Unlocking the Secrets of Inclusion through Neuroplasticity
Editor’s comments

The Growing Field of Cultural Neuroscience

Back in the late 1990s, intercultural training was considered a “must” for people working with different cultures. The whole premise was that the ideas of Edward Hall, Fons Trompenaars and Geert Hofstede would lead to culturally-sensitive behavior rather than reliance on simplistic stereotypes.

Some 20 years later, cultural neuroscience has jolted the intercultural field toward new frontiers — fresh perspectives on how cultural values, practices and experience deeply influence neural processes. It’s an entirely new approach for understanding the impact of culture on the brain and how we can adapt more effectively through neuroplasticity.

Our interviewee, Shannon Murphy Robinson, is one of the forerunners in this field. Drawing on her unique background in leadership, neuroscience, psychology and learning, she’s become a sought-after trainer and speaker. Her main focus is on how the brain processes information, leading to novel ideas about the way we interact with one another to attain inclusion. (page 3)

Along the same lines, we are offering short articles on intercultural neuromarketing and digital game-learning (pages 14 & 16). Again, through the advances of neuroscience and technology, researchers are discovering new ways to increase learning and acceptance.

Enjoy the read.

Patrick Schmidt, Editor-in-chief
Interview with Shannon Murphy Robinson

A passionate and powerful advocate of cultural neuroscience

The study of intercultural relations and communications is a relatively new field of knowledge. Essentially, it took off in the 1950s when Edward Hall published his groundbreaking work on cultural perceptions, introducing new concepts like monochronic/polychronic and high- and low-context cultures. Then in 1980, Gert Hofstede in his seminal work ‘Cultures and Organizations’ used empirical analysis to examine what drives people apart, when cooperation is so clearly in everyone’s interest.

Fast forward to today: researchers and trainers are applying the latest revelations of magnetic resonance imaging (MRI and fMRI) to bridge neuroscience and cultural behavior, unlocking the real nature of human interactions and inclusion.

One person deeply involved in cultural neuroscience is Shannon Murphy Robinson. A passionate trainer and co-author of ‘The Neuroscience of Inclusion’, she has been an important conveyor of how we can learn to override our primal survival mode of fear and strive for a more engaging and compassionate sense of self. She also has been an active SIETAR USA speaker for the last 20 years, exposing her audiences to startling insights on the neuroplasticity of the brain, including myself when doing this interview. And, to my surprise, with new understandings of the human mind.

Let’s begin by having you share the most important events in your early life that led to your interest in the neuroscience of inclusion...

As far back as I can remember, I have had a life-long interest in other cultures and languages. My mother was a botanist, specialized in orchids. She would often be excited when she received flower shipments from Southeast Asia. But what interested me were the exotic newspapers they were wrapped in — different languages, layouts, images, everything. I thought these newspapers were amazing and took them to school to show all my friends. My school mates were polite and would simply say “nice”. But it didn’t dampen my enthusiasm.

When I was 12, I had a major spinal injury. In a span of seconds, I went from being fully able-bodied to not. I missed most of my school year. It’s interesting because that not only taught me about physical inability but also, especially in the USA, about fitting in with the group. I started middle school with a back brace, completely restricted from activities, couldn’t sit, had to stand in classes, couldn’t do any of the physical exercises in gym class.

One day, two boys decided that they would have a lot of fun at my expense. While we were waiting for the school bus, one of the boys got down behind me on his hands and knees and his friend came around in front and pushed me, so I flew over his friend and landed smack on my back. It was one of those mo-
Shannon Murphy Robinson — continued

The experience of intensive physical therapy transformed Shannon into a firm believer of fitness.

ments where I don’t know what was worse, the searing pain in my back or the humiliation that they had done that to me.

It was just before I had surgery and it could have been really bad. Thanks to the successful operation—where a whole hunk of my back was fused together—and a three-year process of physical therapy, I was able to come on to the other side of that. Had the surgery not worked, I wouldn’t be walking today.

It was some of those experiences that really shaped me in a very personal way on how important compassion, kindness and understanding is. We don’t always know what people are going through, don’t always know people’s stories. After the surgery, I couldn’t even support my own weight and walk two steps. It was a long road. In all, it was three years of back-brace, surgery and rehabilitation. Today, I often joke with people that there were a lot of unintended lessons of kindness because I stuck out like a sore thumb—I was at the receiving end of a lot of exclusion in that process.

Through all the physical therapy that I went through, I learned to love body movement. When I finally got released to resume normal physical activity, I was the only person in the entire school that loved gym class. When we had to run a mile, I loved to do it. Climb ropes, absolutely. Push-ups, yes! I was just so excited to get to do all that again. Because of my joy and elation at being able to be physically active again, I was the only person in my class that got the Presidential Seal of Fitness.

So, you went from being physically incapacitated to fitness fanatic.

You could say that. That early experience of a spinal injury shaped me in a lot of different ways. Not only to love body movement, but to learn how people think and live differently. Right after I graduated from high school, I did a study abroad. Originally, I had wanted to go to France because I had studied French for six years. I applied at our Rotary Club to go to France and received a letter, saying “Congratulations, you’re going to Sweden.”

I wasn’t sure if I wanted to go; I had prepared myself for France, not Sweden. I went to the first orientation and learned a lot more from students who had been in Sweden and then decided, “OK, I’m going”. I lived with a wonderful Swedish family, attended a Swedish school where all my classes were in Swedish. I was the only U.S. American in my school, which was perfect. On top of that, I did an internship with the Stockholm Philharmonic and got to go to the Nobel Fest, seeing all the recipients for the Nobel prizes. It was an amazing year abroad.

I could imagine that by immersing yourself so much in...
the country and the Swedish language, that when you came back to the States you probably experienced reverse culture shock.

Right! Actually, it was a whole year. I was completely unprepared for reentry, and really didn’t feel grounded back in the States until I went back to Sweden the following summer. Actually, I gradually overcame the shock when I started studying at the University of Minnesota, where I majored in English Literature and minored in Swedish and anthropology. What also helped was I started to do entry and re-entry training for students going to Sweden, integrating intercultural learning in that training.

So, you were already doing intercultural training in college?

Yes, that’s right. I was also on the staff for freshman camp, part of new student orientation for the university, and I brought intercultural learning into the program. Later, my junior year as a student, I became director of the program, which meant also doing all the staff training, designing programs that integrated aspects of culture, diversity, inclusion and a lot of leadership development work.

