

# SIETAR JOURNAL



## Constructive Intercultural Management Combining Differences in a Positive Way



### Contents

(for quick navigation, click on the desired article)

<b>Editorial</b>	<b>2</b>
Christoph Barmeyer <i>An interview with an intercultural "Meister" in the academic world</i>	3
Interculturality in Digital Humanities	9
The Established Intercultural Training — a phase-out model?	12
A Few Photographic Souvenirs of the Valencia Congress	15
Bangana	16
Book Reviews	19
Events, Workshops, Congresses	21



### Impressum

SIETAR Europa  
637 bd de la Tavernière  
Residence l'Argentière - Bât E  
F - 06210 Mandelieu la Napoule  
Tel.: +33 4 93 93 36 59  
office@sietar-europa.org  
www.sietareu.org

# SIETAR Journal

## Editorial

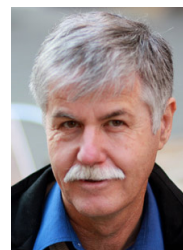
### Constructive Intercultural Management

The continuing impact of globalization means we're increasingly confronted with different cultures and their subjective worldviews. The phenomenon applies equally to companies seeking partners outside their home countries — international joint ventures. Yet the process of integrating heterogeneous company cultures is difficult and the success rate is dismal; the DaimlerChrysler nightmare is just one of many.

So how can we increase the chances of achieving integration? Constructive interculturalism is a good place to start and one of its most prominent voices, Christoph Barmeyer, is our interviewee for this issue. Head of the Intercultural Management program at the University of Passau, he actively examines how organizations can complement each other. Instead of emphasizing classic cultural differences à la Hofstede, he focuses on skills and attitudes that help combine contradictions in a positive way.

Barmeyer's groundbreaking analysis is based on success stories like Renault-Nissan, Air France-KLM and Airbus, and his insights give us a far better grasp of the whole multinational question. This might explain why he's so highly respected in his field...and so popular with his students. (Starts on page 3.)

If you haven't yet heard about it, you will: a brand new field



of study called digital humanities. The devastating power of information technology is unlocking previously unimagined possibilities for study and research. In her lively article "Interculturality in Digital Humanities", Uta Kremer explains why rules of intercultural openness are a necessity if computer scientists and academics hope to optimize their strange partnership. (See page 9.)

Columnist Dan MacLeod lends his voice to a 14-year-old boy from Pakistan to look at drone attacks and the legacy of war in general. Victims of injustice — and their descendants — have long memories. (Begins on page 16.)

Lastly, journalist Stéphanie Stephan reports on the many fascinating presentations that we had at the Sietar Europa Congress in Valencia. Her article *The Established Intercultural Training Model — a phase-out model?* is an excellent read. (Starts on page 12.)

Patrick Schmidt,

<b>Editorial</b>	<b>2</b>
Christoph Barmeyer <i>An interview with an intercultural "Meister" in the academic world</i>	3
Interculturality in Digital Humanities	9
The Established Intercultural Training — a phase-out model?	12
A Few Photographic Souvenirs of the Valencia Congress	15
Bangana	16
Book Reviews	19
Events, Workshops, Congresses	21



SIETAR Europa  
637 bd de la Tavernière  
Residence l'Argentièrre - Bât E  
06210 Mandelieu la Napoule FRANCE  
Tel.: +33 4 93 93 36 59  
office@sietar-europa.org  
www.sietareu.org

# Christoph Barmeyer

## An interview with an intercultural “Meister” in the academic world



*Back in the old days, when photographs and television programs were in black and white, people saw the world with Cartesian “either-or” logic. A yes-or-no choice is easy — we perceive dilemmas as opposing poles. Fast forward to the multidimensional reality of our present globalized world, where a Manichean mindset is no longer viable.*

*An example would be a merger between two companies, which don’t share the same philosophy. One has had success with low-cost mass production; the other with low-volume, high-value niche products. To choose one strategy over the other is to throw away potential synergies. A reconciliation of opposites means being able to see beyond binary solutions.*

*This is what Christoph Barmeyer does best. As a professor, he chairs the Intercultural Management program at the University of Passau. Instead of concentrating on differences and opposing values, he looks at how people, organizations and cultures can complement each other: constructive intercultural management.*

*Even more interesting is the path Dr. Barmeyer took. Raised near Cologne, he didn’t receive a classical education but that of the free-thinking Waldorf School. He studied banking yet went on to become an expert in French-German intercultural management. A respected lecturer, consultant and*

*author, his enthusiasm for the field was also felt at SIETAR Deutschland, where he served on the Board for four years in the mid ’90s.*

*I was especially interested in his unconventional background and, as I’d hoped, our conversation proved to be most enriching...*

***Let us begin with you telling us the early experiences that led to you to the intercultural field.***

I was born and raised in Brühl, a small town near the Rhine, about 10 km southwest of Cologne. From my earliest years through to the *Abitur*, I went to what’s known as a Waldorf school, founded by Rudolf Steiner. It is based on a humanistic movement that postulates social solidarity is achieved through individual freedom. Its aims are to develop faculties of imagination and intuition through a form of independent thinking. This movement influenced organizations in biodynamic agriculture, medicine, organizational development and social finance, but above all in education. Pedagogy and content of this school are linked to the stages of development and needs of the child and there are no grades — I loved going to school! The whole experience of a non-restrictive atmosphere opens up horizons, to see the world differently and be sensitive to people, nature, life. This cultural socialization laid the foundation of my thinking and work.

My parents are francophiles and we went on holiday to a

<b>Editorial</b>	2
Christoph Barmeyer <i>An interview with an intercultural “Meister” in the academic world</i>	3
Interculturality in Digital Humanities	9
The Established Intercultural Training — a phase-out model?	12
A Few Photographic Souvenirs of the Valencia Congress	15
Bangana	16
Book Reviews	19
Events, Workshops, Congresses	21

# Christoph Barmeyer

## — continued

*Christoph Barmeyer received a solid education at the liberal and free-spirited Waldorf school.*



Club Med in France when I was five. I remember being put in the “mini-club”. The children around me behaved in strange ways, ate strange things and nobody spoke German. After three days, my parents took me out because I was so unhappy. Absolute culture shock.

Then, when I was 16, I spent a half a year at a school just outside of Paris. I also had a French *copine* and, through her, I learned a lot about the relativity of worldviews in general, the language, the culture, above all myself. Still, after the *Arbitur* it was time to be serious. I started a three-year apprenticeship at a Dresden bank — the famous “*duales System*”, where half your time is spent working, the other half is going to school. But at this school and bank, I wasn’t independent, couldn’t do things that made sense to me. This was my second culture shock.

