

AD-780 270

INTERCULTURAL COMMUNICATION
TRAINING MANUAL. VOLUME 1

Eliot D. Bean, et al

International Training Consultants,
Incorporated

Prepared for:

Defense Language Institute

August 1973

DISTRIBUTED BY:

NTIS

National Technical Information Service
U. S. DEPARTMENT OF COMMERCE
5285 Port Royal Road, Springfield Va. 22151

UNCLASSIFIED

Security Classification

AD-780270

DOCUMENT CONTROL DATA - R & D

(Security classification of title, body of abstract and indexing annotation must be entered when the overall report is classified)

1. ORIGINATING ACTIVITY (Corporate author)		2a. REPORT SECURITY CLASSIFICATION	
International Training Consultants, Inc. 99 East Magnolia Boulevard Burbank, California 91502		Unclassified	
3. REPORT TITLE		2b. GROUP	
Intercultural Communication Training Manual		NA	
4. DESCRIPTIVE NOTES (Type of report and inclusive dates)			
NA			
5. AUTHOR(S) (First name, middle initial, last name)			
Eliot D. Bean Richard T. Brown			
6. REPORT DATE	7a. TOTAL NO. OF PAGES	7b. NO. OF REFS	
August 1973	290	188	
8a. CONTRACT OR GRANT NO.	8b. ORIGINATOR'S REPORT NUMBER(S)		
DAAG05-72-C-0583 - 7100	NA		
b. PROJECT NO.	9b. OTHER REPORT NO(S) (Any other numbers that may be assigned this report)		
DLISDA Work Unit 0083	NA		
c.			
d.			
10. DISTRIBUTION STATEMENT			
Approval for public release, distribution unlimited.			
11. SUPPLEMENTARY NOTES		12. SPONSORING MILITARY ACTIVITY	
NA		Defense Language Institute Systems Development Agency	
13. ABSTRACT			
The purpose of this manual is to provide a course development method that deals with all aspects of intercultural communication, not just the linguistic aspect. The first chapter orients the reader to the approach of the manual. Chapters Two and Three provide specific steps that guide the developer through all stages of course development. Chapter Four presents a model of communication processing, describes the kinds of information and processing abilities individuals must have, and gives recommendations for collecting this data. Chapter Five presents an outline of culture content and organization including topics which deal with the activities, practices, and technology of peoples as well as the groups they belong to; these topics are explained and exemplified, sources of cultural information are discussed, and a filing system for cultural data is provided. Chapter Six presents the empirically determined interaction modes and their realization in illustrative prototype models. Appendix A presents a procedure for collecting and analyzing military data. Appendix B contains a summary of the military data upon which the manual is based. Appendix C presents an annotated bibliography. Appendix D is the glossary; included in the glossary are terms that are given a special meaning and are used in manual sections other than the one in which they are introduced.			

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14.

KEY WORDS

LINK A

LINK 8

LINK C

ROLE

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Culture
Language
Training
Japan
Spain
Turkey
Venezuela

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PREFACE

The purpose of this manual is to provide a course development method that deals with all aspects of intercultural communication, not just the linguistic aspect. The first chapter orients the reader to the approach of the manual. Chapters Two and Three provide specific steps that guide the developer through all stages of course development. Chapter Four presents a model of communication processing, describes the kinds of information and processing abilities individuals must have, and gives recommendations for collecting this data. Chapter Five presents an outline of culture content and organization including topics which deal with the activities, practices, and technology of peoples as well as the groups they belong to; these topics are explained and exemplified, sources of cultural information are discussed, and a filing system for cultural data is provided. Chapter Six presents the empirically determined interaction modes and their realization in illustrative prototype models. Appendix A presents a procedure for collecting and analyzing military data. Appendix B contains a summary of the military data upon which the manual is based. Appendix C presents an annotated bibliography. Appendix D is the glossary; included in the glossary are terms that are given a special meaning and are used in manual sections other than the one in which they are introduced.

In using the manual, the course developer will probably find it most helpful to first read the entire manual through, then use individual chapters to guide the separate development functions. The manual was designed for modular use and chapters need not be dealt with sequentially, following the initial reading.

A short review of the curriculum development process as formulated in this manual should prove useful at this point as a means of showing the organization of the development functions. The process has been divided into six phases on the basis of the coherence of the operations involved in each phase. The manual does not contain equal amounts of discussion about all phases; some areas are already sufficiently well known or well described in other sources that detailed discussion of them in the manual is unnecessary. The phases are presented in outline form on the following pages; by each phase, the section of the manual which treats the particular operations is indicated. After the presentation of the phases, a time table is presented which suggests the relative duration and sequencing of the phases.

Phase I. Collecting Data

A. Military Data (Chapter Two, Appendix A)

1. Decide if additional military data is necessary for this course development, considering:
 - a) generalizability from 1972 sample to the present area
 - b) special requirements of this course
2. If additional military data is to be obtained:
 - a) list world areas and military bases where American military interact with persons using the language
 - b) request permission to gather data at listed bases from individuals and unit commanders
 - c) request statement from the DOD on military missions in the listed areas
 - d) lay out sampling plan and select sample
 - e) prepare instruments
 - f) contact local commanders
 - g) send instruments and receive data
 - h) analyze and classify data

B. Ethnographic Data (Chapter Five)

1. Compile list of bibliographic references
2. Extract, summarize, and file data
3. Consult native informants

C. Communication Dynamics Data (Chapter Four)

1. List the empirically obtained information about interaction situations in the areas of interest
2. Work through communication dynamics categories with language informant, noting details pertinent to the interaction situations

Phase II. Setting Course Objectives (Chapter Two)

1. Determine primary modes of interaction
2. Determine attainment levels for primary modes of interaction
3. Set course objectives based on primary modes of interaction, phrasing them so that they are potentially measurable

Phase III. Developing Prototype Models (Chapter Two)

1. Write an essay on the principles which orient the society
 - a) isolate, and validate with informants, the dominant principles and practices of the societies of interest
 - b) characterize these principles and cite behavior of individuals which illustrates how the principles operate in every day life
2. Summarize the situations which make up the primary modes of interaction
3. Write an annotated narrative of a typical interaction in one of the situations
 - a) give details of the situation, and what the substance and form of the interaction would be
 - b) include information about communicative units and meta-communication

Phase IV. Selecting Goals and Formulating Learning Tasks (Chapter Three)

1. Select component goals which will contribute to attaining the course objectives
2. Compile the supporting information necessary to implement the goals
3. Divide the elements of data into learning tasks
 - a) contrast data with American practices
 - b) combine elements into step-size groups to form the tasks

Phase V. Composing Lessons (Chapter Three)

