

# SIETAR-NEWSLETTER

## Editorial

### Attaining intercultural skills in foreign study programs

The world was already known as a global village in the '60s but it only got "wired" 15 years ago. Small wonder that international education has been changing more and more rapidly ever since.

Millions of students now heed the call to spend time abroad and, no matter what they're studying, intercultural acumen is part of the program. Shipping kids off to a foreign country and hoping they'll come back with wider horizons is no longer left to chance. School administrators--as well as students--want programs that deliver what they promise.

Intercultural educators are more experienced and the field itself has advanced almost exponentially. Programs must be well-researched, offer solid exercises and follow a plan that virtually guarantees students will leave with a real ability to interact with host nationals. Otherwise the teacher is replaced or the program cancelled altogether.



That's why this issue is devoted to how we're meeting the challenge. Frank Brück, president of SIETAR-Austria and director of the Intercultural Competence and Management program at the Vienna University of Economics, offers us a behind-the-scenes look at the development of a successful program. I've added some thoughts on what I learned teaching young Americans in Germany. And contributor Elisabeth Cassels-Brown describes her experiences with young anthropologists who've decided on careers as intercultural trainers.

So enjoy the stories from your colleagues. And please note that the next issue will deal with measuring intercultural competence. If you have thoughts on the subject, I'd be happy to hear and, if possible, publish them.

Yours,

Patrick Schmidt

#### Impressum

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# Rob Giardina

## A short portrait

### President of SIETAR Europa



**H**is family name, black hair and Barcelona address would indicate a full-blooded Spaniard. Chat with him and, lo and behold, you find out Rob Giardina is a true product of American culture, raised and educated in Philadelphia. Then again, unlike the stereotypical go-getter American, Rob is quiet, unassuming and sincerely interested in those around him. These are just the first of many things that will surprise you about this fascinating, yet low-key, individual.

After finishing a degree in English and marketing, Rob found himself in charge of launching a food-distribution program, called SHARE, in Philadelphia's inner city, a large-scale cooperative operating through a network of about 150 local grassroots organizations. SHARE participants pool money and contribute work, and receive a package of food worth about two or three times what they would have paid in the supermarket.

However, as he put it, his day-to-day life was not so different from running a supermarket – waiting for the next truckload of potatoes to arrive, deciding next month's food items, and managing a staff and a large army of volunteer personnel as well as a budget of about a million dollars. Something in him told that this wasn't his calling in life.

After four years at the helm of SHARE he decided to move on and did so in a big way--by backpacking around Europe for six months! Barcelona was the city that held him. He thought he'd stay for a bit, and teach some English while planning his next move. Twenty years later (partly thanks to his partner Laura), Rob's a fully-integrated member of Catalan culture. Soon after his arrival on the Iberian peninsula, he decided he rather liked teaching English.

He started teaching more and more Business English, then branched out and became more involved in cross-cultural business issues. And that led him to do an international masters degree in conflict resolution in Barcelona, completing it in 2004 – he sees his conflict resolution studies closely intertwined with intercultural communication theory.

Today, he not only conducts seminars for companies as well as consulting groups, he also teaches at Universitat de Barcelona and Universitat de La Salle.

Rob was one of the founding board members of SIETAR España, which became a legal entity in 2007. He was asked to serve as President of SIETAR Europa starting in March of this year.

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# Rob Giardina

## A short portrait — continued

### ***After four months on the job, what's your vision for our organization?***

It's rather simple. I'd like to see SIETAR create more opportunities for members to have contact with each other and to work together in different ways, both within and outside of the structure of SIETAR.

### ***I notice you're a big fan of technological tools...***

Yes. There are important technological advances we can use in supporting networking and information exchange. But they depend on the SIETAR members using them, and on everyone working together to figure out what the most useful platforms for members are. So, while we are getting better at providing informal access to all members via the Internet, the question always remains: how can we motivate them to take full advantage of these tools.

### ***Turning to your adopted country, where is Spain in terms of intercultural training?***

Historically, Spain was somewhat cut off, politically and geographically, from the rest of Europe. But after joining the European Union, the Spaniards have adapted remarkably well. They are, generally speaking, inclined to tolerate cultural differences and to adapt to them when necessary, which means they don't always see the need to do that much intercultural training.