I did my Masters in intercultural communications with an emphasis on leadership development at the School of International Service at the American University in Washington D.C. I was awarded a fellowship and got to be the teaching assistant for Dr. Gary Weaver — a compassionate and enthusiastic mentor who had already done a lot of seminal work in the intercultural world at a time when it was still relatively unknown field.

While I was in grad school, I got into U.S. diversity. It was in the early ‘90s, where interculturalism and diversity/inclusion were two, very separate fields. What I did was I integrated culture into the diversity and inclusion work, which no one was doing at that time. From my perspective, I don’t know how you can talk about differences without including culture. These are not separate.

I did an internship with a U.S. national diversity consulting firm. Once graduated, I joined that firm, which was great because it allowed me to do trainings, build the programs, and become a Vice President with the firm. I launched an affiliate program on three different continents, generated 48% of the firm’s revenue, and did a lot of large-scale organizational projects, helping organizations build their diversity and inclusion strategy from the ground up. For one of my clients, I managed a team of 40 consultants that trained their 25,000 people across the US.

It sounds like you were the star in that company.
I don’t know about that. All I know is that I absolutely loved my work. I had been with the firm for 10 years and although I was doing very well with them, I thought, “Well, I think I ought to do my own thing again.” So, I shifted back into just having my own company.

So, after going back on my own, I went out to study at the HeartMath Institute in California. It does seminal research on the heart-brain connection, how positive emotions and feeling states actually improve cortical facilitation and the state of what they call coherence.

You asked at the beginning of the interview about how I got into the neuroscience aspect of inclusion. Well, the sciences have always been with me. I was pre-med through college. I actually wanted to be a medical doctor and had always been interested in the mind-body spirit alignment. My interest in foreign cultures and anthropology had the stronger pull, but my love for science never left me.

The deep-dive into neuroscience happened 12 years ago, when my youngest daughter, Annabelle, was born with Down syndrome. The first year of her life was this crash course on understanding Down syndrome — she has Trisomy 21, the most common form. I read anything and everything I could get my hands on — genetics, biochemistry, cellular biology, and neuroscience.

I got connected with the Institutes for the Achievement of Human Potential, based in Philadelphia and went there to study and learn their brain-based therapies. They work with everything from brain injuries to cerebral palsy, autism, Down syndrome. It was inspiring, humbling and enlightening. Inspiring because I saw and heard what is possible through the ability of the brain to change its wiring.

They had children who went from being blind to regaining sight, kids who couldn’t hear who then could hear. All that was so hopeful and made me realize, it was not only just hopeful for my daughter Annabelle, but it was helpful for everybody. All their therapy is based on neuroplasticity. The old thinking was what you had when you reached adulthood was pretty much fixed. Well, we now know that this isn’t entirely true. Our brain builds new neurons and new connections every day of our adult life. We can now engage in what is called, “self-directed plasticity” where we can influence how that circuitry gets laid down. Applying this knowledge to inclusion and cultural agility is what excited me the most.

My now retired business partner and co-author, Mary Casey, also had an interest in neuroscience. We are both science geeks and we were reading all these interesting studies and looking at what could we do as trainers to transform them into practical applications. We were already pulling ideas
Shannon Murphy Robinson — continued

Contrary to conventional thinking, the brain continuously builds new neuropathways, even to old age.

and thoughts together to write a book around it. In the process, before publishing The Neuroscience of Inclusion, we did an advanced certification in 2012 at Harvard University with Dr. Srini Pillay, who teaches at the medical school, to make sure the way we were thinking about the science was correct. It was a really good litmus test that we were on the right path.

I read and liked very much your book. You explain many concepts of inclusion that most people would consider as difficult and put them into simple, layman’s language. Could you walk us through some of the ideas in your book?

A central premise of the book is that we can engage in self-directed neuroplasticity to shape a more inclusive brain. In better understanding the ways the brain works both for and against our ability to be inclusive, we can consciously intervene and help the brain to extend care, kindness and compassion across differences, even if they are unfamiliar or cause discomfort.

Let’s begin with neuropathways in the brain. In childhood, there are significant time-frames where huge bursts of new neuropathways are being built. As we grow up, our culture, our experiences and all the things we are exposed to get laid down in those pathways and become unconscious. These unconscious neuropathways impact our cognition, how we see and experience the world, and interact with others. To shape a more inclusive brain and to be culturally agile, we need to understand and at times override these patterns and maps in the brain.

As we get older, we still build new neuropathways and do it every day unconsciously. For instance, we need to take a different route than we usually do because our road is closed for construction. Our brain is building new pathways around that new route.

Or take me, for example. I started wearing contact lenses about three years ago, having absolutely zero neuro-pathways for contact lenses. So, at the beginning I was poking my eyes, scratching them because those pathways hadn’t been built up yet.

Building new neuropathways effectively requires three things: repetition, frequency and duration. If you do something once and then later try it again several months later, its almost as if you have to start it again. The neuropathways haven’t been solidly established. This is where the brain can work for us or against us. Once those pathways have been established, it becomes efficient and the brain can go on auto-pilot. That’s the good news.

One of the biggest limitations as an adult is our own willingness to do our own work, as it require conscious intention and work to shape a more inclusive brain. We lose some of that agility we had as a child and rely too much on those established patterns, which is why many neuroscientists will say, “If
you want to keep an agile mind, you need to deliberately go out of auto-pilot.”

Essentially, we are creatures of habit, its efficient for the brain to run on auto-pilot on all those established routes. If you want to keep things fresh and agile, you’ve got to be willing to step out of those comfort zones and force yourself into experiences and choices where you exercise that muscle, and that’s not comfortable for the brain.

Another words, use it or lose it.

Exactly. The clearest example of that is learning a new foreign language. Recent research suggests that learning a new language later in life makes changes in the brain structure that are linked with resilience against Alzheimer’s disease. Those are the kinds of benefits that come about by actively using the brain.

Most interesting. Let’s talk about teaching time. I read an article about how you effectively conducted unconscious bias seminars for 2000 leaders that lasted just two hours. Now honestly, can you really learn something in such a short period of time?

Ideally, two or three days would be great, which I also do. But for most corporations, that’s not an option. Actually, I have found that even a 45- to 60-minute keynote on the neuroscience of inclusion or unconscious bias can spark some change for people. Essentially, such a talk can help people understand the bigger picture.

It is helpful for people to understand that the brain is a bias-making machine and there are over 175 types of biases. The brain also has an inherent us/them bias. When we see someone that’s like us, all the social circuitry in the brain engages to build trust, rapport, empathy, and working harmoniously together.

