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**NEW DIMENSIONS IN THE USE OF THE CRITICAL INCIDENT
TECHNIQUE IN CROSS-CULTURAL INTERACTION TRAINING**

A STUDY-PROPOSAL

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On behalf of
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NAME OF DECEASED
NAME OF SURVIVOR

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A STUDY PROPOSAL

W. Warren Newman

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Sunnyvale, California

1967

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**NEW DIMENSIONS IN THE USE OF THE CRITICAL INCIDENT
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INTRODUCTION

The fact that the earth is an increasingly small planet is dramatically illustrated almost every day of our lives. The speed with which space vehicles and man-made satellites orbit the earth, the nearly instantaneous worldwide contact made possible by modern communications media, and the startling rapidity of jet-powered flight have decreased the dimensions of the globe with remarkable effectiveness. As the relative size of our planet has diminished, the number of cross-cultural contacts among its citizens has increased. Programs of economic and military assistance, the efforts of international political organizations, and the accelerated activities of business and industry have created countless opportunities for people of diverse cultural backgrounds to meet, to work together, to negotiate differences, and to interact in a wide variety of ways and circumstances.

Individual skills in the creation and maintenance of friendly and productive interrelationships across cultural barriers will vary greatly according to the nature of the

life-experiences and insights of those involved (Jenny, 1966). The values and beliefs of these individuals will be operative in both their intentionalities and the techniques employed in their expression. Some people have a great deal of interest, ability and skills in such complex relationships; they are "natural ambassadors" of understanding and good will. But a great many people do not possess, or even desire, these skills.

If international understanding and goodwill are to be more than superficial ideals, effective training in cross-cultural interaction must become a reality. Military personnel and others need to learn the principles involved both in non-offensive behavior among indigenous people and in the formation of positive, cooperative and creative relationships with them. The obstacles to the former are considerable; the obstacles to the latter sometimes seem almost insurmountable.

BARRIERS TO EFFECTIVE CROSS-CULTURAL INTERACTION

There is growing recognition, for example, of the fact that a task performed in a cross-cultural situation is likely to present more difficulties than the same task undertaken by a culturally homogeneous group (Foa and Chemers, 1966). Even in informal social interaction the unfamiliar cue array of a new environment reduces the certainty with which a person

reacts to verbal and nonverbal stimuli. The disparity and conflict of cue-response systems between cultures leads to many difficulties of communication in a cross-cultural context. The misreading of cues leads to maladaptive responses which can quickly destroy the rapport essential to effective interaction (Zinzer, 1966). Unfamiliar manners, customs and habits encountered by an individual overseas also reduce the stability of a person's behavior. This becomes particularly detrimental when he is under pressure to accomplish explicit objectives in a given period of time because much of a person's ability to conduct training or organize endeavors is based on a stable, familiar set of interpersonal interaction standards and comprehensions (Eachus, 1966). Even though rates of learning are sometimes increased by the level of anxiety aroused by the unfamiliar environment and by the stimulation of personal intercultural contact, the increased difficulties encountered multiply the chances that misunderstanding and task achievement delays will occur.

An additional difficulty in effecting positive cross-cultural interaction is the phenomenon which has been labeled "culture shock" (Eachus, 1966; Oberg, 1958; Yamashita, 1965).

This negative reaction to an unfamiliar country and its people has a variety of sources ranging from the recognition of marked differences of climate, geography, diet, clothing, and architecture all the way to a revulsion at political, social and religious practices. This revulsion can be especially acute when the people of the unfamiliar culture have strikingly different habits and customs pertaining to personal cleanliness and hygiene, sexual behavior, individual worth, and general sanitation.

Americans overseas, both civilian and military, have gained the reputation, rightly or wrongly, of unusual susceptibility to these pitfalls in the way of effective cross-cultural interaction. They stand accused of habitually failing to respond appropriately to the problems and stresses of other societies. Edward T. Hall in his superb volume, The Silent Language, treats our problems in the area of cultural adaptation. He points out that Americans typically refuse to accept or display any concept of cultural relativity. As a consequence of this ethnocentrism we usually fail to suspend judgment and action until more thoroughly understanding the behavior of indigenous peoples. Instead we frequently assume the position that the American ways of behaving and doing things are normal, natural

and right, while regarding the pattern of behavior typical of another country as strange, undesirable, unnatural, immoral, or incompetent. We are particularly susceptible to an experience of "culture shock" which can generate frustration, resentment, hostility and functional inefficiency.

