

# SIETAR JOURNAL



**Valencia, Spain**  
SIETAR Europa Congress  
May 21-23, 2015

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## Impressum

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# SIETAR Journal

## Editorial

### Refreshing the Cultural Paradigm in Valencia

There'll be local orange juice for breakfast at SIETAR Europa's congress this May, as Valencia is the host city. It's one of Europe's choice destinations: a wonderfully historic centre, lots of green spaces, great restaurants and bars, and the world-famous City of Arts and Sciences spanning the riverfront.

A few kilometres away, the beaches where Ernest Hemingway used to swim may be the reason the Romans established an outpost two thousand years earlier. By the 15th century, Valencia was one of the most important cities on the Mediterranean. Today, it's a mecca for cultural globe-trotters. Read more on page 10.

As to the congress itself, the presentations promise a "perfect storm" of discussion, especially given the number of registrations and requests for information. It's a date not to miss. Info on page 19.

Our interviewee this time around is SIETAR's Dianne Hofner Saphiere, creator of the famous *Culture Detective* series. Her road toward interculturalism spans teenage friendship with native Americans in Arizona, high school in Mexico, then several years studying and working in Japan. Starts on page 3.

January's "Charlie Hebdo" massacre was a kind of geno-

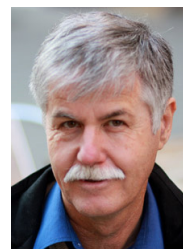
cide fantasy against artistic expression in the name of a certain interpretation of Islam — the darkest obscurantism in the City of Lights.

All of Western democracy is based on the Voltairean underpinnings of the American Revolution, namely the right to Free Speech. But what does that mean, exactly? Does it actually exist? Dan MacLeod examines the question on page 13.

Enjoy the read and hope to see you all in Valencia,



Patrick Schmidt,  
Editor-in-chief



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# Dianne Hofner Saphiere

## An interview with a pioneering interculturalist



*In the early 1960s, when globalization began to emerge as the way of the future, teachers started preparing people for life in foreign cultures. Programs were designed in the classic university style, covering a country's geography, history, political system, pertinent religions, contemporary society and business practices. It was a rational, passive form of learning that generated broad knowledge and was thought to create intercultural understanding.*

*But — as anthropologist Edward T. Hall and others observed — lectures, reading material and language-training proved to be of little value in understanding behavior. Far more important was the interaction of subjective world-views and the realization that our perception is dynamically constructed when communicating with others. Trainers began to emphasize “interaction analysis”, exploring the effects of various communication styles and values. The process became one of self-awareness and appropriate cross-cultural navigation.*

*This led to interesting experiential exercises, such as the Bafa Bafa simulation game (developed, ironically enough, by the U.S. Navy in the '70s). Another is Cultural Detective, created by Dianne Hofner Saphiere in the Silicon Valley in the late '80s. Offering profiles of over 60 countries, it not only builds awareness and understanding of cultural differences but also provides tools for new ways of working together.*

*Sietar Europa member Pari Namazi had the opportunity to talk to Dianne about her life and work.*

### ***What sparked your interest in intercultural communication?***

It was when I was working in a cinema. I was a 13-year-old kid in Arizona and my best friend was Navaho. She wanted to work with me but wasn't hired. She spoke English, Dené (Navaho) and BIA (Bureau of Indian Affairs) Dorm, a sort of pigeon English. I only spoke English.

I asked the manager why he didn't hire her, as she was trilingual. He didn't care — all he saw was that she didn't speak “our” English. I saw an injustice and felt I had to combat this. So, when she asked me to teach her “white English”, I did. That was my first real intercultural experience.

About the same time I took part in a scholarship contest to study in Mexico. The essay topic was “the U.S. as a melting pot”. I wrote that a melting pot was not functional as a metaphor, that we should aspire to be a mosaic of different colors, designs, shapes. Together we create a beautiful whole, which is more than the individual parts. Someone must have liked the idea because I got the scholarship and went to Mexico City for three months. I went back every summer until I was 18, staying with the same family.

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# Dianne Hofner Saphiere

## — continued

*Dianne Hofner Saphiere received a solid immersion in Spanish and Mexican culture in her teen-age years.*



After high school, I enrolled at the University of the Pacific in California. At the time, it was a cluster of colleges and one of them was Spanish-speaking, financed with oil money from the Venezuelan government. I started studying civil engineering.

The courses were in Spanish and we all had these opportunities to study cultural anthropology. They'd show us a painting, say from Cambodia in 1920, and we'd write an essay about the people, what was the economy like, the society, the religious reasons behind the painting. For me, it was a dream come true. It was so cross-disciplinary, so non-practical. By the second semester I'd switched majors and I finished in international studies with a minor in Japanese.

My roommate was Japanese and spoke English but Spanish was her third language. She'd get mad at me, saying "You should struggle the way I do!" I took this to heart and decided to study Japanese. It was the hardest thing I'd ever done, I remember going to my professor's office in tears. It wasn't logical; it was, in my mind, the opposite of logic. When I learned Spanish in Mexico as a kid, I didn't think about logic, it was just a new language. When I was studying Japanese at 18, logic took on a whole new meaning. Then I did a "school year abroad" and the language started to make sense. You have to suspend West-

ern thinking and take in Japanese logic.