If, however, my brain sees you as not like me — perhaps it’s a difference that is not familiar or causes discomfort — then the social circuitry does not engage. Instead, our brain creates an “away response”. That reaction happens very quickly — it takes just 200 milliseconds for it to register unconsciously and show up in our behaviors. So, a big part of the training is helping people understand that when discomfort is there, for whatever reason, it’s going to absolutely change the interaction.

I see this all the time with my daughter with Down syndrome when people are not familiar or comfortable with it. In my city, a child can start playing soccer when entering kindergarten. My daughter was the only child in the entire house league with a visible physical disability. When
all the other girls on her team were lining up to have the team picture, they physically moved away from her. And not once did her soccer coach make eye contact with my daughter, say hello to her or acknowledge her in any way for the entire three-month season. This was a five-year old kindergartener.

I asked myself, was the coach intentionally discriminating against my daughter? Not necessarily; what I think is more likely is that she had never been around a person like my daughter before. That discomfort “away response” kicked in and she lacked the self-awareness to notice, manage, and override it.

That’s where we help people understand those brain dynamics. And here’s where neuroplasticity comes in: the more we notice and the more we override, the more we are building new pathways and strengthening the social circuitry across differences, and in the process, creating a more inclusive brain. And that’s what I think is incredibly hopeful.

Concerning your point that most of us lack self-awareness, Edward Hall had this to say: “The greatest barrier to intercultural sensitivity is our blindness to how culture shapes our thinking and perceptions.”

I very much like that quote from Dr. Hall because it highlights the paradox of culture: how much it permeates everything in terms of how we see and experience the world, how we look at and do things, and how we interact — yet it is so unconscious. And this is now being backed up now by the newly-emerging field of cultural neuroscience.

People from different cultures can look at the exact same thing and see things very differently. Perception is also interesting because it’s not static in the brain. It very much depends on what brain state we are in at the moment. For, in order for us to engage in self-directed neuroplasticity, we have to be intentional, and be really aware of what we are doing in the moment. Depending on what brain region is dominating, we may or may not be able to access high levels of self-awareness and be intentional in our choices and behaviors.

This is where we have to break it down and help people understand what we call “BrainStates Management”, that is, which brain region is dominating at the moment. We fluctuate in and out of different brain states all day long, and it abso-
lately impacts our ability to be inclusive. We need to have the prefrontal cortex engaged to be inclusive and culturally agile, yet it is easily destabilized by anything that activates the fear circuitry in the brain.

If we can become skillful at noticing when our brain is shifting from the prefrontal cortex — the higher brain of thinking and reflection, to the limbic and reptilian — the middle and lower brain of emotions and fear, we can start making different choices at that very moment. We can consciously re-engage the higher brain to show how we want to appear, who we want to be without reacting and coming from that place of fear.

The good news is we can learn to recognize and manage brain states to be in the higher brain more of the time. For instance, UCLA researcher and psychiatrist Dr. Daniel Siegel, in his YouTube video “Mindfulness and neural integration — The new science of the mind”, talks about how one can strengthen the pre-frontal cortex through mindfulness and meditation, and by that overriding the negative circuitry of the brain.

The more we cultivate positive feeling states, such as going out into nature or being with people important to us, all this builds up the capacity to be in the higher brain. Whatever it is that puts us in that positive feeling state of appreciation, love, joy...it not only enhances and stabilizes the pre-frontal cortex, it opens up more choices, abilities.

From all of what you are saying, it seems that we interculturalists at SIETAR will be more involved in neuroscience. Yes. I think there will be a lot of opportunities for us SIETARians by moving toward neuroscience. We can now look at intercultural behavior through the door of science as to what is happening in the brain, and attain an understanding of how culture deeply wires the circuitry of the mind.

So, this is why I firmly believe that, if we integrate neuroscience into our trainings, we can really help people take bigger leaps and strides forward.

We now know that we can actually train the brain to work more effectively across differences, engage care, compassion and cooperation. People need to come back to connecting to their own purpose, to self-introspect around who they want and aspire to be, how do they want to be in relation to others.

If you can create a strong commitment to your own purpose, who you want to be and how you want to show up in the world, then that can help feed the self-idealistic wish to create a better and more peaceful world.

Interviewed by Patrick Schmidt
You will best profit from this book if you read with careful attention to your own experiences and to what goes on in your mind and your feelings as you move from page to page. The objective here is to recognize how you function and take better charge of improving your ability to see how your use of the history and culture stored in your unconscious can be either an essential asset or a terminal liability.

Research into how we function neurologically and as a result, mentally, emotionally and behaviorally is a critical area that is and will be determining the nature of our human future both individually and socially. It is beyond question now that our relationships with each other are critical to either constructing or destroying the human and ecological environments in which we live and move.

Homo sapiens’ survival reflexes were not programmed for the present age, so we must take responsibility for rebuilding ourselves and our social context in this global world where plurality, industry and technology can bless or curse us. Today, abetted by communications technology previously unimagined, greed for power and political propaganda can seduce our own unconscious functions to encourage us to dismiss and destroy one another. However, these pages show how we are capable of turning us versus them into we. We can transform primordial fear into a habit of curiosity and a passion for discovery. It is up to us to decide who will control our stories and our story and thus control our world. This book offers both the why and a good dose of know-how enabling us do this on a day to day basis. Are we willing?

Sure, we automatically like those who are like us and even those who just look like us. On the other hand, when the unfamiliar pops up in our perception, it gets a nuisance if not a threat rating from our brain, automatically prompting flight or fight. We can either reinforce the automatic stories we have been and are being fed that blind us to empathy and solidarity, or we can mindfully put them into perspectives that allow us to safely undertake to know each other and enrich each other. This is what the Neuroscience of Inclusion is teaching us to do.

After a long siege of positivism, neuroscience, despite being its offspring, is even making us aware that a number of our “unscientific” spiritual disciplines, some of them age-old, intuited our natural integrity and empowered us to swim upstream against the currents of personal fears and social pressures. They built what the authors of this book call a “larger circle of we”. Now, the route to such enlightenment is openly mapped and made widely available in pages such as these. Spirit and matter are no longer at war but have discovered their inseparable identity in ourselves. We are called to manage our individual narrative and construct humane common narratives. There is no other viable future for our humankind.
Creativity arises through the combination of existing knowledge or through the transfer of knowledge from one field to another. This new configuration can create added value.