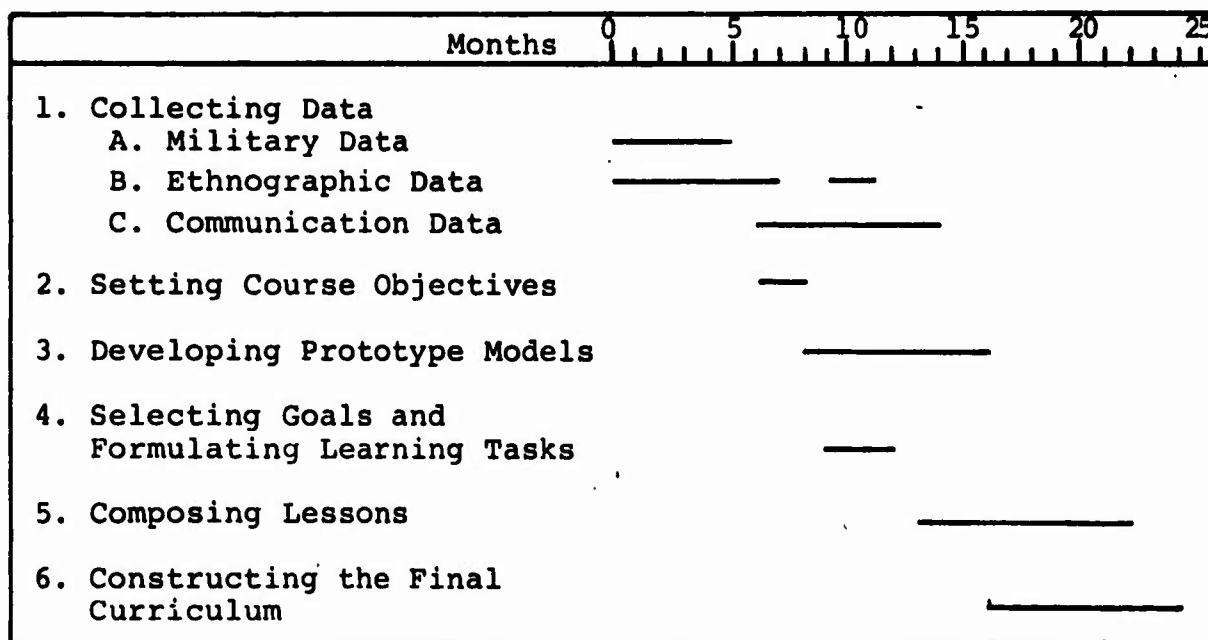
1. Select several learning tasks for each lesson
2. Provide an interaction situation as the context in which training will take place
3. Select training methods to induce trainees to master the learning tasks of the lesson
4. Place the lessons in the sequence in which they will be presented to students
5. Determine that entry level knowledge for each lesson is provided by previous lessons in the course and that all necessary knowledge and skills are presented

6. Finalize learning objectives for each lesson, specifying performance conditions and behavior to be performed

Phase VI. Constructing the Final Curriculum (Chapter Three)

1. Write up the lessons as they will be presented to instructors and students, including
 - a) a list of learning tasks in each lesson
 - b) behavior expected of trainees
 - c) means for determining if lesson objectives have been met
 - d) instructions for access to special resources
2. Set evaluation procedures for lesson and course level objectives
3. Make provisions for review and recycling

PARADIGM TIME TABLE



INTERCULTURAL COMMUNICATION TRAINING MANUAL

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CHAPTER ONE

COMMUNICATION

It is our intent in Chapter One to consider the rationale and content of this manual through a discussion of both the purpose of a language training course and the methods designed to accomplish that purpose. We do not expect to produce a complete understanding of the intricacies of the methods that are developed in later chapters. Rather, by presenting the view of communication which underlies the manual and the approach to intercultural communication which derives from this view, the course developer may be convinced that explicit training in the full range of communication is the most effective way to prepare for intercultural communication.

Communication is the process by which individuals express themselves and try to understand the experiences of others. The process is extremely complex, and therefore it is difficult to learn and understand, whether one is directly

involved in the communication process or is acting as an observer of the process. Consider this very brief exchange:

Ron: "Where are you going?"

Mary: "Out."

Ron: "Wait a minute."

Mary: "Let go."

There are a number of possibilities as to what is being communicated in this interchange. Is Ron asking where Mary is going or is he indicating that he does not want her to go? Is Mary giving Ron an answer to his question when she says "out", or is she indicating that where she is going is none of his business and/or that she wants him to leave her alone. There are a number of interpretations possible, because people communicate not just "facts", but also feelings about the relationship between them, and we do not have sufficient information to determine what feelings are being communicated.

If additional information is provided, the observer can come closer to achieving understanding.

Ron: "Where are you going?" (Ron's voice is loud, his tone is harsh, and he moves his head rapidly to look at Mary. His fists clench.)

Mary: "Out." (Her voice is low. Her face looks pale and her gaze is somewhat downward.)

Ron: "Wait a minute." (He clips each word, as he strides from his chair and grasps her arm roughly.)

Mary: "Let go." (Her voice rises and then falls. She makes a movement to disengage her arm.)

With additional information, it is possible to understand the general tone of the exchange, and the feelings that are being communicated: Ron is, in some way, attempting to dominate and is expressing aggression; Mary is withdrawing from him. If we acquire more information, the communication becomes still clearer. Suppose we learn that Ron is eight years old, and that Mary is his mother. Now our interpretation will tend to change slightly. If we knew more about Ron and Mary, if we could actually hear their vocal tones and see their body movements, we could be still more definite about what they are communicating.

The exchange between Ron and Mary is used to demonstrate the basis on which communications are interpreted. Four conclusions can, we feel, be drawn: 1) the interpreter of a face-to-face communication "reads" the postures, body movements, and vocal tones to help interpret the communication; 2) the interpreter of a communication uses his knowledge of the situation (context) as well as the socially acquired "conventions for behavior" to understand the

communication; 3) valid interpretation is possible when the interpreter has sufficient information outside the verbal content; 4) the different components of the communication each modify the whole.

All of these conclusions about the interpretation of communications apply to the special case of intercultural communication. The following points should be kept in mind when considering how interpretation is affected in the context of intercultural interaction.

- 1) There is substantial variation among cultures in the role options made available in situations and in the value system by which action in the situation is judged.
- 2) The postures, body movements, and vocal tones exhibited in interaction may be interpreted differently in different cultures.
- 3) The givens or presuppositions operating along with the verbal content of the interaction are often not shared by both parties.

The complexities of communication are obviously increased in intercultural interactions. Even individuals who are able to communicate adequately in a familiar context may encounter difficulties in unfamiliar cultural contexts, difficulties which result from causes other than unfamiliarity with specific grammatical and lexical elements of the foreign language.

Many Americans, including those fluent in the foreign language, have negative responses to their stay in a foreign country. They:

- feel that their interactions with the local people are shallow (the great majority of the interactions are of a client-customer variety) and that they do not know how to make friends with a local person.
- are upset by the local customs of touching or looking.
- have difficulty appreciating the local values and achievements.
- feel uncomfortable, or even anxious, during their stay.
- reject the people and country as a whole.

We believe that many of these difficulties are fully or partially a result of the Americans' limited abilities to communicate in a cultural context different from their own,

and that the difficulties can be considerably alleviated, if not eliminated, by a different approach to language training, an approach we term, for obvious reasons, the communication approach.

Traditional language training focuses on student mastery of correct grammar and vocabulary. But such mastery is not sufficient for effective communication between members of the same culture, let alone for effective communication between members of different cultures. The essence of the communication approach to foreign language teaching (FLT) can be expressed by the phrase, "learn to communicate by communicating." If students are to learn to communicate in intercultural interaction situations, all of the components of communication need to be included in the training process in contexts as similar as possible to the actual contexts the students will encounter in the foreign country.

If this approach to communication is accepted, the components of communication must be presented in the curriculum as a whole; otherwise, the student will have great difficulty learning to deal with the components simultaneously, which is how they occur in actual situations. The course developer must therefore guide course development

according to the requirements of all the communication components throughout the development process; that is, it is not effective to develop a course according to the requirements of grammar and vocabulary, and then attempt to go back and include the other communication components in their proper balance and sequence.