EXPERIENCE IN VIETNAM AND ITS IMPLICATIONS

Chaplains and others involved in the Personal Response Project - a systematic effort at intercultural attitude improvement jointly sponsored by the Chief of Chaplains of the U. S. Navy, the Commanding General of the Fleet Marine Force of the Pacific and the Commander, Service Force, Pacific - have observed with intensified concern the negative consequences of this experience particularly among our troops serving in Vietnam. Their initially positive attitudes toward their South Vietnamese allies deteriorate rapidly and the resultant hostility and contempt are communicated in a multiplicity of verbal and non-verbal ways. Predictably, the South Vietnamese, who have a strong general tendency to like Americans, gradually reciprocate these negative attitudes and actions.

In the present combat situation in Vietnam such a lack of understanding and good will is dangerous both to the joint military enterprise and to the individuals concerned. A Viet-

nameese soldier or peasant will hardly risk his life for those whom he believes to regard him as inferior and who seem to feel that Vietnamese traditions, customs and practices are unworthy. This can become a very crucial matter when the location of a Viet Cong ambush or mine field is the issue at stake.

Complicating the unfavorable Vietnamese reaction to American contempt is the natural suspicion of the strange foreigner who is in your country for reasons that are difficult to understand; who seems incredibly wealthy and pays such unreasonable prices for things that soon everything is expensive; who makes passes at Vietnamese women; who is often unbearably loud and boistrous; and whose planes and guns sometimes take the lives of your friends and loved ones.

PROBLEMS INVOLVED IN TRAINING FOR CROSS-CULTURAL INTERACTION

The problem of how to train people to interact effectively with people of another culture has, rather obviously in this instance, become both vital and urgent. But the dimensions of crisis so apparent in the conflict in Vietnam should not be allowed to obscure the imperative nature of the improvement of interaction between Americans and foreign nationals throughout the world. A dramatic qualitative and quantitative increase

in positive interaction experiences in a multiplicity of circumstances ranging all the way from brief port calls by Navy ships to prolonged occupation of military bases of operation is essential to the attainment of any significant level of international understanding and good will. Unfortunately the problem of cross-cultural interaction training is one of unusual difficulty and complexity. There are countless differences between any two cultures. Training people to a level of complete awareness regarding all of them is an impossibly lengthy and demanding task. Certain clusters of attitudes are highly resistant to change. The volume or persuasive potential of information directed toward attitudinal improvement has very little relationship to the results obtained. The capacity of people to disregard information that is irrelevant to their needs, apparently unuseful to them, or which conflicts with established and reinforced patterns of thought and behavior, appears to be almost unlimited (Davidson, 1959).

It is a contention of this study, however, that attitudes toward indigenous peoples are learned behavior and therefore subject to modification through appropriate educational and communications methods. It is a further, and central, conten-

tion that the only way to reduce these training problems to manageable proportions is to first discover which cross-cultural differences are critical in the interaction situation; and then to develop and utilize a sufficiently effective educational experience for these critical differences to be not only understood but encountered in a constructive and meaningful fashion.

Underlying the difficulties inherent in both tasks is the fact that "culture" is a highly generalized and nonspecific category which means a great many different things to different investigators. It cannot be taught in the same way that other skills can be imparted. Language barriers can be overcome by thorough language instruction, or even by the use of interpreters. Technological barriers can be overcome by providing advisors with the skills to conduct simplified instructional programs designed to instill basic knowledge in given technical areas. But the most stubborn barrier to cross-cultural communication and understanding is the vast difference existing in fundamental expectations for human behavior. These expectations are founded on beliefs, habits, manners, customs, values, taboos, expressions, rituals, mores, etc., which provide a society with the bases for a remarkably

high proportion of its social perception. These factors are initially nonmaterial and are hidden not only from the trained external observer but, even more effectively, from the indigenous participant in the system. They constitute that nearly unconscious part of his behavior which he takes for granted and which he has a tendency to regard as universal since it is so basic to his verbal and nonverbal activities (Hall, 1959).

PRESENT GENERAL FORMS OF INTERACTION TRAINING

Attempts to surmount these considerable difficulties in recent years have usually taken one of three general forms. The most common is the scholastically-oriented, theoretical analysis of the manner in which persons in a given culture are trained, since childhood, to believe, feel and act personally and in relation to the world; to conduct themselves socially; and to stress certain conceptual differentiations more than others. These patterns of behavior are often contrasted with related patterns in the subject's native culture. This form of cross-cultural interaction training can be observed at a great many so-called "area studies" departments in our colleges and universities. A current academic catalog, for example, promises a "rich trans-cultural experience" simply because of the presence of foreign students in the program.

