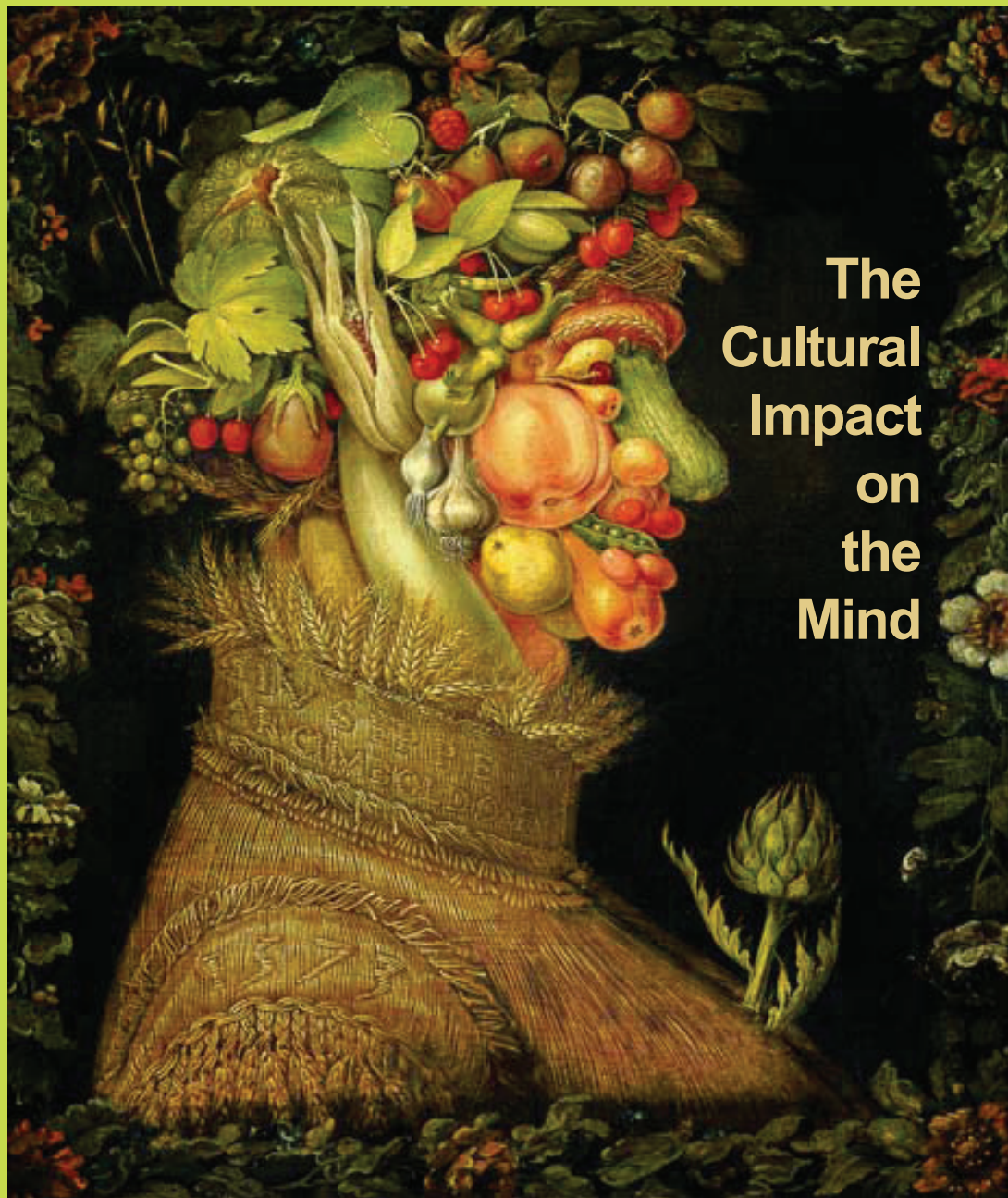


SIETAR JOURNAL



The Cultural Impact on the Mind

Painting by Giuseppe Arcimboldo
entitled *Summer 2*

Contents

(for quick navigation, click on the desired article)

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24



Impressum

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SIETAR Journal

Editorial

Culture and Mind

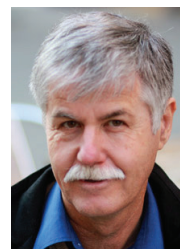
Look at a picture, any picture. Where do your eyes stay the longest?

Ten or 20 years ago, researchers assumed that the basic cognitive processes were universal; it didn't matter if you were raised in Italy, Canada or Japan, the mind would perceive the same thing. New research in cultural and cognitive psychology now indicates this is not the case at all.

There's increasing evidence that East Asians--whose cultural patterns promote group harmony and a contextual understanding of situations--think in a holistic way. They're likely to take in all elements of a scene at once, forming context in the relationships between them. People from Western cultures tend to view things analytically, paying attention to particular items and categories.

Sietar member Joseph Shaules is fascinated by the impact of cultural patterns on cognitive function and the brain-chemistry which influences perception and behavior. His article (pages 8-10) is actually a preview of his long-awaited book "*The Intercultural Mind*", to be published later this year.

Our interviewee for this issue is SIETAR Europa's new president, Dr. Livingstone Thompson. Raised in a devout Christian family, he was a socially-engaged pastor in his native Jamaica before travelling to Ireland for post-grad-



uate studies in theology and education. It was there he discovered SIETAR Europa and, soon after, helped launch SIETAR Ireland. Find out more on pages 3-7.

We have an unusual contribution (pages 11-13) from Sietar member Luca Fornari, who explains how he used intercultural theory to effect social change among rebellious, young South American immigrants in Milan. The video he helped them produce became a hit and generated a surprisingly positive image among the new settlers.

What do the Sochi Olympics have in common with recent history in Bahrain, South Africa, China and the former Yugoslavia? For our correspondent in Montreal, Dan MacLeod, all represent the inalienable drive of the dark side of the human heart, against which the world's political and social organizations appear to be powerless. See what you think on pages 14-16.

One last thing: the next SIETAR Europa Congress will be held in Valencia, Spain, May 20-24, 2014.

Patrick Schmidt

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24



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Livingstone Thompson

An interview with the newly elected President of SIETAR Europa



Jamaica is a vibrant and colorful island in the Caribbean archipelago that sets itself apart from the rest. Music is central to the culture, which gave the world reggae and ska, as is a tradition of hard work and respect for education. Less well known is the self-deprecating Jamaican sense of humor, which gave the 1988 Calgary Olympics an unlikely bobsled team and gave Hollywood the comedy “Cool Runnings”, starring John Candy. Though a small nation of 2.9 million, Jamaica has found its way onto the world stage time and time again.

The country is a rich blend of Spanish, British, Chinese and Indian influences but the people themselves are mainly of African descent. A history of slavery and resistance to it has generated a fierce collective will to be free. The resilient spirit of “unable to take no for an answer” has been passed on from generation to generation and today’s Jamaicans see themselves as independent thinkers who instinctively question authority.

Another important facet of the mindset is its religious fervor. Christian preachers, notably Baptists, gave hope for a better life in the era of slavery. Slavery was abolished in 1834 but religion has remained an all-encompassing part of everyday life, resulting in a strong emphasis on assisting others in the community.

Dr. Livingstone Thompson is an offspring of this philoso-

phy. Raised in a farming family, he decided early in life to devote himself to helping others. Upon being ordained a minister of the Moravian church, he made his mark in rural and inner-city neighborhoods teaching people the importance of leadership and collective organization. Later, while completing a doctorate on pluralism at Trinity College in Dublin, he came into contact with SIETAR Europa and helped launch SIETAR Ireland. His unique mixture of collaborative and communication skills led him to the presidency of SIETAR Europa in September 2013.