The intent of this manual is to assist the course developer in producing a curriculum that implements the communication approach and hence enables the student to function effectively in a foreign culture. Certain assumptions underlie the developmental system proposed in this manual. They concern the requirements which must be met by the language course curriculum due to the nature of communication, the needs of the training institution (in this instance, DLI), and the complex relationships among knowledge, ability, and motivation involved in the learning process.

There are three requirements that an FLT curriculum must meet which arise out of particular features of the communication process. The curriculum must meet these requirements if it is to facilitate valid communication.

1. The first requirement is that the curriculum be comprehensive. It must include all that the student needs

in order to communicate cross-culturally. This requirement reflects the great range of cues individuals respond to in the course of communication. A plan must be adopted for specifying the components involved in communication and stating their interrelationships. This plan will provide the basis for a review of the total curriculum to ensure that all necessary components are in fact included.

2. The second requirement is that the components involved in communication be given an integrated presentation in the curriculum. Since each component contributes to the total picture, and since all components must be dealt with simultaneously, it is critical that students deal with all components at once. This does not mean that various elements cannot be given isolated treatment for purposes of demonstration or illustration; it does mean that much of the students' attention should be directed to the learning of the components in their situational context.
3. The third requirement is that the curriculum stress the interactive nature of communication. Training should be so structured that students are reacting to ongoing cues, and not merely reproducing a preset chain of behavior. Training situations must have some indeterminacy or options for response. If there are no

choices in the situations, no options as to the response to be made, information cannot be exchanged and communication cannot take place. Perhaps the most important part of any communication occurs when the indeterminacies are dealt with by the parties involved to give the situation structure and direction. This is active work. Trainees must have experience in doing it.

In addition to the requirements for training based on the nature of communication, the purposes of the training institution (DLI) and the nature of human behavior change must be taken into account. An implementation strategy for FLT must explicitly consider the ways in which training will be focused towards the empirically determined needs of military language students, and must also explicitly consider how training will be focused towards the specific kinds of behavior change required--changes in perceptual abilities, in motor skills, etc.

The DLI is not preparing students to communicate in all possible situations. DLI students interact with local nationals in a limited number of ways in their subsequent

duty assignments. Their communication needs arise out of these interactions. These interactions have been collected together as six major modes of interaction involving U.S. military personnel at foreign stations. Frequent or critical activities for the six major modes of interaction provide the situational content for a language course specific to DLI requirements.

The changes in behavior which the FLT program attempts to induce are not all of the same type. Some have to do with changes in knowledge of facts, others with changes in muscular coordination, others with changes in self-perception. A program designed to teach the student a list of facts is different from one that brings attitudes to the level of awareness, or one that develops new motor and perceptual skills. Because these areas of behavior change require different training techniques and different evaluation techniques, it is convenient to group them together by type. The four types, called training domains, are the affective, intellectual, performative, and self-instructional. These can be briefly described as follows:

The affective domain involves changes in:

Motivation, emotional response, likes and dislikes, tolerances and appreciation

The intellectual domain involves changes in:

verbal knowledge, knowledge of facts,
terms, relationships and differences

The performative domain involves changes in:

actual operational ability, identifications,
discriminations, muscular coordination and
integration of activities

The self-instructional domain involves:

the development of plans and programs to be
followed upon leaving training, the motivation
to actually carry out plans, and the performative
ability to implement them. It is actually a special
combination of the first three domains.

In addition to the four types of behavior change required,
there are four areas of communication skills involved in
the training program: the personal, cultural, linguistic,
and communication dynamics areas; these are briefly described
below:

1. The personal area concerns self-awareness and awareness
of one's own culture. Students need to become aware that
their personal response patterns and motivations
strongly affect how they perceive communication situations

and respond to other persons in them. They need to develop an awareness of the ways of viewing the world which their culture has provided them, and of the difference between commonly held cultural values and their own personal values which are not held by other members of their culture. Without an awareness of one's own presuppositions, it becomes difficult to accept another's cultural position as anything other than a deviation from the "correct norm." This can be seen clearly in the difficulties experienced by English speakers of different socio-economic statuses when they attempt to communicate with each other. Failure to recognize one's own position in such an interchange greatly hinders communication. Further, if the American is aware of his own cultural stance and the role it plays in his approach to problems and interpersonal situations, he is more likely to understand the way in which his cultural stance is perceived by the members of other cultures and to be able to take the steps necessary to improve the communication.

2. The cultural area concerns understanding the cultural experience of the individuals with whom students will interact in the foreign country. It includes the values, beliefs, institutions, and traditions which affect

patterns of behavior in the foreign country. Chapter Five of the manual presents a method of obtaining and classifying data on the host culture.

3. The foreign language area concerns grammatical forms and lexical items. It includes the ability to comprehend and produce grammatical sentences in the language. It does not include, however, conventions for appropriateness; these are included in the communication dynamics area.
4. The communication dynamics area concerns the rules for the use and interpretation of both verbal and non-verbal elements. Perhaps the easiest way to clarify the scope of the communication dynamics area is to contrast it with the foreign language area. The foreign language area includes what is often termed grammatical competence, the communication dynamics area that which is termed communicative competence. Chapter Four of the manual presents a discussion of this area and a set of recommendations for determining what elements from the communication dynamics area should be included in the training.

The six major modes of interaction, the four domains of behavior change, and the four areas of communication skills

are included in the implementation strategy by intersecting them. For each mode of interaction, for each communication skill area, the course developer needs to know what changes should be effected in each learning domain. For example, for one of the modes, the liaison mode, what changes need to be effected in the intellectual domain? in the affective domain? in the performative domain? in the self-instructional domain? The desired changes in each of the four learning domains need to be determined for each of the four communication skill areas as they relate to each of the major interaction modes. In order to assist the course developer in making this determination, a set of goals classified according to training domains and communication skill areas has been developed (presented in Chapter Three as well as procedures to be followed to implement actual course development (presented in Chapters Two and Three).

The general approach outlined in this introductory chapter is developed in greater detail in subsequent chapters. By using the concepts and distinctions presented here and following the procedures presented in subsequent chapters, an effective FLT curriculum which stresses crosscultural communication can be systematically constructed.