The second form of cross-cultural interaction training is less familiar and consists of a number of efforts to formulate an experience-oriented, empirical study of actual situations which lead to increased tension, or to better understanding, of people of one culture by those of another. Notable among these efforts is a series of studies undertaken by the Department of Psychology at the University of Illinois. Their utilization of the critical incident technique (Flanagan, 1964) in the construction of Culture Assimilators (Stolurow, 1965; Fiedler, et al...), and in attempting to determine the significance of role behavior differentiation in contrasting cultures are among the most important advances to date in cross-cultural interaction training. A related incisive endeavor can be found in research performed for the Department of the Army by the Center for Research in Social Systems (CRESS) of The American University (Terauds, Panman, Lybrand, 1966). Modifications of the critical incident recording and coding instruments developed in the CRESS project have been suggested for utilization in the culture-analysis phase of the training program proposed by this study.

The third form of training is still highly experimental and is characterized by a series of efforts to blend into

utilitarian compatibility the analytical strengths of the scholastic-theoretical approaches and the practical strengths of the experiential-empirical forms of training. A model for such a style of cross-cultural interaction training has been developed as a proposal for the United States Agency for International Development (US/AID) by the National Training Laboratories of Washington, D. C. (Harrison, Hopkins, 1966). The proposal includes an emphasis upon informal, small-group educational processes and the utilization of a "project" or problem-solving approach. To date the proposal has not been accepted by AID, probably because of its deficiencies in the areas of reliable interaction criteria and of implementation specificity. AID trainers at the Far East Training Center of the University of Hawaii have intensified their efforts to obtain an effective balance of the theoretical and experiential aspects of training.

Another interesting training method is the so-called "nativist" approach to cultural analysis and training (Stewart, 1965). This approach proposes to facilitate effective cross-cultural interaction by increasing an American's understanding of some of the basic components of his assumptions and values, and by leading him to make a

comparative analysis of a set of assumptions and values from another culture on the basis of introductory interaction with indigenous persons. To this end Stewart and others have devised the "Counter-American" technique wherein an American is confronted with a role-playing situation with a counterpart trained to behave in a fashion which violates most of the behavioral expectations of the American. The experimental trials of this technique as a training vehicle seem to result in an improved verbal activity in generalized "other culture" environments (Eachus, 1966).

Some of the most important advances in the quest for balanced interaction training have resulted from the efforts of the Training Research Division of the Behavioral Sciences Laboratory, Aerospace Medical Research Laboratories at the Wright-Patterson Air Force Base in Ohio. Their experiments concerning training in cross-cultural interaction skills through simulation and self-confrontation have demonstrated techniques which make possible more effective and efficient acquisition, as well as high retention, of certain communicative skills.

THE PERSONAL RESPONSE PROJECT

Only some development of such approaches as the foregoing to this third form of cross-cultural interaction training has

sufficient breadth to encompass the philosophy and purposes of the Personal Response Project, as well as enough flexibility to implement its goals. This Project was designed as an attempt to understand the people of an unfamiliar culture by discovering the ways in which their cultural patterns, and especially their religious and ethical value systems, affect daily thoughts and actions. Such increased understanding is regarded as one of the keys to the modification, and eventual elimination, of unfavorable attitudes and offensive behavior patterns toward indigenous citizens. Simultaneously an educational strategy is employed to promote constructive relationships and appropriate mutual assistance between American military personnel and the citizenry, and to increase, in some degree, their mutual respect and trust.

After being described and approved in a letter published on 23 March 1966 by the Commanding General of the Fleet Marine Force, Pacific, entitled, "Understanding the People of Vietnam", the Project has been conducted in the Navy under OPNAV Instruction 1500.22, General Military Training. Participation in the Personal Response Project has been designated as an appropriate duty for chaplains. The Chief of Navy Chaplains considers Personal Response to be secondary only to primary religious and counseling duties.

