

SIETAR-NEWSLETTER

Editorial

Looking into Asian mindsets

The centre of global business is rapidly shifting to Asia, where three of the planet's six largest economies—China, India and Japan—are found. For those who haven't yet begun thinking about how fit European business is for working in these cultures, now would be a good time to start. For this reason we're featuring three articles which will provide some interesting intercultural insights. .

Our first piece, *Arranged Marriages in India*, is a fascinating read. To the surprise of most Westerners, the custom is still quite common. Part of the reason is that Indians are strongly influenced both by acceptance of destiny (or fatalism from the European perspective) and "karma". If you succeed, so much the better — your present life was destined to be successful. If you fail, life was unkind — maybe things will turn out differently in the next one.

The phrase "you can't teach an old dog new tricks" is often used when referring to the non-transforming nature of cultures. *China Impressions* vividly illustrates this point.

Even though recent social changes have been enormous, Chinese cultural values have evolved very little. Lifestyle is built around century-old traditions. Foreigners who want to succeed there need to understand that customs count more than rules, something many Western companies have found out the hard way.

Our third article, *Typical Japan*, tells the story of a young manager torn between pride in traditional values and the desire to express individual needs. His ups and downs, and an eventual reconciliation between the old and the new, make for an absorbing (and delightful) story.

Last but not least, we interview David McRae, the only SIETAR member who's a banker. Drawing on a long and distinguished international career, he offers some wise lessons in intercultural relations.

Yours,
Patrick Schmidt



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Impressum

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David McRae

A short portrait

SIETAR's one and only ... banker!

Anyone who reads the papers or watches tv--which is to say pretty much everyone--can't help knowing that we're emerging from the worst global financial crisis since the Great Depression of 80 years ago.

And that, even as the world economy rebounds (according to Wall Street), unemployment is higher, with small companies continuing to go under at an alarming rate while big ones continue to lay people off.

And that a record number of U.S. mortgages continue to be foreclosed by the same bankers who caused the crisis yet who, at the beginning of 2010, voted themselves billions of dollars in bonuses...

Bankers have now officially out-stripped lawyers as the most vile profession in the entirety of human endeavours!

So when someone mentions an international banker who's highly sensitive to cultural differences and is, in fact, a member of SIETAR, it seems like the ultimate paradox.

David McRae is no fat-cat financier, he's a true 'global citizen' who's lived and worked in Asia, the Middle East, Africa, Europe and North America. He's also a history buff whose hundreds of books on the subject fill the wall-to-wall bookcases in



his office. Engaging and witty, he's far more interested in discussing what makes different cultures tick than in analysing the latest stock market figures. It's this mindset that led him to become a member of SIETAR in 2001 and a strong supporter of the organization's goals ever since.

The scion of a Kipling-era British family in India, McRae was expected to go to Sandhurst, England's famous military academy. He chose banking instead, starting at Barclays at the age of 16.

At 21, he was a junior officer at the Charter Bank in Hong Kong. Then it was off to Malaysia, India, Lebanon--all this by age 30. Which is when he felt that his future lay in North America – to Canada initially – and then to Continental Bank in Chicago.

Ironically, this move produced a series of further international assignments – in Belgium, Greece and Canada over a 14 year period. Canada has subsequently proven to be his second home (he, his wife and son are all Canadian citizens) – and, post his formal banking career, he set out internationally again – this time as a banking consultant in helping to train and coach bankers to finance small and medium enterprises – in Poland, Czech Republic and Egypt – covering a 10 year spell.

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David McRae

A short portrait — continued

David McRae has now essentially retired and lives in his wife's native country, Greece. He is, however, certainly not inactive in terms of historical studies, related travel – and his favourite sport, golf.

How is it that you became so curious about intercultural relations?

I suppose that it comes from my parents having met and married in India. Although they belonged to the ruling class, they were very straight forward with all people – never thinking that they were better than the natives.

I first became conscious of my upbringing when I arrived in Hong Kong. On my second day, I was invited to the British Cricket Club and there I saw an old British colonist yelling at a young Chinese waiter, "Boy, come here! Get me a drink!" I was deeply shocked by such patronizing behavior, even to this day.

A couple of years later, having been transferred to Kuala Lumpur, Malaysia, I did something that shook up the management of my bank. A Malaysian Chinese soccer team asked me to play for them and I accepted. My superiors told me not to mix with the locals - this was just not done – but I refused to back down.