Let's start with your early life experiences...

Just before this interview, I was looking through my books on philosophy and theology and found a few articles written by a former Prime Minister of Jamaica, Michael Manley. They reminded me of my father, a staunch supporter of the same political party. My father had good numerical skills but didn't learn to read. Nevertheless, he was extremely aware of his context, both politically and economically.

Our lives were devoted to three spheres of activity: the first and most important was tending the fields and taking care of the livestock, then came the church and third, education. The piety of my mother, the politics of my father and their common emphasis on education all streamed together in me.

These early experiences account for the emphasis I have

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Livingstone Thompson

— continued

The University of the West Indies in Kingston where Livingstone Thompson did his undergraduate studies.



in my own life. I've remained very conscious of political structures and how they impact society; I'm always attuned to who the power-brokers are, how power is used and abused in society. And I have particular interest in spirituality, which was my entry into issues relating to how cultures tend to function.

I went to school in both rural and urban Jamaica, then completed my undergraduate theology and ministerial studies at the University of the West Indies in Kingston and became an ordained minister. At age 22, I assumed responsibility for a circuit of churches in the countryside. Religious life in Jamaica has to do with community development. From the point of view of the church in Jamaica, there's really no demarcation between spirituality and community. It's all about the empowerment of individuals, how people and relationships, not some kind of artificial theory of piety that happens only on Sunday morning. Religious life has to do with what individuals do, farmers engaging one another on why a crop is failing or how to market their produce better.

What I gained in those early years was a sense of leadership, identifying people's abilities and gifts, engaging them in the local context and developing local projects. I learned one had to organize to make things happen, whether in sustaining communities or making changes in individual lives. These things are critical--how you bring about change and how you insure individuals are empowered to be part of it.

How long did you spend in rural Jamaica?

My first nine years of ministry, with a stint of graduate studies in Chicago. In 1991 I took up pastoral activities in Kingston in a community at the nexus of the inner city and an upscale residential area. Issues of class and culture really had an impact on how individuals understood themselves and the values of suburban communities were very different from those of urban subculture.

I was preoccupied with issues of crime and poverty and it put me touch with local leaders. One of the privileges I had was to serve on two government commissions addressing day-to-day problems in the city. Church leaders sometimes objected to some community initiatives because it meant rethinking their own values and assumptions. In the end, the ministry of the congregation came to revolve around a vocational school which continues its work to this day, training young people in different skills and empowering them to learn about the world around them and create their own destinies.

Were you involved in other activities at this time?

Yes, I was on the executive board of the World Council of Churches, an organization of around 300 member-churches from about 130 countries around the world. All the dominations come together, collaborating on issues relating to life in society. I began to enlarge my international perspective, travelling to over 30 countries to participate in or assess Council-funded projects in Central-Eastern Europe, South America and Africa.

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Livingstone Thompson

— continued

Livingstone Thompson served many years on the executive board of the World Council of Churches



It opened my eyes to political realities such as the situation in South Africa. We were one of the few international organizations giving financial support to African National Congress while Nelson Mandela was in prison. A number of our members in North America and Europe withdrew from the Council because of our position.

When Mandela died, several political and religious leaders were suddenly keen to associate themselves with him. When he was in prison and his organization was struggling, neither they nor their respective countries were of any help at all. Here we touch on communication. Certain people want you to feel they're on your side but are they genuinely expressing their point of view? People often tell you what you want to hear even when they know they it's not true, especially if they don't feel that you and they are on equal footing. These things are critical when individuals engage in communication.

I learned to appreciate that individual cultures see the world differently, how "race" impacts the decisions made by people with the power to act. At the same time, I learned the importance of dialogue. Council members had to work out their differences just as they had to with their colleagues in community groups and political organizations.

An interesting inside-view of power politics and communications! Turning to another facet of your life,

could you tell us a little about your doctoral work?

I completed my PhD in Ireland in 2003. My thesis was on the works of Jan Comenius, regarded as the father of modern education. He was a seventeenth-century Czech Reformer, and a member of the Moravian Church then in Bohemia and Moravia, from which the church has taken its name. Comenius was one of the first people to look at childhood education — the European Union named an exchange program, the Comenius, after him. A fundamental principle for him was that understanding different cultures is fundamental to education, that you can't claim to be educated if you don't know other cultures.

Comenius was also an important theologian. He felt philosophical ideas were important in understanding the relationship between spirituality and the human being, as well relationships between cultures. UNESCO sees him as a spiritual ancestor.

Another point of interest: Oxford University is currently developing an on-line project called "Early Modern Letters Online", and have use the letters of Jan Comenius and Samuel Hartlib as the starting point. Many of their letters examine how education and intercultural communication are related, as well as relations between countries in Europe and between world religions.

Is this how you became involved with SIETAR?

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Livingstone Thompson

— continued

Jan Comenius was one of the leading contributors to childhood education and relationships between cultures.



Yes, I learned about Sietar while working on my thesis but my involvement came in a roundabout way. Between 2000 and 2005, Ireland experienced the most significant inward migration it has ever known. Some 400,000 people--10% of the country's total population--arrived from Eastern Europe, Africa, Asia, America and, of course, the UK.

The Irish government set up an agency designed to raise awareness of different cultures. Given my own academic interest, I became involved. I develop skills to train service-providers and community organizations in the area of cultural awareness. I met a few people from SIETAR Europa and we worked on setting up SIETAR Ireland, which was launched in 2009.

Let's come back to your work with the Irish government's intercultural training. How would you judge it?

It was an honest attempt to address the issue of diversity within society. A number of government bodies examined how the issue of culture was impacting on their services, and how they might make changes. It's hard to say how effective it's been because the organization responsible for it is gone; It's now the responsibility of individual organizations, whether public, private or community-based to mainstream the issues relating to cultural awareness among service providers.

Personally, I think the intercultural training had a very positive effect. Between 2009 and 2011, a colleague and I trained

some 1700 practitioners in Northern Ireland and the Republic--people drawn from health, education and social services, as well as community-based organizations. In another program, I was involved in integration ventures that addressed cultural diversity in a series of conversations, where immigrants met with Irish nationals. Called "Conversation for Integration", the goal was to help new immigrants become competent in English but, at the same time, they talked with Irish natives and other immigrants about their lives and their culture. More recently, as a way to embed peace in the border communities between Northern Ireland and the Republic of Ireland, I was again involved in a Peace 111 project designed to address cultural diversity, racism and sectarianism.

Did these communities receive intercultural training before or during the activities?

Well, the program was designed to develop cultural sensitivity and competence with the language. There was no training in advance, it occurred as issues came up in the conversation. You followed the interests of the participants, so the facilitator used topics as they came up as a way to talk about cultural understanding.

For example, an Estonian immigrant who had a particular experience with the health services, from that experience raised issues about how individuals communicate and collaborate, touching on cultural assumptions about medicine, how children are disciplined and so on. It's a participant-led way into cultural

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Livingstone Thompson

— *continued*

Ireland and Northern Ireland are collaborating to overcome cultural, national and religious barriers.



issues and a useful model of how integration can happen when there's an effort at conversation between communities.

This relates somewhat to moving from ethnocentrism to ethnorelativism.