The stipulated objectives of the Personal Response Project are to assist military personnel

(1) to anticipate and respond to the predisposition of indigenous citizens to act consistently with their deeply engrained religious and cultural value systems,

(2) to respect the motives of indigenous citizens as a manifestation of these value systems,

(3) to identify the expression of these motives and values in daily behavior

(4) to act with understanding and responsible concern in relationships with indigenous citizens, and

(5) to recognize that the lives, values, relationships and actions of indigenous citizens are of equal importance to those of all human beings.

As the Project has developed several indirect, but not entirely unanticipated, consequences have been observed that are considered to be unusually worthy subsidiary objectives. As military personnel have explored the effects of indigenous religions and value systems in the lives of people, they have begun to recognize the expressions of their own beliefs and values in their daily lives and to understand their own motivations more adequately. In responding to the emphasis

upon the individual worth of indigenous citizens, military personnel have also shown an increased appreciation for their own humanity and dignity as being too valuable to debase or degrade. And as indigenous peoples have observed the growing understanding, concern and responsibility of American military personnel toward themselves, they have felt spontaneously and voluntarily obliged to attempt to understand and respond more favorably to the strange, and sometimes difficult, visitors in their midst.

The Personal Response Project has been implemented to date through a coordination of field research, comparative analysis of religious and cultural value systems, production of orientation materials, and both preparatory and in-country training of personnel. In the summer of 1965 a U. S. Navy chaplain with an extensive history of successful cross-cultural interaction was assigned to make a first-hand study and collection of data on the beliefs, customs, religious practices and value systems of Vietnam. Information available in existing written sources was deemed insufficient or unsuitable for the task envisioned. This chaplain also undertook preliminary preparation of troop presentations, background resources and training aids designed to aid in understanding the Vietnamese peoples.

The data so collected has been organized, evaluated and published so as to be made available in utilitarian form to all who were serving in, or had been assigned to, Vietnam and adjacent waters and areas. A basic reference book, The Religions of South Vietnam in Faith and Fact, provides essential background information for military leadership and for instructors and key personnel involved in the project. The Personal Response Project Materials: Vietnam Supplement is a field packet containing two basic lecture-discussion formats for use in all Vietnam orientation programs - pre-embarkation or in-country (the same publication reproduced by the Fleet Marine Force, Pacific, is entitled, Understanding the Vietnamese). Three other publications are in preparation: a Unit Leader's Personal Response Handbook; The Peoples of the Tribes of South Vietnam; and Just As Different on the Inside.

These materials are prepared and maintained by a team of chaplains which handles the Personal Response Project Files, Chaplain Corps Planning Group, Washington Navy Yard, Washington, D. C. This team, which is responsible to the U. S. Navy Chief of Chaplains, maintains liaison with all known agencies and institutions, both military and civilian, concerned with cross-cultural interaction training and the evaluation of its consequences.

In the summer of 1966 a second Personal Response Project Officer was assigned the task of continuing the initial efforts of data collection, but with increased emphasis upon the development and implementation of an effective program of communication for the transmission of religio-cultural information and for attitude improvement. This chaplain, who is a specialist in adult education and communications techniques, has gained a more precise knowledge of the nature of the tasks confronting the Personal Response Project through systematic surveys of both American and Vietnamese attitudes. This knowledge has led to a communications strategy based on awareness of the social patterns of innovation diffusion, of the principles of learning involved in the modification of attitudes, and of the vital role of cognitive dissonance in the motivation of learned behavior. The communications media employed include lecture-discussions, illustrated message posters, human interest news releases, role playing in village-simulation settings at the NCO Leadership School in Okinawa, and the instillation of a heavy emphasis upon attitude development in the Orientation School for combined action units and the school for officers from supporting units. A Platoon Leader's Personal Response Notebook has been developed in III

MAF for use by officers and platoon leaders in combined action units. It contains twenty-four briefings for squad-sized groups built around successful and unsuccessful interaction experiences with leading questions designed to provoke discussion. This Notebook provided the basis for the more systematic utilization of critical interaction incidents as a basis for unit discussions in the Unit Leader's Personal Response Handbook which has been prepared for the Fleet Marine Force, Pacific.

Commands have implemented the Personal Response Project through the formation of Personal Response Councils in the Third Marine Amphibious Force, Third Marine Division, First Marine Air Wing, and the Force Logistics Command. Cognizance of the Project and participation in its purposes have also been evidenced by the First Marine Division, First MP Battalion, Ninth Amphibious Brigade, and the Naval Support Activity at Danang. Command support in the field is considered superb.