I should point out that Spaniards are probably less inclined than other Europeans to accept work overseas. Modern Spanish business executives aren't always so interested

in moving away from their hometown. That's starting to change, however, partly by necessity.

### ***Do you think the present financial crisis will affect intercultural training programs?***

In the short term, yes. But in the long run, I suppose that there has to be a return to growth in international transfers and therefore more of an interest in the acquisition of intercultural skills. At the moment, Spanish newspapers here are writing a fair amount about the importance of doing business with China and there're a lot of workshops on doing business with the Chinese.

### ***Do you still have strong attachments to the USA?***

Oh yes. I still feel a strong connection, and I visit my family every summer. I truly enjoy participating in both cultures.

### ***Is there one American trait that you find distinguishes you from your Spanish friends and acquaintances?***

Compared to the US, Spain is of course a collective society as a whole, where people are interdependent and where there are strong social networks that keep people together. Of course, that's very practical and very beautiful, and I really appreciate and respect it. But I also still find myself pulled by the value of self-sufficiency, to be independent in that US American "rugged individualism" sense of the term. So reconciling all that as well as understanding how my words and actions can be interpreted by Catalans and other Spaniards is an ongoing process.

*Interviewed by Patrick Schmidt*

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## “Germans don’t smile at us”

### A short look at an intercultural training program for American students in Germany

by Patrick Schmidt



“In one sentence, give me your first impression of Germany,” I asked my American students on the opening day of class. The most popular answer was surprising in its simplicity: “Germans don’t smile at us when we smile at them.” Thus was the tone set for the three-month course I taught for four years in Köln, in collaboration with AHA International and the University of Oregon.

I like to describe newly-arrived American students as good-hearted, with a sunny-boy eagerness to learn everything about their new surroundings. Yet, as with all students abroad, underneath the optimistic veneer is an ethnocentric mind-set. In addition to being relatively clueless to German ways, they rarely question their own cultural assumptions.

To borrow an image from a fairy tale, they’re like babes in the woods, sticking close together for fear of the big bad wolf and hoping they’ll somehow stumble back to civilization. But it’s exactly this condition that provides an intercultural facilitator the opportunity to thrive.

So, how does one design a program to transform impressionable young adults into cross-cultural navigators? Or, as the course objectives state, to “bring the students to a higher level of understanding of the host

culture, their own culture and themselves.”

After a short introduction, I break the ice with an exercise from Robert Kohls’ book *Developing Intercultural Awareness*. A form has to be filled out from right to left, nothing more than that, but it shocks the students into awareness of how fundamentally different cultures can be, triggering disorientation and frustration. Further, it demonstrates that even the most mindless of tasks is culturally conditioned.

Going from the strange to what should be—but isn’t—familiar, the next bump in the road is *Body Ritual among the Nacirema*, a pseudo-anthropological essay by Horace Miner. The author uses complicated academic jargon to describe a supposedly exotic tribe on the North American continent. In fact, it’s a through-the-looking-glass portrait of suburban America (and the name of the tribe is a mirror image as well). Time and time again, I’m amazed that only about a third of the class gets it; the others go on at length about how they’re happy not to live in such an “oppressive” culture.

Right about now, the students’ self-esteem is hitting a new low so it’s the perfect time to introduce the concept of “culture shock”. Although they claim to know the term, very few of them actually understand it. I spend a considerable amount

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# “Germans don’t smile at us” - continued



*Cologne - a popular city for Germans and foreigners alike*

of time explaining the different stages of the phenomenon and how a lack of familiar cues leads to a loss of sense of self.

On the other hand, personal evolution takes place through a series of slow but sure “adjustment phases”. It’s important to spell this out at the beginning because, otherwise, students are often confused about what’s happening around them. Unconscious anxiety may lead them to withdraw into an extreme and irrational defensive mode, something I learned with my first group.

They’d been in Köln for about four weeks when I was asked to give them a look at a different city, nearby Dusseldorf. At the end of our visit, I took them to the oldest restaurant in town so they could try the local beer and have a snack. To my surprise, they were hesitant about ordering food. They waited until I asked for potato soup with sausage, then they all asked for the same thing.

