

BSBI Gazette

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Editorial



Professor Dr Kyriakos Kouveliotis FRSA

Provost & Chief Academic Officer,
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For this week's Editorial, I'm sharing a great poem by Berton Braley, called Opportunity:

With doubt and dismay you are smitten
You think there's no chance for you, son?
Why, the best books haven't been written

The best race hasn't been run,
The best score hasn't been made yet,
The best song hasn't been sung,
The best tune hasn't been played yet,
Cheer up, for the world is young!

No chance? Why the world is just eager

For things that you ought to create
Its store of true wealth is still meagre
Its needs are incessant and great,

It yearns for more power and beauty
More laughter and love and romance,
More loyalty, labor and duty,

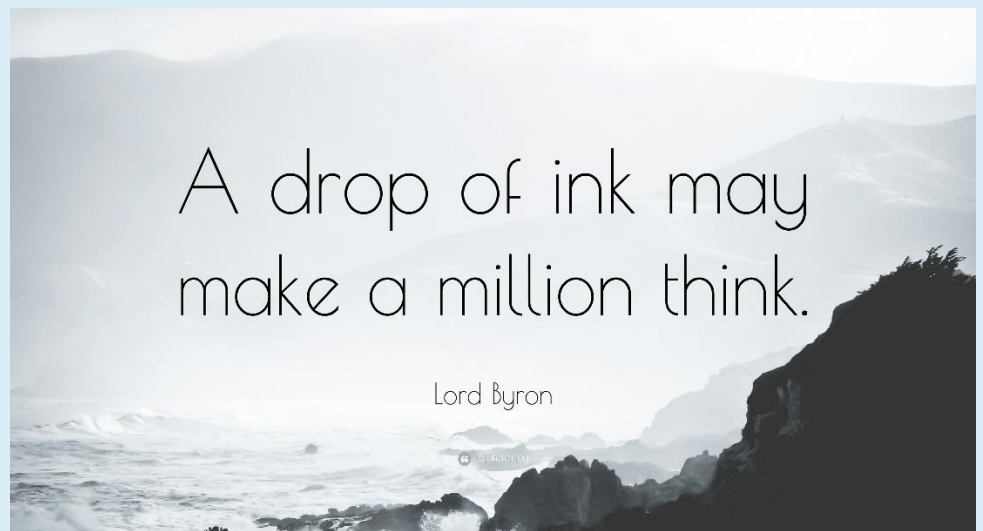
No chance—why there's nothing but chance!

For the best verse hasn't been rhymed yet,

The best house hasn't been planned,
The highest peak hasn't been climbed yet,
The mightiest rivers aren't spanned,
Don't worry and fret, faint hearted,

The chances have just begun,
For the Best jobs haven't been started,
The Best work hasn't been done.

Photo of the Week



A drop of ink may
make a million think.

Lord Byron

Inspirational Quotes

Life is a journey, not a destination.
— **Ralph Waldo Emerson**

I can't change the direction of the
wind, but I can adjust my sails to
always reach my destination.
— **Jimmy Dean**

The greatest discovery of my
generation is that a human being can
alter his life by altering his attitudes.
— **William James**

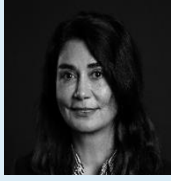
If you don't stand for something, you
will fall for anything.
— **Malcolm X**



The only limit to our
realization of
tomorrow will be our
doubts of today.

— **Franklin D. Roosevelt**

Article of the Week



Dr Niloufar Aminpour
Lecturer

Areas of expertise:
Gender Studies, 20th Century American
Drama, Literary Criticism

Norouz Celebration

The Persian expression "Norouz", which means "new day", denotes the beginning of the spring, and happens on or around March 20; i.e. due to leap years, Norouz starts every four years on the 21st of March. It is noticed by Iranians and some other nations all around the world. Norouz is a holiday that has been commemorated for more than 3,000 years and is definitely attached to Persian history and culture. This text attempts to demonstrate the significance of Norouz as a cultural heritage in UNESCO, the history of Norouz and the traditions allied to this delightful occasion such as the roles played by Amou Norouz and Haji Firouz, the concept of Eidi, and the slight varieties in celebrating Norouz among different nations.