Present plans include the continuation of the functions of the Personal Response Project Officer in Vietnam; the addition of another Project Officer who will operate out of Headquarters, Naval Support Activity, Saigon, into the Vietnam Delta and into surrounding countries; the assignment of a Personal Response

Area Specialist to broaden the scope of the Project to include a larger number of the nations of the Pacific area and the development of a comprehensive and effective cross-cultural interaction training program for American military personnel prior to deployment. The foregoing analysis of the principles, purposes and structure of the effort reinforces the contention that such pre-deployment training requires a unique and utilitarian amalgamation of the comparative analysis of cultural systems with an experience-oriented, intensive, attitude-learning involvement. An additional, and very difficult, requirement is that this training must be effective with large numbers of personnel within a relatively short period of time and with a very low per capita cost factor.

THE CRITICAL INCIDENT TECHNIQUE

After extensive exploration of the various methods utilized in efforts to effect a balanced analytical-experiential training program, it appears that one of the most flexible and penetrating tools is found in the critical incident technique. Already modified for use in culture analysis, the construction of culture-assimilators, and in certain types of cross-cultural interaction training (see pp10-11), this technique holds promise of new dimensions of application in the type of cross-cultural interaction training required by the Personal Response Project.

The critical incident technique "...consists of a set of procedures for collecting direct observations of human behavior in such a way as to facilitate their potential usefulness in solving practical problems and developing broad psychological principals. The critical incident technique outlines procedures for collecting observed incidents having special significance and meeting systematically defined criteria" (Flanagan, 1954, p. 327). An incident is defined as

....any observable human activity that is sufficiently complete in itself to permit inferences and predictions to be made about the person performing the act. To be critical, an incident must occur in a situation where the purpose or intent of the act seems fairly clear to the observer and where its consequences are sufficiently definite to leave little doubt concerning its effects." (p. 327)

The technique is an outgrowth of studies in the Aviation Psychology Program of the U. S. Army Air Corps in World War II to develop procedures for the selection and classification of aircrews. It was more formally developed and given its present name by the American Institute of Research in connection with some studies undertaken in the Spring of 1947. It has subsequently been successfully applied to such areas as personnel selection, job training, job design, motivation and leadership, and counseling and psychotherapy.

The researchers who developed and implemented the critical incident technique have emphasized the fact that this procedure for gathering facts about behavior in defined situations is not an inflexible set of rules which govern data collection; it is, instead, a pliable set of principles which can be modified and adapted to meet the specific situation under consideration (p. 335). The five main procedural steps in the technique are: (1) the determination of the general aim, (2) the specification of observers, groups to be observed, and observations to be made, (3) the data collection, (4) the data analysis, and (5) interpretation and reporting.

These procedural steps can be seen to have considerable efficiency when adapted to the field of cross-cultural interaction since they can serve to focus the attention of both cultural observers and interaction trainees upon the truly "critical" incident - upon extraordinary examples of cross-cultural encounters which are observably effective or ineffective rather than attempting massive data accumulation and indoctrination which may or may not be related to interaction success or failure. They offer, therefore, the potential of the isolation of the critical factors involved in the success or failure of intercultural contacts and

influence attempts and of the establishment of the critical requirements for effective cross-cultural interaction. Each of these potentials is indispensable to the development of any training program which might be utilized in the Personal Response Project.

The critical incident technique eliminates the collection and dissemination of opinions, hunches and estimates and provides, instead, a record of specific behaviors which can be carefully studied as a means of isolating those factors which either antagonize, or facilitate understanding and cooperation between, individuals or groups across cultural barriers. Personnel about to undergo initial exposure to the unfamiliar culture in question can then be motivated and assisted in eliminating the negative and strengthening the positive behavioral and attitudinal factors in their potential interaction patterns.

Used in the Personal Response context the critical incidents so collected and utilized need not be restricted only to cross-cultural interaction characterized by formally structured influence or persuasion attempts in order to have adequate specification of objectives. It must not be forgotten that in the Personal Response Project friendly contacts, mutual respect, and reciprocal understandability are as much objectives

as the acceptance of medical or technological aid would be from the perspective of an international assistance agency.