After the apprenticeship, I found an international business program (*Kulturwirt*) that emphasized languages and cultures at the University of Passau, a beautiful little Bavarian town near the Austrian border. I could combine business, languages, social sciences sociology. It was a very good theoretical base for my later profession.

### **Did you only study in Passau?**

No, the program required me to work and study abroad. I spent over a year in Montreal, where I met Nancy Adler,

and we prepared together with the *Goethe Institut* and Bernd Müller-Jacquier a conference on intercultural communication. It was the early '90s and hardly anyone knew what interculturalism was.

I also did an internship at JPB - *La synergie franco-allemande* in Paris and got deep insights at French and German management styles. I completed a doctorate in Saarbrücken, where I helped my supervisor build up an intercultural communications department. I also had a fantastic experience at the *Summer Institute of Intercultural Communication* in Portland.

Afterwards, I spent eight years teaching intercultural human resource management and communication at the University of Strasbourg. It was an extraordinary experience — different foods, different behavior, different management. I also did training and consulting for both French and German companies. The business world is stimulating in a practical way and you can examine models for leadership, team conflicts, working with clients. It was a nice contrast to research and academia.

Little by little, I found myself examining the strengths and weaknesses of different organizations. Without really realizing it, I was becoming a *Brückenbauer*, a bridge builder. I became chair of Intercultural Management at the University

## **Editorial** 2

Christoph Barmeyer 3  
*An interview with an intercultural “Meister” in the academic world*

Interculturality in Digital Humanities 9

The Established Intercultural Training 12  
— a phase-out model?

A Few Photographic Souvenirs of the Valencia Congress 15

Bangana 16

Book Reviews 19

Events, Workshops, Congresses 21



# Christoph Barmeyer

## — continued

*Teaching at the University of Strasbourg for eight years had a profound influence on his work in French-German relations.*

of Passau in 2008 ... at the university where I studied. Life is full of cycles as interculturalists know.

### **What do students learn in your department?**

Students learn a lot about cultural logics and intercultural interactions. One third of the program is business studies and they specialize in a region, such as Southeast Asia, Eastern Europe or South America. I do some innovative interactive courses on virtual teams or business simulations (we call it in German *Unternehmensplanspiele*). Bachelor and Master theses touch also on innovative topics, such as the international transfer of management practices or the role of bicultural people in multinationals. We prepare students for work in international organizations, where they'll need business, intercultural and language skills. This is important because students can't all become intercultural trainers.

### **You are a specialist in French and German management. What are some of the differences?**

Well, even if much depends on individuals and contexts, social dialogue in Germany is far more intense than in France. The *Mitbestimmungsrecht* (codetermination rights) has been in place for decades. Employees participate in company decisions in a horizontal way, on an equal status with management.

French organizations are still dominated by a hierarchal, centralized management style. The country is characterized



by high power-distance and decision-making is top-down. Outside observers think the French style is autocratic but, in many ways, it isn't. French managers are people-oriented and they are strong in managing human relations. Many of my German and English colleagues, especially women, prefer a French *patron* who sees management as something human. In Germany, the manager is more objective, more distant. But above all, intercultural corporation between French and Germans can be very complementary as I found it in my research and consulting projects. And I try to advise them on how these specificities can be understood as resources and used in a complementary way. French-German collaboration is for me in some ways a model on how successful multinational organizations, such as Airbus, Arte and Alleeo (the high speed train joint-venture of Deutsche Bahn und SNCF) can complement each other.

### **What are some of your other interests in the intercultural field?**

I am above all interested in the constructive, positive handling of cultural differences, especially in organizations. At the moment I'm publishing with Peter Franklin at Konstanz University of Applied Sciences a case study book on constructive intercultural management, on how people, organizations and cultures can complement each other. Instead of always looking at differences and misunderstandings, we're focusing on attitudes and skills as resources to help organizations com-

## Contents

(for quick navigation, click on the desired article)

<b>Editorial</b>	2
Christoph Barmeyer <i>An interview with an intercultural "Meister" in the academic world</i>	3
Interculturality in Digital Humanities	9
The Established Intercultural Training — a phase-out model?	12
A Few Photographic Souvenirs of the Valencia Congress	15
Bangana	16
Book Reviews	19
Events, Workshops, Congresses	21

# Christoph Barmeyer

## — continued

*Dr. Barmeyer's current research is on how to get those with fully different perspectives to complement one another.*



Painting by Ulrike Haupt

bine differences in a positive way. This is something like the idea of Taoism; it's also dilemma theory, or what's called negotiated culture: In every interaction, we negotiate meanings. In intercultural interactions, we construct a third culture, a meeting of perspectives. We see differences, combine them and use them as strengths.

### ***In another words, a dialectic form of communication.***

Absolutely. Intercultural research in the last 50 or 60 years has focused on misunderstandings, problems, confusions and conflicts. This may be the influence of psychologists, who have a more problematic view of reality, and also linguists and speech specialists, who analyze the micro-elements of communication. But this is one perspective.

We wanted to change the perspective. We asked colleagues to write something about complementary communication and management and we discovered consultants and research people have real problems in finding examples. It's incredible. The book has really nice case studies about complementary cooperation but some of them are still about otherness and differences.

### ***Can you cite examples of complementary cooperation?***

It's difficult because you can easily drop into these stereotypes. But take Airbus. You'll find the French are very strong in strategy, marketing and selling, which is reflected in the

idea of building the biggest, most innovative airplane in the world. These are French ideas. The German contribution is emphasizing finance, processes, engineering, human resources. I find the same patterns in smaller companies — more innovation and strategy among French managers, more process and product orientation among German ones.

The reasons are cultural and historical. In France, there's a long tradition of teaching strategic management at the *Grandes Ecoles*. Germany, on the other hand, has excellent management schools teaching finance, quality control, how to measure results... It becomes intercultural complementary, when we respect core competences of others. This happens when, for example, German managers say, "Well, maybe we're not as good at strategic innovation as the French." In another words, there are moments where we should lead and moments where we should follow. This helps managers to combine their strengths, which helps the organization to grow.

### ***What about the DaimlerChrysler failure? Was it because the Germans wanted to dominate Chrysler?***

We all have different interpretations: Engineers will tell you Chrysler wasn't the best engineering firm, management scholars focus on divergence strategies and products, sociologists will say it was about power relations and interculturalists see cultural differences and stereotypes. The only complementary product generated was the Crossfire sports car,

## **Editorial** 2

Christoph Barmeyer 3  
*An interview with an intercultural "Meister" in the academic world*

Interculturality in Digital Humanities 9

The Established Intercultural Training 12  
— a phase-out model?