Studies on intercultural working groups or organisations show, on a collective level, that creativity and innovation can arise through the collaboration of people from different cultural backgrounds. However, little research has been done on an individual level, on whether and how bicultural people are creative and innovative.

Bicultural people are individuals with a migration background in the broadest sense, but also individuals who have been socialised interculturally through intercultural parents, intercultural partnerships, longer stays in different countries, etc. Due to their insider/outsider interposition, they can put themselves into different systems of meaning and action, and take on neutral metapositions, which is rarely the case with monoculturally influenced people.

Some bicultural individuals reveal special problem-solving strategies precisely because of their biculturality and insider/outsider intermediate position. Through “outside the box” thinking, frames of reference change in such a way that individuals perceive the world from different perspectives. “Either-or” thinking does not promote creative processes; however, “both-and” thinking does: seemingly contradictory values, ideas or practices can be cognitively anchored and used synergistically at the same time.

In new and different cultural contexts, bicultural people often have the appropriate intercultural competence, such as diversity of perspectives, flexibility, empathy or tolerance for ambiguity, to solve dilemmas – even if bicultural people are often unaware of their own and foreign cultural imprint. With these abilities, they are able to develop and control social systems such as organisations.

An interesting field of research, which has received little attention so far, is that of company founders with a migrant background – Intercultural Entrepreneurship. Inter- cultural entrepreneurs are people who start a business outside their home country and are therefore confronted with different cultural (values, practices, artefacts, meanings) and institutional (laws, standards, regulations, vocational training) contexts. In order to be successful, they need not only to be able to move safely in these contexts, but also adapt and evolve themselves (further).

By example of the Syrian fashion designer Mohamad Alhamod, who created a fashion label in Munich (see blue box on next page: Mohamad Alhamod’s story), we show how biculturalism can promote creativity and innovation.
Mohamad Alhamod’s Story

Fabrics in azure blue, hibiscus red or alabaster white; they glide over the skin; some soft like a breeze, others rough and wild like a storm. This is Mohamad Alhamod’s favorite childhood memory. The mother runs a small tailor’s shop in the apartment in the Syrian capital Damascus. The pleasant tingling sensation left on the skin by the rough Syrian wool, the delicate oriental silk or the hand-woven linen fabrics is still an essential inspiration for his fashion today.

Born in 1980, Mohamad Alhamod is already aware at the age of five: he will one day become a fashion designer. Soon not only fabrics, buttons and ribbons cover the floor of the apartment, but also colourful drawings and sketches – long-sectioned women in elegant dresses. The mother shakes her head over the slender waists and tight cuts. When he is 15 years old, she sends her eldest son to the master tailor to teach him: sewing suits, shortening hems, fitting shirts. Precise handwork that will have a formative effect on the clear style of his fashion.

In his early 20s Mohamad goes to Beirut, an oriental metropolis full of international inspiration. There the young tailor meets the world-famous fashion designers Abed Mahfoz and Nicolas Jebran and becomes their assistant. At Mahfoz and Jebran he helps to create collections for Milan, Paris and New York. He sews for Arab princesses as well as for Italian or French ladies. The union of Orient and Occident shapes the style of his clear and at the same time sensual fashion.

At the end of 20 he finally opens his own studio for haute couture in the heart of Damascus. He soon exports exclusive women’s fashion to the entire Arab world. He makes his first contacts in Europe when the war broke out. The district where Mohamad Alhamod lives with his wife and two little daughters is attacked almost daily. In order to live in safety, the family moves to Germany.

In autumn 2018 Mohamad Alhamod opens his first studio in Munich. Inspired by the European ideal and shaped by his own destiny, he works exclusively with natural materials that gently cares the body. Natural fabrics with their own character and extraordinary feel. Wool, silk, linen as he knows them from his childhood in Syria and as they are hardly available on the market today. His fashion tells the story of a life full of new beginnings. Arab and European influences have come together in a unique way. High-quality handicraft with elegant sensual style, responsibly produced.

Insights into bicultural creative worldviews

“Eliev” it reads on the sign that catches our eye as we enter the modern studio in a side street in Munich (Germany). “Eliev comes from believe”, Mohamad tells us a few minutes later at the beginning of our interview. The atmosphere is warm-hearted – we immediately feel welcome. We spend two hours with Mohamad, in between extraordinary and beautiful design fashions: jackets, trousers and dresses on beautiful golden self-made hangers. Exceptional, because Mohamad’s design fashion is different. It emerges from the context of two worlds – the Orient and the Occident:

“I come from a completely different culture – the oriental culture. And now I’m in a European world. I think that this mixture – which I probably don’t do intentionally – brings something new. It brings something that I as a designer probably don’t see, but I let the others see it in my work. The knowledge I learned in my home country and the knowledge here in Germany, the speed that everything runs fast, fast, fast and so technically. There’s so much handiwork in Syria, all done by hand. I try to mix both, not only tradition but also not everything mechanical, technical. Just a mixture, doing something nice…”

When asked what inspires Mohamad and how he creates his clothes, the bicultural imprint and the innovative patterns of thought from both cultural contexts become particularly clear:
"I have a philosophy regarding the weather, which here in Germany is 200 of 360 days bad. [...] Our spring is like summer here. And that means that people have more colour, probably more joy, more satisfaction – even despite all the problems we have in Syria. [...] We need colours for our souls! And I like to do that, that’s my idea. We have to be more conspicuous, why shouldn’t I be conspicuous – we don’t make a clown – we wear something beautiful and colour is important in this black weather!"

“Creativity for my fashion comes when I sleep, then I dream of something. Inspiration then comes from almost everything you see, because you see with different eyes as designers: from a flower you get inspiration, from a plant, from a person, from a woman, how she moves – you get ideas. The colours of nature, how nature is combined or, on the contrary, to turn harmony into something “hard”, to do something different. You bring those colours together. And then you really have something extraordinary. I’m inspired by everything.”

Johann Wolfgang von Goethe already described in his West-Eastern Divan that the contrasts between Orient and Occident represent an enrichment:

“Who knows himself and others, will recognise:
Orient and Occident are not dividable any more”

This is exactly what Mohamad Alhamod represents by combining European and Arab elements. His biculturalism influences his concepts, inspiration and thought processes consciously as well as unconsciously and unintentionally.