PROPOSED PHASES OF INTERACTION TRAINING INCORPORATING THE CRITICAL INCIDENT TECHNIQUE

The critical incident technique is sufficiently flexible for adaptation both into the cultural data collection processes and into some aspect of each of the four phases of interaction training herein proposed. These phases, which are envisioned as being complementary and somewhat concurrent, are designated and defined as follows:

(1) The Culture Analysis Phase - This phase of interaction training must be the consequence of systematic field research concerning the social, economic, political and religious factors which influence the value systems and daily behavioral patterns of a culture. The critical incident technique provides an excellent supplementary data collection instrument which can help determine which of these factors are the crucial elements in cross-cultural interpersonal contacts. Such a determination can make the transmission of information about an unfamiliar culture to trainees feasible by eliminating vast areas of factual data which are relatively unrelated to the goals of both non-offensive and positive interaction. There is some evidence (Foa and Chemers, 1966) that role behavior

differentiations are more critical in the interaction process, and more difficult to learn, than cross-cultural differentiation based on political, economic and religious factors. If this proves consistently to be the case, the scope of interaction training would be more clearly defined and the construction of training instruments could become more rapid and efficient.

Materials and methods for the implementation of the culture Analysis Phase of interaction training are contained in Appendix A.

(2) The Extended Problem Solving Phase - The purpose of this phase of training is to motivate the trainee to involvement in the training experience by projecting him into a problematic situation of cross-cultural interpersonal contact wherein his mediating images and response interactions are inappropriate or inadequate to handle the unfamiliar cue array. Critical incidents can be presented verbally for discussion, in culture assimilators for reaction, dramatized through role-playing, modeling, village simulations, or an integration of programmed audio-visual techniques. Other methodologies for inducing the extended problem solving experience are being developed and tested by a number of behavioral sciences researchers.

(3) The Intensive Attitude Modification Phase - Although full recognition must be made of the many variables and the considerable difficulties which affect attempts at attitude change, such an effort is indispensable to the type of cross-cultural training required by the Personal Response Project. Some combination of personal and impersonal influence seems to be most effective in producing attitudinal modification (Weiss, 1966). Leon Festinger's formulations regarding cognitive dissonance provide the basis for optimism that at least some measure of change can be effected among military personnel during predeployment interaction training. The early selection and special guidance of prospective opinion leaders can greatly facilitate positive guidance and constructive utilization of the fact that a great many individuals will readily undertake attitudinal change in order to reduce the dissonance which results from conflicting attitudes and opinions within a social system. If the training experience has successfully induced an extended problem solving phase of learning for a significant number of trainees, opinion leaders and trainers can engage in both formal and informal small-group discussions and in private conversations directed toward extinguishing undesirable attitudinal stances and reinforcing

those which are known to be consistent with the critical factors in successful interaction experiences.

Impersonal influences can be introduced in the form of supportive reading of books, articles and illustrative items characterized more by an emphasis on positive motivations - the desire for victory, achievement and understanding - rather than on the negative motivations of fear for survival or the quest for approval from superiors. These printed materials should include both one-sided and two-sided arguments and reinforcement by both task-oriented and socially-oriented approval and commendation. Contemporary educational technology is experimentally utilizing electronic programmed learning devices which ultimately might well provide highly efficient diagnostic and therapeutic measures related to attitudinal improvement for either individuals or groups.

Materials and methods for the implementation of the Intensive Attitude Modification Phase of interaction training are contained in Appendix C.

(4) The Learning Reinforcement Phase - A significant experience of attitudinal learning requires effective reinforcement if retention of positive modification and reduction of "boomerang" or "sleeper" effects is to occur.

Some reinforcement can be obtained through moderate amounts of repetition of illustrations and examples of desired attitudinal stances, particularly if there is sufficient variation to make persuasion goals vivid without incurring the irritation that often results from mere reiteration (Klapper, 1960). More substantial reinforcement can be obtained from the sense of achievement that is derived from commendation for task accomplishment and from instructor and peer approval. The authors of the better programmed learning materials, such as the University of Illinois' Culture Assimilators, are cognizant of the importance of even impersonal reinforcement and have built it into their materials. Training instructors must be prepared to impart appropriate commendation and approval and to facilitate the expression of peer approval during formal training periods and in informal association.

Some dramatic reinforcement and cumulative attitudinal modification have been achieved through self-confrontation procedures employed by experimental researchers particularly at the Aerospace Medical Research Laboratories (see p. 12). Experimentation presently in progress is directed toward a comparison of acquisition and retention rates of interaction

skills gained through individual self-confrontation with those gained through modeling and imitation techniques. These investigations hold real promise for the development of more fruitful attitudinal modification and reinforcement procedures.