I lived with a family — there were three sisters, their parents and grandparents. The grandparents slept in the dining room; there were paper doors, there was no privacy. Everyone shared the same bath water: grandpa got in first, then dad, then me as the honored guest. When I was studying, my home-stay mom would cut up fruit and bring it to me, it was really nice. My own mom wouldn't have done that.

Those four years at university were such a great education. I studied history, economics, sociology, religion, anthropology, Japanese...all rolled into one. I loved the intercultural field but, when I got out of college, I didn't know what I wanted to do. I had so many interests. I loved art, but I didn't want to be an artist. I didn't want to be a diplomat; I did *Model United Nations* at high school and it taught me how sterile that was for me. I wanted to do something for the good of the world. But what do you do?

Somehow, I ended up with a job at Bank of America in San Francisco. They showed us a career path — showing me what position I'd be in at 30, 40, etc. They thought it would be motivational but it had the opposite effect on me. After three months, I decided to go back to Japan and work there.

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# Dianne Hofner Saphiere

## — continued

*Taking up an intellectual challenge, Dianne began learning Japanese while at university and later worked many years in the country,*



### ***What events had the greatest impact on your entering the field?***

Probably teaching my Navaho friend English, as I mentioned earlier. Also, it sounds silly in hindsight, but when I lived in Mexico, a kid would crack a joke and everyone would laugh and I'd also laugh. Then they'd ask me to explain the joke and I couldn't — I felt so humiliated.

I grew up in a working-class, German-American community in Wisconsin but my two-year-old brother was killed in a traffic accident when I was 11. My parents decided to pack up and travel. I admire them for that — most people would go to a psychotherapist, my parents went exploring.

Culture shock involved going to church in Arizona and not being able to pray because it was in Spanish. Most of the other Caucasians in town were Mormons, and they wouldn't affiliate with us. The only kids who were nice to me were Native American, so I spent most of my weekends on the reservation.

My parents liked trading with the Hopi people. My dad was a hunter, he'd bring pheasant feathers to trade. We'd stay for dinner, see the dances. We felt very welcomed by the Hopi.

Lastly, working in Japan had a great impact on me. I taught communication skills to Japanese teachers of English for

a year. Then I returned to the U.S. as an intern for Michael Paige at the *Stanford Institute for Intercultural Communication* (editor's note: it later became the *Intercultural Communication Institute* in Portland, Oregon). The faculty included people like Dean Barnlund, Cliff Clarke, George Renwick. Those two weeks changed my life forever — I was so excited to find this field!

I went back to Japan and got a job selling imported liquor. Being multilingual allowed me to work in the intercultural interface, expats asked me to coach them. I did so for four years and realized there was a real need for this sort of training.

### ***What did you do after that?***

I started working for Cliff Clarke as a trainer, first at *IRI (International Relations Institute)* and later as *CCG (Clarke Consulting Group)*. We taught English, intercultural communication and corporate culture as interconnected, practical disciplines. It was a really exciting time and we travelled a lot.

I started my own firm, Nipporica Associates, in 1989. I had very good friends and knew a lot of people in Silicon Valley. To set up my business, I had to take out a \$20,000 loan — that's how much it cost to purchase a personal computer and laser printer at Apple employee prices (my biggest client) in those days! I didn't want to have em-

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# Dianne Hofner Saphiere

## — continued

An example of a 'Cultural Detective Value Lens', illustrating U.S. values



ployees, I began with a group of 12 consultants who could match their skill sets with mine and my clients' needs.

### When did you start the Cultural Detective series?

It was just after I started Nipporica. *The Cultural Detective Worksheet* was based on my experience with foreigners in Japan. I had a terrific job in Tokyo where I'd meet with incoming international visitors. I'd ask them two questions: "What is the purpose of your business trip?" and "What is your strategy?" Then I'd tell them they needed to think about the host's values and together we'd revise their strategy for effectiveness.

We had French, German, Italian and Canadian visitors, and each had different conflict-resolution methods. The *Cultural Detective Worksheet* gave everyone a way to talk to each other. Once their similarities and differences were discussed, solutions could be examined.

Originally, the *Cultural Detective Values Lenses* were pie charts, and the centre was called "the Dark Side". The whole idea was to set a thinking process in motion by illustrating a series of core values and comparing them to another set of values. This sort of "detective work" enabled us to create bridges.

### Where do you see the field heading?

I see the field heading in very practical directions, much more specialized by discipline and application. I must say, however, that I'm disappointed. I feel like the stewardship of our inheritance hasn't been as good as it should be. What we've done is create a lot of tools for sale, silos of knowledge that are proprietary. I've sometimes wanted to see other tools and people have said, "No, you're a competitor." That just breaks my heart.

SIETAR was formed on the premise of collaborating to improve our field — we're educators, trainers and researchers sharing our best practices. One of the reasons I quit working with the *Clarke Consulting Group* was that we had state of the art assessment instruments and I wanted to present them at *Sietar* but wasn't allowed to — they were considered intellectual property.

I'm still idealistic. I believe that if we don't put these tools out there, we can't learn from them. If we do, we'll be spurred to take our approaches to the next generation and others will help us. With *Cultural Detective*, everything's out there, the method is transparent, the pricing is transparent and affordable, and we do free webinars regularly, actively encouraging peer review.