A Few Photographic Souvenirs of the Valencia Congress 15

Bangana 16

Book Reviews 19

Events, Workshops, Congresses 21

# Christoph Barmeyer

## — continued

*An excellent example of constructive intercultural management is the Renault-Nissan merger.*



putting American and German engineering together, but it wasn't enough. Tensions were caused by misguided ideas of what a merger should be and they ultimately led to its failure.

### ***Can you tell us of a successful international merger?***

Yes. An excellent example of constructive intercultural management is the Renault-Nissan merger. Nissan has learned a lot about design and what European consumers want. And the Japanese put a lot of Renault motors in Nissan cars. Meanwhile, Renault learned a lot about quality management, lean management and just-on-time techniques.

To do an international merger right, we need competent actors who understand the strengths of different cultures and organizations. The CEO of Renault, Carlos Ghosn, Ghosn was born in Brazil, raised by his Lebanese parents and went to a French school and studied at the French *Grand Ecoles*, started work at Michelin, then at Renault. He said that they weren't going to do a merger but create an alliance: "Renault stays Renault, Nissan remains Nissan, but we'll have an intense, personal exchange." In reality, it was a financial merger and a cultural alliance. He followed a strategic intercultural approach by building cross-functional teams of French and Japanese minds, forced people to work together to create real synergy. It's been a big success.

Another example is Air France and KLM. I think it worked

because there was mutual respect; the companies actually stayed independent. This is called a polycentric strategy: let the Dutch be the Dutch, let the French be the French. Each company has its own *image de marque* and strategy but they purchase goods and services together and consolidate their flight connections. They managed to see what each was good at. Sometimes it's best to keep best practices, not try to merge them in an intercultural way.

***I'm working with a German foundation that recently bought an American company, which is listed on the stock exchange. The Americans want to show profits every three months; the German foundation is more interested in long-term profits and employee welfare. How do you align these structures?***

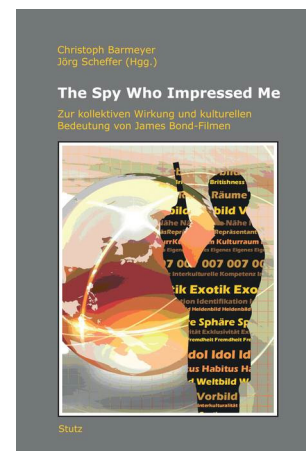
It's very difficult to collaborate with contrary corporate cultures and organizational models — they present insurmountable obstacles. This touches on French sociologist Philippe d'Iribarne's thesis that everything is influenced by the context in which we live. History and the conception of life, the understanding of how the world influences our perception, communication, leadership, work. If some insist on imposing management instruments, they may irritate people and destroy important cultural elements. I have many examples where Germans used their management tools in French companies and the French couldn't cope. It was completely frustrating and foreign to them.

<b>Editorial</b>	2
Christoph Barmeyer <i>An interview with an intercultural "Meister" in the academic world</i>	3
Interculturality in Digital Humanities	9
The Established Intercultural Training — a phase-out model?	12
A Few Photographic Souvenirs of the Valencia Congress	15
Bangana	16
Book Reviews	19
Events, Workshops, Congresses	21

# Christoph Barmeyer

## — continued

*'The Spy Who Impressed Me' is a collection of fascinating essays on how James Bond's films have had a cultural impact on our collective imagination. The material is based on a popular class taught by Dr. Barmeyer at Passau University.*



People are often still ethnocentric. They use ethnocentric tools and are surprised when it doesn't work in other contexts. We need to talk about *recontextualization* — giving sense to newly introduced practices, tools, measures. The question becomes “How can we adapt the instruments so that they make sense and work in another context?”

You mentioned the dilemma of long-term versus short-term profits. This is also a strategic, not just only cultural difference, and we have to think about how to resolve it. For instance, by having the American partner learn something about the German view on social welfare. What are the positive aspects of long-term thinking? Can we work on this? See if our management system can integrate both sides? We need to make people think on meta-levels

### ***You've been a Board member and active member of Si- etar for years. Where do you think it should be heading?***

I think it's important for us to think about our changing world, how we're evolving more and more into multicultural societies and bi- and multicultural people. A lot of trainers still put people in boxes: the Americans are like this...The Germans are like that... The anthropologist Tommy Dahlén criticized this already in his book “Among the Interculturalists”. We need to take into account that some people are part of multiple cultures and identities. We need to adapt our discourse on intercultural communication to hybrid and multiple cultures.

Another area to focus on is negotiated cultures — how to combine working styles, learn from each other, be complementary and create new cultures in constructive ways. SIETAR is a great organization. It puts people together who are really concerned and passionate about intercultural subjects and phenomena. What make it strong are the different backgrounds and experiences of its members.

I came into the field through SIETAR in 1993 and I can honestly say it helped me enormously in what I am professionally doing today. But, like with all institutions, we need to think about what's going on around us and how we can evolve as interculturalists. By working interculturally and contributing a little bit to a better understanding of our world, we also fulfill important humanistic “tasks”.

### **References and recommended readings**

- Barmeyer, C. & Franklin, P. (ed) 2015: *Intercultural Management. Case studies in Otherness and Synergy*. London, Palgrave.
- Barmeyer, C./ Schlierer, H.-J./Seidel, F. (2007): *Wirtschaftsmodell Frankreich. Märkte. Unternehmen, Manager*. Frankfurt/New York, Campus.
- Barmeyer, C. (2007): *Management interculturel et styles d'apprentissage. Etudiants et dirigeants en France, en Allemagne et au Québec*. Québec, PUL.
- D'Iribarne, P. (2009) *National Cultures and Organisations in Search of a Theory: An Interpretative Approach*, International Journal of Cross Cultural Management, 9(3), 309-321.
- Dahlén, T. (1997) *Among the Interculturalists: An Emergent Profession and Its Packaging of Knowledge*. Stockholm Studies in Social Anthropology.