Knowledge about the home culture, and the host country culture create a “mixture – something beautiful”. For example, the colder climate in Germany (“black weather”), which helps to appreciate colour – the joy of colour. The frames of association and interpretation that Mohamad (un)consciously uses come from his home country Syria – where the weather is warmer, the word associations mentioned are “spring”, “summer”, “joy”, “satisfaction”, “beauty”.

Phases of creative creation are closely related to observations and dreams, shaped by experiences in both cultures. Nature, but also human movements are seen from a different perspective. The – in this case – oriental frame of reference opens the view for the described creativity.

Our case study illustrates that biculturality can promote creativity and innovation. Accordingly, research and practice could discover, appreciate and use not only challenges in dealing with migrants, but also the many ongoing opportunities of this human capital for organisations and society.
Intercultural Neuromarketing

How the cultural factor can influence consumer behavior

by Elisa Meichsner

The human mind equals an iceberg. More than one hundred years ago, Sigmund Freud developed his famous iceberg metaphor for the mind — a conscious and an unconscious part. The visible tip consists of conscious decisions and behaviors, all based on figures, facts and data. The invisible segment is unconscious and relies on emotions and cognitive processes like learning and perception. More than 80% of our intellectual and emotional world are proverbially hidden by water.

This means the consumer does not act rationally as the principle of the *Homo Oeconomicus* would suggest. Rather purchasing decisions are essentially determined by unconscious emotional processes within the brain. It is here the interdisciplinary research field of neuromarketing gains in importance, as it integrates and relates insights and procedures from neuroscience and market research to examine the human behavior as a consumer. Using common brain research methods like the magnetic resonance imaging (MRI), neuromarketing investigates the motivation for our decisions and judgements. It provides precise interpretation of human perception and decision making, with which companies are able to adjust their marketing activities to consumer’s emotions. The resulting emotional connections between consumer and product increase both the effectiveness and efficiency of marketing.

Because of nowadays’ globalization and internationalization, neuromarketing also includes cultural insights. Cultural factors can help determine the consumer behavior, especially those outside the domestic market. Cultural determinants contain both conceptual components like values and perceptible aspects such as symbols and rituals. Researchers have firmly concluded that the cultural environment determines human consciousness and influences perception, thoughts and feelings.

An experiment performed by the cultural psychologist Takahiko Masuda from the University of Edmonton in Canada provided potential evidence for this theory. Masuda showed a series of images depicting children with varied emotional expressions to Canadian and Japanese participants. The task was to determine the emotion of the child in the center. While the Canadian valuation was not affected by the facial expressions of the background figures, the Japanese participants factored the emotional states of the surrounding figures into their decision.

The explanation for these differences are the cultural conditions. Europeans and North Americans are raised in a society of individualists and uniqueness. They perceive their environment logically and abstractly. And when it comes to pictures, they observe the main object while disregarding the background. Asians, on the other hand, follow the principles of Yin-Yan and Confucianism. Since solidarity and the sense of unity are to the fore, Asians rather see themselves as members of a family, state and company than as individualists. As a result, they perceive the whole picture, including the background, as important.
Intercultural neuromarketing... — continued

Misunderstanding, i.e. not accepting these cultural differences, can lead to marketing campaign fiascos. For example, Pampers used a cartoon stork to deliver disposable diapers to a grateful, happy household in its US TV commercials. Similar ads and packaging were used in Japan, but were unsuccessful. The marketing professionals at P&G hadn’t considered that the Western folklore of storks delivering babies didn’t exist in Japan. Instead, a newborn is floating down the river carried by a giant peach.

The literal translation of an ad can sometimes lead to serious intercultural misinterpretations. Mazda introduced the Laputa mini-van and had problems in Spanish- and Portuguese countries, given that the word in these countries means literally “the prostitute”. KFC’s slogan “Finger lickin’ good” was wrongly translated for the Chinese market to “We’ll eat your fingers off”.

Despite these failings, neuromarketing has shown to be highly successful in other fields, especially that of social media. Platforms, such as Facebook and Instagram, have allowed millions of people of different cultures all over the world to be connected to one another. The clever manipulation of these social media links can change the course of history as the following example of the 2016 US presidential election shows.

During his campaign, Donald Trump’s strategy team worked with Cambridge Analytica to gain access to the data of millions of Facebook users. Cambridge Analytica helped the Trump campaign discover and build psychographic profiles of potential voters. In turn, this enabled micro targeting of personally applied ads to indecisive voters, what eventually led to Trump’s victory. Whether all this is morally justifiable, that is another discussion. Nonetheless, understanding the importance and power of social media, along with its cultural differences, will enable organizations to be more successful in their intercultural marketing.

In the future, intercultural neuromarketing can and will provide widespread explanatory models, leading to efficient international communication strategies and prevent future international marketing campaigns from failing. The application of new neuroscience instruments like portable EEG devices, that had been very expensive previously, will further enhance this development. Neuromarketing will be able not only to recognize activated brain areas, but explain how they work together.

The given examples make it abundantly clear that unconscious processes within our brain form our decision making. The research of neuromarketing connects insights of neuro and consumer sciences and can be furthered enhanced by delving into the cultural aspects. Discovering our deepest cultural mental motives, neuromarketing will be the key to future successful and efficient international communication.

Elisa Meichsner is presently doing a MBA at the University of Zwickau and is planning to do research in the field of neuromarketing. She can be reached at: elisa.meichsner@yahoo.de
Digital Games
An effective tool for intercultural-skills acquisition

by Elena Shliakhovchuk

Digital games are played on phones, tablets, dedicated desktops, and consoles by millions of adults and children worldwide. At the beginning of the twenty-first century, the research conducted concluded that video games are more than a source of relaxation, distraction and obvious fun; they are stages of the discourse on cultural, social and political practices and systems that foster conceptual and critical thinking on a wide variety of issues.

Furthermore, researchers suggested that video games might help develop some useful skills and even become a new method of learning. This caused a major shift in how the public and academia perceived video games: the question is no longer whether video games are good or bad, but whether they are useful or not in modern education that deals with the challenges of the twenty-first century.

Recent research says that digital game-based learning’s unique combination of motivation, engagement, adaptivity, simulation, and collaboration is innovative for a wide range of skills. Digital games offer complex worlds where players can playfully explore and experiment, repeatedly fail, and ultimately succeed, which enhances the drive to level up and builds on collaboration, communication, and creativity.

Digital games’ potential to positively impact attitudes comes from their ability to grant perspective. In video games this involves players adopting the perspective of another identity (an in-game character) and gaining a glimpse into its motivation. It brings players into contact with points of view they would otherwise never have imagined, allowing them to weigh these views against their own beliefs.