It took me a while to figure out what was going on but, as usual, it was childishly simple behavior. Because dogs are allowed in German restaurants, the students (in their depressed stage of culture shock) had collectively developed the phobia that German food wasn’t hygienic. I learned that they’d been eating most of their meals at McDonald’s, Pizza Hut, Burger King

and Subway! Ever since then, I’ve made a point of explaining culture shock at the very beginning of the course.

Probably the best feedback I get from my students is the *DIE* (description/interpretation/evaluation) method they use to write a journal analyzing 25 cross-cultural experiences. The process of distinguishing what they perceive, making sense of it, then giving their opinion on it is a powerful tool for self-discovery. With practice, students can move from self-awareness to awareness of “the other”, questioning their own ethnocentric perceptions and gradually becoming aware of cultural and personal relativity.

One stunning admission came from an extremely intelligent young woman who talked about early encounters with her host family. On the first evening, she was uncomfortable when the family spent over an hour at the dinner table, doing more talking than eating. On the second evening she quickly finished her meal and excused herself, returning to her room to “do something useful” and “not waste time.” What she ended up doing, however, was watch MTV by herself. When she realized she unconsciously put television on a higher level than being with people, it came as a shock. Or, as she put it, “a mind-blowing revelation”.

I used her story as the basis for a discussion on American

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## “Germans don’t smile at us” - continued

individualism and the idea that “time is money” as opposed to German collectivism and “*Unterhalten*” (discussing things in a cozy setting). These traits form a conceptual framework which helped students comprehend the basic lifestyle they faced in Köln.

“Culture” itself presents an interesting challenge. American emphasis on being unique, on self-realization, leads many students to say “I’m my own person.” They imply that culture doesn’t play much of a role in their behavior--a ludicrous notion, albeit a popular one. Americans do share attitudes and beliefs, obviously, but most of my students haven’t ever given much thought to their common values. And the next assignment is designed to bring that point home...

“Tonight, at supper, ask your host family if the United States has culture.” Of course the answer often comes as a total surprise. Germans (and Europeans, for that matter) may well say, “No, you don’t have what we think of as culture. Our nation has far more history than yours, which makes us more mature, more refined. You’re like undisciplined teenagers, full of energy, but inexperienced and sometimes dangerously naïve.”

As the weeks pass, we look at other concepts of intercultural communication, such as Hofstede and Hall’s theoretical



After three months in Germany, smiling (and interculturally sensitive) students.

frameworks and non-verbal signals, as well as Milton Bennett’s *Development Model of Intercultural Sensitivity*. There are also open-book quizzes to make sure concepts are understood. Finally, my students analyze four case studies and have some fun playing exaggerated American and German roles.

By the end of term, a noticeable transformation can be seen. Students are astonished to find that, almost without being aware of it, they’ve moved from an ethnocentric outlook to a more nuanced and open approach. They’re comfortable with the relativity of values and customs. Best of all, they have the vocabulary to articulate this new sensitivity.

Perhaps the best proof of the subtle change in outlook came during a farewell dinner. A popular language teacher made a speech encouraging them to continue learning German and ended on a somewhat ironic note. “As you now know, we Germans can and do smile.”

My students’ faces lit up with the glow of intercultural maturity.

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# Intercultural Training at the Vienna University of Economics and Business

## Preparing Austrian students for their studies abroad

by Frank Brück



Since the early 1990 institutions of higher education all over the world have increased their internationalization activities dramatically. The worldwide mobility among students is now higher than ever before and particularly business students, who are very active in moving throughout the world. Therefore it is not surprising that the *Vienna University of Economics and Business (WU)* established a large program of international student's exchange with more than 200 partner universities in over 50 countries. These exchange programs are nowadays more or less standard for business universities, but unlike many others, WU also took its responsibility on the cultural level seriously. It realized that it is not enough to simply send students out into the world without cultural preparation.

Earlier than others, WU started its intercultural preparation program already in the mid 1990ies. The first trainings organized by the International Studies Center (ISC) of WU were offered as a one-day program on a voluntary basis. Much to the surprise of the organizers, many of the participants had a lot of prior international experience. These students seemed to have understood that going abroad comes along with certain cultural challenges, which are hard to grasp and explain, yet can heavily influence the outcome of one's international activities. They were fully aware that intercultural preparation could make a big difference.