*Interview conducted by Patrick Schmidt*

## Contents

(for quick navigation, click on the desired article)

<b>Editorial</b>	2
Christoph Barmeyer <i>An interview with an intercultural “Meister” in the academic world</i>	3
Interculturality in Digital Humanities	9
The Established Intercultural Training — a phase-out model?	12
A Few Photographic Souvenirs of the Valencia Congress	15
Bangana	16
Book Reviews	19
Events, Workshops, Congresses	21



# Interculturality in Digital Humanities

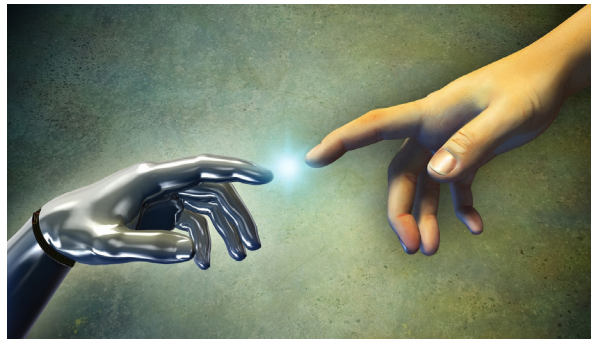
by Uta Kremer

Just like “intercultural communications”, “digital humanities” is a young and contemporary academic field. It explores what possibilities the computer sciences can provide for the humanities — and vice versa. Thus, digital humanities is, in a way, a new “academic culture” arising from two different directions, two different cultures. This article seeks to examine this phenomenon.

So, what is exactly digital humanities? Some scholars argue that it is not a research area in itself, but a service provided by one field (computer science) to another (the humanities). Whether or not they are right, it provides unbelievable new possibilities to consume, study, and understand texts and materials.

For example, in a library, we no longer need to search lists for titles; we can do this easily on the computer. We type in a keyword and find the related references and literature. What's more, and what digital humanities makes possible – we can search for keywords within texts, get the related information, find links and references to the same and other related authors and a variety of new approaches to the topic. Ideally, it would be in open source mode.

This is what Michael Gavin, an assistant Professor of English at the University of South Carolina has done.



He is the editor of a digital collection of *Restoration* and eighteenth-century playbooks called *The Stockton Axson Collection of 18th Century British Drama*, and is currently working on digital simulations of early modern print culture.

Digital humanities works with textual data and its processing, even if primary data might not be textual but “textual metadata”; eg. inscriptions in catalogues or logbooks, fragments or artefacts that describe the object and contextualize it. The textual data and metadata is “retrodigitalized” by optical-character-recognition (OCR) or manual transcription. Once digitalized, this data is more easily accessible than analogue data. Several researchers can work at it at the same time from different places in the world, for example by virtual research environments (VRE).

When I first learnt about those possibilities, I was thrilled – thinking wow, this makes writing theses possible without human interference. Such programs could also prepare courses and trainings almost independently and make the life of humanists and interculturalists very easy.

These new alternatives of action are indeed just only at the very beginning. Possibilities in usage are manifold, and we all know technology is developing rapidly. So what are the obstacles in this development? To me, what is blocking a more rapid development is the nature of the two original

<b>Editorial</b>	2
Christoph Barmeyer <i>An interview with an intercultural “Meister” in the academic world</i>	3
Interculturality in Digital Humanities	9
The Established Intercultural Training — a phase-out model?	12
A Few Photographic Souvenirs of the Valencia Congress	15
Bangana	16
Book Reviews	19
Events, Workshops, Congresses	21

# Digital Humanities...

— *continued*

constituents – computer science and humanities – and its synthesis in the new field.

I like to compare this with the nature of culture. Culture can be defined as a set of norms and values shared by a group of people. When two or more of these groups interact, they produce “interculturality”, a new culture with a new set of norms and values created on the base of the norms and values of the groups involved. However, the nature of the differences between the original cultures can create stereotypes and restrictions towards each other that might block the rise of a new, synthesized culture.

As we know from “real life”, xenophobia plays an important role in cultures coming together. Members of a culture are comfortable within the set boundaries of norms and values in any kind of behavior of their own culture. Even though they might well be intelligible and open-minded people, cooperation with “the different” always implies some kind of challenge.

Even though the term “the humanities” is too wide a term to really grasp all different branches, it functions as a culture. Humanists usually share a certain code of academic thinking and “acting” – doing research and presenting its data, producing, editing and evaluating texts etc. Human-

ists approach research in a rather open, interpretational way, concentric and to a certain extent subjective.

On the opposing end, the computer scientists’ rather linear approach to research contradicts the interpretational perception humanists apply to texts, to data. Even though a high amount of creativity is necessary to analyze data and process it efficiently, interpretative methods seems rather inefficient to them.

Each field functions well within itself with their specific methodology, which has proven to be the most appropriate. Most certainly, the respective way would contradict academic tradition and values. So why bother?... Why open up for different ways, which oppose the approved and acknowledged methods in research.

Leaving familiar and established paths always means leaving a safety net; it is risk and possibly even threat. It opposes traditional values that have been approved for this cultural setting.

At the same time, it also brings new opportunities. Like in a relationship, a marriage. Even though the partners come from different family cultures, they can create a new family, a new culture with their new own values - if they are willing to do so.



## Contents

(for quick navigation, click on the desired article)

<b>Editorial</b>	<b>2</b>
Christoph Barmeyer	3
<i>An interview with an intercultural “Meister” in the academic world</i>	
Interculturality in Digital Humanities	9
The Established Intercultural Training	12
— a phase-out model?	
A Few Photographic Souvenirs of the Valencia Congress	15
Bangana	16
Book Reviews	19
Events, Workshops, Congresses	21

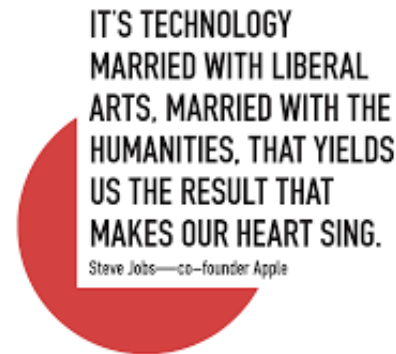
# Digital Humanities...

## — continued

This willingness, this openness towards getting to know the other culture in its values, thinking, and maybe giving up some of one's own original values in favor of creating something bigger, something synergetic, is what is crucial for the success of interculturality. It is the key to success – or failure.

Digital humanities is still searching for the key – on the way to opening up computer science and especially the humanities for the new, different culture. The belief in their own academic cultures' values still seems very strong. Nonetheless, there are a rising number of individuals, always dependent on the openness of other single individuals, who are seeking an understanding of the vast possibilities lying in the synergy of computer science and the humanities.