The way I understand it is this: being culturally competent is the way you live your life. This means construing my culture as seamless with other cultures. I do not have to destroy other cultures in order to assert the importance of my own. My Christian heritage would emphasize that humanity and the human community are important ideals when defining reality: it's not just me who's sacred, each individual human being becomes sacred. Not only what I do to myself but also what I do to others has an impact. Being aware of the dynamics of my culture, I aim to respect the dynamics of another culture. My role as a culturally competent individual is to ensure that I can move from my culture to the next culture in a way that does not trample the values of the other culture.

Very well put. Final question. How do you see the future of SIETAR Europa now that you have become president?

I am intensely hopeful for the future because I see a number of interesting things happening. First of all, I sense a renewed interest in the SIETAR project among people who represent academic and practitioner excellence in the intercultural field. Second, I see us as an organization which develops the most critical, cutting-edge knowledge about how

culture is functioning in present societies; an organization that has honed, or is in touch with, the latest professional strategies in cultural competence training. Thirdly, SIETAR is an organization with which people want to be associated with—excellent in terms of research-based knowledge, skills and strategies, and unsurpassed in the network it provides.

People are interested in what Sietar knows, what Sietar does, with whom Sietar is working. And stakeholders in Sietar projects are becoming clearer about a vision for the year 2020. There are a number of conversations happening about what SE is going to be doing over the next decade. So, there's a keen desire for strategic thinking and positioning of the organization, and I think it's exciting. Sietar Europa is sharpening its idea of what it can be in a European context. I'm also delighted that Sietar Europa now has an executive officer—another way to be smart and effective in pursuing the things we talk about. Finally, our programs and projects are increasingly connected with Sietar organizations around the world, making it a truly global network. I hope we can take advantage of this wind of change and ensure that structures aren't only culture-sensitive and flexible but also forward-looking, anticipating developments in social media, communication technology, the dynamic of people moving within the European space.

As president, I'm very excited to be at the place at time to ensure that these different strands are drawn pieces together.

Interview conducted by Patrick Schmidt

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Culture, Cognition and the New Science of Mind

by Joseph Shaules

The most famous person in the history of brain research is perhaps its most unfortunate. Phineas Gage was a 25-year-old blasting foreman who, on September 14th, 1848, inserted a long, iron rod into a borehole at a railroad construction sight, only to have it explode unexpectedly. It penetrated below Gage's cheek, passing completely through his skull, flew through the air and landed some 80 feet away "smeared with blood and brain". Remarkably, however, Phineas remained conscious, made it through the ordeal and went on to live another 12 years. While Gage's survived, his personality underwent a transformation. Whereas he had once been even-tempered and responsible, he reportedly became impulsive and scattered. Gage's story attracted the attention of scientists not only because it was sensational, but because it provided important evidence that specific parts of the brain are responsible for particular mental functions.

How does brain function produce the ephemeral experience of mind? This is one of the most difficult questions that science can ask. Recently, neuroscience have made great progress in understanding this mysterious brain-mind connection. Initially, research followed the pattern set by Phineas, in which patients with damage to specific parts of the brain were studied to see what cognitive functions were located where. This mapping process has been pushed along considerably by the advent of neuroimaging technology that allows scientists to monitor brain activity while subjects carry out different tasks. As spe-

The most famous person in the history of brain research, Phineas Gage with the iron rod that went through his brain.



cialists in cognition, psychology and neuroscience have added pieces to this complex puzzle, a new science of mind has slowly emerged. Realms of human experience once shrouded in mystery, such as mental illness, personality, consciousness, motivation, religiosity, political attitudes, prejudice, happiness, learning, language and culture, are being researched empirically in new ways. The study of our cognitive processes have gone from being a novelty involving sensational accidents to being an integral part of managing our lives.

Culture and cognition

In 2003, psychologist Richard Nisbett published *The Geography of Thought*, a book that took research into brain and mind a step further. In it he explored culture's impact on cognition and perception. Shown a picture of a cow, a chicken and grass, for example, East Asians are more likely to associate the cow and the grass—cows eat grass—whereas Westerners are relatively more likely to associate the cow with the chicken (because they are both animals).

These differences, Nisbett argues, provide clues to the intimate relationship between culture and mind. East Asians live in a perceptual world more focused on context and relationships while Westerners pay more attention to objects and essential qualities. As Nisbett puts it: "The Westerner sees a wall where the Asian sees concrete." These cognitive differences are reflected in social practices as well. Traditional Chinese medicine, for ex-

Contents

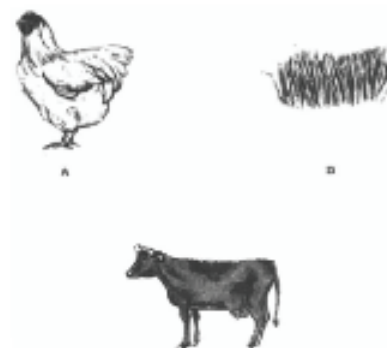
(for quick navigation, click on the desired article)

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Culture, cognition and the...— *continued*

Culture's impact on cognition: East Asians are more likely to associate the cow and the grass—cows eat grass—whereas Westerners are more likely to associate the cow with the chicken — because both are animals.

What goes with the cow?



ample, is holistic, focusing on restoring balance to the whole body while Western medicine tends to emphasize discrete symptoms and illnesses. Furthermore, East Asians tend to be more collectivistic, seeing society more as an organic whole, whereas Westerners assume that a community is the sum total of its individual parts. These differences are far-reaching, powerful, and yet for the most part invisible to us because they form the very substance of our thinking.

Confounding mystery of global living

Nisbett's work has come just in time for intercultural educators. The students, sojourners, and expatriates I work with are educated, highly traveled and tech savvy—21st century global citizens. Still, they are often caught off guard by cultural difference. They struggle with culture shock and cross-cultural misunderstanding and often feel stressed by the adjustments needed to live and work abroad. Accustomed to flat-earth convenience and communication technology, they find that cultural difference runs deeper than they expected. Fortunately, the new fields of cultural and cognitive neuroscience can help us understand this confounding mystery of the mind—our blindness to our own cultural programming.

Almost without exception, we simply find our cultural worldview “natural”. A common example is the tendency to jump to ethnocentric conclusions. American students studying in Japan, for example, sometimes describe Japanese students as “shy”

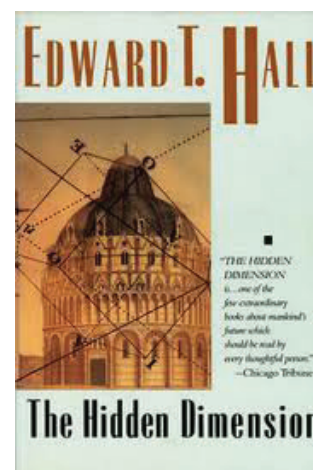
because they speak up in class less than in the United States. They feel that they are simply “reporting the facts” about “how people are” in Japan. Yet they are actually projecting their own cultural interpretations onto Japanese behavior. For their part, Japanese students sometimes find American students to be “selfish”, hogging class time with unprompted questions or comments. Yet “shyness” and “selfishness” are personality traits rather than descriptors of cultural patterns. They assume a comparative norm—one is shy or selfish relative to shared expectations of normal. Getting people to go beyond the limitations of such cultural judgments is difficult.