However, students who were newcomers on the international field never experienced these feelings and therefore did not perceive cultural differences relevant enough to spend a full day preparing for a stay abroad. Since cultural preparation is particularly essential for these people, intercultural trainings became a requirement for all WU students participating in an international exchange program.

What started on a small scale (and almost as a coincidence because the persons in charge of the internationalization of the university were at the same time scholars of intercultural management) soon became a very important pillar of the internationalization of WU. The program expanded over the years and it now finds itself in the Department of Foreign Language Business Communication. The most important change was that the intercultural training courses are not only a prerequisite to the participation in an exchange program, but have become also integral part of all study programs in International Business Administration.

The former voluntary one-day programs are now two-and-a-half day intercultural trainings taught by a team of 16 experienced lecturers, most of whom have a background as trainers and consultants in the intercultural field. At present 42 trainings provide intercultural preparation for almost a thousand Austrian students per year. In these courses

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## Intercultural training at the Vienna University of Economics - continued



*The WU of Vienna has probably one of the best intercultural training programs in all of Europe.*

the students are prepared for their stay in one of the 55 cultures in which partner institutions of WU are located. For practical reasons cultures are clustered according to cultural similarities in these trainings. The lecturers are required not only to have experiences in these cultures but in Austria as well, in order to optimize the best possible preparation.

The trainings consist of culture general and culture specific sections. In the culture general modules, the focus lies on topics like cultural self awareness, the complexity of culture or culture shock. Simulations and role plays are frequently used. The culture specific modules are directly linked to the target cultures and have the aim of providing students with information on the specific values, norms, communicational and behavioral patterns. Very important activities in this section involve presentations by the students on topics of the different cultures in question and the invitation of guests from the target culture. All in all, the trainings do not only focus on the transfer of country information but also on the integration of knowledge (cognitive processes), behavior (strategies for behavior and communication) and interpretation (reflections on one's own behavior and behavior of others)<sup>1</sup>. The mixture of these training methods enables learning on the cognitive, affective and behavioral levels.

A study in 2006 revealed that the Austrian students ranked

their own intercultural competence rather high before the training in a self-evaluation survey.<sup>2</sup> After the training, however, they seemed to have realized that there was more to learn about culture than they had expected and even rated their own competence significantly lower. After the successful completion of their semester abroad, the level went up again and students seemed to have greater confidence in their own intercultural abilities.

This outcome is very important as it clearly indicates that cultural preparation helps students gain a higher level of intercultural competence. It's sometimes claimed that Austrians have inherited a good intercultural foundation due to its long historical experience in dealing with different cultures and ethnic groups during the Austrian-Hungarian Empire period. Despite that, WU will keep on improving its preparation program over the next years because intercultural competence is, without a doubt, a key factor for success in our globalized world.

1) Rathmayr, R. (2008): Kommunikative Strategien zur Optimierung der interkulturellen Wirtschaftskommunikation. In: Kosta, P. (Ed.): Slavistische Linguistik 2006/2007. Munich:  
2) Brück, F. (2008): The Evaluation of Cross-cultural Trainings. In: Schmalzer, T. et al (Eds.): Intercultural Communication Competence. Delhi: Macmillan India, 22-37.

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# Intercultural Competence for Anthropology Students

Reflections on an intercultural workshop for young anthropologists wishing to work in business

by Elisabeth Cassels-Brown



It's a rather daunting task to be asked to teach intercultural competence to anthropologists. The inevitable question is: isn't that like taking coals to Newcastle? Yet that is more or less the task that we (Walter Sumetzberger and Elisabeth Cassels-Brown) were asked to do in the context of a program to bring the business world closer to the students at the Institute for Cultural and Social Anthropology at the University of Vienna.

The name of the course—“*Interkulturelle Kompetenz in Unternehmen und Organisationen: Modelle und Instrumente im Vergleich.*” (It doesn't sound much juicier in English: “*Intercultural Competence in Companies and Organizations: A Comparison of Models and Instruments.*”) It was billed as a “lecture” and scheduled to take place on three Mondays in May of this year from 10:45 AM to 7:00 PM. Also fairly daunting!