### What do you think Sietar's role in this can be?

I really hope Sietar can come back to being interdiscipli-

## Editorial

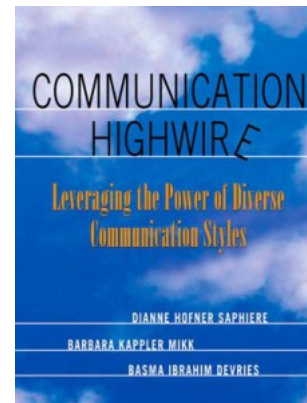
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# Dianne Hofner Saphiere

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With Barbara Kappler Mikk and Basma Ibrahim DeVries, Dianne collaborated to write 'Communication Highwire', which explores the balancing act in any intercultural interaction.



nary — educators, trainers and researchers. I'd love to see more integration, more open sharing...of mistakes as well as successes. I'd love to see think tanks among members where we look at a project together and try to really cross-pollinate.

Clients call us up and say they want an intercultural assessment. They don't know what they want to assess, they just want to check off a list. So we ask, "What do you want to help them develop? Do you want to know how well the team is doing?"

There are so many things you can do and instruments you can use. It's the responsibility of Sietarians to help clarify what the various tools and approaches are most appropriate for. *Sietar Europa* used to have a great wiki site explaining the different tools and assessment instruments.

I wish we were less jack-of-all-trades. We should be honest about what we're good at and not good at. When you're honest, you end up getting some great opportunities.

At Apple, I remember telling them I didn't know how to create an assessment center. They said, "That's fine, we'll get AC professionals. You bring the Japan-U.S. expertise, that's your role." When we're honest about what we can and can't do and have and haven't done, clients can make

informed decisions, bring in experts where needed.

The other thing is ethics. *Sietar USA* just developed a statement of ethics and, years ago, *Sietar International* had one too. As interculturalists we need to be honest about what it is that we do. If you're a presenter, say that's what you are. Don't say you're a trainer, that's a different thing. If a customer hires a lecturer to do cross-cultural training and it fails, people think training doesn't work. But no, it's because the person was a presenter, not a trainer.

***With the development of Cultural Detective, you appear to have contributed much to the intercultural field...***

I don't know if one could say that, but I think I've worked hard, and we have a terrific team. I know we've touched thousands of lives.

*Cultural Detective* started in 1990 and was a way to unite intercultural people around the world. We now have 130 authors and I'd like to think I've contributed something to the professional development of those people.

All of us are able to support each other's professional growth. We all have different gifts, we each do our little bit. Hopefully I've given back a little bit; I've received so much. It's been a fun journey.

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# The Nasty (and Noble) Truth about Culture Shock

by Dianne Hofner Saphiere

*A Japanese police officer*



I've behaved badly. It's true, and I'm admitting it. Very publicly. There was the time a police officer in Japan told me to move, and I stood my ground, passive-aggressively, staring him down, daring him to remove me.

There was the time at my son's school here in Mexico, when I refused to go into a private office, insisting on talking (loudly) in the public lobby, because I was so very upset at the run-around the staff was giving me, and tired of being (privately) shut down.

Both of these were very culturally inappropriate. Heck, they were inappropriate by the standards of my birth culture! I behaved badly. I lost face. I upset others. I looked like a fool. I was ineffective. Why?

You could say these experiences reflect a lack of emotional maturity; despite my age I still have loads of growing to do. The case I'd like to make, however, is that the stress of culture shock causes many people to do things we would never do in our home cultures, in a milieu with which we are intimately familiar and generally comfortable.

## **The Noble Truth**

There are good things about this sort of "acting out." Such meltdowns enable us to define and preserve our sense of self, identify our core values, realize how stressed we really

are, so we can take care of ourselves and try to restore our equilibrium. Culture shock is also an indicator that we are indeed growing, stretching, challenging ourselves to get out of our comfort zone, and trying to adapt to new and different ways of being in the world. Thus, it is a highly worthwhile venture!

The key point is to try to strike a balance, to manage the polarity between the two extremes. It is important to maintain home-country connections for sanity and respite, and to build host-country connections in order to learn, grow, adapt, and fully experience one's new home.

Please do not misunderstand me; I am most definitely not advocating behaving badly! I am, however, saying that such bad behavior happens all too frequently. The nasty truth is that inappropriate behavior, due at least in part to culture shock, is a fact of expat life that is all too often brushed under the rug. We may pretend it doesn't happen, that it only happens to others, or we try to forget it did happen. We blame it on lack of competence. Of course we lack competence—we are learning and adapting to a culture that is new to us. And, it takes super-human levels of self esteem and emotional composure to navigate cultural adaptation without ever going over the edge, at least a bit.

## **What Is Culture Shock?**

Culture shock is a continual, gnawing sense that things are not quite right. It is more appropriately called "cultural fatigue"

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# Culture Shock

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or “identity crisis”: we become confused about how to accomplish our goals, and thus we start to feel powerless, to question our abilities, and lose self-esteem.

Culture shock does not result from a specific event or series of events. It does not strike suddenly or have a single principal cause. It comes, instead, from the experience of encountering ways of doing, organizing, perceiving, or valuing things that are different from ours. On some levels, this threatens our basic, unconscious belief that our encultured customs, assumptions, values, and behaviors are “right.” Culture shock is cumulative, building up slowly from a series of small events that may be difficult to identify or recognize.

General fatigue and exhaustion, susceptibility to illness, moodiness, headaches or upset stomach, weight gain or loss, irritability, restlessness, withdrawal, hostility—all of these can be signs of culture shock.