We remain ignorant of cultural influences because many cognitive processes involved in daily living are inaccessible to conscious reflection. In addition to conscious thought, there is a constellation of cognitive functions that are vital but often noticed hardly at all. Specialists referred to them in a variety of ways, including: the intuitive mind, the new unconscious, the cognitive unconscious, the adaptive unconscious, fast thinking, or system 1. This intuitive mind generates judgments, inclinations and feelings and subtly guides our behavior—think of it as a sophisticated autopilot. It produces skilled responses and intuitions and creates coherent interpretations, a critical ability in cross-cultural situations. It also draws attention to novelty, which is why we notice the small everyday differences when we arrive in a foreign country. The intuitive mind is also home to hidden biases and a tendency to jump to conclu-

Editorial	2
Livingstone Thompson	3
<i>An interview with the newly elected President of SIETAR Europa</i>	
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Culture, cognition and the...— *continued*

Recent research on culture and cognition confirms Edward Hall's original insights on how cultural undercurrents influence the mind.



sions—helping explain prejudice, ethnocentrism and cultural misunderstanding. It generates motivations we are unaware of, favors the familiar, neglects ambiguity, and is biased in favor of previously learned patterns. These hidden cognitive processes are not like the purely information-based calculations of a computer. They are embodied — engaging our emotions and provoking physiological responses.

Hall's insights

As we learn more about culture and cognition, it becomes less surprising to think that culture has a profound impact on our mind. For many people, however, the functioning of the brain, and thus the mind, is seen as a sort of “standard equipment” unaffected by cultural background. Some assume that cultural difference is a superficial part of our humanity—a kind of icing on the cake. This can lead to the dubious conclusion that the cultural differences we will encounter abroad won't cause us much trouble.

This new research, however, reminds us that Edward Hall's insights about the “Hidden Dimension” of unconscious culture still holds true. The challenges faced by today's connected interculturalists are not fundamentally different from those of people in the past. As always, coming into contact with different ways of perceiving, valuing and collaborating forces us to reflect upon our own cognitive processes in a kind of ad hoc, global experiment in cross-cultural psychology. This process

has the potential to be both useful and enlightening, turning intercultural experiences into an exploration of the self—an ongoing trial-and-error spelunking expedition deep into hidden parts of our minds.

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This article is an extract from the upcoming book “The Intercultural Mind” to be published by Intercultural Press later this year. For more information, or to be contacted when it comes out, contact info@japanintercultural.org.

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Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Promoting Social Change in Milan with Intercultural Sensitivity

by Luca Fornari - IDRInstitute

Premise

It all started from a phone call I received from Valentina. She is a researcher and street social worker who has been working with Latin American street gangs (*pandillas*) in Milan, trying to mitigate conflicts between gangs and to put some *pandilleros* in contact with social services. Not an easy nor ordinary job

She was then leading a project for the agency Codici to prevent problems that young people with Latin American heritage were facing. The integration process is often not a straight line: many young kids and teenagers arriving from Peru, San Salvador, Ecuador, have been left behind in their countries in custody of relatives. While the parents were living and working in Europe, the kids were idealizing from a distance what their lives would be like once they were reunited. It had to be worth all the sacrifice they were facing.

Often, once they arrived in Italy, things were perhaps not as pleasant as they had hoped. Many had to deal with the anger they felt for being left behind in addition to the frustration of having to leave friends back home.

As a result of this process, integration into the host country is not always as smooth as imagined, and for some there are severe undesired outcomes, such as joining street gangs, early pregnancy and alcohol abuse.

Theoretical framework

The problem they were facing was quite clear, and I needed to find some theoretical framework that could guide us in defining a strategy. One theoretical reference I thought might help was



Berry's Acculturation Strategies, a model that defines a set of strategies immigrants use, according to the relationships they keep with the host society and with their cultural origins. The problems Valentina was describing to me seemed to be a good example of the "Marginality Strategy" Berry described - a process where immigrants tend to refuse to maintain contact with the host society and also do not find it important to maintain cultural identity.

My hypothesis was that to promote integration we needed first of all to empower the affiliation to their cultural background, providing them a positive feeling associated to who they were. Being a minority group in Italy exposes people to negative social image, and this process might have a strong impact on teenagers. So one of the issues in this developmental stage is to reshape the sense of (cultural) identity (the way we define ourselves in response to the environment). Other studies on identity development models (Atkinson, Morten, and Sue) convinced me that this could be a viable direction of work.

I have never appreciated social communication campaigns designed to threaten the audience (i.e. showing catastrophic effects of dangerous behaviors such as drunk-driving or unprotected sex). I find them unpleasant and I question their efficacy; people tend to feel that whatever is the message does not apply to them. When given the opportunity to work on this project, I wanted to take a different approach.

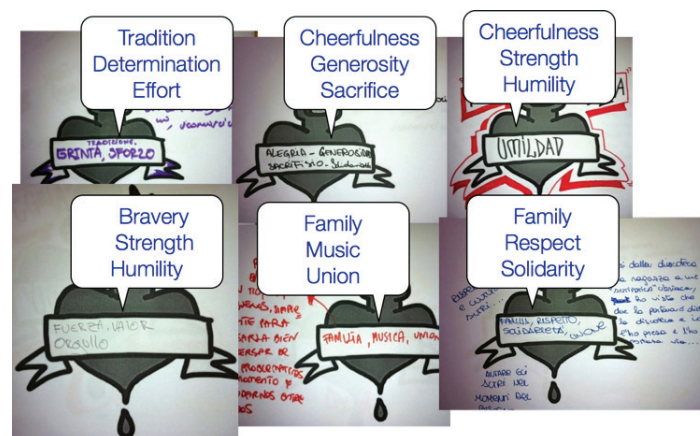
The strategy took shape starting from these considerations:

1) we needed to promote a positive sense of belonging that could counteract the negative social image that Italian media

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensitivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Promoting social change... — continued

Three core values in a "Latin Heart" - important words that represented the Latino identity in Milan.



were providing. To show being Latino as a source of pride, not shame.

2) we could elicit positive social behaviours as an enactment of that positive sense of belonging.

We were concerned that a project that warned against the danger of antisocial behaviors might sound like too much rhetoric, and, consequently, be ineffective. A message like "drunk driving is dangerous" sounds distant to the audience, and not connected to their experience. Instead, by saying "I stole your car keys because you were drunk and not able to drive safely This means solidarity to me." we were communicating solidarity by taking care of our friends. It's a behavior that enacts shared values, while reinforcing them.

By linking positive behavior with their shared values we would have a double effect:

- promote a sense of positive feeling on who they are and their origins (reshaping while consciously re-construing cultural identity)
- promote healthy and social behavior as an outcome of this reconstrued identity

How we did it

We gathered a group of Latino youth that could be representative of our target, interested in being involved in a communication campaign targeting their peers. The group was composed by 12 boys and girls, with different South American origins, almost all arrived in Italy during their pre-adolescence. During the first part of the workshop we delivered a training on topics as domestic violence, alcohol abuse, and social media marketing.

What struck me was how quickly they felt they were bound by a common story: a sense of abandonment because of being left home for many years during their childhood added to a sense of eradication having to eventually leave their context to join their families. Once here many discovered that, unfortunately, the situation was far from the idealistic description their parent give - bad jobs, discriminations, bad housing and, sometimes, new partners and family members. I felt their desire to get out of this entrapping anger.

Some members of our group were former "pandilleros" (street gang members) and shared the same desire to do something for their community. We asked the group to share videos, songs, pictures, so we could catch the style we could use when communicating to our target. The video "Latinoamerica" of the band Calle 13 inspired the group, for the lyrics and the evocative feeling of sharing a similar destiny.

Linking Values to Behaviors

In order to collect a set of shared values we asked each group member to write three core values in a "Latin Heart" – the part of the body that mostly represented their identity. I was impressed with the words they were using to define themselves, which were very distant from the ones Italian teenagers would use: Sacrifice, Humility, Family, Solidarity were the most shared values. I thought that these words were also describing the difficult immigration experience their families went through.