The first thing Walter and I realized was that we couldn't possibly lecture for over eight hours—partly for our own sakes and partly for the students' sakes. We designed the course to be a combination of theoretical input (sometimes shorter, sometimes longer) punctuated with related activities, stories, and critical incidents from our professional experience with companies. So far it wasn't that different from running a course for a company, although perhaps neither of us would dare to present, for example, both the Hofstede and the

Trompenaars & Hampden-Turner (7D) models of cultural dimensions in a workshop for a corporate client.

What was noticeably different, however—and greatly enriching also for us—were the discussions. You haven't lived as an interculturalist until you have stood in a room with 30+ anthropology students and discussed definitions of culture—and even the validity of trying to define culture—with them. (They were much more emphatic about the fluid and ever-changing complexity of culture than our usual participants, that is, businesspeople who are trained to look for concrete, reliable answers that work.)

The content of the course was precisely what the title suggests. We compared, as mentioned above, definitions of culture (Hofstede and Schein and the contributions from the students). We took a look at Gardenswartz and Rowe's layers of diversity. We presented, analyzed and compared models of cultural dimensions from the famous to the less well-known (Kluckhohn and Strodtbeck, Hall, Hofstede, THT, Pinto & Krewer, and Schroll-Machl) and definitions of intercultural competence (Hohria, Earley & Ang, Clockworthy, Christiane Müller, and M. Bennett). We presented tools used to measure intercultural competence and then facilitated a debate around Bennett and Hammer's Intercultural Development Inventory and WorldWork's

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# Intercultural competence for anthropology students - continued

International Profiler, among others. (The students were impressively quick to realize the various strengths, limitations, and applications of each tool.) We took a look at diverse teams, presenting DiStefano and Maznevski's Mapping-Bridging-Integrating model and WorldWork's International Team Trust Indicator and had students discuss in small groups which criteria were most important to them. (The results of this discussion were again in marked contrast to the business world, specifically my most recent work with German IT teams. Not a single group of students chose the trust criterion "Competence", which was the favorite among the IT crowd, preferring by a large margin "Integrity".) We wrapped it all up with osb international's model of the six dimensions of international cooperation with a nod to Barlett and Ghoshal's work, moving from the individual and team levels to the organizational level.

Sound like a dead bore? I have rarely had a more motivated or interested—and interesting—group of participants. Not only did they take to the activities we did like ducks to water (some of which were very simple like an exercise in experiencing the impact of proxemics, some of which were a bit more academic like re-writing sentences to make them higher or lower in context). I got the feeling that they loved taking a look at aspects of their field through a different but related discipline. They weren't uncritical about what we

were doing—and how we were borrowing from their field—but they were willing to engage and were academically disinterested in their critique.

The days got longer and sunnier and the lecture hall got hotter as we moved through the course. We all persevered. In the end, it had an almost magical quality for me of minds coming together outside of time simply to explore. At least for me, it was a time away from a purely practical application of intercultural concepts, a chance to be challenged on aspects we often have little time for like the validity of our definitions of culture or the methods that have been used to develop the descriptive dimensions, and the questionability of applying models developed in and for the business world in any other field. Teach intercultural competence to anthropology students? It was more like experiencing intensely some of the most important aspects like openness, flexibility, and a willingness to work to reconcile opposing points. I hope they ask us back next year.

*Elisabeth Cassels-Brown, author of the article, is an independent facilitator and coach based in Vienna. She is also a lecturer on cross-cultural topics at several universities.*

*Walter Sumetzberger, who taught the course with her, is consultant of osb-international with a focus on strategy-development, international human resource management and international project-management.*

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# Intercultural vignettes

## Thought-provoking facts on how culture impacts behavior

### How language filters can lead to misunderstandings

Boeing contracted a Japanese supplier to produce fuselage panels for its 767 aircraft, stipulating in the contract that the panels should have a “mirror finish”. The costs for the part were considerably higher than expected because the supplier thought that the panels had to be polished and polished to have a literally “mirror-like” surface. Imagine the surprise of the Japanese when they found out that all Boeing wanted was a clean, shiny surface.