To everyone's surprise, my presence on the team created

such positive publicity that I was the talk of the town. My bank suddenly realized it was good public relations to mix with the Chinese!

Didn't this sort of "gone native" attitude act as a brake on your career?

On the contrary! If you want to be successful in any profession, you need to be engaged with people, all sorts of people...

I've always been passionate about what I do and, whilst having dealt with large corporations extensively throughout my career, I particularly love helping entrepreneurs build small and medium-size companies. Small business creates 4 out of 5 new jobs in most free market economies!

But at the same time, I'm socially conscious. When I go to a new country, I need to connect to the 'locals'. It's like in rugby, you have to 'rumble and tumble' if you want to understand the other players and get along with them. It's also a sport which I have enjoyed as a player and supporter over the years.

What is your method of connecting to people from other cultures?

In my mind there are three elements. First, I've found that it's

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David McRae

A short portrait — continued

most important to learn the history of a country where you're going to live. This provides a good basis for understanding the culture, which is the second thing. And third, you need to learn something of the language.

Follow those three rules and I've found that people will open their arms to you, no matter where you are!

In your view, what's the most common mistake expatriates make?

It's the ageless human assumption that we think people know everything we know. That's completely wrong.

Early in my career I learned that the most successful expatriates are the ones who first assume differences before assuming similarity. If you have that attitude, you have a mind willing to learn more. If you think you know everything, you've stopped learning and people will sense it.

Now to a standard question — why have you continuously supported Young SIETAR?

As a member of SIETAR Europa for nine years now, I'm very cognizant of the desire of the organization to grow through an increasing number of national organizations worldwide. One good way to support this is to promote activities with younger interculturalists.

I'm particularly impressed with the enthusiasm with which the Board and its members approach the complex issues of interculturalism. I use the word "complex", given the global nature of the world today — and the problems emanating from globalization.

A final question: what's your opinion of the current global financial crisis?

The banking world has changed radically in the past 20 years or so. What's happened is that senior management gradually loosened the reins on employees and this led to a move toward esoteric products. They're so complex that those at the top have lost control. It's unfortunate but the crash of 2008 was an accident waiting to happen...

How all this will play out in the near future is difficult to say. It's not a pretty picture at the moment. The pendulum, however, will swing back again.

It's human nature--people need to be controlled. We need globalized ground rules that are supportive of commerce and industry but not of reckless, casino-style trading.

Interviewed by Patrick Schmidt

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Arranged Marriages in India

An Indian Perspective

by Lina Bilkha and Ann Means

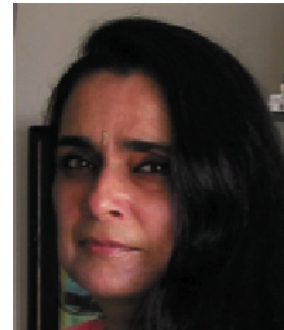
This article was first published in IBI Quarterly, Vol. 9, 2008

At one of our recent workshops in Europe with participants from India and some European countries, we noticed the interest the Europeans evinced in the topic of arranged marriages. (The majority of marriages in India are arranged – in Mumbai, according to a recent estimate, 95%, in cities such as Chennai and Bangalore 98%. In rural India, it is highly unusual for a married not to be arranged.

Families looking for suitable spouses for their children will try to match religion, values, education levels, personality and sometimes horoscopes. During the question and answer session, the Europeans wanted to know how educated, articulate Indians, like their colleagues, could agree to marry someone whom their families chose for them. After all – isn't marriage the expression of love between two individuals?

The Indians in turn explained that, for educated urban professionals today, it is no longer the norm to meet your marriage partner only once or twice before the wedding ceremony, and to marry without consultation anyone selected by their parents.

However, although one or two of our Indian participants had 'love marriages', most had married spouses chosen by their families. Usually they had had some choice, meeting prospective partners and being encouraged to refuse a match where they simply did not get on. What most did not



Lina Bilkha

expect or even want was to marry for love. As they explained, in an Indian marriage, *pyaar ho jayega*, love "will happen" as the couple live together, work and found a family. (One of our European participants was curious as to when "love happens". His Indian counterpart answered that it normally takes about two years. "Humph" replied our European. "You mean, about the time it goes, in a Western marriage.....").

Happiness and love in an arranged marriage are the result not only of shared values, but also of a process over time of mutual cooperation and adaptation in terms of adjusting to your partners' family, a shared religion, eating habits, class and status. A lot of the homework is already done for you in an arranged marriage !