Once we defined a set of shared values that were expression of their group identity, we asked the group to find examples of positive social behaviors that demonstrated OR enacted such values.

Contents

(for quick navigation, click on the desired article)

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Promoting social change...

— continued

Shooting the video of Latin Americans that eventually was viewed by thousands and reported in Corriere della Sera.



Here are some they formulated. You will notice the resonance with the values they previously expressed.

“By working and studying every single day I display my inner strength.”

“Every time I do something, I think of the impact it has on others”

“Have you ever tried to say ‘I don’t want to drink’ when everyone is inviting you to do it?”

These sentences deeply moved the group; they felt they were somehow connected to their experience. We then thought that the video could collect these messages, spread them out, touching the souls of their peers with similar experiences.

We thought that the title *“Demuestro con orgullo mi corazón latino”* (“I demonstrate with pride our Latin heart”) could express the concept of this project.

“Lights, camera, action!”

The day we were shooting the video we had a first feedback of our work: the rumors of us working on this project spread out and dozens of Latin-Americans who heard about it, came to the youth center where we were shooting. Some were just curious, others wanted to give their contribution, many ended up acting in the video.

In a very short time the youth center was packed with Latin American families, youths, couples, rappers, dancers, children, all sharing the common goal to do something for their community. The atmosphere was full of energy, a sign that we had probably hit a nerve.

Launching

Once the video was edited, we launched it on Facebook and started a campaign at a few discos in Milan. Hundreds of young people came to our stand willing to affiliate to the campaign and give their personal contribution. Each of them chose a sentence of the video that they felt represented themselves and that was somehow connected to their personal experience.

The fact that hundreds of people posed for the campaign, and then tagged and shared their pictures increased very quickly the audience of our campaign. In a short time the video got thousands of views and was eventually published on the home page of the *Corriere della Sera*, the major Italian newspaper.

Finally...

I like to think that the reason of this viral diffusion was not only the quality of the video, but the fact that it made a difficult experience (the one that these youths are facing) communicable and shareable with other peers. It hooked on the need to counteract a negative social image, to build a positive sense of belonging and do “demonstrate it”, day by day, with their behavior.

This has been a very interesting experience that made me think how, for all of us committed to a better integration of different worldviews, it is of great help trying to connect theory and practice. This process can drive to develop methods and tools fairly consistent with a chosen approach. Especially in a period with a lack of financial resources, small but meaningful experiences can provide some powerful outcomes.

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa’s Committees	22
Events, Workshops, Congresses	24

Reporter's Sketchbook
...an American in Montreal

Inevitability

by Dan MacLeod

Bosnians held in a Serbian
concentration camp.



First came Slovenia, a matter of a few weeks, hardly made the news. Then Croatia, a real war, the Serbs were bombing Dubrovnik and Vukovar. My boss kept saying, "*Pauvre Dubrovnik!*" in a fatalistic, black humor kind of way. He'd been there, he said it had been a beautiful city.

It was 1991 and I was writing for French-Canadian television, the nightly current-affairs magazine which followed the national news. That's where we had time to explain international crises and I remember my intro, something like "Seven regions, six ethnicities, five languages, four religions..."

Croatia was butchery and it was the first European war since the end of Nazi Germany. It was, in fact, 1945 all over again; Hitler and Stalin were dead but their proxies lived on and had long memories. Bosnia-Herzegovina was next, it was obvious. The whole world waited for it to happen, then watched. And now it went from war to war crimes--death camps, mass graves.

Sarajevo had hosted the Olympics just eight years earlier, it had "friends" in newsrooms across Europe and North America, the reporters, photographers, network anchors and broadcast crews who'd been there. It was constantly cited as a beautiful mosaic of friendship between Bosnians, Croats and Serbs, between Christians and Muslims, interracial families were said to be commonplace. It was a city where the social experiment

of interculturalism had gone incredibly right. Now genocide. And as bad as all that was, it was just another box checked off on a foretold list. Kosovo was next.

It took almost ten years to get from Slovenia to Kosovo, less than 1000 kilometers but a lot of history. Not to be denied. Despite a decade of second-hand horror in images televised around the world, of speeches in Washington, New York, London, Paris, Brussels, Bonn and Moscow. I was amazed at it's being so predictable, methodical, intractably logical. It kept going on and on.

...

"The world worlds..."

A University of Chicago professor told me that in 1994 in Berlin, where we were both doing a summer course at the *Goethe-Institut*.

The world worlds summed up everything from particle physics to species extinction, including what we were talking about, how Bible-thumping zealots were shooting doctors and firebombing abortion clinics in our home country in the name of God.

"Everything effects essence," he explained.

There's a great tale in the film *The Crying Game* about a scorpion who hitches a ride across a river on a frog by promising not

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Inevitability

— continued

According to official media, the out-of-control smog unifies the Chinese people and makes them funnier!



to sting him but then does, saying simply, as they drown, that he couldn't help it, it was in his nature to do so.

Jazz musicians say, "What it is." Meaning it is what it is.

What it is is things like the absurdity of China being awarded the Olympics just 12 years after Tiananmen Square and despite Tibet, Xinjiang, the Falun Gong and the worst and most unapologetic pollution-based economy on the planet.

The International Olympic Committee, as well as political and business leaders around the world, had an answer for those who were dumbfounded and outraged. That China would make a good start of cleaning up its act — especially the pollution — in time for the athletes to compete their lungs out in 2008. That human rights violations and censorship would gradually decrease in the seven years leading up to the opening ceremony. Furthermore, being honored by the world community in this official, forever-historic way would inevitably lead to an opening of minds among the military dictatorship, a gradual embracing of democracy.

Reward in advance. Kind of like giving the loudest, most aggressive bully in school the Student-of-the-Year Award in the hope that, in gratitude, he'll magically transform himself into a model citizen. Of course, nothing changed. The factories were

closed for a few weeks so foreigners could breathe, then life went on.

Six years later the pollution is so bad it's wafting across the Pacific into American lungs. Chinese pilots now have to pass "extreme weather" certification. And China's official media recently informed over a billion citizens that the ever-present, ever-so-visible smog is, in fact, good for them.

Pro-democracy activists and Falun Gong practitioners continue to be arrested, censorship is ever more refined, and members of the indigenous populations of Tibet and Xinjiang who dare to oppose Chinese rule are called "terrorists" and hunted down. None of this comes as a surprise to anyone, least of all to the International Olympic Committee and political and business leaders around the world.

...

I was both surprised and delighted in 2004, when South Africa was chosen to host the 2010 World Cup. Soccer, as we call it in North America, is by far the biggest sport on the planet and this quadrennial championship is second only to the Summer Olympics in terms of the global television audience. What a boost for the country, what an opportunity for its citizens. I hoped Nelson Mandela would be alive to see it.