*International Business, 4th edition*

### Interpreting history through cultural values

The high need for structure and thorough training (reflecting high uncertain avoidance) shaped German combat strategy during World War II.

In his book *The Rise and Fall of the Great Powers*, Paul Kennedy claims a major reason the Germany army was able to hold out for so long during the last months of the war was the relative independence and extraordinarily high level of training among staff officers and the non-commissioned officers. Their thorough preparation allowed the army to implement an operational doctrine, known as the *Innere Führung* (internal leadership) principle, that “emphasized flexibility

and decentralized decision-making at the battlefield level, which proved far superior to the enthusiastic but unprofessional forward rushes of the Allied forces”.

*In Search of Intercultural Understanding*

### A correlation of child welfare in rich countries and Hofstede’s dimensions

A UNICEF “Report Card: Child Poverty in Perspective”, released in early 2007, rated the well-being of children in 21 industrialized countries. It ranked countries according to how they scored in six categories: material wealth, health and safety, education, peer- and family-relationships, risk behavior and the children’s own sense of well-being.

It’s interesting to look at this study from the perspective of Hofstede’s four dimensions. The four highest-ranked countries — the Netherlands, Sweden, Denmark and Finland — are the same ones which received the highest “feminine” scores.

The US and the UK, countries that scored very high in masculinity and highest in individualism, were at the very bottom of the list, twentieth and twenty-first respectively. Their poor results were attributed to economic inequalities and a lack of public support for families, social issues that play a small role in individualistic and masculine cultures.

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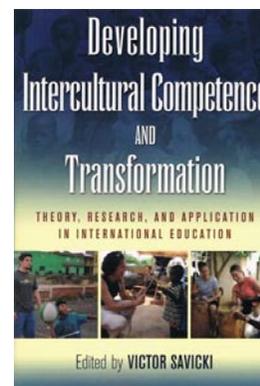
# Book Review

## Developing Intercultural Competence and Transformation

*Theory, Research, and Application in International Education*

edited by Victor Savicki

U.S. \$ 29.95, 375 pages



As international education programs become more and more popular (and more and more necessary), those who construct and conduct them have to do their homework. The field is rapidly evolving, new ideas every day; how to marry them with the tried-and-true?

How to take the best of a myriad of methods, approaches, exercises and form your own unique forum? Intercultural competence is about personal growth and that of the teacher is what maximizes that of his or her students.

Dr. Savicki has done a wonderful job of synthesis here. His book provides not only ideas for curriculum, but also the theory and research which back them up. Compiling the experiences of no less than 17 top international educators, he divides their work into three sections: theories for intercultural growth and transformation, research, and applications. Savicki's goal, as his editor puts it, "is to help international educators create study-abroad experiences that reach their goals by design, not chance."

Among other things, international educators have to understand "intercultural competence" and "transformation" as non-tangible processes which will always remain elusive in terms of grading. The thread emerges that cross-cultural fluency is based on the development of subtle, almost intuitive skills. Difficult to measure, sometimes frustrating to teach, they are also incredibly rewarding once mastered.

Perhaps the most basic is the ability to "objectively" — or, as I like to say, non-subjectively — observe and interpret one's own day-to-day experiences. Facilitators agree that students who keep a DIE journal (describe, interpret, evaluate; please see "*Germans don't smile*" on page 5) greatly accelerate their appreciation of the extent to which reality differs according to the eyes and ears of the perceiver.

Another important point: students need to be guided on how to work through culture shock. If not, and without even realizing what's happening to them, they risk being overwhelmed. The teacher, as both counselor and confidant, must focus on their emotional state so as to slowly transform confusion and anxiety into intellectual demystification and empathetic comprehension.

Closely related is the sharing of experiences among students, often an amusing collection of misconceptions. (In-group/out-group distinctions can be made to encourage a wider perspective and ease the way for frame-shifting.) In the end, an educator promotes *strong attention to self-reflection*.

Dr. Savicki's case studies, narratives, and class techniques lay the foundation for a solid international-education program in the Age of Obama. And the book has the added benefit of coming out just when there are more and more teachers — not to mention students — who can definitely use it...