In looking through the incidents in our *Cultural Detective* series, most of them represent people managing their work in the best way they know how. All parties in the story have good intentions, but due to cultural differences they miscommunicate or work at odds to one another. In a small minority of our critical incidents, however, we see someone who is suffering from culture shock. They do or say something that, most probably, they would never do under more comfortable or familiar

circumstances. They are probably tired, due to linguistic and cultural fatigue. They have suffered repeated blows to their self-confidence: the educated adult that they are only knows enough to act with a child’s effectiveness in the new culture.

### ***So, how Do We Manage Culture Shock?***

Our goal is not to avoid difference and ambiguity, but, rather, to learn to bridge differences and harness them as assets. And, we want to help our colleagues, family members, employees and students while they are experiencing culture shock. How can we best do that? A few strategies include such things as getting sufficient rest, reading in your native language, and cultivating a support network.

Now think of one of your “I behaved badly” stories, and a bit about the journey you were on when it happened! Does it help you take the nasty truth out of the closet and into the light of day, so we can learn from it. Did the experience make you stronger? How did you learn to navigate your way through it?

As interculturalists, and those who work with international sojourners, I think it’s time we face up to the nasty truth: culture shock is real—it happens. And, despite the toll it takes on our relationships and our dignity, it presents an opportunity for growth and learning that we should take advantage of.

*You can read more of Dianne Hofner Saphiere’s writings at the Cultural Detective blog: <http://blog.culturaldetective.com/>*

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# Valencia

## An extraordinary city of contrasts

by Patrick Schmidt

*Ciutat de les Arts i les Ciències (top)*  
*The Valencia Cathedral (bottom)*



Valencia is the capital of the Valencia region of Spain, on the eastern Mediterranean coast. It's the third largest city in the country, with a population of 810,064 inhabitants. What makes Valencia remarkable is that it has been able to merge the remnants of its ancient Roman past, dating to the year 138 BC, with some of the most audacious and post-modern buildings from the 21st century. This unusual combination of historical sights with the ultra-modern complex of the City of Arts and Sciences alone makes it's an extraordinary visit.

Even more interesting, the city has a bilingual character. The official languages are Valencian/Catalan and Spanish. The two are sometimes in competition but are mutually respected. Many people speak Valencian, but are not offended when spoken to in Spanish. Outside the capital, however, Valencian is preferred.

A little history. The town was founded by 2000 Roman legionnaires in 138 BC. Highly industrious, they were the first to develop irrigation for the neighboring regions. By the time the Roman empire collapsed around 400 AD, the Germanic Visigoths had settled in the region, only to be banished by the Muslim cohorts in AD 711.

For the next five centuries (with a short interruption of five years when El Cid brought back Spanish rule) the Arabs and Berbers controlled the area. As Islamic culture settled in,

Valencia, then called Balansiyya, became a thriving city, with expanding trade in paper, silk, leather, ceramics, glass- and silver-work. They left an architectural legacy which can be seen everywhere: in the remnants of the old walls, the *Banyes de l'Almirall* bath house, *Portal de Valldigna* street and the Cathedral with its *El Micalet* tower.

In 1238, Jaume I broke with five centuries of Muslim culture, creating the Kingdom of Valencia and proclaiming it to be Christian. Later, in the 15th and 16th centuries, Valencia became one of the Mediterranean's most important trading centers, an economic boom for its inhabitants. Some of the city's most famous buildings were constructed at this time — including the Serranos Gate (*Torres dels Serrans*) and the Quart Gates (*Torres de Quart*) — and Flemish and Italian painters and sculptors, such as Iluis Dalmau, Gonçal Peris or Damian Formen, flocked to the area.

In 1707 the city saw its privileges slowly eliminated by the Castilian King Philip V, who wanted to install the absolutist ideals of a centralized government. This led to social tensions and protests, not to mention a series of unfortunate events — the plague epidemics and the catastrophic flood of the Turia River in 1651 — which reduced the population by one third. During the eighteenth century, Valencia made an economic comeback, thanks to silk manufacturing and industries such as tile-making.

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# Valencia...

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*Paella is widely regarded as Spain's national dish, but is actually a regional Valencian dish.*



The 18th century was also a period of enlightenment, and Valencia became one of the outposts of modern philosophy, which led to the establishment of the *Royal Economic Society of Friends* in 1776. This had a profoundly positive impact on agriculture, which in turn generated a variety of financial, civic and cultural institutions. In 1833, the city council decided to eradicate hereditary positions and proceeded to elect applicants from the local bourgeoisie.

When the Spanish Civil War broke out in 1936, liberal Valencia sided with the Republican government. This proved to be fatal after Franco gained power in 1939. The next 36 years were relatively hard for Valencians; their culture suffered and speaking or teaching Valencian was forbidden.

After Franco's death in 1975, Spain gradually became decentralised and Valencia was able to reclaim its personality and flourish once again. Probably the most significant change is the requirement that every child study Valencian, which has allowed the people to regain their identity.

The city has undertaken massive structural and cultural projects and again become an international cultural haven. Notable transformations and additions include *Jardín del Turia* gardens, the *IVAM* (Valencia Institute of Modern Art), the *Palau de la Música* concert hall, the *Palau de Congressos* conference centre, the *Ciutat de les Arts i les Ciències* (City

of the Arts and Sciences) and the *Parc de Capçalera*. All are well worth the visit.