CHAPTER TWO

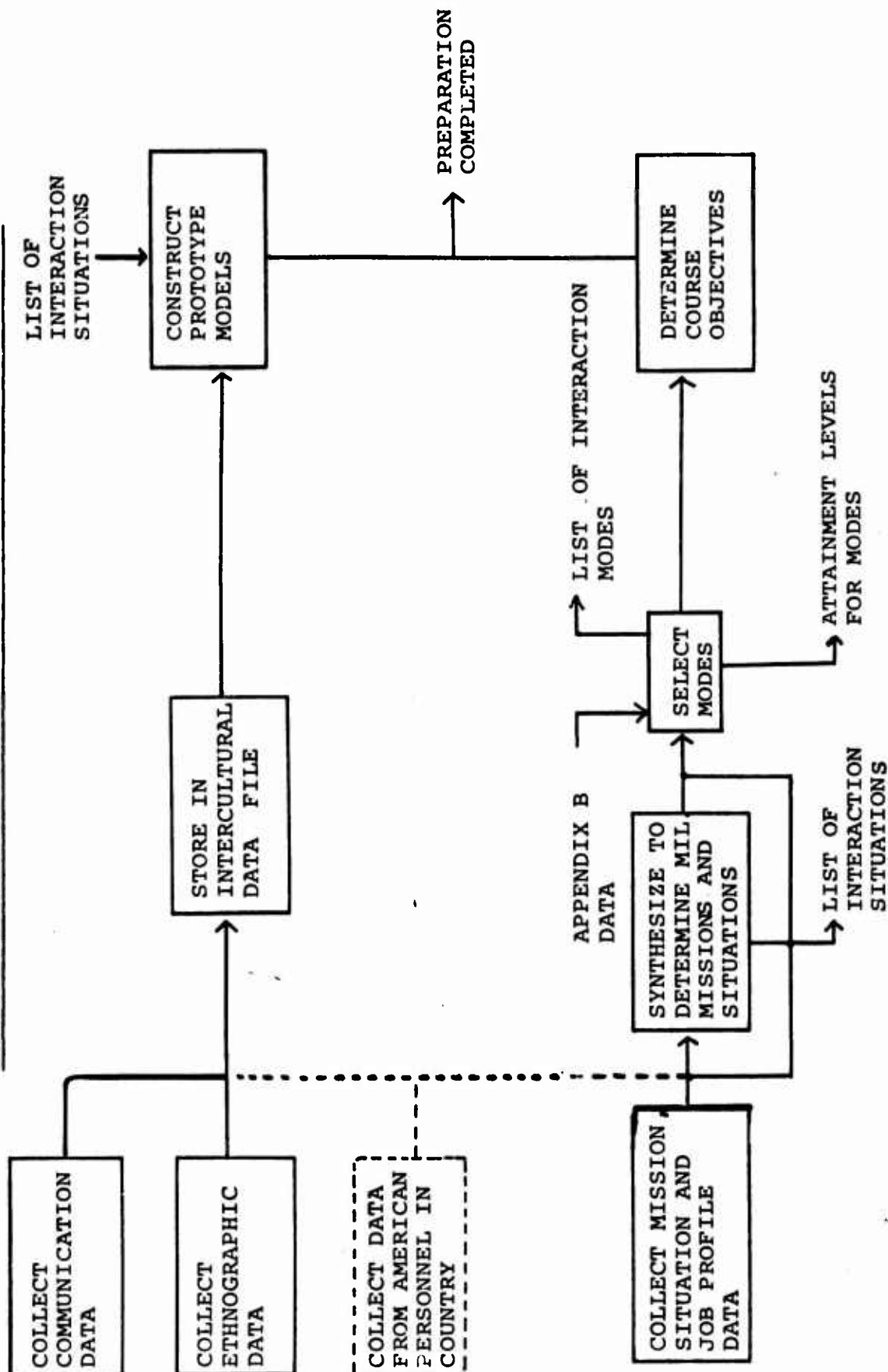
PREPARING FOR COURSE DEVELOPMENT

The development of a communication course with high validity requires a course development system that specifies the empirical data upon which the course is to be based. Furthermore, the steps for using the data should be clearly specified. Chapter Two describes the empirical data upon which the course is to be based, and sets forth a series of steps to prepare for course development. These steps produce both a set of course objectives and a series of products that are used for the development of lessons. (Chapter Three carries through the process to a complete curriculum.)

The initial activities all involve collecting relevant data. The next operations involve determining the primary and important interactions of the US personnel with the local nationals. Final operations are to construct resource material for lessons (prototype models) and to determine the directions of the course (course objectives).

A functional flow chart depicting the process appears on the following page.

FUNCTIONAL FLOW CHART: PREPARING FOR COURSE DEVELOPMENT



DATA COLLECTION AND DATA STORAGE

Empirical data is used at various points in the course development process. The procedures to be used in collecting the data are noted in this chapter and are fully described in Appendix A. The types of data to be collected are: data from Americans stationed in the foreign country; data from the DOD; ethnographic data; and communication dynamics data. The former two are reduced into summary form and are then used to determine the types of interactions for which the student is to be trained. The ethnographic data and the communication dynamics data are used primarily to determine specific items to be included in the completed course.

Data from Americans stationed in the foreign country comes from two sources: US military base commanders and other US military personnel stationed in the country. The survey of the base commanders requests them to list the broad missions of their commands as well as to complete a checkoff sheet on prevalent American-local interactions. Answers are sent to the DOD for security screening before release to DLI. Data from the sample of other military personnel describes the interactions the personnel have with the local population--both on and off the job.

Data from the DOD is either in the form of statistical data describing the jobs and living arrangements of service personnel or in the form of generalized statements describing the military mission in the foreign country.

Ethnographic data is defined here as all the information collected about the people and culture of the foreign country that is (1) drawn from texts containing descriptions of interactions or institutions, (2) obtained from native speakers interviewed about their own experiences, or (3) acquired from experts having extensive knowledge of the country and its institutions. Ethnographic data includes data about employment, health practices, food activities, means of production and monetary practices. Also included are prescriptions and practices for: family, residence groups (e.g., community members) sex groups, age groups, class groups, various voluntary groups, religious groups and the military. In all instances, every attempt should be made to find data on the actual interactions that take place within the respective groups; however, since data on actual interactions is often not readily available, much of the collected data will necessarily consist of generalized prescriptions and proscriptions for behavior.

Culturally defined values and themes can also often be culled from data detailing specific practices. The assistance of native speakers and expert consultants is invaluable for identifying false culture themes and for obtaining the proper shades of meaning for the themes. Further details on the ethnographic data are found in Chapter Five.

Communication dynamics data, upon which the course is primarily founded, is the most difficult of all data to obtain. Included in this area are: 1) non-verbal communication, 2) the emotional climate existing between the interactants, 3) the cues for the internal body states of the interactants, 4) the communication forms that are a part of verbal communication, 5) the cues and prescriptions for communication at a specific time or place. Most of this data is collected from native language speakers.

STEP I: PROCEDURE FOR COLLECTING DATA

Initiate data collection from the DOD and in-country military personnel according to the procedure described in Appendix A. This procedure must be completed before the interaction modes can be selected and prototype models can be developed.

Therefore, ethnographic data collection is initiated at the inception of course development. Books and articles describing institutions or practices of possible relevance are abstracted or copied. Although most ethnographic bibliographic data is collected in the early stages of development, some bibliographic work remains to be done to fill gaps that are found in the collected data. This work is done as needed. Ethnographic data collection from native language speakers starts approximately two months after beginning the bibliographic ethnography. This work often involves the discussion of practices that were described in the bibliographic material. The native language speaker can often provide valuable insights into the generality of data, as well as indicate alternate practices not noted in the bibliographic material. Communication dynamics data collection may begin as soon as some of the interaction situations are determined. Most of this data is collected from a native language speaker according to the procedure outlined in Chapter Four.

Both ethnographic data and communication dynamics

data are stored in the Index of Cultural Data (described in detail in Chapter Five). The file is designed for easy access and storage, and serves as the source of all supporting data required during the process of course development.

MILITARY MISSION

In order to validly orient the communication course, it is necessary to consider some of the overall intents of the US forces stationed in the foreign country. What is the US attempting to accomplish there? The answers to this question will assist the course developer in weighing the empirically determined US-local interactions to emphasize those most important to the US mission.

STEP 2: PROCEDURE FOR DETERMINING MILITARY MISSIONS

The US military missions can be empirically determined by synthesizing data from the DOD and from the base commanders in the foreign country. Synthesizing involves choosing the important missions listed and combining ones that are compatible. Missions are omitted if they do not involve activity now or in the near future. Missions must always be phrased in terms of activity that states the purpose for stationing the US personnel in the country.