*Reviewed by Patrick Schmidt*

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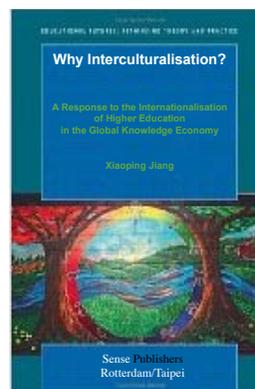
## Book Review

# Why Interculturalisation?

A Response to the Internationalisation of Higher Education in the Global Knowledge Economy

by Xiaoping Jiang

U.S. \$ 49, 158 pages



What is the question that this study tries to respond to? One could put it simply as, “Whither higher education?” More specifically it addresses this question in the context of the impact of globalization on higher education where it is seen as a “...service, a commodity that is not only produced and consumed domestically, but also traded internationally.”

For interculturalists, the key question is whether cultural diversity should be allowed to decline in the global marketplace, or whether equality and respect be shown via the accommodation and support of differences. As I write, this question is highlighted by the current news of the revolt of indigenous peoples in Peru to their government’s initiative to encourage development of ancestral lands. While the struggle for tangible assets like rain forests are easy to visualize, the commercialization of higher education may be less tangible but no less real and a matter of high concern.

Xiaoping Jiang addresses this question head on, providing an extensive comparison of the thinking and consequences of three major economic schools of thought and policy and their implications for the future of higher education and culture. She does extensive analysis and compares the points of view of Neo-Marxism, Neoliberalism, and the Third Way. Each interprets and evaluates the current outcomes and predict the future impact of the domains of globalisation, the

knowledge economy and the role and development of higher education in the current environment. Xiaoping’s definitive choice is for the Neo-Marxist perspective.

If one can speak of the “culture” of globalisation, it is very clear that Neoliberalism has gained the upper hand in current economic praxis of great powers. In this context Xiaoping addresses the important distinction between the dominant Neoliberalist understanding of globalisation and internationalisation. While globalisation would ignore nations, states, regions, etc. in favor of global players, internationalisation, in fact is a response to globalisation. It focuses on cooperative exchange and tolerance of difference serving both local and mutual interests.

The author has cobbled together a credible Model of Practice for the Internationalisation of Higher Education. Fortunately the author does not get trapped in the occasionally useful but narrow boilerplate of cultural dimensions but echos the broader opinion that “all economic, political, religious, legal, educational, scientific and technological activities are cultural activities, since they are part of a certain culture.”

The author has made this complex academic study, involving a sizeable literature review at every step, quite readable by the the use of relatively simple language.

*Reviewed by George Simons*

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## In Memory of

# Edward T. Hall

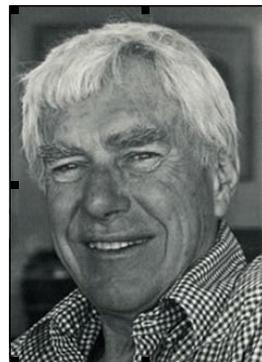
born 16th May, 1914; died 20th July, 2009

We are sad to announce the loss of one of the most influential figures in the intercultural field. Edward (Ned) Hall, respected anthropologist and cross-cultural researcher, passed away recently at his home in Santa Fe, New Mexico, at the age of 95.

Hall was born in St. Louis, Missouri in 1914, but grew up in the American Southwest. His interest in all things intercultural was nurtured thanks to his rich life experience: as a young man, building roads and dams with construction crews of Hopi and Navajo Indians, on assignment with the US Army in Europe and the Philippines during World War II, and as an academic and trainer for the US State Department teaching intercultural communications skills to foreign service personnel.

In an illustrious academic career, having earned a Ph.D. in anthropology at Columbia University in 1942, he went on to work with eminent researchers such as Clyde Kluckhohn, Ruth Benedict and Erich Fromm, and taught at a number of universities including the University of Denver, Harvard Business School, the Illinois Institute of Technology, and Northwestern University.