Interculturality is always a process. And it is about people, not about cultures in theory. People do not necessarily follow a paradigm in behavior, even though they might share the same cultural background and thus the same value system. A new culture, a new academic culture needs time to grow. The people involved need time to get to know the other side, to make up their mind about them, and to start questioning their own system. The latter probably being the hardest. Changing one's own mindset is a lifelong task and can not to be done fast, and mostly it isn't easy.



For digital humanities, however, the first steps in overcoming culturally-bound thinking in academic cultures have already been made. Not only new digital humanities centers are rising all over Europe – as well as in the United States where it originated, but also in Asia, Australia and New Zealand.

Mostly, the humanities part of digital humanities will address a special field according to the hosting department. Often, this is philology, archeology and classics, but it can also be cultural science, media and communication studies etc.

Maybe in 10 or 20 years, digital humanities will not be a term by itself any more, but a regular part of the humanities and computer science. People might then take for granted the possibilities computer science offers to the humanities and vice versa. However, it will have changed the academic landscape for good – and will have contributed to the interculturalization and opening of some of the academic cultures.

References: Sporleder, C.: Was sind eigentlich Digital Humanities? Forschung und Lehre, 11/13.

*Dr. Uta Kremer is an interculturalist, who is presently working for Digital Humanities at Leipzig University, Germany.*



<b>Editorial</b>	<b>2</b>
Christoph Barmeyer <i>An interview with an intercultural "Meister" in the academic world</i>	3
Interculturality in Digital Humanities	9
The Established Intercultural Training — a phase-out model?	12
A Few Photographic Souvenirs of the Valencia Congress	15
Bangana	16
Book Reviews	19
Events, Workshops, Congresses	21

# The established intercultural training — a phase-out model?

*350 interculturalists left the Sietar Europa Congress in Valencia with a bag full of inspiring ideas.*

*by Stéphanie Stephan, journalist*

It was on May 21st, the World Day of Cultural Diversity and dialogue that a large number of interculturalists from many different countries walked in the sunny morning light of the wonderful historic centre of Valencia to the Centro Cultural where the 20th Sietar Europa Congress was about to be officially opened.

Entitled Refreshing the Culture Paradigm – Sharing Stories, Theories and next Practices a promising program with three highly reputed keynote speakers, a wide variety of intriguing workshops and presentations was to be going off during the next three days.

Located on the Mediterranean, the city which combines a rich heritage of Roman and Gothic history on one hand with the futuristic architecture of the Ciudad de les Arts i les Cinches (City of the Arts and Sciences) on the other was the best chosen location for this event. Also its bilingualism with Valencian/Catalan and standard Spanish had been a crucial factor for this decision.

While the presentation of the first keynote speaker Marta Williams entitled *Business, Butterflies and Destiny* was controversially discussed, the topic *Taking Storytelling to the Next Level* held by Sivasailam Thiagarajan, known as Thiagi got standing ovations. As the traditional storytelling puts the listeners in a passive position, the various techniques of interactive storytelling developed by Thiagi make the par-

ticipants create or co-create their own stories and share the stories with each other. Thiagi stated on the spot an example with the audience having prepared a story of an alien. By completing the story the listeners immediately understood the theme in greater depth. Transferring this experience to practice in intercultural trainings trainees apply their insights more mindfully. A side effect – but a very important one – is the fact that the exercises always take place in a very relaxed joyful atmosphere with a lot of fun.

Another very interesting exercise Thiagi confronted his audience with was the following: Imagine you were to tell the result of the congress in six!! words: One of the amazing answers came like a flash: stopped analyzing, started interacting, magic happened. Although on that very day I couldn't possibly already have made up my mind about the congress, I must say at the end of the three days this is absolutely relevant. But one after the other:

While I was asking myself after Marta Williams keynote speech what am I doing here, I decided to go to the workshop with exactly this title presented by Culture Waves and Radius, both based in Germany. Christine Wirths and her co-trainer Alexander Scheitza made the audience reflect on resistance in all its facets in an intercultural group training. From the motives of resistance, the way this feeling is communicated – making a difference between explicit, implicit



## Contents

(for quick navigation, click on the desired article)

<b>Editorial</b>	<b>2</b>
Christoph Barmeyer <i>An interview with an intercultural “Meister” in the academic world</i>	3
Interculturality in Digital Humanities	9
The Established Intercultural Training — a phase-out model?	12
A Few Photographic Souvenirs of the Valencia Congress	15
Bangana	16
Book Reviews	19
Events, Workshops, Congresses	21



# Sietar Congress in Valencia...

## — continued —



Thiago, the Mozart of story telling

and nonverbal communication of same – to the target of resistance. It became evident that only during the preparation phase trainers have full control. Optimizing the prevailing circumstances and collecting critical incidents during the training makes the basis for a successful training. The majority of the participants in this workshop was very pleased with the handout of five practical take-aways.

### ***Humor and empathy – qualities for good collaboration***

During the last Sietar Europe congress in Tallinn two years ago Pietr Piuta presented a workshop on humor in intercultural trainings, a topic which at the time was rather exceptional for interculturalists. This time he was here again. Together with Stefan Meister he gave a workshop entitled *Humor – Introducing a New Dimension in Cross-Cultural Consultancy*. After two short videos taken in the underground of Berlin and New York and a couple of fun-group exercises which those present enjoyed very much both trainers encouraged the participants to let them know about their humor preferences after the congress, in order to develop an instrument that will help teams use humor more and better. Let's hope that many congress attendees will follow this invitation! We all know that on one hand humor is crucial for good collaboration, but at the same time it often becomes the 'elephant in the room' in many groups and teams.

Another topic fitting in the same category was empathy or

compassion. It goes without saying that empathy is deeply embedded in interpersonal and also intercultural sensitivity. However nowadays it is not more than a buzzword, an emotional shortcut to experience moral solidarity without 'human' feelings or emotional involvement as Patrick Schmidt put it. While tuning in to the needs and feelings of another person is actually a prerequisite to empathy, which in turn can lead to understanding, concern and, if the circumstances are right, compassionate action.

In the lively discussion which developed after the presentation entitled *Deconstructing the Empathy Craze*, examples of stereotypes were mentioned such as that Japanese in general are very empathetic, while Indians don't have any empathy which is underlined by their attitude of looking down on the untouchable. It was regrettable that there was no more time than only 30 minutes for this presentation. This also applies to a couple of others I went to. When it came to the interesting arguments time was over. It would be desirable to allow the presentations on future congresses to last ten to fifteen minutes longer.

