work. Power distance, individualism, risk aversion all come to life in the daily encounters that affect productivity, synergy and career advancement.

Understanding a cultural difference or conflict still does not resolve it. Managing Cultural Diversity in Technical Professions does not leave us in theoretical speculation but repeatedly asks and answers the questions, "What can you do?" with very practical advice and tips, and, "What can you gain?" with a clear expectations of how ones

management skills, interpersonal competence, and career path can benefit from expanding one's intercultural response repertoire.

The result is both a very readable and well documented text, addressing the common misunderstandings and frictions between what Laroche carefully defines as Americans and New Americans when it comes to management, teamwork, decision-making, feedback, making presentations, humor, and a host of other human interactions that technical people are involved in. Essentially written for the North American workplace in language, style, and presentation, the book can nonetheless find a place in global management curricula and training efforts. Certainly, it belongs in the hands of any intercultural trainer who has been interrupted with the question, "Can you give me a concrete example of that?" when presenting a point of cultural theory to a hard-nosed technical audience.

Reviewed by Dr. George F. Simons of www.diversophy.com

To order this book, call 1-800-545-2522 (in North America) or +1 781 221 2212 or go to www.bh.com. You can also mail your order to: Elsevier Science, Order Fulfillment, 11830 Westline Industrial Drive, St. Louis, MI 63146.

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Doing Business Internationally: The Guide to Cross-Cultural Success (2nd Edition)

By Danielle Walker, Thomas Walker & Joerg Schmitz.

2003. New York: McGraw Hill

ISBN 0-07-137832-4

331 pages, USD29.95

Second editions signal two things, success and change. In the case of *Doing Business Internationally*, the success is not only of the book itself, first released in 1995, but of the technology and research of the Training Management Corporation (TMC) whose work it features and makes accessible in refreshed print. As to change, what has changed most since the release of the first edition is the intensity and urgency of cultural questions in a time of a struggling global economy and conflicting cultural ideologies. This new edition is timely.

Normally I review a book by first simply reading it through. In this case, being somewhat familiar with the TMC approach and a user of their Cultural Orientation Inventory (COI®), I simply let the book sit on my desk for a couple weeks and picked it up as frequently as the need for perspectives on cultural questions, for me quite often, came up. I was not disappointed. Even on going back to do a read of the entire text, I was even more convinced that this was a book for using, not just a quick read.

That being said, those new to and even those familiar the approach and the model will benefit highly by the first three chapters on the Global Environment, Culture, and The Cultural Orientations Model. They are up-to-date, practical, and, above all, are laced with quick, understandable examples. Often these are only a line or two, taken from the authors' rich experience of applying their model to the everyday challenges and problems of organizations. These "stories in a nutshell" provided me with a goodly number of "Aha's" even about cultural situations that I was familiar with.

The Cultural Orientations Model itself draws on solid research, blending classical studies about the dimensions of culture and the data provided by its own use over the years. The

reader is invited to demo this model online at www.tmc corp.com. While it is not my purpose here to review or promote TMC's online offerings, it is important to mention them because they are integral background to the quality information that the book provides.

Since there is no way that the culture specific information, available online and structured in the Cultural Orientations Model, could be contained in a reasonable number of pages, the authors have wisely provided in Chapter 4, "A Survey of Cultural Patterns." Here the dimensions offered in the model are explored in terms of world regions, and illustrations are provided from specific nations and areas. This is admittedly a "survey flight." It produces a map drawn at high altitude. Think of it as reconnaissance that we can use to zoom in to discover the particulars of the terrain. This is quite different from overviews that encourage the reader to generalize or even stereotype. Again, concrete examples repeatedly bring us down to earth where the action is. This chapter is an excellent short course for the beginner and a good review for the practitioner whose work tends to bury him or her in the detailed exploration of a specific set of cultural problems.

In Chapters 5, 6, and 7, the information addresses head-on three of the critical areas of applied cross-cultural knowledge, Communication, Marketing and Sales, and Teamwork and Collaboration. Since I do much of my work with Global Teams, I read Chapter Seven with particular avidity. The focus again was on bringing cultural knowledge to relatively familiar models of team development and collaboration to meet the challenge of creating, sustaining and motivating global (and usually distributed, as well as multicultural) teams. I bridled a bit at the use of the term "Transcendent Team" chosen to describe a collaboration that managed to succeed in meeting its task and team challenges successfully, not because it was intrinsically a misnomer, but simply because the term seems a bit tired and flat to describe the dynamics and the ample scenarios that the authors offer to help us manage this emergent new way of working.

Overall impressions: Solid work representing a track record of reliability. Good value for money. Somewhat US in focus (certainly its largest market), but not damagingly so. Clear language and well written, but a bit high on the Fogg index for ESL readers. Extremely well-organized structure. Small but accurate and useful index.

Reviewed by Dr. George F. Simons at www.diversophy.com

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Update on SIETAR Europa's online services

While all the SIETAR sites are linked to each other, it will be helpful to know where you are going for services and information, so here is an update of what SIETAR Europa is offering online.

- Currently as you read this, you are on the public website of SIETAR Europa at www.sietar-europa.org. The information on this site is open to anyone surfing the web, members and visitors alike. The monthly newsletter appears here. [The SIETAR Documentation Centre](#) is also a part of the public site though it has a separate navigation system.
- The SIETAR Europa Workspace is a "members only" site located on the servers of Management Center Europe at <http://quickplace.mce.be/sietar-eu>. This site, though it operates more slowly, is a place where you can begin conversations and exchange information securely with other members. In order to access this site you need an ID and a password. All registered SIETAR Europa members whose

email addresses were in our files were issued an ID and password in June. Each new member is given a password upon enrolling. If you have not received or have misplaced your password for this site, please request a new one from the [office](#).

- We welcome assistance and volunteers who would like to contribute time to the websites, the documentation centre and the newsletter. Contact the [webmaster](#) if you are interested.