DEVELOPING THE INTERACTION SITUATION LIST

A list of interaction situations is a summary of the frequent or important interchanges between the local nationals and American military personnel. The situation will always specify the participants, the setting, and the purpose of the interaction. The list of interaction situations provides a basis for selecting modes of interaction. The list of interaction situations also provides a basis for developing prototype models and for developing realistic lessons.

STEP 3: PROCEDURE FOR DEVELOPING THE INTERACTION SITUATION

LIST

- A. If no data is to be collected from US military personnel in the country, take the situations listed in Chapter Six and discard any that are clearly inappropriate for the country (e.g., discard "purchasing from large businesses" if this situation cannot be encountered because large businesses do not exist in the country).

Collect data from DOD (and from military base commanders if possible) as per Appendix A. Reduce this data to determine any additional interactions that are important or frequent. Add these to the list.

- B. If data is to be collected from military personnel stationed in the country, use the procedures detailed in Appendix A. Cross-tabulate this data and compare it to the data from the DOD and the data from the military base commanders. Isolate the interactions that are indicated by the data and compile the Interaction Situation List.

MODE SELECTION

An interaction mode is a set of interaction situations between US military personnel and foreign nationals; in any given mode the Americans act in prescribed ways and the foreign nationals also act in prescribed ways. Each mode is differentiated from the others by the purpose of the American in the interaction: administrative, advisory, co-working, liaison, shopping-services, or social-recreational. For a discussion of the six empirically determined modes, including a description of the roles of participants, the usual settings, and exemplary activities within each mode, see Chapter Six.

The interaction mode is used as a framework in determining the complete set of communication skills that trainees must acquire if they are to effectively interact in the mode in the foreign country.

Interaction modes may be conceived of as operating at one of three levels. An interaction might be in the nature of an incidental contact requiring relatively minimal communication skills of the American such as: knowledge of limited vocabulary, knowledge of courtesy behavior, speaking knowledge of a few topics that are related to the mode, and communication skills needed for short duration interchanges. Such an interaction is termed a level one interaction. A level two interaction requires greater communication skills because contact is of longer duration: there is greater choice of topics; there is need to establish and maintain an appropriate personal image; communication is appropriate to problem solving activity. Such interactions are typified by most on-the-job interactions in which the local national and the American interact on a regular basis. Level three interactions are those in which the American is acting as a change agent. The intent of the American is to change important attitudes and behaviors of the local national. This requires a high capability for using the vocabulary, high facility at choosing and performing communication acts, good control and knowledge of kinesics, and the ability to be highly "personable" within the context of the foreign culture.

It is necessary to determine the level of interaction for each mode in the country. This determination has consequences later in course development and is based on an analysis of the data collected from military sources in the foreign country. For example, the requirements for military personnel in the Co-Worker Mode will, in many instances, involve a level two proficiency. However, the requirements may vary in specific countries in which there may be little interaction with the local people at work-- so that level one attainment in the Co-Worker Mode would be sufficient-- or in which relations with the local peoples are particularly sensitive--so that level three attainment in the Co-Worker Mode would be desirable.

STEP 4: MODE SELECTION AND LEVEL DETERMINATION

List the modes from Appendix B. Follow the methods of Appendix B to reduce data collected in Step 1. Omit or add modes to make the list correspond to conditions in the country of interest. Determine the attainment level of interaction of the mode in the country by consulting the military data. Each mode will thus be assigned an attainment level of 1, 2, or 3 to correspond to the depth of the American interaction in that mode in the country.

DEVELOPMENT OF PROTOTYPE MODELS

A prototype model is a structured ethnographic presentation that is made up of the following elements: an essay about the foreign country; an interaction mode description; a model narrative; and a table of selected vocabulary. Constructing a prototype model forces the course developer to fully specify the relationship between the elements of culture and communication. Also, the finished prototype model is a useful source of lesson situations that are complete with details. Prototype models are fully discussed in Chapter Six.

STEP 5: DEVELOPMENT OF PROTOTYPE MODELS

Select a situation from the interaction situation list.

If there are critical incidents in the military data, use these to help provide details to the situation.

Work with the native language informant and the ethnographic data file to complete the details and notes of the model. Prototype models would only be developed for the most important modes.

DETERMINATION OF COURSE OBJECTIVES

There are two types of course objectives: those applicable to all intercultural communication courses and those derived from the analysis of military data collected for the specific project. Objectives common to all intercultural courses and

related goals are presented in Chapter Three. The purpose of this step is to transform the empirical military data into mode-related course objectives that then determine the orientation of the course.

Mode-related course objectives are developed from the set of situations that are classed within each mode. The course objective is a statement of terminal student behavior. The levels of proficiency required to meet the course objectives, when considered in conjunction with factors of economy and feasibility, provide a basis for setting the levels in the course. The objective is to be phrased in terms that are potentially measurable.

STEP 6: PROCEDURE FOR DETERMINING COURSE OBJECTIVES

Take the List of Interaction Situations (the product of Step 3) and change the expression of each interaction into one highlighting the activity of the American participant. Combine similar interactions. Omit interactions that are infrequent or of very low priority (do not omit all social-recreational interaction on this basis). State each objective in terms of a measurable terminal performance by the American. See a sample case at the end of this

chapter for examples of interaction descriptions rephrased as course objectives.

COURSE LEVEL DETERMINATION

A major concern in course development is the determination of the proper degree of generality for the course. The levels of proficiency required to meet the course objectives and the individual needs of the trainees to prepare for their specific missions in the foreign country must be carefully weighed in the light of economic and temporal feasibility. On one hand, it seems desirable to train each student individually, teaching him all necessary skills and accelerating or slowing the course pace to meet his strengths and weaknesses. The other extreme is to develop a course in which the only material presented is that which is necessary to all the students, regardless of their future military assignments. This method simplifies course development but decreases student motivation, reduces students' confidence in their ability to use the language, and diminishes the students' ability to communicate about topics related to their specific military assignments.

The course developer will have to compromise somewhere between the two extremes and tailor the course to produce the desired trainee terminal skills. Two alternatives he might consider are:

1. Develop two or three courses -- one for each applicable level. A level one course might be developed for those trainees requiring minimal communication skills; a level two course might be developed for the bulk of the trainees to inculcate moderate communication skills; and a level three, or highly specialized course, might be developed for those trainees who will be acting as change agents. Developing a number of courses is necessarily expensive. The end result, however, produces trainees having the necessary skills to carry out their future assignments.
2. Develop a general course supplemented by specialized modules which may be presented to the appropriate students prior to, after, or concurrent with the main course. This method affords maximal cost effectiveness in gearing the course to trainees of different levels and provides course flexibility to meet special student needs or interests. Unfortunately, modules necessarily involve rigidly organized subject matter presented over a short time span, the sequence and timing of which cannot be altered or decelerated to allow for additional review.

To train a limited number of students the procedure seeming to have the most merit is the modular approach which makes it possible to provide in-depth training to students with special needs. For example, on every 5th instructional day, level one and two trainees could be reviewing material while level three personnel could be working on developing a specialized communication skill. Where many students need to be trained, a separate course developed for each level may be the best approach for the curriculum developer. Much of the material presented would be common to all three courses; however, the level of performance demanded of the trainees would, of course, vary.