### ***Discussion on the future of Sietar Europa***

One of the Sietar Europe congress' workshops in its own right dealt with the future of the organization. On the panel were the president of Sietar UK, Dr. Barbara Gibson, the former president of the Board of Directors of Sietar Europa,

<b>Editorial</b>	2
Christoph Barmeyer <i>An interview with an intercultural "Meister" in the academic world</i>	3
Interculturality in Digital Humanities	9
The Established Intercultural Training — a phase-out model?	12
A Few Photographic Souvenirs of the Valencia Congress	15
Bangana	16
Book Reviews	19
Events, Workshops, Congresses	21

# Sietar Congress in Valencia...

## — continued

Professor Dr. Stefanie Rathje giving her keynote speech.



Vincent Merk, the board member and president of Sietar Europa from 2001 to 2005, Francine Wieringa and Joe Kearns from Ireland, who will organize the next Sietar Europa congress in Dublin in two years' time. The session was moderated by Dr. Livingstone Thompson, the then still present president.

A number of key issues was explored like relevance of the stated purpose and mission of the association, the specific organisational skills/competencies that need to be developed, the main threats and opportunities facing Sietar Europa and changes that the Sietar leadership must consider in the coming two to three years. It was agreed that it is up to the members to decide whether Sietar Europe should get involved in politics and make statements as to the political situation in the world. All panel members wanted the General Assembly to take place at the same time as the Sietar Europe congress. Young Sietar was praised as being managed very professionally and the question was raised how Sietar Europe could become more attractive to Young Sitar members. All panel members agreed that in the near future the proper identity of Sietar Europa should be reviewed and a shift within the organization should take place. Joe Kearns expressed the wish that Sietar Europe in the future should be known as the go-to organization for cultural issues in the world.

The third keynote speech, held by Professor Dr. Stefanie Rathje of the Berlin University of Applied Sciences, con-

fronted the audience with a provoking thesis: *Multicollectivity. It changes everything*. Professor Rathje explained why traditional intercultural trainings cause a number of problems like stereotyping or fostering adverse group dynamics. In her view, they prove more and more to be ineffective if not counterproductive. In the past these problems have been marginalized as simple quality problems. However they are not just side effects, but put the overall effectiveness of intercultural trainings into question. It's by no means the fault of incompetent trainers. They must always occur according to Professor Rathje because the underlying culture paradigm is wrong.

Based on the concept of multicollectivity, she proposed a revised understanding of interculturality and intercultural competence. If we take these findings seriously, she argued, it becomes clear that the world needs new forms of intercultural trainings based on a revised culture paradigm, which in the long run could be the contribution to peace in the world. Judging from the applause Professor Rathje got for her research efforts, it seemed as if many of the interculturalists present would take her request to heart.

With the presentation of the new Sietar Europa President Claude Bourgeois from Sietar France during the gala diner and the perspective for the next Sietar Europa Congress to take place in Dublin in 2017, the 20th congress was closed in a cheerful atmosphere.

<b>Editorial</b>	<b>2</b>
Christoph Barmeyer <i>An interview with an intercultural "Meister" in the academic world</i>	3
Interculturality in Digital Humanities	9
The Established Intercultural Training — a phase-out model?	12
A Few Photographic Souvenirs of the Valencia Congress	15
Bangana	16
Book Reviews	19
Events, Workshops, Congresses	21

# A few photographic souvenirs of the Valencia congress



<b>Editorial</b>	2
Christoph Barmeyer <i>An interview with an intercultural “Meister” in the academic world</i>	3
Interculturality in Digital Humanities	9
The Established Intercultural Training — a phase-out model?	12
A Few Photographic Souvenirs of the Valencia Congress	15
Bangana	16
Book Reviews	19
Events, Workshops, Congresses	21



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

# Bangana

by Dan MacLeod



*I*t comes again, this thing, this wasp of metal, buzzing across the sky. Why does it come to us? What have we done?

*It waits just at the edge of the forest, it sits on top of the trees, looking.*

*It is like the mechanical toy of my cousin, I think so, but his did not fly, it ran on tracks and took up sand and put it in piles, it moved earth. This one flies from tree to tree and stops sometimes and looks at us, it is like a big wasp but they say it is electronic.*

*They say it can speak, it tells people far away what it sees. I have seen these people, they are big and their faces are as white as death. I have seen this in the films they show sometimes in the meetings at night. Mericans.*

*Who are these people, these Mericans? What did we do to them?*

*That they want to kill us I know, because they do. But they only kill some. The wasp comes and watches them and it waits and then, when it has seen enough, it kills.*

*Why them? What did they do to these Mericans? Nobody knows and everyone is afraid, who is next?*

*It is that they hate our God, my father and uncle say it is this.*

*But why? That they do not explain. They say it is because I would not understand but I know it is because they do not understand either and so cannot explain.*

*This I find funny, that they don't know something I don't know. That I do not know does not surprise, but they? Ha!*

*The men who come sometimes and bring these pictures, these films, say it is God too. Our god against theirs. But theirs is money, these men say, and this is not possible. Pieces of paper, pieces of silver, as God? It is not possible.*

*These men talk to our fathers but we can look and listen. We do not speak. We are learning.*

...

I began writing short stories when I was 14 and one of the first was about a kid from Belfast who shoots a British soldier and, although I was from Boston and only three-quarters Irish, I was definitely that kid.

The story itself was dark alleyways, moonlit rooftops and whether or not the mission — which was to kill a Brit soldier, any Brit soldier — would succeed. It didn't occur to me to think of it as an assassination.

Anyway, the kid shoots his soldier and manages to get

## Editorial 2

Christoph Barmeyer 3

*An interview with an intercultural "Meister" in the academic world*

Interculturality in Digital Humanities 9

The Established Intercultural Training — a phase-out model? 12

A Few Photographic Souvenirs of the Valencia Congress 15

Bangana 16

Book Reviews 19

Events, Workshops, Congresses 21



# Bangana ...

## — continued

*The echoes of war — cries  
for vengeance — continue  
for generations...*



away and now he's heading home in the dawn fog looking forward to a big breakfast and he knows he's not a kid anymore.

"How does killing someone make you an adult?" my English teacher scribbled at the bottom of the last page.

Good question.

Had I been living where my protagonist was, I'd have known better. Had I been bumping into British soldiers every day I'd have known some were better than others and some, in fact, were kind. I'd have known they didn't want to be in Northern Ireland any more than we wanted them there. I'd have seen how young most of them were, and how scared.

When I finally did get to Belfast it was 14 years later, I was 28. The I.R.A. had, in large part, degenerated into a mafia-like organization selling "protection" to its own community. I stayed with people who had relatives in prison for I.R.A. activities and even *they* were no longer pro-I.R.A. But they had no choice in the matter.