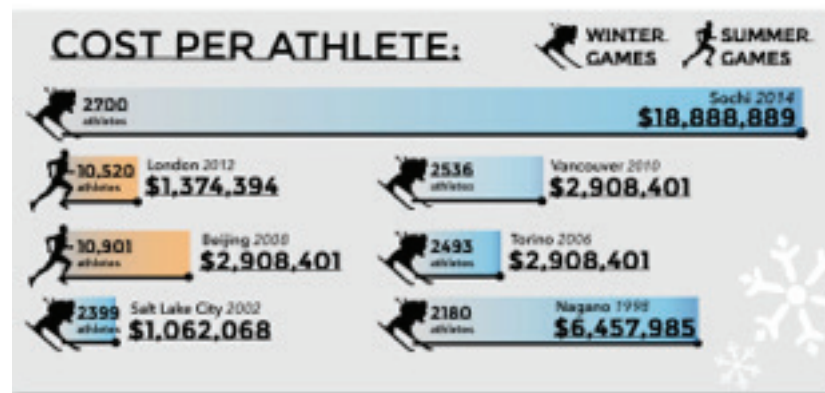
Africa had never hosted anything like this, would the stadiums

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Inevitability

— continued

At a cost of nearly \$20 million per athlete, Sochi exponentially tilts the 'bread and circuses' scale.



be ready in time? Would the infrastructure be up to par? Would it be a success in the eyes of the world?

I needn't have worried, spectacles of this order are, like most banks these days, too big to fail. Partnership with international media conglomerates and multinational corporations like Coca-Cola and McDonald's more or less guarantees a modicum of success. What I didn't realize was that these partnerships come with an ever-increasing price tag at an ever-diminishing microeconomic level, the local level.

Most people probably missed the story in all the noise about *vuvuzelas*. I read about the latter in dozens upon dozens of articles, only saw one or two about the locals who'd expected to sell sandwiches or handicrafts or trinkets on the periphery of this once-in-a-lifetime chance. They'd been cleared out by police, couldn't get within miles of the place.

Manna from Heaven denied even as it rained down in the rich part of town, this among one of the most desperate populations on the planet. Government officials claimed they could do nothing, internationally-binding contracts had been signed. Business as usual, these days. Didn't make the international news.

The term "local level" is barely relevant anymore: witness Formula One auto-racing's new Bahrain Grand Prix. You can now world-stage an internationally-sanctioned multi-million dollar

sports event and, essentially, invite none of the locals. You can even do it in the middle of a revolution.

...

Compared to Vancouver, Sochi represents a 700% increase in cost. In fact, it's the first time in history the Winter Olympics cost more than the summer version. Beijing cost 300% more than Athens. One could probably develop an algorithm to calculate additional expenditure due to the propaganda element in anti-democratic and semi-democratic countries. Be that as it may, it is an exceptional city indeed which doesn't add to the collective legacy of excessive expense of public funds.

At the local level, the citizens of Munich, Stockholm and Oslo have all rejected the 2022 Winter Olympics, sending an obvious message to Lausanne. Unfortunately, the International Olympic Committee won't be home, they'll be visiting candidate-cities in beacons of democracy like the Ukraine, Kazakhstan and, yes, China again.

Everything effects its essence, it's in its nature to do so.

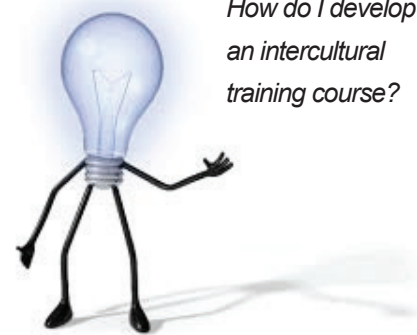
Be it culture or corporate culture, it is what it is. The world worlds. Not for nothing do we talk about spin. Spin is counter-clockwise, the explaining away of quasi-inevitability followed by an attempt at surprised disappointment on the part of the explainers.

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Developing Intercultural Training Courses

a historical look

by Adrian Pilbeam,
LTS Training & Consulting, Bath, UK



About a year ago there was a discussion in the SIETAR Europa LinkedIn group about courses and qualifications for intercultural trainers. What emerged from this discussion was that there was no clear industry standard to train to become an intercultural trainer. Among the suggestions put forward were the short courses to qualify and license people to use some of the many intercultural competence assessment tools, such as the *IDI (Intercultural Development Inventory)* or *TIP (The Intercultural Profiler)* or the *IRC (Intercultural Readiness Check)*. But these sessions are generally aimed at trainers and consultants already familiar with the intercultural field. They are value added tools for a specific purpose rather than general training tools.

I had a similar conversation during a presentation I gave at the SIETAR Europa congress held near Nice in 2005. My subject was 'How can we best develop intercultural training and consulting skills?'. I started by doing a straw poll of the audience to find out what background they had before they moved into the intercultural field. The range was quite wide, from language teaching and communication skills training to coaching and lecturing in international business. Some people came to the field from social work, personal experience as an expatriate or trailing spouse, or research in anthropology or linguistics.

I then asked how many had done any formal study in intercultural communication, and how many had had any trainer training in the field. A smattering of people had a MA in Intercultural Com-

munication, one or two had been through a course to be licensed to use a particular approach and set of materials, such as with ITIM that grew out of Hofstede's work. But in general, their knowledge about intercultural training had been picked up in a piecemeal fashion by attending one or two hour workshops at SIETAR Congresses or, if they invested more, at longer workshops such as the *Summer Institute for Intercultural Communication (SIIC)* in Portland, Oregon.

I and my colleagues at LTS in Bath started in the intercultural training field in the late 1980s. Our prompt to get into the field came when we were asked by a large German client to prepare some technicians and engineers to work on a long term power engineering project in the US. The preparation was to be not only linguistic, but also cultural. As we looked into how best to do this, we discovered that most of the intercultural training seemed to be going on in the US, where SIETAR had been founded and was based. My colleague, Philip O'Connor, attended a 3-day workshop in Washington D.C. given by Richard Brislin on using the cultural assimilator model, based on a book he had recently published. That introduced us to one particular tool and approach, and we picked up many other ideas from various workshops, as described above. But it took us a long time to work out how to design and prepare a course, how to select appropriate materials and activities, and how to structure and sequence them.

We developed our experience considerably during the 1990s, continuing to pick up lots of ideas from workshops in Europe and

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Developing intercultural ...

— continued

An integral understanding of key concepts is a 'must' in any training.



the US. The creation of SIETAR Europa did make it less expensive to attend workshops, but it struck us that this was still a very lengthy and expensive way to get training as an intercultural trainer.

We thought about the extensive trainer training experience we had had since 1980, running regular one and two week courses for teaching business English, which were validated and certificated by various bodies, including at one point London Metropolitan University. The courses were aimed at experienced language teachers, who wanted to develop their know how and skills to become more proficient in the design and delivery of such courses. Why not apply this experience to intercultural training and help future intercultural trainers speed up their acquisition of knowledge and skills?

So we developed a 5-day course aimed at experienced trainers from fields such as language training who wanted to be able to teach intercultural communication in a structured and professional way. In fact, the first outing for this course was commissioned by the language teaching department of Air France, whose head wanted to give the company's team of language teachers, all of whom had international experience with the airline, the skills to design and deliver intercultural training courses for groups within Air France, in particular cabin crew and airport customer service agents.

The first public course, called 'Developing intercultural training skills', was run in January 2005 at our training centre in Bath, and it soon became clear that we had tapped in to a large unfulfilled demand.

Since then we have run more than 45 of these 5-day courses, and have also been asked to run tailored versions of the course for training organisations of companies, private and public training bodies and associations of trainers in many countries round Europe.

So what do we cover on the course? Our starting point is that participants should already have some international experience through education, work or simply their life experience. In addition, they should have some experience of teaching or training in fields such as language or communication, though we have also accepted people with a coaching and mentoring background.