For many expatriates the first experience of living and doing business in India is far from love at first sight. Initial impressions are often concentrated on poor infrastructure, highly visible poverty, and seemingly impenetrable bureaucracy along with somewhat opaque systems. Frustrations at differing concepts of time, and impatience with hierarchical structures can make for a stormy introduction to the Indian context.

Yet, very much like the arranged marriage, once the initial three month period is over, one can with patience see through the layers and see a system appear. The foreigner who is prepared to work at understanding the strengths of Indian

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Arranged Marriages in India - continued

culture and its underlying values, will begin to appreciate the dynamism, flexibility and creativity that brings increasing numbers of overseas firms to the subcontinent.

Recent observations made by an expatriate employee of a world renowned hotel chain sum it up beautifully. He said that while working in one of the countries in South East Asia he was so impressed by the infrastructure and systems in place that he thought that this surpassed even some Western countries. But after the three month 'honeymoon period' of his contract there he saw the cracks beginning to appear. He commented "once the veneer peeled off, it was chaos".

He contrasted this with his experience in India. His first impressions of India were "chaos and poverty and lack of systems." Only later did he begin to appreciate how to get things done, and, like many foreigners in India, developed deep admiration and affection for the country and its people. As in an arranged marriage, "love came".

When we think of our client companies where we have seen successful "marriages" of expatriate and local staff, we can in many cases trace the process of mutual adaptation which has led to successful teams.

Indian staff have learnt the logic and importance of deadlines, expatriates have learnt how flexibility is a huge

strength. Indians have learnt that multitasking can work to the detriment of quality, foreigners have learnt that in many cases a task does not require 100% concentration.

Foreigners have learnt to navigate the subtleties of high context communication, Indians have learnt to refine and clarify messages. Foreigners have learnt to appreciate how a sense of fun can speed work along, Indians have learnt that for some of their foreign colleagues the more light-hearted comments are more welcome outside of the business meeting.....

As one of our European clients stated recently: "the expatriates who come to India fall into one of two categories: they either love it or they hate it. But no one is indifferent to it." Most foreigners would agree that doing business in India can be demanding and difficult, and that building a successful organisation involves understanding, willingness to adapt, and establishing a shared value base. But, in business as in life, with mutual efforts, rewards can come – *pyar ho jaega*.

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China Impressions

A short look at modern Chinese culture

by Tao Yue

This article was first published in IBI Quarterly, Vol. 7, 2006

China changes fast. Even to me, a native Chinese who goes home every year, it seems different each visit. Shanghai traffic is breathless, its people are restless. Working from nine to nine plus Saturday is normal. The city is hectic and pushy. You must seize every chance to move ahead – in traffic, on sidewalks, in markets, at work, and while flagging a taxi. If you don't, others immediately jump in front of you. Civility and gentility don't pay off here.

Even though social changes are gigantic, Chinese culture changes little. Chinese life, no matter where, is built around meals. The standard office lunch break in China is an hour. A Dutch company allows only half an hour, but its Chinese employees take 45 minutes anyhow. They'd rather stay in the office late than sacrifice a warm lunch. Business meals are still the most important network and negotiation site. You cannot expect a serious meeting without a serious meal. Business travel in China can be exhausting because of banquets. In North China, you need to prepare for alcohol as well – even many Chinese are scared of it.

Hierarchy still persists in China. The person of highest rank is expected to be the center of attention at meals, especially if he is also the eldest. He should sit at the place of honor next to his business counterpart of similar



rank. He should be the first to taste each dish brought to the table and to receive toasts.

Chinese managers often bring their assistants to important meetings and sometimes boss them around. While this attitude may upset many Westerners, Chinese assistants take it for granted because of reciprocity – bringing the junior to an important meeting means taking him seriously and giving him the chance to observe and practice. The junior knows this and treasures the opportunity.

Chinese people clearly distinguish between host and guest. The host orders the food, pays the bill, and decides whom to invite. The guest shows up, praises the food, and is sensitive to the host's wishes. No meal is really free. Usually the home team is host and the visiting team is guest, unless the visiting team announces well in advance that they will treat and the home team agrees.

Chinese people also sharply distinguish between public and private. They treat people they know (family, friends, colleagues, acquaintances, business partners, bosses, and customers) with courtesy, but they hardly acknowledge the existence of strangers. They take good care of their home, but are often less careful with public property, which may explain why Chinese public toilets are often unpleasant.