Both short-range and long-range supplementary reinforcement is possible through the pre-deployment and in-country exposure of personnel to interest item inserts in newspapers and military radio and television circuits, to illustrated bulletin reminders of positive and negative interaction principles, to informal small-group discussions, and to planned positive interaction experiences and commendatory reports of such experiences.

Materials and methods for the implementation of this final phase of interaction training are contained in Appendix D.

RECOMMENDATIONS

On the basis of this study-proposal two broad recommendations appear to be essential to the effective pre-deployment training of military personnel in the area of cross-cultural interpersonal relationships:

- (1) It is recommended that the four phases of this proposed balanced program of interaction training be implemented at U. S. Navy and Marine Corps staging areas for deployment to

Vietnam. This is feasible without disruption of current training schedules and curricula. This recommended implementation should include the utilization of the materials and methods noted in Appendices A, B, C and D.

(2) It is recommended that sound and scientific empirical evaluation of the implementation of this proposed training effort be undertaken. The Office of Naval Research numbers among its contractors several fully qualified behavioral research organizations competent for such an evaluation. Human Sciences Research, Inc., of McLean, Virginia, has taken a vital and constructive interest in the Personal Response Project and could conduct such an evaluation without a loss of time in general familiarization with the nature of present efforts in attitudinal improvement.

It is anticipated that empirical evaluation of the proposed interaction training, as well as its observable in-country consequences, will result in alterations and modifications of training materials and techniques. This "feedback" is indispensable to the continuing effectiveness of the program.

The barriers to effective cross-cultural interaction are not insurmountable. The value systems, motivations and consequent behavioral patterns of the peoples of the various

cultures of the world are not so vague nor mysterious as to be inscrutable to the methods of disciplined contemporary observers. Men are not so insensible to human worth and dignity, nor so insensitive to reason, as to be unalterably rigid in their attitudinal predispositions. Effective training experiences can improve attitudes and increase interaction skills. Even a modest improvement in these areas can enhance the cooperative efforts of nations. The cumulative effects of non-offensive conduct and increased understanding and respect on the part of growing numbers of American servicemen abroad, if reciprocated, could prove to be one of the most significant steps ever taken toward international peace and good will.

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A P P E N D I C E S

(The following appendices are an index to the programmatic resources related to this study-proposal which are presently available and/or under development. These resources can be obtained by the agencies and individuals involved in the official implementation of proposed recommendations. Contact: Personal Response Project Files, Chaplain Corps Planning Group, Washington Navy Yard, Washington, D. C. 20390.)

APPENDIX A

CULTURE ANALYSIS PHASE

PRE-DEPLOYMENT INTERACTION TRAINING

APPENDIX A

CULTURE ANALYSIS PHASE

1. **Critical Incident Collection Instrument for Americans**
2. **Critical Incident Collection Instrument for Vietnamese**
3. **Instructions for Use of Critical Incident Collection Instruments**
4. **Critical Incident Coding Instrument**
5. **Manual for Recording and Coding of Critical Incidents**
6. **Critical Incident Classification Index**
7. **List of Audio-Visual References**
8. **Bibliography**

APPENDIX B

**EXTENDED PROBLEM SOLVING PHASE
PRE-DEPLOYMENT INTERACTION TRAINING**

APPENDIX B

EXTENDED PROBLEM SOLVING PHASE

1. Proposal for Culture Assimilator for Vietnam
2. Proposal for Audio-Visual Culture Assimilator for Vietnam
3. Scenarios for Vietnamese Village Simulations
4. Proposal for Programmed Interaction Training Films
5. List of Audio Visual Resources
6. Bibliography

APPENDIX C

INTENSIVE ATTITUDE MODIFICATION PHASE

PRE-DEPLOYMENT INTERACTION TRAINING

APPENDIX C

INTENSIVE ATTITUDE MODIFICATION PHASE

1. **Proposal for Development of Pre-Deployment Communications Strategy**
2. **Guidelines for Small Group Discussion Leaders**
3. **List of Audio-Visual Resources**
4. **Bibliography**

APPENDIX D

LEARNING REINFORCEMENT PHASE

PRE-DEPLOYMENT INTERACTION TRAINING

APPENDIX D

LEARNING REINFORCEMENT PHASE

1. Proposal for Repetition and Variation of Materials and Methods from Appendices A, B and C
2. Cross-Cultural Interaction Training Guidelines
3. List of Audio-Visual Resources
4. Bibliography