Norouz: a UNESCO Cultural Heritage

UNESCO (the United Nations Educational, Scientific, and Cultural Organisation) has acknowledged the Persian New Year, Norouz, as an important cultural heritage of humanity. In 2009, the International Day of Norouz was also recognised by the United Nations General Assembly.

Through its recognition, UNESCO seeks to promote awareness and appreciation of Norouz's cultural significance and to save and promote its traditions for the next generations. This recognition also acknowledges the chief role that cultural heritage plays in adopting sustainable improvement and advancing social unity and peaceful coexistence.

Norouz is also a celebration of cultural diversity, as it is observed by people of different ethnic and religious backgrounds due to the fact that it reflects the shared cultural heritage of the region and promotes intercultural dialogue and understanding.

The UNESCO identification of Norouz as a cultural heritage echoes its prominence as a celebration of renewal, the changing of seasons, and the coming of new life. It is a time provided for families and friends to gather together, exchange gifts, and share

traditional foods and drinks.

History of Norouz

Norouz which is commemorated on the first day of spring, usually on March 20th or 21st has been celebrated for over 3,000 years and is rooted in the ancient Iranian religion of Zoroastrianism which antedated the Islamic invasion of Persia. The Zoroastrian calendar, which was on the basis of the solar cycle, declared Norouz as the beginning of the new year. According to Zoroastrian tradition, Norouz is believed to have been created by their prophet Zarathustra, who established the festival as a way to mark the triumph of good over evil and the arrival of spring. As the celebration fell early in spring, when the earth woke up from the long winter, it was also associated with the rebirth of nature. Norouz was eventually incorporated into Persian culture and embraced by other ethnic groups in the area, such as the Kurds, Turks, Afghans, Tajiks, and Uzbeks also groups of people in portions of India and Pakistan, commemorate Norouz today.

Customs of Norouz

The 13-day Norouz festival lasts from the first day of spring through the thirteenth day of the Persian month of Farvardin. A number of traditions and ceremonies that represent the concepts of rebirth, abundance, and regeneration are used to honour the event.

The preparation of the Haft-Seen table, which is a display of seven articles that begin with the Persian letter "seen"/s/ and represent various facets of life, is one of the important customs of Norouz. Sabzeh (sprouted wheat or lentils), Samanou (sweet pudding derived from germinated wheat), Senjed (dried fruit from the lotus tree), Serkeh (vinegar), Seer (garlic), Somagh (sumac), and Sekeh (coins) are the seven things that are frequently included. Mirrors (symbolizing self-awareness), candles (symbolizing illumination), and a holy book (Quran or the Avesta, the holy book of Zoroastrianism) are mostly placed on the Haft-Seen table.

Spring cleaning (Khanetakani), which entails a thorough cleaning of the home in welcoming the new year, is another important Norouz tradition. This tradition, which has its roots in the notion of letting go of the old to make room for the new, is a representation of the rejuvenation and rebirth that spring brings.

Amou Norouz

Amou Norouz, who is celebrated each year during the Persian New Year, is a beloved and sweet character in Iranian culture, in which he is a symbol of the transition from winter to spring and represents the cycle of life, death, and rebirth. Amou Norouz, which translates to "Uncle Norouz", is a mythical individual who is said to visit families and children during the first days of spring, bringing gifts and spreading delight and joy. He is typically illustrated as an elderly man with a long white beard, wearing a traditional Iranian dress. He is said to be the guardian of spring and the sign of new initiations, rebirth, and prosperity. The origin of Amou Norouz goes back to ancient Iranian mythology and is still an

important part of Iranian culture and traditions. His presence during Norouz brings a sense of joy and excitement to people of all ages.