Beyond all doubt, the most astonishing building is the *Lonja de la Seda* (Silk Exchange), a beautiful Gothic structure built at the end of the 15th century which has now been classified as a World Heritage site.

Walking around the center of town, you can feel the creative heartbeat of millennia in the walls. The Valencia Cathedral is a prime example, built on the spot where a temple stood in Roman times and, later, a mosque.

And it's here, from the 15th to the 19th of March each year, that Valencians celebrate the *Fallas*, one of the most impressive festivals in the world. Described as a unique cocktail of satire, music, costumes and fun, there are daily processions where large floats, covered with painted papier-mâché, combine with bonfires and fireworks. It is a continuous circus.

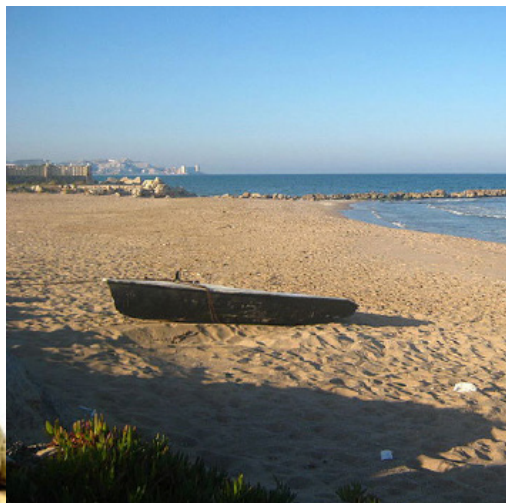
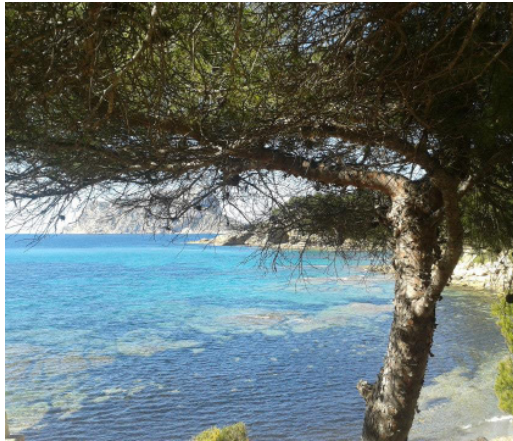
*The Silk Exchange*



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# A Picture Panorama of Valencia



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## Reporter's Sketchbook ...an American in Montreal

# Snuff Tapes

by Dan MacLeod

Courses had ended for the day at the *Goethe-Institut*, it was July 1994 and I was sitting in a Berlin café with two English friends in their twenties, Oxford students. We were talking about free speech and I was being typically American — not so much naive as candid.

Freedom of expression was the most basic of human rights. Freedom of the press, of information, of association, artistic freedom. It was the only defence against dogma, propaganda. Totalitarian regimes were the ones who banned books, closed newspapers and persecuted writers, no truly democratic government would ever have to.

*"What about snuff tapes?"*

I didn't even know what they were. Live-to-tape videos of deaths, murders. And they were copied, distributed, there was a market for that...

Well, no, obviously that should be illegal, *had* to be illegal.

"So you're placing limits already, you see? Free speech is relative, mate, in the context of whatever society."

...

"You can't yell 'Fire' in a crowded theater" is always the one they trot out and I always wonder what constitutes a crowd.



That was a joke in 1994; post-Internet, it's a foregone conclusion. Snuff tapes used to be sent by mail or passed hand-to-hand in dark alleys. Today, videoed beheadings are constantly in the news and are, themselves, an international recruitment tool. Beheadings, stonings and crucifixions are everyday events in what, although nobody had heard of it a year ago, appears to be a sovereign state with a population of eight million, captive or not.

A crazy homeless person railing that Jewish bankers control the world is a sad and ridiculous figure of the urban landscape of Western democracies — pitiful, powerless, in need of help. But if that same person hangs on to a job, gets an apartment and buys a computer, he can pose as an authority, quote "sources" and doctored statistics, paraphrase Hitler.

Even that, is it illegal? If it was, a lot of "newsletters" and web-forums based in the southern U.S. would be in the news, which they aren't. Unless you're making real threats, you can say pretty much what you want. Preachers flood the airwaves with anti-gay diatribes and get rich doing so. And the Ku Klux Klan and the American Nazi Party have the right to march thanks to the American Civil Liberties Union, a left-wing organization.

"I may not agree with what you say but I will defend to the death your right to say it" — written not by Voltaire but Evelyn

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# Snuff tapes ...

## — continued

*"GIVE ME LIBERTY OR GIVE ME DEATH"*  
was the rallying cry for American independence



Beatrice Hall (paraphrasing Voltaire) in England in 1906 — is the cornerstone of American democracy. In fact, until I googled it a few minutes ago, I always thought the phrase came from the American Revolution; my fourth-grade Social Studies teacher stole it and gave it to Boston's own Sam Adams.

But that's the thing, it's our main strength, the idea that all people are equal and have the right to say what they think and feel. That, to me, is democracy. In the middle of the war in Vietnam, Americans made anti-war films. Reporters described the horror and we watched it on tv. Millions of people demonstrated, college campuses went on strike. Democracy is the reason the Vietnam War ended. It's also the reason the Berlin Wall fell.

...