However, in addition to this inward turning, digital games also make players look outward at the world through the eyes of the characters by having them assume roles they could never have imagined for themselves. This perspective-taking helps players negotiate social complexities, diminishes biases, improves intergroup attitudes, and encourages them to view out-groups as more “self-like” and themselves as more “out-group-like”. This has led to video games being widely employed to support ethics, human-rights, intercultural, and diversity and inclusive education.

To mention some examples, playing Peacemaker effects positive attitude change toward foreign nations; The Elder Scrolls IV: Oblivion increases levels of cultural self-awareness and broadens intercultural empathy; Age of Empires and Rise of Nations develop cultural literacy and thoughts about geocultural spaces; Hush and Layoff gets players to empathize; Sims Social facilitates support for pro-minority policies; Frontiers: Welcome to Fortress Europe, Cloud Chasers: Journey of Hope and Against All Odds can be viewed as a response to the problematic way refugees are represented.
Digital Games ... — continued

in traditional media; TY2, Crash Twinsanity, Chibi Robo, Super Mario Sunshine, Pure Pinball, and Super Monkey Ball Deluxe foment prosocial behavior; and Airport Security, Darfur is Dying, McDonalds Game, September the 12th and Super Columbine Massacre informs players about the political issues addressed in these games, positively impacts their opinion, and stimulates players to discuss the issues with friends and encourage them to also play the games.

Digital games are powerful learning tools that we must plan to use and integrate purposefully and meaningfully. Seventy-four per cent of teachers, that report using DGBL (Digital Games Based Learning), seek advice on how to implement and use digital games primarily from their peers. After the webinar on digital game-based learning I gave last January (now available on the Sietar YouTube channel), I received many questions about digital game-based pedagogy.

Continuing the discussion from the webinar, I would say that digital game-based pedagogy forms a part of digital pedagogy and focuses on fitting digital games into the curriculum, organising classroom activities around the use of games, assessing student’s learning, and supporting students both during and after gameplay. A critical component of effective DGBL is recognising the facilitator’s role in designing and facilitating learning environments that support DGBL, including adapting content to suit the needs of diverse learners. It is the teacher who — through instruction and reflective discussions/activities in addition to gameplay — encourages analytic reflection in the student, leads the re-application of knowledge, and scaffolds content into well-ordered problems.

Incorporating video games into educational contexts is complex, and they should not be added to the existing curriculum, but integrated into it. Video games offer great opportunities for experimentation, even in small doses, with no need for any major course redesigning. Combining video-game play with other forms of formal instruction (teacher-led discussions, textbook readings, written assignments, etc.) increase student learning up to 40% compared with traditional lecture instruction.

When choosing a video game to incorporate into the curriculum, you should check that the game’s age rating and the topic’s complexity are suitable for your students. Depending on your teaching aims and desired learning outcomes, you can go for:

Pre-video-gameplay activities elicit what students already know about a topic. Video-game teasers, trailers, players’ reviews and ratings can be used to exchange views about the video game’s protagonists, events, storyline, setting, environment, and even genre, gameplay and mechanics.

In-class video-gameplay activities deepen understanding of
Digital Games ... — continued

the topic at hand. Video games can be played on PCs, MACs, and/or mobile devices such as iPads, iPhones or Android smartphones. You can choose to play either the whole game or selected parts or levels in one or more classes to generate discussion on specific theories, models and issues. Alternatively, you can ask students to play the game before the class session and then have them repeat selected levels or parts in the classroom. If full playing mode is not available in class, you can display YouTube’s walk-throughs and play-throughs on a projector screen.

Post-video-gameplay activities are performed to check comprehension and to determine if learning has taken place. Doing a well-thought-out writing assignment or keeping a reflective diary helps students to think and to organise their ideas after playing (in class and especially at home). Making debriefings as a part of a DGBL process has positive educational effects. Properly organized debriefings transfer knowledge and experience from games to real life. ABC Reflection Process proves to be effective especially for adult learners.

Learning through video games need not be limited to the classroom. You can assign selected video games to groups of students as a project assignment and ask them to analyse the games on the basis of the theoretical materials covered in the course. Alternatively, you can have students re-imagine a video game, turning it into something different (e.g. as a novel, a drama play, a song, a comic book, or a spin-off). This type of project is task-based and requires evaluating, comparing, analysing, deconstructing and reconstructing skills, as well as creativity and imagination. An Internet search on the background of the video game can yield surprising results.

Students can obtain information from text-based reviews, video reviews, tweets, featured articles, and so on. Options include analysing the game itself (what is real and what is fiction), its developers, its development process, the story behind it, the market and target audience, the current situation of the topic covered, etc. This is a learner-centred process that gets students to create a new product around the issue or issues covered in the game.

I hope to have shown you that video games can support intercultural educational courses and programs and have encourage you to experiment with DGBL&Teaching. And there is still a lot more left to explore. If you’d like to know more about DGBL&T, my new book Video Games as a Teaching Tool that is based on research-grounded insights is available for pre-ordering.

Elena Shliakhovchuk, PhD, is an intercultural trainer and video game-based learning expert. She can be reached at: shelvik@gmail.com
Il était une fois...

Quackie, the Duck

by Dan MacLeod

Quackie the duck was, first, an egg, but that is a whole other story.

Quackie the duck became Quackie (his real name was Winston) once he was hatched and walking and talking and swimming.

Maman was called Maman (they lived in Québec) and following her — in order — were Jean and Jeanne and Aline and Alain and Sylvie and Sylvain and Winston.

Why Winston? Well, actually it was because Maman had smoked that brand of cigarettes as a teenager and she remembered those years fondly. But there was also the fact that he was different from the beginning, as soon as he blundered out of his egg and tripped on the shell.

And so, from birth, even the name was different. And even that changed as soon as his siblings learned to talk and talked together and decided to call him Quackie.

Why Quackie? Because he didn’t quack right.

It was like a choir, the seven of them...Maman, with the initial call, followed by a staggered six-part harmony...and then a non-quack, and out of rhythm as well. So, Quackie.

And he was a nice Quackie, a nice Winston, as he still liked to think of himself, and he loved everyone, especially Maman, but he couldn’t help but notice that he never got to eat as much as the others and that, when they camped for the night, he was always sleeping on the outer edge.