In a sequence of ground-breaking publications, most notably *The Silent Language* (1959), *The Hidden Dimension* (1966) and *Beyond Culture* (1976), Hall laid the foundations of a new field related to anthropology, but with a strong emphasis on the practical implications of differences in non-verbal behav-



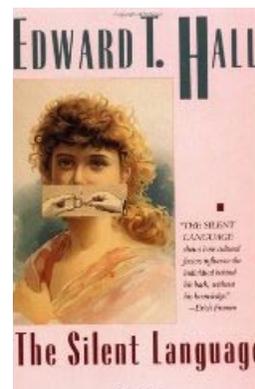
our and perceptions of space and time across cultures.

He first introduced the phrase 'inter-cultural communication', developed what he called proxemics, the study of non-verbal attitudes to space, and coined the terms 'polychronic' and 'monochronic' to describe different attitudes to time. However, it is perhaps his delineation of 'high and low context' communication that has had the most lasting influence on the field.

In the view of everyone who worked with him and his ideas, he was a visionary who believed that overcoming the limitations of our cultural programming was a supreme challenge for humankind.

We are sure that you will join us in acknowledging and celebrating the immense contribution that Edward Hall made to the field of Intercultural Communication. May his legacy of ideas and his devotion to increasing understanding between cultures be passed on to future generations of interculturalists.

*Respectfully submitted by Robert Johnson*



*His first major publication "The Silent Language"*

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## Events, workshops, congresses

### York, Great Britain

September 17-19, 2009

#### High performing international teams

SIETAR UK is co-hosting with York Associates and dialogin The Delta Intercultural Academy a two-day conference featuring key-note speaker Dr. Dick McCann and Dr. Fons Trompenaars, along with many other presentations and workshops.

[http://www.york-associates.co.uk/dial\\_login2009.html](http://www.york-associates.co.uk/dial_login2009.html)

### Cairo, Egypt

November 12-15, 2009

#### Young Sietar Congress

Young SIETAR is taking its 10th Annual Congress Edition to Umm el Duinya [the Mother of Cities], commonly known as Cairo, Egypt. Besides a new (continent) location, there are other innovations at store - one of them being the fact that we dropped

the Pre-congress Day and turned it into the first day of the congress, so you can look forward to full four days of meeting fellow interculturalists and together revisiting the field we all hold so dear.

<http://www.youngsietar.org/>

### Wroclaw, Poland

December 3-5, 2009

#### SIETAR Polska Congress

Theme is "On being an Interculturalist -- our contribution to the world". Some topics: interculturalism as a profession, intercultural competence, do we practice what we preach?, new concepts, tools and approaches in intercultural research and practice. The conference languages will be Polish and English.

<http://www.sietar-polska.pl>

### Bonn, Germany

February 25-27, 2010

#### SIETAR Forum 2010

#### Vielfalt als Wert - neue Welten gestalten

SIETAR-Deutschland is again organizing a forum that will emulate its highly acclaimed forum from 2008. Key aspects will be: *Learning from other Worlds - Leading Diversity - Values in Change*. There will be a community rating so that everybody can contribute to the forum subjects in advance. The conference language will be German.

<http://www.sietar-forum.de/>

### Paris, France

October 27-29, 2010

#### 30th Anniversary of SIETAR France

To celebrate its 30th anniversary, SIETAR-France is planning a congress in conjunction with SIETAR-Europa. Themes will be human rights and diversity. Languages will be French and English.

[www.sietar-france.org/sietar/](http://www.sietar-france.org/sietar/)

### An Update on Bijan Khajehour Khoei

As we informed SIETAR members in July, Bijan, a highly respected independent Iranian business and economic consultant, was arrested at the airport in Tehran on Saturday 27 June 2009 when returning from a trip to Vienna and London.

Pari is very grateful for the dozens of responses received from SEITAR members, many of which have led to very useful contacts with lawyers, journalists, and important officials. The foreign ministries of Germany, Sweden, Austria, Switzerland, and France have become involved, as well as government officials from Finland. Bijan is still in custody without official charges, and he has no telephone or visitation rights. However, we have learned that he is doing relatively well. Although Bijan is now permitted legal representation, his lawyer has still not been allowed to meet him.

Pari would like to send her love to everyone, and to say that the emotional and practical support that she is receiving is very important to her, and she is truly appreciative. We will send SIETAR members updates as we receive them.

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