By the end of the course, our aim is that the participants will

- have a good understanding of the key concepts and theories in the intercultural field
- be aware of how culture forms an integral part of international communication
- be able to incorporate intercultural elements into their own areas of training
- be familiar with the main contexts in which intercultural training takes place
- be familiar with a wide range of training techniques, activities and materials for intercultural training
- have the tools to be able to design different types of intercultural training courses
- know how to use different tools to evaluate the success of intercultural training

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Developing intercultural ... — continued



*A strong focus on practical activities
is what makes a training successful.*

The course is a practical train-the-trainer course. To avoid spending too long on theory, we request that participants do some pre-reading about key theories and concepts so that they come with a certain level of knowledge. In fact we have had some participants with an MA in Intercultural Communication or similar. But the main aim is to help participants learn how to use this knowledge in the design and delivery of intercultural training. There is a strong focus on demonstration of training techniques, showcasing of different activities, and on sources for materials, both published and 'ready to go' such as *Cultural Detective*, as well as artefacts and other authentic sources.

We use a lot of practical activities and task-based work in sub groups, including micro-teaching sessions to try out different kinds of activities. The week leads up to a course design task done in small groups, in which the goal is to choose a training scenario chosen from some of the many we have experienced, and to design a detailed course plan, including a description of the pre-course needs analysis, the objectives, the sequence of the different course elements, and the activities and materials to be used at each stage.

Participants leave the course with a toolkit and set of skills to apply what they know to a wide range of training scenarios, including relocation and cultural briefing, working effectively with specific cultures, working in multicultural teams, and teaching intercultural communication to students of higher education.

The enthusiasm for the course has been such that some past participants asked if we could offer a more 'advanced' course. So in 2009 we launched a follow-up course, called 'Designing and delivering intercultural training'. This second course builds on the work covered in the first course and on the experience people have had of putting things into practice. The course is also open to intercultural trainers who already have a reasonable amount of experience who have not attended our first course, and in fact they currently make up the bigger number of candidates.

Since we started in 2005, we have been lucky that the *EU Lifelong Learning Programme* in the form of Grundtvig has provided some European based participants with a grant for the course fees, travel and subsistence. But we have also had many self-funding participants, including some from as far away as the US, Kenya, Japan, South Korea and China. Grundtvig has now, sadly, come to an end and will be replaced from 1 July 2014 by a new programme called *Erasmus +*. At first glance, this is a more complex programme for obtaining funding, and one big difference is that individual trainers are not able to apply, only organisations. This means that many freelance trainers will find it much more difficult to get funding for this kind of training in the future.

The fact that over 500 people have attended these courses indicates that they certainly meet a need, and we are proud to see the progress some of our alumni have made in the years following the training they took with us.

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Book Review

Schottenfreude

German Words for the Human Condition

by Ben Schott
Euro 15.00, 96 pages
Published by Penguin Blue Rider Press

Recently I did a review of Liesl Schillinger's *Wordbirds: An Irreverent Lexicon for the 21st Century*, an attempt to name things for which there should be a word but there isn't. I noted that the book was tongue-in-cheek, but it raised a point about the importance of word creation in the development of culture and its relationship to language. Now, for the passionate polyglot there is a similar work for **fehlende Wortschatz** in German. Even the title of the book is a play on words, replacing the "damages" in Schadenfreude (taking delight in others' misfortunes) with perhaps similar delight in potential damages done to the German language by this text.

My high school German prof always insisted that German was the "sectional bookcase of languages," namely that one could put together words pretty much ad libitum to come up with new words or at least words more amply descriptive of subject one was discussing. He gave this tongue-twisting example: a single word to amply denominate a "Danube steamship cruise company captain's assistant," namely a *Donaudampfschiffahrtsgesellschaftskapitänsassistent*. Such conjunctivity is certainly the case in Schott's book. Though his newly-minted words are not yet to be found in Duden, their suggested meanings can, I suspect, be more evident to the German ear than the similar English constructions in *Wordbirds*. There is of course tongue-in-cheek fun-poking here as well, and perhaps cause for a bit of Schadenfreude on the part of the non-German reader whose sauerkraut, lederhosen and herr professor stereotypes are tickled.



Schott's book differs from Schillinger's in a number of ways. First, no illustrations, no birds. The words are presented three to a page, each with a pronunciation guide, the author's definition of the word, and a translation of the exact German words that were shoved together to create the neologism. Here are a few examples that resonate to my own human condition:

1. **Kissenkühllebsel**, (pillow chill-refreshment): "The ineffable pleasure, and instant relief of the cool pillow."
2. **Traumneustartversuch**, (dream – restart – experiment): "The (usually futile) attempt to return to the plot of the dream after having been woken."
3. **Marksismus**, (deutsch Marks-ism [not Marxism]). "The distorting influence of wealth. (Still valid despite the Euro).

Finally, the book is in another respect much richer as the facing page produces a column of related text for each word created, sometimes historical, sometimes poetic, sometimes just a literary comment, with, of course, footnotes as to the source. How could this presume to be a German scientific work without the latter! This alongside commentary, both confirms the experience described in the newly created word and is sometimes more delightful than the concocted term itself.

A good read if you are convinced that language and culture should be fun as well as serious social constructions leading to our needing to manage political, economic, colonial and military intervention.

Reviewed by George Simon

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Book Review

Quand les Cochons sauront voler...

les poules auront des dents: Les expressions françaises et leur équivalent anglais

by Thora van Male

Euro 15.50, 250 pages

Published by Archipel

Fortunately, logophilia has not yet been added to the DSM-IV, as a mental disorder, so I can pander my addiction with the delights that Thora Van Male offers in her latest linguistic *tour de force*. Besides adding to my French *savoir dire* and occasionally sending me to Google Translate, the book is like a traditional French Sunday afternoon dinner, to be savored slowly, course by course, discussed with one's fellow word gourmands, toasted, digested, and remembered with satisfaction in the days following.

The book does exactly what its subtitle says. It takes French expressions, explains them, and then provides the English equivalent, often distinguishing them from "false friends." For example, un *drôle de zèbre* (a funny zebra) says essentially the same thing as "a queer fish" in English. But, it should not be confused with other English expressions that sound close but go in another direction, e.g., "cold fish," the glacial personality whom the French would describe as a *pisse-froid*. *Quelle dinde*, "what a turkey" is more what is meant by "silly goose" in English, and not so loaded with the US American disdain conveyed by shouting at someone, "You turkey!"

The reader learns that there can be differing overtones and nuances even when an expression seems almost identical in both languages. When one speaks of "a hornets' nest" in English and in French of *un véritable guêpier*, the focus is not the same. And, please distinguish both these usages from a "bas-

ket of crabs" and a "snake pit," each of which projects its own image as a locus of threat, disorder or discomfort.

Van Male doesn't hesitate to offer a historical perspective when a phrase has ancestors, earlier meanings or is just hard to track down. Take the expression *Quel fayot*. This local slang for "beans," came to describe the monotonous feculent diet of sailors who saw too many of them on their plate. It then became a term for reenlisting soldiers, and ultimately, given the propensity of some military for sucking up to authority, turned into "boot-licking" in French *lèche-bottes*, the equivalent of "apple polisher."

Rare in these days of cost minimization, the book is a delight to look at and to hold—the handy size, a fresh, pleasant-to-touch cover. The user-friendly contents are arranged in alphabetical order according to the key word in each French expression. Each entry has an illustrative sketch, most of which have both the fun and classic feel of a 19th century newspaper cartoonist. At the end of many entries, there is a tiny hand with a pointed finger (like the cursor that tells you there is an Internet link connected to the word you are pointing to). It doesn't send you online, but to another related expression explored elsewhere in the book. So, like the phrases it dissects, the book's layout reflects both past and present in how we express ourselves in either language. Looking for something? Two indexes, one French, the other English, will help you find what you are looking for. *Reviewed by George Simons*



Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

SIETAR Europa's Committees

Introducing the people who volunteer their talents to SIETAR Europa

Executive Committee: Planning, coordinating and implementing Board's decisions and oversight of work of the working committees. Members are Livingstone Thompson (Chair), Saskia Lackner, Candela Fernandez, Manuel Garcia Ochando.