STEP 7: PROCEDURE FOR DETERMINING THE COURSE LEVELS

Develop several brief outlines (1-2 pages) of course plans. These outlines should include estimates as to total development cost and total instructional cost per course. At least one modular course should be included. Advantages and disadvantages of each plan should be listed. These alternate course plans are then to be submitted to the appropriate administrative level for selection of the most cost effective plan.

SUMMARY

The purpose of this chapter is to discuss the acquisition and the preparation of the materials necessary for course development. Step 1 involves the collection of data. Developed language courses should have a valid empirical basis. Step 2 shows how the military missions of the US Forces in the country are identified. Data collected as a result of following Steps 1 and 2 is used to delineate interaction situations (Step 3); to determine the modes of interaction (Step 4); and to develop prototype models (Step 5). These models are later used as source material for the construction of lessons. Step 6 involves the development of course objectives from the interaction situation list and Step 7 discusses the planning of the course to include the necessary levels of training. The following section presents a sample case that illustrates selected processes from the preceding sections.

The results from the process described in this chapter are used to carry through the remaining work in course development, as discussed in Chapter Three.

A SAMPLE CASE

Throughout the manual the data for the various examples has been drawn from the mythical country of Wai. Plugging in the hypothetical Wai data, the following steps were taken to initiate the course development process:

I. Collect Data

A. DOD level inquiry

1. Action - A letter was sent to DOD requesting a list of the non-security missions in Wai and a check off of applicable situations for that command. The letter also requested the frequencies of non-security jobs in Wai.
2. Response - DOD sent the following list of missions:
 - a. Maintain an air station for the purpose of fueling and repairing MATS planes in the Far East
 - b. demonstrate interest in the area by our military presence

- c. provide technical assistance for the
Wai pilots academy
- d. maintain a standby liaison between the
Wai Army and the 7th Fleet

3. Response - List sent by DOD of military job
frequencies in Wai.

B. Command Level Inquiry

1. Action - Letters were sent to the commander
of the US Air station and the commander of
the US Army base.

2. Responses

a. Air Force command

- i. maintain MATS air station
- ii. provide training for recent MATS
school graduates
- iii. provide an alternate tactical air
station to Guam

b. Army command

- i. provide teachers at the Wai school
for mechanized combat
- ii. guard the air base

C. Ethnographic data collection

Action - A bibliographic search was begun and the assistance of a native language speaker was obtained.

II. Extract Missions

A. Action - Synthesize responses. Missions include the first three statements by the DOD, the third statement from the Air Force Commandant, and both answers given by the Army Commandant.

B. Explanation - DOD response d. was not chosen because it did not seem to involve current action by personnel and was not mentioned by the base commanders. The second response of the Air Force Commandant seemed to reflect activity similar to that required for the MATS air station, and the activities were not currently taking place.

III. Select Modes

A. Action - List empirically determined modes given in this manual: administrative, advisory, co-working, liaison, shopping-services, and social-recreational.

- B. Action - List situations given in manual likely to be applicable to Wai administrative interactions:
1. purchasing food for base
 2. supervising local clerks in office
 3. carrying on financial operations on base involving local and American personnel
 4. planning sessions involving command personnel and local persons
- C. Action - Study the Wai job profile list and the list of applicable interaction situations as checked by the base commanders and weed out the situations that are not applicable to Wai.
- D. Action - Use the data collected from personnel stationed in the country to help select the modes, situations, and attainment levels.
- E. Action - Group situations in modes according to attainment level. For the social-recreational mode:
1. playing baseball with Wai teams on base
 2. observing holiday celebrations
 3. interacting at GI bars

4. socializing in Wai homes
5. officers socializing in Wai social clubs
6. marriage ceremony between MAG advisor and
the daughter of an important local official

IV. Determine course objectives

A. Action - From the list just compiled, pick the major situations from each mode. Social - recreational mode:

1. playing baseball with Wai teams on base
2. observing holiday celebrations
3. interacting at GI bars
4. socializing in Wai homes
5. officers socializing in Wai social clubs
6. (omitted due to limited value)

B. Action - Change the wording of the interaction situations into phrases highlighting the activity of the American participant. Social - recreational mode:

1. Americans playing baseball with Wai teams
on base
2. Americans watching and showing proper respect
at a Wai holiday celebration
3. Americans behaving without offending while
drinking

4. Americans talking and communicating in a social situation in a Wai home
5. American officers talking and communicating in a Wai social club

C. Action - Combine similar activities and state in terms of a measurable terminal performance by the Americans:

1. Americans should be able to play baseball without committing behaviors that are offensive to Wais. Furthermore, they should be able to emit a minimal number of phatic behaviors to please the Wais.
2. Americans should be able to behave in a manner appropriate to a Wai holiday celebration (not offending) and should be able to engage in proper phatic behavior.
3. American behavior in a GI bar should not offend the Wais.
4. - 5. American personnel at a private or public social occasion should behave in ways that are not specifically offensive to Wais and should be able to converse (with appropriate Wai meta-communication) about neutral topics for short time periods (i.e., 8-10 minutes).