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Chinese Impressions

- continued

Family is still the cornerstone of society. Most Chinese people are “amoral familists,” pragmatic and cunning. They eagerly pursue family interests, but are indifferent to others outside their immediate circle. They don't like interference from the government or other people. They also teach themselves and warn their children not to meddle in other people's business. They take full advantage of convenient rules and evade inconvenient ones. China is an anarchic society, and it is wrong to suppose that it is a police state because it has an authoritarian government.

As Western visitors cannot help but notice, few policemen can be seen on Chinese streets. My three-year-old son, intrigued by gun-and-boots policemen on our last trip to Paris, hoped to see something similar in downtown Shanghai, but was disappointed to find only traffic cops and city patrols whose task is to discourage illegal peddlers.

Though prone to evade rules and regulations, Chinese people maintain social order. To understand how society functions, just observe urban traffic from a hotel window. Cars don't move in straight lines; they zigzag. Traffic has its pattern, wiggling like a snake. Each car tries to avoid collisions while pushing relentlessly ahead. Drivers are aggressive yet flexible – much like people in general. Thanks to this mindset, the largest population in the

world maintains social order with much less government intervention than Westerners would expect.

To succeed in China, business people need to understand that custom counts more than rules. Custom has real functions; rules are often only symbolic. Dining, for example, is not just a necessity or a pleasure but a business and social custom. Fulfilling social roles correctly not only exhibits good behavior but also facilitates communication. Flexibility and readiness to improvise are also customary, which may explain why rules often do not work and, if they do work, they work only where people want them to.

The author, Tao Yue, is a Chinese relationship manager and network partner of IBI. She can be reached at info@ibinet.nl or through the website www.ibinet.nl.

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Typical Japan —

Bouncing back and forth between national and individual cultures

By Iris Kuhnert

This article was first published in IBI Quarterly, Vol.8, 2006



During the past decades Japan has experienced such a dynamic change in both economics and cultural development that one may ask what can still be called “typical Japanese”. And even for Japanese people, it is sometimes not easy to cope with the dynamic of changes — finding a balance between their individual targets and behaviour that is expected by traditional Japanese values.

This story is about a Japanese manager, Mr. Taniyama, aged 37 in Tokyo. He has just started his job with a U.S. based foreign investment company. It is his third employer. What is interesting is how his career developed after finishing his studies.

When he was about to graduate from university, he thought about a company he would like to work for. Since he was interested in finance and global investment strategies he thought about joining a foreign investment company in Tokyo. However, coming from a rural city 100 km North-West of Tokyo where traditions were kept high, it was a challenge to face his parents with the idea of joining a non-Japanese company.

So, in Japanese style Mr. Taniyama made sure that he wrapped up his idea in an implicit way – which was talking about his ideas as if it was about a third person who did not belong to the family. His parents quickly made statements that indicated their dislike about “letting down parents and Japanese economy by joining foreigners”. Their attitude

was based on the thinking that if parents had worked so hard in order to enable their offspring to go to university, the children must pay respect by the choice of the company they will join – meaning that working for foreigners would be only the third best choice. The best choice would be working for one of the big “keiretsu”, the conglomerates Japanese economy has promoted since 1865 such as Mitsui, Sumitomo and Mitsubishi. The second best choice would be working for a Japanese company that is not that big but still Japanese; and the third best choice would be a foreign investment company.

Mr. Taniyama understood that he did not have much of a choice – and applied for a job with a Japanese company. Luckily, he joined one of the leading Japanese finance corporations, thus making his parents very proud. After a couple of months though, he realized that his ideas and business proposals were not appreciated by his superior. They were considered too progressive and he was advised to be more patient and learn from the experience of the older managers. It was the first time he realized that his individual contributions could not be developed, due to the fact that the group and seniority orientation of the company did not allow for “youngsters” to stand up front and to provide outstanding ideas. He kept quiet because he did not want to offend his superior – and above all, to not be the source of shame within the company or his family.

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Typical Japan- continued

At the age of 27 he married one of the office-ladies of his company. She had studied one year in the U.S.A. and they found out that they both shared the opinion that the traditional seniority system within Japanese companies is not up-to-date. As it was expected by the employer, she resigned from her job when getting married. The expectation was that she should raise the children while the husband is earning the living accept his long working hours without any complaints.