"Nine'y-faive per cent on both sides are against it," a friend told me, "but a well-armed *minoriteh* easily controls any *majoriteh*."

Belfast was a "city of walls", I wrote in 1985. Miles of concrete-and-steel barriers separating Catholic and Protestant neighborhoods. Squads of soldiers running street to street, armored personnel carriers cruising the roads, blockhouse checkpoints around the center.

I saw the day-to-day existence of dealing with things as they were and trying to make a life outside of it all.

...

In 2015, if I were a third-generation Arab kid from Boston writing a short story, I'd be liberating Palestine. I'd imagine myself with sunglasses and one of those cool scarves wrapped around my head and neck, a knife and a canteen on my belt, sneaking across the desert. That I didn't speak Arabic wouldn't be a problem, nor the fact that my family wasn't religious except for eating well on holidays.

If I were, God forbid, a 14-year-old Palestinian from Jerusalem, I'd be writing about assassinating Netanyahu, God willing. And if I were that kid's father, I'd have a hard time preaching moderation these days. He now knows that what the radicals were always saying — what he never wanted to believe — is true. There will never be a free Palestine. Netanyahu has stated this. The rules of the game have drastically changed.

...

<b>Editorial</b>	<b>2</b>
Christoph Barmeyer <i>An interview with an intercultural "Meister" in the academic world</i>	3
Interculturality in Digital Humanities	9
The Established Intercultural Training — a phase-out model?	12
A Few Photographic Souvenirs of the Valencia Congress	15
Bangana	16
Book Reviews	19
Events, Workshops, Congresses	21

# Bangana ...

## — continued

*Each new death echoes backward,  
adds to the weight of the history...*

If I were a 14-year-old black male from Boston and I had bus-fare to Baltimore, I wouldn't be writing stories, maybe.

...

*Bangana* is the Pashto word for wasp, the nickname for drones in Pakistan. My 14-year-old narrator is an observer, not a protagonist yet. He does not speak. He is learning.

When I wrote my coming-of-age fantasy, I had access to teachers, libraries, newspapers and documentary films but I saw only the romanticism of the enterprise. I was also what people from Belfast call a "long-distance patriot"—courageous from afar.

My narrator lives in the mountains, *tribal territories* which are neither Afghanistan nor Pakistan. He can barely read or write and the only book he's ever seen is the Koran. As far as actively joining the fight, he has no plans.

Give him a few years.

...

Malcolm Gladwell, in the latest *New Yorker*, writes about how engineers see the world differently than the rest of us. (A glass is neither half full nor half empty, it's twice as big as necessary.) He goes on to describe the communication problem between technical, logical reality and frightened,



non-scientific customers. The statistical fact that Pintos were no more dangerous than other small cars didn't help at all when Ford had to deal with the public horror of four college girls being incinerated due to a low-speed collision.

Also in the *New Yorker*, a piece about Warren Weinstein, one of two hostages accidentally killed by a drone in Pakistan.

Generals will tell you that using drones is a lot better than invading countries and they're absolutely right. Still, there's a lot of what they--sounding like engineers--call "collateral damage". Illiterate, tan-colored villagers killed on the other side of the world aren't so much of a problem but two aid-workers dead because of a screw-up is news. President Obama went on tv to apologize.

Obama also recently spoke about freedom of the press. Only 14% of the world's citizens have it. Forty-two per cent have a "limited" version (think Russia) and, for 44% of everyone on the planet, "the system in place does not permit it."

My Pashtun narrator can't read a paper. All he knows is what he sees, what he lives. Death-from-above for relatives who had nothing to do with politics. And explanations by important men who visit his village from time to time.

He listens.

## Editorial 2

Christoph Barmeyer 3  
*An interview with an intercultural  
"Meister" in the academic world*

Interculturality in Digital Humanities 9

The Established Intercultural Training 12  
— a phase-out model?

A Few Photographic Souvenirs of 15  
the Valencia Congress

Bangana 16

Book Reviews 19

Events, Workshops, Congresses 21

# Book Review

## A Global View for a worldwide workforce

by Gwyneth Olofsson  
U.S. \$12.95, 208 pages  
Published by Vulkan

Reading Gwyneth Olofsson is a bit like chatting with an old friend who is both sage and witty. You are entertained and enlightened at the same time and your thinking is challenged without any sense of intrusion. *A Global View for a worldwide workforce* is 200 pages of short articles, which the author wrote for a corporate magazine between the year 2000 and 2015.

They are collected, not chronologically, but according to 20 some different diversity in intercultural themes, each introduced by a savvy quotation, my favorite being one by Joseph Heller, “A country is a piece of land surrounded on all sides by boundaries, usually unnatural.” The challenge is to make our human cultural frontiers more natural to cross, and this is what Olofsson helps us to.

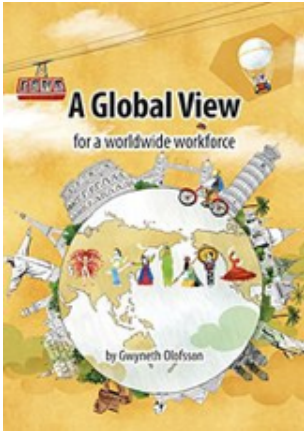
Olofsson’s page-and-a-half to two-page-long reflections answer to one of the most critical issues in the globalizing workforce, namely how do we keep the challenges and delights of difference regularly in mind, making them a part of the workplace culture, not in a heavy-handed way, but in a way that makes people aware, charmed, curious and adventurous. All too often HR drops occasional workshops on managers and employees to make them conscious of cultural differences, thinking that these will absolve them of the further responsibility of providing ongoing support for survival and success of the organization and its people in today’s multicultural environments. Upon reading the book, I handed it off immediately to a CEO much concerned with initiating a program of intercultural competence for his corporate world.

It is steady organizational engagement here that counts, and it is provided by efforts such as this. And, while a friendly discussion on a regular basis in the company Journal is not the sole solution, it is a “best practice”, a nice piece of the work that needs to be done. There are no big theories or pretentious new models proposed in this text. Rather, everyday anecdotes of a paragraph or two allow people to absorb the impact and discover how to manage the differences of values, behaviors, and thinking that they find rubbing elbows with their fellow employees. The anecdotes range from first impressions and stereotypes, management styles and decision-making, to the misunderstandings and challenges of everyday communication.