Haji Firouz (The Messenger)

Haji Firouz is a popular and mythical character in Iranian culture, who is associated with the Persian New Year celebrations. He is typically represented as a dark-skinned man wearing bright red clothes and a dunce cap, and he is known for his enthusiastic and entertaining performances. He plays an important role in the celebration, as he is the one who announces the arrival of the New Year and increases pleasure and delight among people. He is mostly accompanied by a group of musicians, who play traditional Iranian instruments such as the drum. The origins of Haji Firouz are not utterly clear, but he is believed to have originated from ancient Iranian mythology, where he was a symbol of fertility, good fortune, and the triumph of light over darkness. Haji Firouz's significance lies in his capability to bring people together and create a happy and pleasant atmosphere during the New Year celebrations. His songs and dances are a source of entertainment and laughter, and his appearance marks the beginning of a new year and the hope for a better future. Despite some controversy surrounding his portrayal and blackface makeup, Haji Firouz remains a fundamental part of Iranian culture and a beloved figure among Iranians.

Eidi

Eidi (also spelt "Eydi" or "Idi") is a Persian traditional gift that is given to children and sometimes to younger members of the family by more respectful family members, parents, or friends. It can be money; obviously, a symbolic amount rather than a significant sum of money, or a small present which expresses their love and affection and wishes them happiness and prosperity for the New Year. On the other hand, it reflects the values of generosity and kindness towards family members and loved ones. It is also a way of increasing family ties and forming a sense of togetherness and unity, especially during the merry period of the Persian New Year.

Insignificant Differences in Celebrating Norouz

Norouz is celebrated in different ways across various countries, with distinctive customs that contribute to its vivacity. In Afghanistan, the celebration lasts for three days and includes visiting loved ones, sharing gifts, and enjoying traditional treats like sweet Samanak and Bolani flatbread. Meanwhile, Tajikistan commemorates Norouz in seven days, making dishes like Plov rice, Sumanak, and Samosas. A fascinating tradition in Tajikistan is jumping over a fire during Norouz to purify the soul and body. Uzbekistan marks Norouz for five days, making the home decorated with flowers and a Haft-Seen table set up like in Iran. Likewise, there's an interesting custom of preparing Sumalak bread together from wheat sprouts. The Kurdish community also in Iran, Iraq, Turkey, and Syria, welcomes Norouz by lighting fires, exchanging gifts, and making dolma-stuffed vegetables, and Baklava.

References

1. Ganji, N. (2003). *Norouz: A Persian New Year*. PowerKids Press.
2. Curtis, J. (2009). *The Persian Empire*. Harvard University Press.
3. Barry, M. (2016). *Nowruz: Lost Traditions of the Iranian New Year*. The Institute of Ismaili Studies.

Websites of the Week

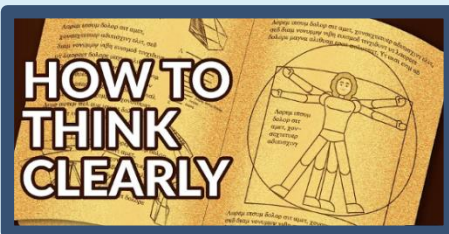
- [Statistical Analysis for Management](#)
- [Management Information & Statistics](#)
- [What is Research Management?](#)
- [Business Analytics Applications](#)
- [What is System Design?](#)

Books of the Week

Videos of the Week



The Best Way to Learn Critical Thinking



How to Think Clearly?