Ironically, America's biggest flag-wavers are the opposite of democratic. As Bob Dylan sings, "Patriotism is the last refuge/ to which a scoundrel clings..."

From Nixon to Reagan to Bush to Bush, it's been a morality crusade, an *us-versus-them* vision of the country in which it's perfectly acceptable to falsify statistics, block reports, lie under oath and intimidate and muzzle opposition.

Words are a big part of that.

The white college kids from Boston and New York who went down to Mississippi and Alabama and Georgia to help black people register to vote (and thus become full-fledged citizens after fifteen generations of residency) were called "Communists" in local papers. *Commies*, *Reds*. Most of them were Jews, it was said. They had friends in Moscow, they were out to destroy the country, it was said. By helping people participate in the democratic process of voting.

I interviewed a Ku Klux Klan leader in a Birmingham, Alabama hotel room in 1990. He'd just gotten out of federal prison, three years for inciting a riot and other "hate crimes". But he wasn't shy about talking to me—he'd served his time, he said, and he had the right to free speech.

At one point I asked him what he thought of college kids from the North who'd been part of the Freedom Marches in the South in the 1960s. He didn't know I was from Boston, thought I was Canadian. It was just the two of us there, sitting face to face in my room. He was big man, talked in a low rumble. "Trouble-makin' *Yankees*? I'd say we hate them even more'n *niggers*."

Name-calling has a purpose, it creates distance. But in 1944, U.S. soldiers called Germans "Krauts" (not Nazis) because they ate sauerkraut. America is essentially Europe-West and "Frogs" (French), "Limeys" (British) and "Macaronis" (Ital-

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# Snuff tapes ...

## — continued

ians) are among our closest relatives. Food-based nicknames are first-degree, the type of observation children make, fairly innocuous.

In 1974, we were fighting Asians. The Chinese were “Chinks”, an allusion to “slitty eyes”. Physical appearance, which is unchangeable, as opposed to diet preferences. “Yellow people” as opposed to fellow whites. More distance.

The Vietnamese were “Gooks”, a formless sound that hints at less-than-human status. Viet Cong mothers were said to be so indoctrinated with Communist propaganda that they didn’t cry when their kids were killed. A lot of people believed that in America when I was a kid.

...

For some reason, the Muslim religion instinctively understood that name-calling, in the form of artistic satire, was a dangerous thing. And laughter was seen as a weapon because any questioning of the faith was a threat. American social critic Bill Maher would call it a paranoid approach to religion.

The answer, in 2015, would be for a group of Algerian or Egyptian or Iranian writers, actors and musicians to come up with a Monty Pythonesque look at it all. But that hasn’t happened, even in France, especially in France.



I’ve actually lived, for months at a time, in two of Fox News’ infamous Parisian “No-go Zones”. Religious fervor isn’t the problem, long days of no job and no money in the *banlieue* is. Out of sight, out of mind; no voice and no future; exclusion. Which is why relatively few *Maghrebins* marched on the Sunday following the “*Charlie Hebdo*” murders.

The ones I know don’t pray five times a day, they drink alcohol in cafés, play cards and punch in pop tunes on the jukebox. They’d like to have a job, a car, a career, a house but doubt they ever will. They wouldn’t condone the massacre, not at all, but still...

There were some 200 “incidents” in schools during the national moment of silence the day after the attack, 40 were reported to police. Kids as young as eight years old were arrested for saying, “*Je suis pas Charlie, moi! Je suis pour les Kouachi!*”

“*Charlie*” made fun of them; *les Kouachi* looked like older brothers. It didn’t occur to them that, overnight, they’d lost the right to freedom of opinion.

Three days later four million citizens marched for freedom of speech. The overwhelming majority were white, educated, middle-class, the backbone of *la République*. Their sincerity was matched only by the insanely cynical presence of Saudi and Russian representatives at the head of the line in Paris.

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# Book Review

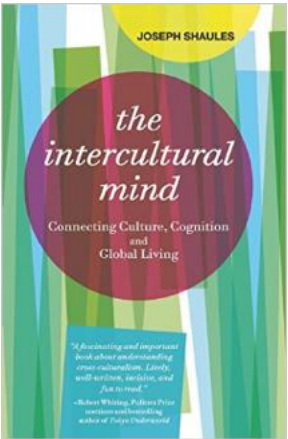
## The Intercultural Mind

by Joseph Shaules  
£ 14.99, 228 pages  
Published by Intercultural Press

It was about time that someone put it all together in understandable language! Thank you Joseph. The intercultural industry has been chugging along on antiquated models and surveys containing a good dose of Western colonialism for quite a few years now. Why? Simple models fit the brain and provide comfortable deliverables for organizational rollouts and expat briefings – and, they’re easy to sell.

Yes, it was about time that someone made it convincingly clear that what we have been calling culture is a flow, a process that moves into and through the individual all way from inherited DNA to twitchy fingers, both unconsciously and consciously shaping who we are and what we do in order to survive and thrive in each context in which we find ourselves alone or together. Fortunately *The Intercultural Mind* arrived on my desk shortly before I had to deliver a series of lectures. His book enabled me to create several new forms of discussion in which students were both able to better grasp and in some degree experience how culture was at work in them at both the deep unconscious, intuitive level, and how the conscious, reflective and attentive mind attempts to organize what unconscious culture produces and then strategizes to operate on a day-to-day, moment-to-moment basis.