Executive Officer: Manuel Garcia Ochando — responsible for coordinating and implementing Board's decisions.

Events & Membership Committee organizes the webinars calendar (<http://www.sietareu.org/event-calendar>) that allow SIETAR members to increase their knowledge, such as current issues, methodology or case studies. If you have some ideas, you are invited to send your proposal for webinar subjects to either Maura Di Mauro (Chair): maura.dimauro@libero.it, Linda Vignac: linda.vignac@orange.fr, Saskia Lackner: saskia.lackner@sietar.at. Anno Zelno: annazelno@gmail.com, Daniel Werder: Daniel.Werder@Cartus.com.

Communications Committee reviews the existing communication practices and researching what are the needs and should be the strategies of SIETAR Europa with a view to establishing best practice in communication protocols, tools and networks. Members are George Simons (Chair FR), Riccardo Crestani (IT), Grant Douglas (FR), Jennifer Ebermann (CH), Heidi Helander (FI), Joseph Kearns (IRE), Gabriela-Doina Stanciu (RO), Beata Szczepaniak-Jaworska (PL), Carolina Torres (DE), Andrea Mendieta (DE).



Conflict Resolution Committee mediates or assists in resolving conflicts within the organization; advise SIETAR in the promotion and design of collaborative structures, policies, and procedures; act as an ad hoc Grievance and Disciplinary Committee, when necessary. Members are Rob Giardina (Chair), Katarzyna Artemiuk, Mathias Ekah, Saskia Lackner, Ildiko Polyak, Alexander Scheitza, Henning Zorn.

Grants & Project Committees seeks grants from European organizations to carry out specific projects of SIETAR EU as well as coordinating the preparation of the application package for specific tenders/calls. Members are Tzvetena Guerdikova (Chair), Hanneke Brakenhoff, Jenny Ebermann, Katarzyna Artemiuk, Mathias, Ekah, Svetlana Aldjem.

Research & Publication Committee gathers news and research results related to the intercultural field, publicizes future congresses, events and seminars as well as looking into possibilities of publishing books for the benefit of SIETAR members. Members are Patrick Schmidt (Chair), Pari Namazie, Jeanette Martin, Hatice Sitki.

Congress Committee gathers information for overseeing the next SIETAR EU congress in Valencia, Spain (May, 2015). Members are Pari Namazie (Chair), George Simons, Deborah Swallow, Eila Isotalus, Canadel Fernandez, Joanna Sell, Nouredine Erradi, Irina Budrina, Marianne van Eldik Thieme.

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24



LILLE, 29th October to 1st November, 2014

FRONTIERS & IDENTITIES: NAVIGATING WORLDS IN MOTION

FRONTIERES ET IDENTITES : REPERES DANS UN MONDE EN MOUVEMENT



As the world becomes a more global place, events in one area can have a very rapid and direct impact on people living on the other side of the world. People are crossing and creating borders, encountering new frontiers both physically and virtually. Inequalities in the distribution of wealth are inciting millions of people to seek a better life outside their native country. The traditional and historical limits of borders and identities are being questioned as they change and become more or less permeable. In some places, forms of cultural isolationism appear to be gaining ground.

Within this more global world we have Europe; a Europe that is evolving rapidly and which will continue to evolve in ways which are difficult to anticipate. At the heart of this evolving Europe we find France, a country that has traditionally welcomed people from all around the world. The face of France is changing and creating new challenges and opportunities for the people who live and work there.

These changes may challenge our identities, our sense of belonging and our affiliations and raise questions for which there is no one, simple answer. Migrations are not all of the same nature. The differences between forced migration – unprepared, full of risks, driven by dreams that only very rarely come true – and professional or economic migration – prepared with the help of more and more qualified HR personnel and expatriate services – need to be more fully understood.

SIETAR-France is happy to welcome you to Lille, a truly international city strategically situated to be at the centre of the debates around the changing face of France and the place of the evolving Europe in today's global world. Come and join the actors of the intercultural professions for 3 days of conferences, workshops and sharing of best practices as we explore together the implications for individuals, organizations and countries of the current changes to frontiers and identities and the challenges of navigating worlds in motion.

Congress registration will begin mid-March, 2014. For more details, click below:

www.sietar-france.org

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24

Events, workshops, congresses

Bath, U.K.

17-21 March, or 23-27 June 2014

Developing Intercultural Training Skills This 5-day course is for those, who want to develop their knowledge and skills to design and deliver intercultural training into their current courses.

24-28 March, or 30 June - 4 July 2014

Designing and delivering intercultural training. This 5-day course is a follow up to the above course, also suitable for trainers who already have experience in the intercultural field. Both courses (from June on) are eligible for EU funding under the new Erasmus+ programme. More information at www.lts-training.com/ICTTcourse.htm or contact adrian.pilbeam@lts-training.com

Warsaw, Poland

3-5 April, 2014

Effective Interventions For Intercultural Competence: An update on current best thinking about the dynamics of culture You will acquire a hands-on knowledge of how to create effective interventions and trainings employing Cultural Detective® online tools and diversophy® games. Three days of intercultural learning with other professionals will help you gain the ability to implement these tools in

your daily work to make international and intercultural relations a sustainable success. More information at office@eific.org

Milan, Italy

12-17 April and 5-10 May, 2014

Constructivist Foundations of Intercultural Communication and Cultural Diversity and Value Reconciliation: Gateways to Innovation Milton Bennett along with Charles Hampden Turner explore constructive theory and reconciliation in the April course. Lee Kniefelkamp with Milton Bennett deals with the importance of ethical dilemmas in the May course. 15% discount for SIETAR members. More information at <http://www.idrinstitute.org/>

Konstanz, Germany

13-14 June, 2014

Dialogin International Conference Global Leadership Competence: Personal Qualities, Culture, Language The continuing internationalisation of business and management activity has long since challenged the simpler truths of leading and managing at home. So, the rationale of this conference is to look into the personal qualities and competencies required to lead people and organisations

across cultures. More information at <http://www.dialogin.com/index.php?id=224>

Jena, Germany

1 - 4 October 2014

Willkommenskultur in Deutschland Sietar Deutschland is proud to announce its next forum: 'Welcoming culture in Germany'. Topics to be discussed are demographic change, diversity and the increasing number of immigrants. More information at <http://www.sietar-deutschland.de/>

Lille, France

29 October - 1 November 2014

Frontières et Identités, Repères dans un Monde en mouvement Sietar France is having its bi-annual congress with the theme of enhancing the dialogue of cultures. More information at www.sietar-france.org

Online Everyday

The SIETAR Europa group discussing

**"Visual Stereotyping...
How do you use them"**

on LinkedIn has now over 6000 members. Plus it offers videos, articles, books, tools for the intercultural profession.

For more information, contact George Simons at diversophy@gmail.com

Editorial	2
Livingstone Thompson <i>An interview with the newly elected President of SIETAR Europa</i>	3
Culture, Cognition and the New Science of Mind	8
Promoting Social Change in Milan with Intercultural Sensivity	11
Inevitability	14
Developing Intercultural Training Courses — a historical look	17
Book Reviews	20
Sietar Europa's Committees	22
Events, Workshops, Congresses	24



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