And it was true, he was different. Not just the quack, not just the talk, but the walk as well. Everything. He was bigger than the others, it was true. But they were together, acted as one. And Maman was very French in that she chose not to intervene. Which is another way of saying that she allowed her brood to work it out amongst themselves.

They say that parents are never able to say which of their children they love the most, I wouldn’t know, I’m not a parent. There’s a whole book about that, “Sophie’s Choice”.

But I think they can. Have less-favorite kids, I mean. And, you know, it takes a lot of work to work things out so everybody’s happy. Better — easier, safer — to let them work things out for themselves.

And so, day by day, it became evident that Winston — or Quackie as he was commonly known — was, in fact, not a duck at all, but a swan. La preuve? People on the banks of the river pointed and yelled, “Oh, look, it’s a swan!”

Whereupon Jean and Jeanne and Aline and Alain and Sylvie and Sylvain set upon Quackie and pecked Winston to death.

While Maman quacked out the news to the people on the banks of the river: “Nothing to see here...Move along...”
It is with deep regret and profound sadness that we announce the passing of Geert Hofstede on February 12, 2020, an esteemed colleague, member and friend of SIETAR EUROPA.

Geert Hofstede has been regarded by many as the godfather of intercultural comparative research, remaining a dominant influence in both the academic and cross-cultural training worlds. I had the honor of interviewing him for this journal some 10 years ago and was very impressed by his exceptional, multitalented mind. He did his undergraduate studies in electrical engineering and then received a doctorate in accounting. His PhD thesis “The Game of Budget Control” not only received the highest honor cum laude from the University of Amsterdam, but it has become a classic “must read” in the accounting field.

What makes his work on cultural differences even more fascinating is that it came about almost by accident. Hired by IBM in the mid-’60s initially as a management facilitator and manager of personnel research, he was asked to conduct a world-wide survey regarding people’s behavior in the company and how they collaborated. Some 14 years later, he published Culture’s Consequences, which cast serious doubts on the universal validity of established theories of psychology, sociology and management theory. Later, he published a layman’s version of his research, entitled Culture and Organization: Software of the Mind.

His findings clearly showed that national and regional groupings affect the behavior of organizations, and that this is persistent across time. With insights exemplifying extraordinary creativity, his independence doesn’t come from ignoring rules but by organically deriving new ones. His foundational work now challenges us to further develop our understanding of culture in the light of contemporary neuroscience and genetics and the complexity of contexts created by globalization.

He was Professor Emeritus of Organizational Anthropology and International Management at Maastricht University in the Netherlands, and had served as an extramural fellow of the Center of Economic Research at Tilburg University in Tilburg, Netherlands since 1998. He co-founded and became the first Director of the IRIC, the Institute for Research on Intercultural Cooperation, located at Tilburg University and was a visting lecturer at the International Institute for Management Development in Lausanne, Switzerland and INSEAD business school in Fontainbleau, France.

His contributions to the intercultural field will be deeply missed. As one professor for international management in Paris said upon learning of his passing away, “After having lectured about him for so many years now, it feels a bit like getting news of a distant relative’s death.”

We extend our sincere condolences to his family and friends.
**Book Review**

*Emotify! The power of the human element in game-based learning, serious games and experiential education.*

by Michael J. Sutton and Kevin Allen
Independently published, 256 pages
Euro 28.90

This book is strong on the history of educational strategies and both decries the persistence of less productive, outdated methodologies and offers perspectives on developing processes for their improvement or replacement. Allen is a corporate professional providing insight into organizational maximization of gamification, while Sutton is a polymath who has years of experience both in the IT field as well as in academic environments. Given that, the book is strongly focused on academic educational environments, often criticising them for their inaction and giving them concrete to-do’s, it addresses not only professors and administrators, but also managers, HR professionals, marketers and consultant-trainers with the means for not only of creating gamified events, but of selling them to participants and sponsors and implementing them.

With an ample initial background on the history of teaching and learning, the text moves to identifying the challenges for gamified education. This requires a good look at the possible approaches and resources, not an easy task in a world where there are so many possibilities and a growing population of digital natives who quickly tire of what becomes ordinary and seek novelty. While digital is essential for approaching this generation of learners on their own terms, and the authors carefully explore millennial characteristics as well as their diversity, it is extremely important that the digital be used to support the face-to-face realities of life, to create engagement and not let this concern slip away so that we totally morph into Mindys.

How does one discover the right approach: choosing among excellent alternatives? This is a core question that the authors explore in significant and helpful detail. It is obvious throughout that learning is more than stacking the mental library with encyclopedic knowledge of facts and functions. It is enriched humanity created through interaction that creates us as it instructs us, in contact and often communion with our environments. Gaming both invites and enables this in a contained and sustainable way. It’s about storytelling, developing one’s story.

Having often conducted 4 day-long immersive learning environments myself in university classroom environments on cultural competence, I was interested in the authors’ exploration of such events. It enabled me to identify the various constitutive elements and recognize what made my efforts successful as well as see where bits failed to click and impeded the flow of the process. The substantial thoroughness of the authors’ work is not just for the creation of game-based learning but serves as an excellent set of analytic and assessment models with which to examine the gamified events, which we are launching or have already launched, for continuous improvement.

The reader will appreciate the use of simple direct language, insights and approaches, which makes the content accessible, even entertaining. Following a growing trend, *Emotify* pushes the reader to engage in activities and explorations outside its covers.

Reviewed by George Simons
**SIETAR Deutschland BarCamp**

10 - 13 June 2020, Pommritz, Germany

*Borders and perception*
*Dialogue and mindfulness*
*Community and sustainability*

SIETAR Europa members are invited to take part in this exciting event which will be held from 10 – 13 June 2020 at a unique location in Pommritz, Saxony on the border between Germany, Poland and the Czech Republic. The main language will be German but sessions in English are also welcome.

**What is a BarCamp?**

‘A BarCamp is an ad-hoc gathering born from the desire for people to share and learn in an open environment. It is an intense event with discussions, demos, and interaction from attendees. Anyone with something to contribute or with the desire to learn are welcome and invited to join. When you come, be prepared to share with barcampers. When you leave, be prepared to share it with the world.’

**What topics do we want to focus on?**

We will focus on 3 areas: Borders and perception, dialogue and mindfulness, and community and sustainability. As is usual in a BarCamp, the final choice of topics for individual sessions will be determined by the participants themselves when they meet at the event.