However, their individuality came into play. They had other plans, namely to achieve more personal freedom and opportunities to develop. The couple carefully screened the market for other potential employers and soon Mr. Taniyama applied for a job with a British company. He dared to tell his parents about the interview he was going to have with the HR director of the British company. The interview went well and soon he decided to join the British company. Only after everything was secure he could tell his parents about the change who reminded him of the responsibility as the head of a family.

He enjoyed working within the new organization. However, he soon found out that none of his Japanese colleagues took their entitled vacation, although the new working contract stated 20 days of paid vacation. They continued to do it the "Japanese" way, meaning taking utmost 10 days and keeping the rest for emergencies, such as when getting sick. Although the company was highly successful his Japanese

colleagues argued that in Japan one can not take more than 10 days of vacation. If so, it implied the person was not needed anymore. Interestingly, the British expatriates took all their vacation and Mr. Taniyama felt that his individual values were coming into conflict with traditional Japanese values, namely identifying with the company 100%. It was a challenge for him to find a balance between his individual values of having a private life and to enjoy vacation with his wife and those of his Japanese colleagues, who altered all positive aspects of the British mother-organization into those social constraints that made life in Japan sometimes so difficult for him.

The basic difference he experienced was about individuality and group. He certainly wanted the group (the company) to be successful, but he did not subscribe to the expectation that all his life should be devoted to the company. He wanted his own life, too. And after a couple of years he became disappointed that the British management did not take advantage of the synergies that could be developed by utilizing the group oriented values of the Japanese with the more individual business attitudes of the British. He was looking for another company which provided more individual development.

Now, at the age of 36 it is not so easy to change your job in Japan. Since it would be the third change, other Japanese might think that he was not reliable and loyal to his employer. Nev-

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Typical Japan- continued

ertheless, he and his wife agreed to take the chance for another change. And he applied for a job with an American company.

Negotiations took quite some time but shortly after his 37th birthday, he felt satisfied with the salary and the fringe benefits he had negotiated and look forward to his new career. This new job was definitely different from the two assignments before. He was expected to contribute in a very pro-active way and develop his own ideas in order to create business opportunities. He felt very comfortable with this and at some stage he thought that he wasn't in Japan anymore. He could use his individual talents and was encouraged by his North-American boss to develop individual strategies. So he finally had found an environment that seemed to fit his individual values.

Yet, when it came to meeting Japanese clients he faced a big challenge. Still in his late thirties most of the clients did not accept him as an equal business partner. who expected a more senior finance manager and it took him quite some effort to increase his status. His American superior supported his efforts to meet the expectations of Japanese client. It was the first time he really felt that he could be the individual person he wanted to be, still keeping corporate goals high but also taking care of his own interests and private life.

Although meetings with clients are sometimes still a challenge, he enjoys the interacting dynamics of traditional Jap-

anese values and his individual values. He actually thinks that his previous companies helped him understand the traditional Japanese values and how he can cooperate with people who still consider change or influence from outside as something threatening. Without this experience, it wouldn't have been possible for him to meet with his clients.

To Mr. Taniyama, reflecting on his own interests and values and contrasting them to what is expected by traditional Japanese is now a challenging fun. Creating synergies between individual and group and seniority dimensions is now his major achievement as well as helping his company be successful. He is very well aware that Japanese traditions are still highly valued. However, he is also assertive about the positive aspects individual contributions can have on the development on Japanese companies.

When I listened to the story of Mr. Taniyama I thought that he truly found a balance between traditional values and the modern style of more and more Japanese business man and women. And after I had to talked to Mr. Taniyama, I thought it would be great to empower more Japanese business people like him – and also thought it would be great to spread this story to other countries that are somewhat resistant to change – such as the German business culture.

The author, Iris Kuhnert, is an intercultural consultant and can be reached at info@ibinet.nl or through the website www.ibinet.nl.

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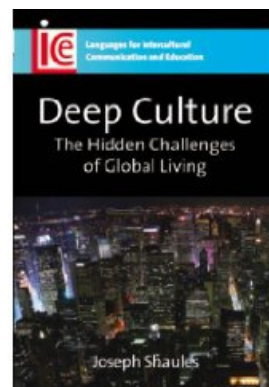
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Book Review

Deep Culture: The Hidden Challenges of Global Living

by Joseph Shaules

U.S. \$39.95, 264 pages



This book is a useful addition to the literature of intercultural education and should be of interest to sojourners who are inquisitive about the intercultural learning process. It provides a theoretical model to illustrate how the inner cultural learning as a process should help sejoyners function effectively in intercultural situations. Shaules points out that there has not been much focus lately on the hidden side of the intercultural experience. Some people might think, as a result of globalization, all cultures are beginning to be the same and intercultural contact is effortless. However, since one's culture is embedded deeply inside and influences what one says, thinks and does, the answer is a definite no.