Each chapter, for example, concludes with a short section of “key concepts”, up to five or six of the most critical ideas, which have been defined and discussed in the preceding pages. One could review the book simply by reading this last page of each chapter.



The final chapter concludes with a set of tips for the intercultural mind, a sort of “what’s next for me” for the reader who wishes to personally implement these ideas and take them further. While there is a solid index and the obligatory bibliography, the author has also provided a simple page of “further reading” at the end of the book where key resources drawn on in the book are recommended.

Shaules uses a simple metaphor to connect theory with experience, pointing to that moment when we are dropped into in a new environment and are faced with yet uncomprehended difference. He calls it an “Oz moment”, drawing on the children’s book *The Wizard of Oz*. Though only one or two of my Anglophone students were exposed to this book as children or its film version, the concept was still easy enough to explain. The fact that a number of students had their “Oz moment” in Oz (outsiders’ slang term for Australia) added a touch of humorous comprehension.

Particularly valuable are the insights found in chapters on “The Architecture of Bias” and, “The Language–Culture Connection.” The material found here enables the reader and the student to connect the theory of unconscious bias and everyday speech with his or her own experience through simple observation and reflection.

So, in sum, I see this book as a milestone to further research and better self-understanding, which will contribute toward the achievement of global aspirations for an ecology of human peace in our multicultural world.

*Reviewed by George Simons*

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# Book Review

## Speaking from the Heart

By Livingstone Thompson  
£10.45, 280 pages  
Published by Balboa Press

What does it mean to be a Christian in postmodern times? From an autobiographical and experiential starting point, Thompson takes us on a trip through his own heart and personal story as well as inviting and assisting us to do the same. Not alien to the Christian theme of life as a journey, he speaks of today as a time of wandering, including insights from the experiences he himself and his family have had in the transition from his native Jamaica to his present position in Ireland.

After this intro, chapter 2 discusses “God talk”, more abstractly known as “theology”, in a concrete way as the faithful person’s guide to true North, a compass for the journey of life. He goes on to raise the question of how we set a “plumb line” in a way that make us aware of the potential skews in our ethical decisions, raising the question of “how plumb” is the building that is your life?

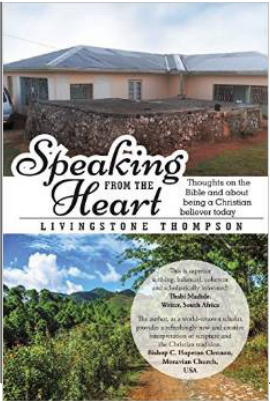
The core of evangelism, as he sees it, is the joy with which the Christian life sends its own message. Bias and prejudice are the enemies of true justice and empathy. Here empathy is the key word, as we might ultimately judge our social behavior by the litmus of its impact on the less privileged of our world. Love is not a univocal gush of affect, but a constant energy to be sensitively bestowed according to the nature and needs of its object. There is great emphasis these days on the importance of being positive in speech and action. In a Christian context praise is not only a way of bearing positive witness to what one is grateful for, but also a way of sharing it with others. Thus an

essential ingredient of Christian life and life giving is the expression of the spirit generated by the Spirit of God.

Love of others is not “head in the cloud” benevolence, but must take both the form of providing immediate help to one’s neighbor as well as offering revolutionary fervor to one’s community for emancipation from the many forms of slavery both real and spiritual that stalk our world. One must be alert to distinguish godly from ungodly advice to stabilize one’s role in life and career. One of the most delightful chapters urges us to pay attention to the little things and not run headlong and rampant, like the biblical foxes through the blossoming vineyard, destroying the potential of harvest. It is also a warning against the kind of pessimism, unfaithful to the spirit, that threatens future abundance for our world and ourselves.

Inevitably a book of this nature has to raise for its reader the personal question of where one stands in his or her spiritual journey. Calling forth habits of excellence is not just a personal task, but also a responsibility for those in spiritual leadership, as well as integral to the job description of the ecclesia, the community of the church, as we seek to build our identity.

Reading this book in a single sitting no doubt violates its integrity as a meal to be slowly digested. Nonetheless I appreciate the author’s efforts to connect the dots of contemporary life with a certain Christian perspective. *Reviewed by George Simons*



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# Dicussing comptence in the intercultural profession via

One platform that is having a strong impact on how interculturalists today are meeting the challenges of the profession is the Sietar Europa's blog 'Competence in the intercultural profession'. Organized and animated by George Simons, with over 8000 followers worldwide, it discusses a wide range of topics. Here are some of them:

## Language lag?



George Simons  
Founder, author, Editor-in-Chief at diversophy.com

[Add a comment](#)

## Culture and food



Dr Barbara Gibson  
Intercultural Communication Consultant, Researcher & Coach;...

[Add a comment](#)

## Cultural acquisition? Can, should we shift the paradigm?



George Simons  
Founder, author, Editor-in-Chief at diversophy.com

[Add a comment](#)

## We all have talents



Pascal Faucon 14000+  
International Human Resources & Career Management

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## Looking for an intercultural course with a chapter on AFRICA



Murielle A. DEGBEY MOULIOM  
Intercultural Trainer and Consultant

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## Virtual Meetings



David Trickey  
Global People Development Strategist - because no-one was born...

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## Where Do Interculturalists Grow?



Tatyana Fertolmeyster  
Connecting Differences from Intercultural to Interpersonal I...