**Where will the BarCamp take place?**

Pommritz is on the border of Germany, Poland and the Czech Republic. Pommritz is 34km from Görlitz and 79km from Dresden. The nearest railway station is a short walk from the seminar centre. Participants live and interact in the tastefully restored historic buildings. Accommodation is available in a wide range of categories from single, double and shared rooms to camping facilities in the park. The peaceful, rural setting creates an ideal environment for mindful dialogue. For more information about the location see: www.lebensgut.de

**Where can I get more information?**

Website: https://www.sietar-forum.de/
Contact: office@sietar-deutschland.de
The following four pages of advertisements are from the sponsors, who generously supported the Sietar Europa Congress in Leuven, Belgium.
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A passionate and powerful advocate of cultural neuroscience

A Humanistic Look at the Neuroscience of Inclusion

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A Syrian fashion designer in Germany

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How the cultural factor can influence consumer behavior

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SIETAR Italia

“Once upon a time ... how to facilitate intercultural trainings and coachings with storytelling and gamification?”

SIETAR Italia is thrilled to invite you to a hands-on workshop to enhance your facilitation skills for your intercultural programs.

Storytelling and gamification enrich the participants’ learning experience and can encourage them to leave their comfort zone and experiment with new roles, new skills and new communication patterns - so important during transition from one place to another. This 2-days workshop will provide unique content based on the presenters’ experience of storytelling and using games specifically in training intercultural competence. The facilitators will make the beauty of storytelling, diversity and gamification became tangible and the focus will move towards practicing perspective change, self-reflection regarding communication skills, curiosity and acceptance of different thinking patterns.

Facilitators: Joanna Sell, George Simon, Grazia Ghellini and Maria Todosiychuk
Event moderator: Maria Mihaela Barbieru (President of SIETAR Italia)

Dates: 9th & 10th of May, 2020
Time: 9h00 – 18h00 (2 full days – with 1h lunch break 13h00 – 14h00)
Where: Milan, at the International Hospitality & Business School

Price: SIETAR Italia members and other SIETARians 150 € (75€ per day), non-members € 200€ (100€ per day)

For detailed program, further info and registration write to: presidente@sietar-italia.org

SIETAR POLAND Congress
Krakow, 16th & 17th of October, 2020

Identities in the VUCA World

The theme of this year’s congress calls attention to the challenges and opportunities of managing and negotiating identities in today’s rapidly changing and unpredictable environments.

By including the acronym ‘VUCA’ in our conference theme we would like to invite you to join our comprehensive discussions and reflect on the conditions of ‘volatility’, ‘uncertainty’, ‘complexity’ and ‘ambiguity’, which characterize our modern-day cultures. In particular, we want to explore how people are adapting to the age of change and acceleration and how the demands placed on them by growing inter-connectivity and technological advances affect their personal, business, political and social identities.

For more information, click on: http://sietar.pl/spl-congress-2020/
 Events, workshops, congresses

SIETAR Europa Webinars
March 19th, Thu 18.00 - 19.00 CET
Speaker: Manuela Marquis and Jimena Andino Doria “From Intercultural “Lessons” to Intercultural “Insights”
April 21st, Tue 13.00 - 14.00 CET
Speaker: Mithun Mritha and Cecilia Liu “Successful Teams & Businesses: Building Trust and Engagement with India & China”
May 20th, Wed 18.00 - 19.00 CET
Speaker: Katrin Lichterfeld “Dealing with Accent, Identity and Culture When Using English as a Lingua Franca in International Business”

CCC - Break
Mar 13, Fri, 11:00 Moderators: Gabriela Weglowska and Barbara Covarrubias: “What creative methods could we use to analyse the learners’ training needs to have long lasting results?”
Apr 10, Fri, 11:00 Moderators: Nikki Webster and Camilla Degher “Should we dedicate more time to culturally adapted language when facilitating CD programs?”
May 8th, Fri, 11:00 Moderators: Joanna Sell and Barbara Covarrubias: “How can we apply storytelling in the intercultural programs for leaders?”

Milan, Italy
May 8 & 10 May, 2020
Edutainment & Gamification for Intercultural Intelligence Training, facilitated by Jo-anna Sell, Grazia Ghellini, Maria Todoris-chuk and George Simons. This workshop explores edutainment tools, storytelling, game mechanics, playing sample games, creating new games. More information at: presidente@sietar-italia.org

Milan, Italy
May 11-13, 2020
Intercultural Consciousness: Applying the New Paradigm, facilitated by Milton Bennet. The course establishes the new paradigm of constructivism, and show how it supports intercultural consciousness. Core practical theory course intended for educators, human resource professionals, inter-cultural practitioners.

May 14-15, 2020
Embodied Culture: Discovering the Feeling of Self and Other in Cultural Context facilitated by Ida Castiglioni. By increasing our awareness of cultural embodiment, this course shows how ethnocentrism can be counteracted more effectively and how multiculturality identity can be achieved more deliberately. Prerequisite: Facilitating Intercultural Consciousness: Applying the New Paradigm.

May 16-17, 2020
Intercultural Citizenship: Making a Difference in Communities and Organizations, facilitated by Milton Bennett and Ida Castiglioni. This course is intended for aspiring or established intercultural professionals who want to be more effective supporters of mutual adaptation in multicultural societies. More info at http://www.idrinstitut.de/

Pomrmitz, Germany
10 - 13 June, 2020
Borders and perception, Dialogue and mindfulness, Community and sustainability SIETAR Deutschalnd invites you to take part in this exciting BarCamp event, meaning individual sessions will be determined by the participants themselves. The event will be held in Pomrmitz on the border between Germany, Poland and the Czech Republic. Language will be German, but sessions in English are also welcome. More information at: www.sietar-forum.de/

Krakow, Poland
16 - 17 Oct. 2020
Identities in the VUCA World The SIETAR-Poland congress calls attention to the opportunities of managing and negotiating identities in today’s rapidly changing world. More info at: http://sietar.pl/spl-congress-2020/

Bath, United Kingdom
8-12 June, 7-11 Sept 2020
Developing intercultural training skills This 5-day course is for trainers wishing to learn more about theory and practice of intercultural training, both to integrate intercultural topics into their current training and also to deliver their own intercultural training.
11-15 May, 21-25 September, 2020 Designing and delivering intercultural training This is a more advanced course for experienced intercultural trainers who wish to expand their skills, as well as to refine their course design skills. Exchange of experience and benchmarking with other participants is an essential part of the course. Information at: www.lts-training.com/ICTcourse.htm or contact adrian.pilbeam@lts-training.com

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