Deep intercultural experiences are based on the hidden elements of cultural difference, and these come into play in intercultural situations, especially when one is under stress. Thus, awareness of one's own culture is a good starting point for intercultural learning. The question is whether we behave according to our cultural patterns or question the validity of these in other cultural contacts and adapt accordingly.

Part One (Chapters One to Six) examines the cultural learning experience with existing cultural theories, while Part Two introduces Shaules' own formal model of intercultural learning which is seen as developmental. The book uses classical intercultural theories (e.g., Hofstede, Trompenaars and Hampden-Turner, Bennett, Hall, Triandis, Byram, Sapir and

Whorf) to examine how we learn about cultures. And the second part provides quotations from sojourners to illustrate their intercultural learning process.

The author notes that a sojourner can be abroad without having a deep intercultural learning experience and some are more successful than others in acculturating to their new surrounds. He ponders why this is so.

To explore this, he uses the labels resistance, acceptance and adaptation to describe a change within a sojourner. The model assumes that all reactions to adaptive demands are normal parts of the intercultural process. He makes a distinction between deep and surface differences and the intensity with which the sojourner faces hidden adaptive demands.

Shaules addresses the issue of what one's "true self" is in intercultural situations. Shifting between different selves is not achieved by many sojourners—it requires deep involvement in the host culture, time and patience. Yet, when successful it gives one the pleasure of a deep learning experience.

What I valued most about the book is the enriching and personal approach to such learning. It is a comprehensive book giving an overview of different cultural theories and applying these in light of Shaules' *Deep Culture Model of Intercultural Learning*.

Reviewed by Katrin Volt

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Book Review

Intercultural Interaction

A Multidisciplinary Approach to Intercultural Communication

by Helen Spencer-Oatey and Peter Franklin

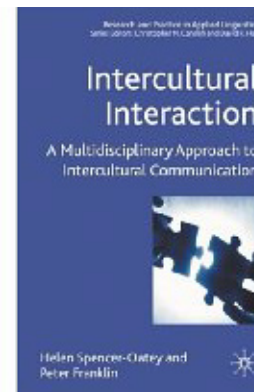
£19.99, 367 pages

Whether you're a professor, a researcher or a student who wants to know about current ideas and practices in intercultural relations (or interaction — the preferred term of the authors), this is the book for you. Simply put, it delivers an excellent survey of all on-going discussions and research in the intercultural field.

Spencer-Oatey and Franklin carefully define their title in the introduction. "Intercultural" refers to cultural distance between people when significant enough to have an effect on communication that is noticeable to at least one of the parties. "Interaction" emphasizes the activity of people talking to each other, which is very different from the usual (static) studies in which the language and/or behavior of two groups is compared. Furthermore, it draws attention to the dynamic nature of language and behavior.

Although this distinction might appear as nitpicking to the reader, the authors firmly believe it provides the groundwork for a clearer understanding of "cultural behavior" and "idiosyncratic behaviour". Their analysis will help people manage cross-cultural encounters more effectively

The book is divided into four parts, beginning with the conceptual issues of culture and the adaptation and impact of language and culture on understanding (defined as intercultural interaction competence). Part Two explores instru-



ments for measuring and assessing intercultural interactional competence as well its development. The third section focuses on research: topics that can be investigated and the methods for doing so. Finally, the authors offer a solid list of resources for further study.

I found chapter nine, *Development Competence in Intercultural Interaction* (pages 199-241), especially informative—a fine summary of the methods necessary for intercultural development in both the professional and academic worlds. Classical transfer of knowledge, even in the classroom, isn't sufficient; developing skills and changing attitudes is also necessary.

The authors go on to classify methods and their expected results. A lecture or briefing brings about a "knowledge outcome", for example, while a critical incident develops knowledge, skills and attitudes. For trainers like myself, it's a lucid overview for assessing the needs of workshop participants.

This book is a state-of-the-art encyclopedia of intercultural research. At the same time, extensive use of stories and case studies makes abstract conceptual and theoretical points more lively, more direct. It's a work that's sure to inspire further investigation by students and scholars.