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## Intercultural Impact of Differing Cultural Values/Beliefs?



Erich Toll  
Owner at Big World Media

[Add a comment](#)

## Be More Marketable (really!)



Lisa La Valle-Finen  
Global Expat Talent Lifecycle Solutions | Author | Speaker

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## Kulturschock zwischen Deutschen und Schweden?



Uta Schulz  
Linking the German and Nordic Markets

[Add a comment](#)

It's an exciting, dialectic exchange of ideas, never a boring moment. In addition, readers can learn about videos, articles, books, tools for the intercultural profession. Join the group and see for yourself how we interculturalists are developing and redefining ourselves. Contact George Simons at [diversophy@gmail.com](mailto:diversophy@gmail.com) for registration.

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*Don't miss attending the*

**SIETAR Europa Congress 2015**

**Refreshing the Cultural Paradigm:  
Sharing Stories, Theories and Next Practices**

**Valencia, Spain**  
**21-23 May 2015**

This congress welcomes all those whose life and work puts them at the interface of cultures, from the perspectives of economy, society, and education with the aim of reshaping intercultural discourse, questioning our current cultural paradigms and exploring new thinking to help us navigate complexity in our emerging global world. Thus our congress title mirrorsthis need.

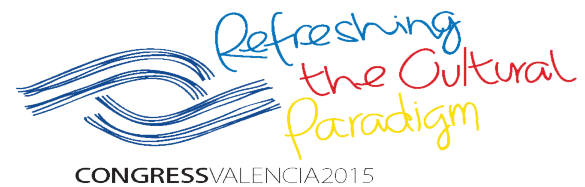
With an aim to re-examine our cultural dimensions, understandings and paradigms, we invite submissions that question, explore and refresh our cultural paradigms and theories, share new methods and best practices. We invite those engaged in business, training and research (including independent consultants, education, organisations) shaping European public sphere (NGO's, governmental organisations and institutions) as well as media and arts to share contributions from all disciplines and fields that deal with intercultural issues.

The location, Valencia, Spain, has been chosen as a strong, visible example of the mixing of the cultural heritage and modern technology. Its exposure to the Mediterranean shores and its historical mixture represents the potential of cultural synergies.

This is an exciting opportunity for researchers, practitioners and individuals at the interface of cultures in media, the arts, government and NGO's, particularly in the European context, to exchange ideas shaping our intercultural world. Click on the link below for further details.

**To register as a participant:** [www.sietareu.org](http://www.sietareu.org)

**For any further queries, write to:** [valencia2015@sietareu.org](mailto:valencia2015@sietareu.org)



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# Events, workshops, congresses

## Bath, U.K.

16-20 March, 22-26 June 2015

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

23-27 March, 29 June-3 July 2015

*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. Courses in 2015 may be eligible for EU funding under the new Erasmus+ programme. More information at [www.lts-training.com/ICTTcourse.htm](http://www.lts-training.com/ICTTcourse.htm) or contact [adrian.pilbeam@lts-training.com](mailto:adrian.pilbeam@lts-training.com)

## Milan, Italy

2-3, 4-6, 7-8, 9-10 March 2015

1. *Engaging Diversity & Constructing Inclusion*, 2. *Sustainable Intercultural Development - Designing Constructivist Interventions* 3. *Embodied Culture*, 4. *Internal Intercultural Consulting*. Andrés Tapia, Milton Bennett, Lee Knepfelp, Ida Castiglioni, and Dianne Hofner Saphiere expound on and explore the different aspects of the intercultural field. There is a 15% discount for SIETAR members. More information at <http://www.idrinstitute.org/>

## Valencia, Spain

18 -19 May, 2015

*Thiagi's Tools for Intercultural Training* This is a pre-conference workshop of the SIETAR Europa congress. Participants learn to facilitate, analyze, and improve Thiagi's Tools that work in the intercultural field. The activities include simulations, games, and other types of training activities created by Thiagi. More information at [info@diversityandinclusion.net](mailto:info@diversityandinclusion.net)

## Valencia, Spain

21 -23 May, 2015

*Refreshing the Cultural Paradigm* This congress welcomes all those whose life and work puts them at the interface of cultures, from the perspectives of economy, society, and education with the aim of re-shaping intercultural discourse, questioning our current cultural paradigms and exploring new thinking to help us navigate complexity in our emerging global world. Thus our congress title mirrors this need. More information at <http://www.sietareu.org/>

## Winterthur, Switzerland

1 - 3 June, 2015

*Interactive Training Strategies* This

workshop, conducted by Thiagi, practices what it preaches. Participants learn new principles and procedures and apply them to creating and conducting different types of learning activities that meet their training objectives, audiences, and needs. More information at [info@diversityandinclusion.net](mailto:info@diversityandinclusion.net)

## Karlsruhe, Germany

4 - 15 August, 2015

*Summer Academy on Intercultural Experience* This learning event approaches relevant topics in intercultural management, communication and training and is intended to develop applied solutions for the problems in business and society. More information at <http://http://www.summeracademy-karlsruhe.org/>

## Online Everyday

The SIETAR Europa group, discussing

**"Cultural acquisition?  
Can, should we shift  
the paradigm?"**

on LinkedIn, has now over 8000 members. Plus it offers videos, articles, books, tools for the intercultural profession.

For more information, contact George Simons at [diversophy@gmail.com](mailto:diversophy@gmail.com)

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