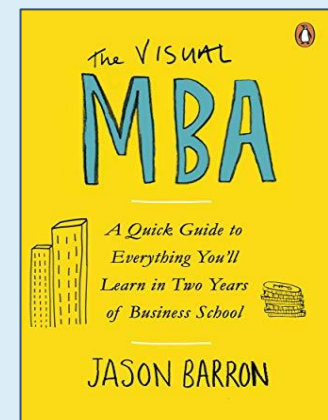
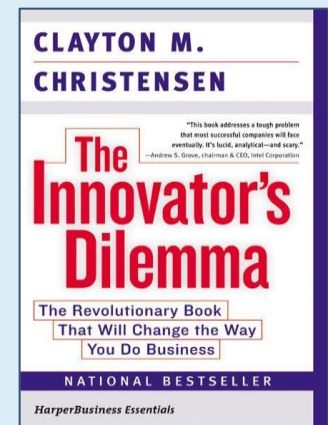
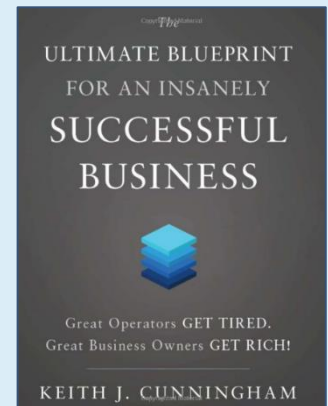
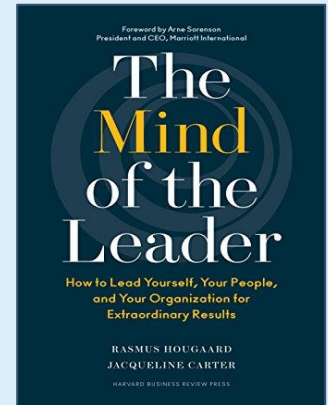
Smart Green World?



Sustainability in the Digital Age



Three Stages of Digital Transformation



**BERLIN SCHOOL OF
BUSINESS & INNOVATION**

Week in Review

All you need to know about everything that matters



Dr Mariusz Dramski

Dean of the Faculty of

Computer Science and Informatics

Areas of expertise:

Artificial Intelligence, Data and Process
Mining, Project Management

OPERATIONAL RESEARCH

Why don't we use the all positive features of the operational research? Operations research is an excellent decision support tool. These methods provide us with a whole spectrum of possible solutions that are optimal for the operation of the entire organisation. However, research shows that the decisions you make are not necessarily the best and are sometimes even irrational.

The first hurdle is the proper formulation of the problem. We can describe it using different techniques while maintaining the same meaning. However, it turns out that it has a very large impact on the final decision. This is the so-called mental accounting. Other times, we try to predict certain events, despite the fact that the calculus of probability indicates otherwise. Suppose we want to flip a coin. In the previous five flips, we drew heads. Therefore, we assume that the next time it will be tails, even though the probability of drawing heads or tails each time will be exactly the same and will be 50%. Thus, it can be seen that the psychological aspects are very important.

Now let's consider another problem. Research shows that long-term goals should be more important for organisations because they ultimately bring more benefits and are more flexible. Nevertheless, most companies focus on short-term goals, which is in contradiction to sound management practices. Take a look at big global brands like FedEx, Procter & Gamble and many more. They would not have been successful without operations research.



Dr Kamyar EsmaeiliNasrabadi

Lecturer

Areas of expertise:

Human Resource Management, Business
Management, Tourism, Customs

ORGANISATIONAL COMMUNICATION

"Respect is a two-way street, and so is communication. When both are in play, effective communication is inevitable."

- Vanessa Van Edwards.

As it is clear from this quote, today we are talking about the skill of respect in effective communication. Effective communication is not just about delivering a message; it is also about how that message is received and interpreted by the listener. One essential communication skill that is often overlooked but is critical to building and maintaining positive relationships is respect. Respect is a fundamental element of effective communication, and without it, the conversation is likely to be unproductive and ineffective. Respect is an essential component of good communication because it lays the foundation for mutual understanding and trust. When people communicate with respect, they are more likely to feel heard and valued, which can lead to increased co-operation and collaboration. In contrast, disrespectful communication can lead to negative emotions, such as anger and frustration, which can quickly escalate and derail the conversation.

Showing respect during communication involves actively listening, avoiding interrupting or talking over others, and refraining from negative or judgmental comments. It also means acknowledging and validating the other person's feelings and ideas, even if they differ from your own. By doing this, the other person is more likely to feel heard and understood, which can lead to a more positive and productive conversation. To improve this skill, it is important to practice

active listening, which involves giving the other person your full attention, being present in the moment, and avoiding distractions. It is also essential to recognise and control negative emotions such as anger or frustration, which can quickly turn into disrespectful behaviour. By taking a pause to reflect and respond thoughtfully, you can communicate more respectfully and effectively. Another way to improve the skill of respect in communication is to learn more about cultural and social differences. Respectful communication requires understanding and appreciating the perspectives and experiences of others, even if they are different from your own. By practising respect, we can build positive and productive relationships, create an environment of mutual understanding and trust, and avoid the negative consequences of disrespectful communication. You will find this [link](#) interesting.