Stories and sharing them are what create culture, so it is quite apropos to use them to help us understand both each other and ourselves. Likewise, the activity of the writer, trainer and consultant can benefit, as this book does, from storytelling, however brief to help people “feel” culture rather than analyze it. Olofsson cautions the reader, however, that stories and humor, despite their ability to give us fresh perspectives on the world, don’t always cross cultures in the way they are meant. She even uses stories to do this.

Olofsson is fully aware of her own multicultural self, born in Wales, educated in England, married to a Swede, and working globally. She uses rather than hides her own culture and her adopted Swedish culture, profiting from both similarities. All the 78 articles in the book have appeared in up to twelve languages and they don’t seem at all dated.

*Reviewed by George Simons*



<b>Editorial</b>	2
Christoph Barmeyer <i>An interview with an intercultural “Meister” in the academic world</i>	3
Interculturality in Digital Humanities	9
The Established Intercultural Training — a phase-out model?	12
A Few Photographic Souvenirs of the Valencia Congress	15
Bangana	16
Book Reviews	19
Events, Workshops, Congresses	21

## Book Review

# The Professional Freelancer

By Rory Scherer

U.S. \$ 1.05, 114 pages

Published by Amazon Digital Services (Kindle)

**D**o I know this guy? Is he somehow me? This novel begins by stating that the protagonist is speaking directly to the reader. After finishing the book I had the sense that this pre-note was more of a dedication than an alert, especially when I arrived at the author's endnote. Canadian author Scherer stresses that his principle character is not given explicit cultural markers, allowing the reader to posit whatever identity bits surge from his or her neurological stream. It is hard to write like this, as there are always cultural crumbs left along the trail to pick up and taste.

As an intercultural "freelancer", the novel forced me to wrestle with my own interpretation, both personally and professionally. On the personal level, identifying with the protagonist felt like a frank and humbling confession to frailty of ethics in and around me. If the daily decisions that I make seem less dramatic, even inconsequential, it is the role of the novelist to give them a concentrated energy by intensifying their consequences via a story that ties them all together. Okay, I imagined a 40ish US white guy, who exposes in thought and action the ne'er-do-well, easily hidden behind the inflated and compulsive language of positivity that is the business of North American.

When reviewing a novel, I hesitate to reveal much of the plot, reluctant to violate the virginity of the reader's experience, though in this case, the Mafioso cover illustration provides a context that may intrigue some readers and put others off. Though Scherer's story ends with "the posse riding into town to

save the distressed villagers", one has the sense that the relief may momentary, passing, and that we are likely to continue, along with the characters, to freelance our futures with mixed success, unless we improve how we heed and apply what our past teaches. The plot definitely discourages superficial hope.

As a professional interculturalist, I think that one of the points made is that you can't hide culture, and there is no story without culture. Korean and Italian mobsters may engage in the same business, but you can feel the cultural twist. In my own work, I face two kinds of feigned internationalism: first, that of a young and often highly mixed generation who claim to be cosmopolitan, but are often on the run from their own cultural roots; secondly, those of any age who knowingly or unwittingly proclaim their own culture as best and that it should be universalized.

The invitation that this novel provides, to insert as much of yourself into the protagonist as you can, may work for some readers, while for others it will work in another way to reveal their own denial as they judge the character by his faults and fuzzy thinking. Whether as reader I am led to, "that's me", "that's me, sometimes", "I pity the poor bastard", or, "What a jerk!", the novel gives me the opportunity to reflect on how my own frail identity narrative leaks into everyday life. Another Canadian, Leonard Cohen sings: "there is a crack in everything — that's how the light gets in." I have made these lyrics my leitmotif and hope that my epitaph will record it as my life-motif.



*Reviewed by George Simons*

<b>Editorial</b>	<b>2</b>
Christoph Barmeyer <i>An interview with an intercultural "Meister" in the academic world</i>	3
Interculturality in Digital Humanities	9
The Established Intercultural Training — a phase-out model?	12
A Few Photographic Souvenirs of the Valencia Congress	15
Bangana	16
Book Reviews	19
Events, Workshops, Congresses	21



# Events, workshops, congresses

## Bath, U.K.

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.

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)

## Amsterdam, Holland

23-24, 25-26 June, 2015

*Intercultura Readiness: Amsterdam Summer Program and Train-the-Trainer* IBI is organizing two workshops, certification to use the IRC assessment tool and training your intercultural teaching skills. More information at [info@ibient.nl](mailto:info@ibient.nl)

## Bergen, Norway

28 June - 2 July, 2015

*The 9th Biennial Congress of the International Academy for Intercultural Research* This gathering, hosted by the Department of Psychosocial Science at the University

of Bergen, has as theme 'Realizing the potential of cultural diversity'. The congress will discuss the demographic changes, particularly in Western industrialized countries and its implications for the governance of nation-building and intercultural relations. More information at [iair2015@uib.no](mailto:iair2015@uib.no).

## 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/>

## Vienna, Austria

1 - 3 October, 2015

*Contemporary Approaches in Training and Education for Cross-Cultural Competence* The IACCM, Sietar Austria and CEMS are organizing an international conference on contemporary approaches in training for cross-cultural competence. This conference brings together scientists and practitioners alike in order to foster dialogue between practice and theory. More information at [info@sietar.at](mailto:info@sietar.at)

## Valetta, Malta

1 - 3 October, 2015

*Cultural Mapping: Debating Cultural Spaces and Places* The Valletta 2018 Foundation will be holding the Second International Conference on Cultural Relations in Europe and the Mediterranean. The event will seek to develop a better understanding of how various mapping practices are developing over time. More information at [research@valletta2018.2018](mailto:research@valletta2018.2018)

## Amsterdam, Holland

5 - 9 October, 2015

*Intercultural Communication: Diversity in Practice* CIC is organizing an international professional development seminar, in association with University Leiden. For more information click on [www.cic-amsterdam.com/english/openseminar.htm](http://www.cic-amsterdam.com/english/openseminar.htm)

## 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)

<b>Editorial</b>	<b>2</b>
Christoph Barmeyer <i>An interview with an intercultural "Meister" in the academic world</i>	3
Interculturality in Digital Humanities	9
The Established Intercultural Training — a phase-out model?	12
A Few Photographic Souvenirs of the Valencia Congress	15
Bangana	16
Book Reviews	19
Events, Workshops, Congresses	21



SIETAR Europa  
Tel.: +33 4 93 93 36 59  
[office@sietar-europa.org](mailto:office@sietar-europa.org)  
[www.sietareu.org](http://www.sietareu.org)

The editorial board takes no responsibility for the quality or contents of advertisements.