Reviewed by Patrick Schmidt

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SIETAR-Forum 2010

Interactive conference
Gustav-Stresemann-Institut in Bonn
25-27 February 2010

Resource Diversity?

Worlds in change: Understand, maintain and create diversity



The SIETAR-Forum 2010 in Germany will start next week in Bonn and people can expect a lot from this event!

Thursday, 25th of February, will be the beginning of the forum where participants can dive into a world of diversity. The beginning will be a kick-off-dialog between experts and participants, which serves as an orientation for the topic of the Forum. Afterwards delegates can enjoy the key-note-speech of Beatrice Achaleke, who will take the audience to new inspirations in the field of global diversity and innovation.

On early Friday 26th February Hans Jablonski will speak about how to effectively carry out Diversity Management and which proven and sustainable solutions are possible. After this all participants will have the choice between six different workshops in the morning and six workshops in the afternoon. Here they can learn about diversity in virtual worlds, be taken on a learning journey or discover how to efficiently use cultural intelligence for diversity.

In the track "Germany – a developing country?" one can

learn about cultural diversity in public services (police department) and training in the logopadical sector. In the afternoon we can learn on taking advantage of the potential in international teams or how to reframe perspectives.

Key-note-speaker Silke Helfrich, who will take us on a journey to the web 3.0 and "common goods" will inaugurate the forum on Saturday morning. Later, participants will get deeper into the topics of Friday in order to create sustainable solutions.

However, this conference is not only about content — networking is also a hot topic. On the website www.sietar-forum.de one can find already a lot of participants, who have published their profiles. You can benefit from this special networking opportunity by clicking on "Kontaktbörse". The idea behind it is that all participants can arrange meetings at the forum in advance.

All in all the SIETAR-Forum 2010 will be full of exciting opportunities for learning, exchanging and experiencing in the context of diversity. The organizing team warmly welcomes everybody to this promising event!

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Events, workshops, congresses

Bonn, Germany

February 25-27, 2010

SIETAR Forum 2010

Ressource Vielfalt? Welten im Umbruch: Vielfalt verstehen - erhalten - gestalten SIETAR-Deutschland is again organizing a forum that will emulate its highly acclaimed forum from 2008. Key aspects will be: *Leading Diversity - Learning from other Worlds - Diversity Values: Germany the developing Country?*. Networking will be emphasized — all participants can arrange meetings at the forum in advance. Conference language will be German. Further information at www.sietar-forum.de/

Analysis” and then presented as part of Anna Fuchs’s thesis on the psychology of communication. The sessions will be held in Spanish. More information at: Anna-Fuchs@gmx.de

Milan, Italy

April 17, 2010 14:30-18:30

Verita, Fiducia, Negoziazione: Cina e Occidente a confronto (Truth, Trust, Negotiating: China and the West in Comparison) Marianna Crestani and Mario Croci will address the differences between Western and Chinese cultures by examining concepts of truth, trust and negotiating. There will be many examples, mini-case studies, film clips as well as teaching materials. Participation in the seminar is free. It will be held in Italian. For further information write to: sietar.italia@gmail.com

London, Great Britain

June 26, 2010

“Summer Drinks” event. Enjoy an evening of sophisticated excitement and exchange in the company of other interculturalists, our colleagues from SIETAR Europa. This will be the best opportunity for you to contribute to the current dialogue on the topics of the day that matter. All this and much more.... Starts at

7 pm on the rooftop of Café Rouge, Lancer Square, Kensington High Street, London SW1., £5 for members, £10 non-members. Further information at www.sietar.org.uk

Lille, France

October 27-29, 2010

30th Anniversary of SIETAR France

To celebrate its 30th anniversary, SIETAR-France is planning a conference in conjunction with SIETAR-Europa. Themes will be human rights and diversity. Languages will be French and English. More information about the congress will be available on the SIETAR-France website: www.sietar-france.org

Barcelona, Spain

March 5, 12, 20, 2010

Saber comunicar, saber enseñar, ... y hacerlo en diferentes culturas

(Know How To Communicate, Know How To Teach...And Do It In Different Cultures) As part of SIETAR España’s growing program of activities and seminars, Anna Fuchs will offer three half-day sessions of training and research based on the models of the German psychologist Schulz von Thun. After the communication models are introduced, their application to other cultural contexts will be discussed. The data obtained will be analysed using a “Qualitative Content

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