Mostafa Gaballa

Lecturer

Areas of expertise:

Tourism, Hospitality, Travel

TOURISM

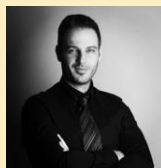
The initiative is one of the pillars of the UNWTO Tourism for Rural Development Programme. Every year, Best Tourism Villages by UNWTO recognises destinations which stand out for their commitment to sustainability in all its aspects - economic, social, and environmental - and the preservation and promotion of community-based values.

Alongside the ceremony itself, the First Annual Meeting of the Best Tourism Villages Network, a platform for sharing of knowledge and experiences, was held. During the meeting, the villages discussed their challenges and opportunities as well as their work plan for the coming year. For more information visit this [link](#). "It is a great honour that AIUla is among this year's award recipients. We look forward to continuing to raise awareness about the transformative role of tourism through our support for meaningful initiatives such as this" said H.H. Prince Badr bin Abdullah bin

Mohammed bin Farhan Al- Saud, Minister of Culture of Saudi Arabia, Member of the Board of Directors, and the Governor of the Royal Commission for AlUla.

UNWTO Secretary-General Zurab Pololikashvili said, "For rural communities everywhere, tourism is a hugely powerful force for growth and opportunity. With Best Tourism Villages by UNWTO, we recognise and celebrate those destinations where this force is being truly embraced, whether it's creating jobs and supporting businesses or preserving local heritage. We look forward to keep growing with our Best Tourism Villages Network both in size and in influence".

Best Tourism Villages by UNWTO (BTV) is the flagship initiative of the organisation's wider work to advance tourism as a pillar of rural development and opportunity. Since 2021, BTV has produced an annual list of destinations which stand out for their commitment to sustainability in all its aspects - economic, social, and environmental - and the preservation and promotion of community-based values. The ceremony brings together Ministers of Tourism alongside representatives of the most recent villages recognised by UNWTO, including the Old Town District itself.



Dr Konstantinos Kiousis
Lecturer

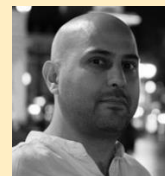
Areas of expertise:

Human Resource Management, Leadership, Counselling and Career Guidance, Modern Educational Approaches

POETRY / EDUCATION

Held every year on the 21st of March, World Poetry Day celebrates one of humanity's most treasured forms of cultural and linguistic expression and identity. UNESCO first adopted this day as World Poetry Day during its 30th General Conference in Paris in 1999. The aim of this celebration is to support linguistic diversity through poetic expression and increase the opportunity for endangered languages to be heard. Within poetry, there were three super-genres: epic, lyric and drama. The common European terminology about literary genres is directly derived from ancient Greek terminology.

Poetry has been an integral part of education for centuries, and the works of ancient Greek poets continue to hold relevance today. The epics of Homer, The Iliad and The Odyssey, have been studied for their historical, philosophical, and literary value. Incorporating the works of Greek poets into modern education can help students connect with the literary traditions of the past while exploring contemporary issues through the lens of poetry. On the other hand, poets like Maya Angelou and Langston Hughes have used their voices to promote social justice and equity in education, highlighting the continued relevance of poetry in fostering empathy and critical thinking. While teaching poetry may present challenges, with careful planning and scaffolding, educators can make poetry accessible and enjoyable for all students, providing them with an opportunity to express themselves creatively and develop essential skills.



Dr Mahmoud Manafi
Lecturer

Areas of expertise:

Leadership, Human Resource Management, Digital Marketing

KNOWLEDGE SHARING / HEALTH SCIENCE

Sharing Knowledge with Competitors in the Healthcare Industry. Knowledge sharing refers to the process of exchanging information between people, teams, or organisations. This knowledge may be explicit, which comes from documents or procedures, or tacit, meaning it was developed from experience.