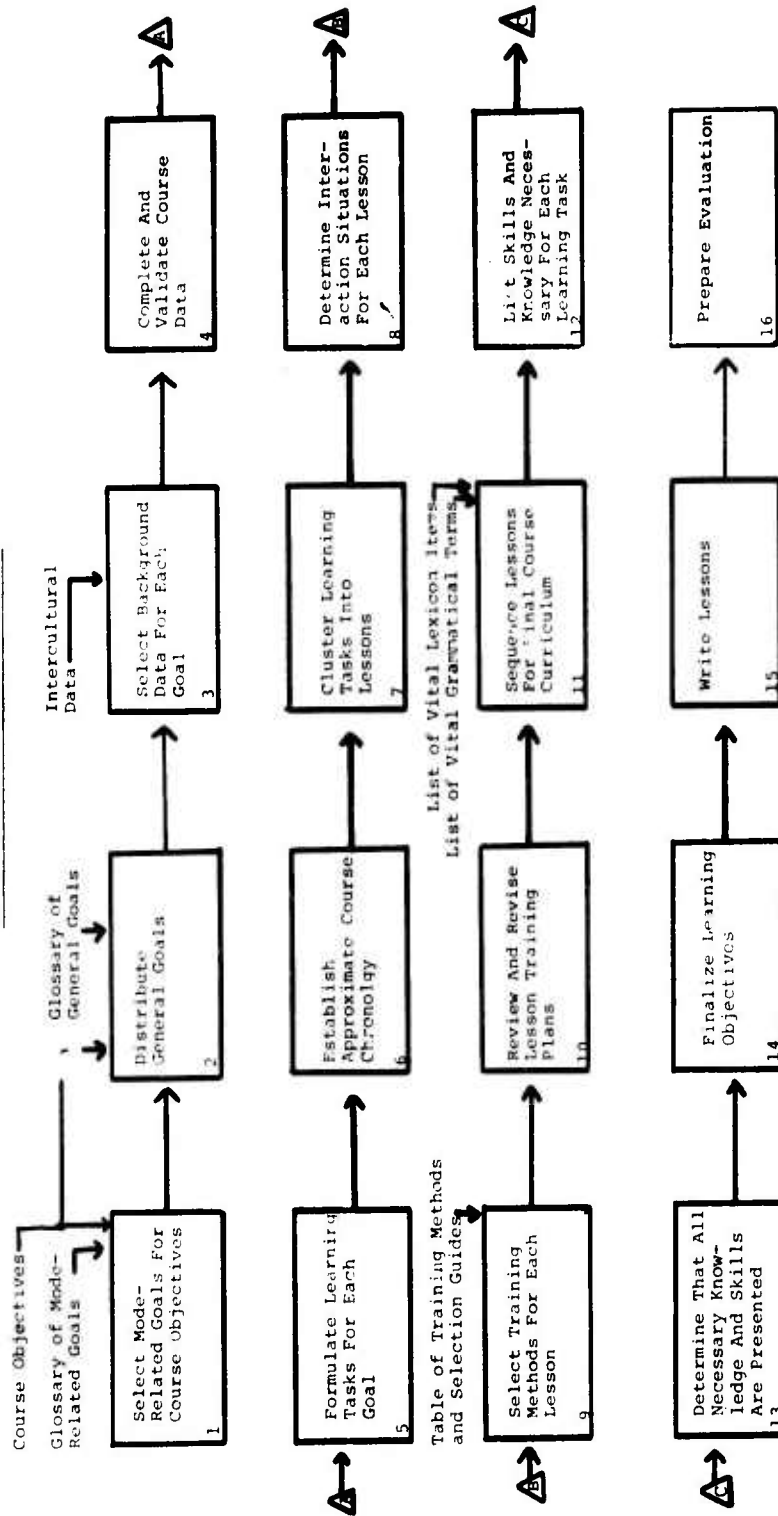
CHAPTER THREE

THE CURRICULUM DEVELOPMENT SYSTEM

The preceding chapter described the materials necessary for course development. Applying the techniques described results in the definition of course objectives for training in intercultural communication. Each course objective is assigned a desired level of student attainment.

The present chapter will discuss a systematic procedure for producing a set of lessons designed to foster intercultural communication. This systematic approach to curriculum development enables the language course developer to transform course objectives into classroom lessons with relative ease using a sixteen step procedure. (The functional flow chart on page 3-2 shows the organization of the system.) The steps are focused on implementing intercultural communication training; many aspects of curriculum development are not included. Throughout this chapter, cultural data drawn from the mythical country of Wai is used to illustrate the operation of the curriculum development system.

THE CURRICULUM DEVELOPMENT SYSTEM



STEP ONE: SELECT MODE RELATED GOALS FOR COURSE OBJECTIVES

- Materials Needed:
1. Course Objectives Encoded with Attainment Levels (as determined through process described in Chapter Two)
 2. Glossary of Mode-Related Goals (refer to page 3-42)

The first task in developing curriculum materials is to identify those intercultural communication instructional goals which are relevant to the course objectives, and to organize the goals in relation to the course objectives. Two types of course objectives are involved in the developmental process: those derived from the analysis of military data and those that have been determined to be applicable to all intercultural communication courses. Goals are identified for both types of objectives.

In this step, goals are identified for the course objectives derived from the military data; these goals are all mode-related (the presentation of the goals in the Glossary of Mode-Related Goals is in general terms so that they can be used with any and all modes).

Procedure

At the conclusion of the preparatory process described in Chapter Two, course objectives related to each of the major

modes of interaction have been determined. To begin the developmental work,

1. List each course objective on a separate sheet with its assigned attainment level.
2. Determine the first course objective for which goals are to be selected.
3. Compare the objective with all mode-related goals in the glossary.
4. Identify and list goals which are compatible with the course objective and have the same, or a lower, attainment level as the objective.

The product will be similar to Example 1 (the example is not exhaustive).

EXAMPLE 1: LIST OF GOALS FOR MODE-RELATED COURSE OBJECTIVES

Wai.	Social-Recreational Mode
Course Objective: (Note: This objective was presented in Chapter Two)	American personnel behave in ways that are not specifically offensive to Wais at private or public social occasions and converse about neutral topics for short periods.
Paradigm Situations:	Wai home Wai social club American baseball games Wai holiday celebration Wai bars
Personal Area Goals 15-2-2	Accept divergence between American and foreign values.

Cultural Area

Goals

- | | |
|--------|---|
| 26-2-1 | Know how Americans are stereotyped by the local people. |
| 26-3-2 | Know operations of major institutions |
| 27-1-2 | Interact without causing offense. |
| 27-2-2 | Perform customs. |

Linguistic Area

Goals

- | | |
|--------|------------------------------|
| 36-1-1 | Know specialized vocabulary. |
|--------|------------------------------|

Communicative

Dynamics Area Goals

- | | |
|--------|--|
| 47-1-1 | Discriminate communicating on the basis of status of participants. |
| 47-2-2 | Discriminate communicating on the basis of setting. |
| 47-3-2 | Perform kinesics. |
| 47-5-2 | Perform appropriate contact-solidarity behavior. |

Since the goals are broad, many of them will be listed for all modes of interaction and perhaps for more than one course objective within a specific mode. For example, the cultural area goal (26-2-1), "Know how Americans are stereotyped by the local people" is an attainment Level 1 goal which is applicable to all modes and to many objectives.

At this point, the goals should be rewritten so that they pertain specifically to the course objectives under which they have been listed. The result of the rewriting process, as it applies to the list for the Wai course given above, can be seen in Example 2.

EXAMPLE 2: GOALS REWRITTEN TO MAKE THEM SPECIFIC TO COURSE OBJECTIVES

Course Objective: American personnel behave in ways that are not specifically offensive to Wais at private or public social occasions and converse about neutral topics for short periods.

**Personal Area
Goals**

15-2-2 Accept fact that Americans and Wais have different goals in social situations.

**Cultural Area
Goals**

26-2-1 Know the stereotypes Wais hold about Americans as guests, drinkers and on-lookers.
26-3-2 Know operation of Wai institutions in respect to social and holiday activities.
27-1-2 Be able to participate in social activities in Wai homes, social clubs, holiday celebrations; compete with Wais in sports and games; and drink at Wai bars without causing offense.
27-2-2 Perform customs involved in social interaction at homes, clubs and at holiday celebrations.

**Linguistic Area
Goals**

36-1-1 Know specialized vocabulary for conversing about neutral topics without causing offense.

**Communicative
Dynamics Area Goals**

47-1-1 Discriminate categories of social participants.
47-2-2 Discriminate socially relevant settings.
47-3-2 Perform kinesics for social interaction with strangers and acquaintances.
47-5-2 Perform appropriate solidarity behavior for casual social interaction.

STEP TWO: DISTRIBUTE GENERAL GOALS

- Materials Needed:
1. List of Mode Related Goals (as produced during Step One)
 2. Glossary of General Goals (page 3-51)
 3. Table of Goals (page 3-59)

Whatever the course objectives developed for a specific curriculum may be, there are certain goals required to function effectively in a foreign culture. These goals may be considered as supportive of the mode-related course objectives and goals, and they are concerned with the general ability of the individual to function within the country regardless of the mode. The goals are related to two broad areas of individual behavior: the ability to speak, read, and write the foreign language, and the ability to cope with the multitudinous demands made upon the individual by the characteristics of the foreign culture. These goals are presented and described in the Glossary of General Goals (page 3-51).

In this step, these goals should be made a part of the course outline. The course developer must use his judgement as to which goals should be placed where, and how often particular goals should be entered in the course goals list. Some general goals of high importance and high applicability, such as "Be aware of tendency to stereotype or generalize" and

"Recognize own internal states" will need to be entered a number of times. Others, such as "Like the food" and "Develop a skill considered exemplary by the local nationals" will be included much less frequently. Still others, particularly those involving the linguistic domain such as "Know orthography of language" and "Perform phonology," will be pervasive throughout the course.