Sharing knowledge has benefits for the sharer as well as the recipient. Many companies avoid sharing their findings as they apply them for the purpose of innovation improvement that can increase the profitability of their companies (see this [link](#)). In the healthcare industry, the confidentiality of knowledge and finding could be different due to concerns related to corporate social responsibility. For example, hospitals and private sectors have allocated their resources to R&D. Although it might not be reasonable for them to share their knowledge, they are supposed to share their findings with competitors because of CSR!

Source: [link](#)



Azadeh OveisGharani
Lecturer

Areas of expertise:

Circular Economy, Regenerative Business, Sustainable Leadership, Business and Human Rights

CLIMATE-NEUTRAL CITIES

21st of March is the International Day of Forests. Forests purify the water, clean the air and capture carbon to fight climate change. We are dependent on them for our food and life-saving medicine. According to the research, forests help to:

1. Reduce risk associated with some major non-communicable diseases.
2. Reduce infectious diseases.
3. Positively impact nutrition and food security.
4. Protect people from the impacts of disasters.
5. Mediate the emergence and spread of zoonotic infectious diseases.
6. Mitigate climate change and its adverse health effects.

With these points said, the European Union brings concrete solutions to some of our greatest obstacles and has ambitious goals for European cities.

Cities take up 4% of the EU's land area, and 75% of EU citizens live in them. Cities consume 65% of the world's energy and account for more than 70% of global CO2 emissions.

So, climate change is heavily dependent on urban areas to act. EU cities can contribute to the Green Deal target of reducing emissions by 55% by 2030, to offer cleaner air, safer transport and less congestion and noise.

Berliners will be able to vote on Sunday 26th March in a referendum to make the capital Climate Neutral within 15 years. Some of the drawbacks, however, are that it is too costly and unrealistic. The question is, if we don't start with these steps, when and how can we tackle climate change which affects all of us in the long run?

References: [Link1](#), [Link2](#), [Link3](#)



Photo: by Author - Sächsische Schweiz National Park, Germany



Dr Elif Vozar
Lecturer

Areas of expertise:

Tourism Management, Sustainable Tourism, Socio-cognitive Mindfulness Theory

TOURISM MANAGEMENT

I would like to share a link to an article collection curated by David Gladstone (Department of Planning and Urban Studies, The University of New Orleans). This is a very good opportunity to read these valuable papers as the publisher has made them free to read.

The collection: [Urban Tourism in the Global South](#).

Here are the listed articles and their authors: [Political instability and trade union practices in Nepalese hotels](#)
[Sandeep Basnyat](#), [Brent Lovelock](#) & [Neil Carr](#)

[The perceptions of host-city residents of the impact of mega-events and their support: the EXPO 2020 in Dubai](#)
[Ahmad Al Hallaq](#), [Ivan Ninov](#) & [Christopher S. Dutt](#)

[Perceived value and its influence on satisfaction and loyalty in a coastal city: a study from Lima, Peru](#)
[Mauricio Carvache-Franco](#), [Aldo Alvarez-Risco](#), [Orly Carvache-Franco](#), [Wilmer Carvache-Franco](#), [Alfredo Estrada-Merino](#) & [Diego Villalobos-Alvarez](#)

[Revitalization and counter-revitalization: tourism, heritage, and the Lantern Festival as catalysts for regeneration in Hôi An, Việt Nam](#)
[Michael A. Di Giovine](#)

[Cultural policy in Shanghai: the politics of caution in the global city](#)
[Tina Schilbach](#)

[Policy, planning, and management for religious tourism in Indian pilgrimage sites](#)
[Kiran Shinde](#)

[Dressed up and sipping rum: local activities within the touristic space of Trinidad, Cuba](#)
[Maki Tanaka](#)

[Tourism-dependent development: the case of Lijiang, Yunnan province, China](#)
[Yuefang Wu](#), [Honggang Xu](#) & [Andrew Eaglen](#)