Procedure

1. Refer to the Glossary of General Goals for a detailed description of each goal.
2. Select all goals in the glossary that carry attainment levels less than or equal to the highest attainment level of any course objective.
3. Distribute these general goals throughout the list produced during Step One.

As an aid to the course developer, the combined mode-related goals and general goals have been presented graphically in the Table of Goals (page 3-59). This table provides a means for easily perceiving the relationship of modes, course objectives, goals, communication skills and training domains. It also provides a tool for checking to ensure that all relevant goals have been included in the course. Such a check should be made at the end of Step Two.

The product of Steps One and Two will be a comprehensive list of all the component goals for the completed curriculum, roughly organized according to the course objectives. This product is quite likely to include 150-200 goals.

STEP THREE: SELECT BACKGROUND DATA FOR EACH GOAL

- Materials Needed:
1. Completed List of Component Goals
 2. Goal Worksheet (page 3-15)
 3. Index of Cultural Data (page 5-3)

The background information needed in developing instructional strategies is obtained from the Intercultural Data Filing System introduced in Chapter Two, and fully explained in Chapter Five. (By the time a curriculum developer has arrived at Step Three of the curriculum development process, the intercultural file for the country of interest should be almost complete.

Procedure

Start separate worksheets for each goal. Analyze the goal and compare it to the topic headings of the Index of Cultural Data. Where the subject area included under a code appears likely to contain pertinent information, write the code number down on the worksheet (See Example 1). After topic headings and codes are recorded, read the designated areas in the file, and transfer any pertinent data to the worksheet (See Example 2).

EXAMPLE 1: LIST OF RELEVANT TOPIC HEADINGS

Course Objective: American personnel behave in ways that are not specifically offensive to Wais at private or public social occasions and converse about neutral topics for short periods.

**Personal Area
Goals**

15-2-2 Accept the fact that Americans and Wais have different goals in social situations.
II A 9 Voluntary association
II B 4 Good/Bad
II B 5 Culture themes

**Cultural Area
Goals**

26-2-1 Know the stereotypes Wais hold about Americans as guests, drinkers, and on-lookers.
II B 6 Views of Americans

26-3-2 Know operation of Wai institutions in respect to social and holiday activities.
II A 1 Kin
2 Residence
3 Governmental agency
5 Religion
10 Sex
11 Age
12 Class

27-1-2 Be able to participate in social activities in Wai homes, social clubs, and on public holidays; able to compete with Wais in sports and games, and to drink at Wai bars without causing offense .
II A 2 Residence
3 Governmental Agency
10 Sex
11 Age
12 Class
II C 1 Food and eating
2 Shelter and clothes

- 27-2-2 Perform customs involved in social interaction at homes, clubs and at holiday celebrations.
 II A 2 Residence
 3 Governmental agency
 II C 1 Food and eating
 3 Health and medicine
- 25-2-1 Like the Wai people.
 II A Groups (all categories 1-14)
 II C 6 Technology
 II D 1 History
- 25-3-2 Like Wai food.
 II C 1 Food and eating

Linguistic Area
 Goals

- 36-1-1 Know specialized vocabulary for conversing about neutral topics without causing offense.

Communication
 Dynamics Area
 Goals

- 47-1-1 Discriminate categories of social participants.
 I C 1 Participants
- 47-2-2 Discriminate socially relevant settings.
 I C 2 Setting
- 47-3-2 Perform kinesics for social interaction with strangers and acquaintances.
 I B 2 Solidarity
 3 Internal states of participants
- 47-5-2 Perform appropriate solidarity behavior for casual social interaction.
 I B 2 Solidarity

EXAMPLE 2: DATA NEEDED TO DETERMINE AND SUPPORT LEARNING
TASKS

Course Objective: American personnel behave in ways that are not specifically offensive to Wais at private or public social occasions and converse about neutral topics for short periods.

Personal Area
Goals

15-2-2

Accept the fact that Americans and Wais have different goals in social situations.

II A 9 Voluntary association

1. People tend not to try to make friends. Friends are a burden.
2. At celebrations, people should be restrained at all times.

II B 4 Good-bad

1. Good is dependent upon personal relations with others, therefore courtesy is all important.

II B 5 Culture themes

1. Heros are those who satisfy their obligations in spite of personal cost.

Cultural Area
Goals

26-2-1

Know the stereotypes Wais hold about Americans as guests, drinkers, and on-lookers.

II B 6 Views of Americans

1. They touch too much.
2. They are loose with money.
3. They are dirty;
 - don't wash often
 - eat with left hand
 - create trash
 - smell.
4. They are unfriendly.

25-3-2

Like Wai food.

II C 1 Food and eating

1. Foods. Rich. Mixed with other food. Hot chili with everything. Peanuts with everything. Coconuts. Fermented fish sauce.
2. Cooking. Boiling and barbecuing.

Linguistic Area
Goals

36-1-1

Know specialized vocabulary for conversing about neutral topics without causing offense.

Communication
Dynamics Area
Goals

47-1-1

Discriminate categories of social participants.

I C 1 Participants

1. Status - egalitarian to the extreme.
2. Sex - women are dominated. Women remain silent in the presence of men. For a man in public, the only acceptable interactant is another man. Men show warmth, kiss, and hug their male friends.
3. Age - Boys from Wai are treated as men. No special regard for elderly.
4. Role - Host defers to all present, including women. Religious men don't speak to Westerners.

GOAL WORKSHEET

- A. Title:
- B. Interaction Mode Situation:
- C. Index of Cultural Data Topics:
- D. Cultural Data:

STEP FOUR: COMPLETE AND VALIDATE COURSE DATA

Materials Needed: Goal Worksheets with Supporting Data

The initial research stage should provide most of the data needed as the basis for the course content. However, after the data has been distributed to the course goals, it is necessary to determine if additional data is required to make the course content complete.

Procedure

The collected data must be checked for completeness and validity to insure the formulation of proper learning tasks. This is accomplished by having one or more native speakers check the data under each goal, noting any distortions or major omissions. Cases of conflict should be resolved by an appeal to further data sources. Omissions should be remedied by acquiring the necessary data.

At this point in the development process, another type of content, the psychosocial content, also needs to be determined. The course developer should identify areas of potential high sensitivity; these are areas in which it can be anticipated that students may react strongly to values highly divergent from core values and customs common to many Americans. The result will be similar to Example 1.

EXAMPLE 1: TYPE OF DATA REQUIRING PSYCHOSOCIAL INPUT

Personal Area

Goals None

Cultural Area

Goals None

Linguistic Area

Goals None

Communication

Dynamics Area

Goals

47-1-1

Discriminate categories of social participants .

I C 1 Sex - men show warmth, kiss and hug their male friends.

Psychosocial implications for students:

Touching in public for American men is taboo.

Americans tend to regard kissing and hugging between men as homosexual activity.

American men, in public, are restrained in expressions of warmth towards other men.

The course developer has various options as to the techniques to be used to bring about attitudinal change. Some options may involve content that is not directly linked to the specified course objectives. For example, the course developer may decide that dealing with American male attitudes towards physical contact with other men can best be accomplished through fairly extensive discussion of attitudes towards physical contact within the American and other cultures in order to enable the students to become aware of

the degree to which these attitudes are culturally dependent and culturally conditioned. The course developer may decide that similar units should be developed for sanitation, personal hygiene, and other potential areas of sensitivity. The course developer, in determining the areas which may require additional content and in acquiring such content, may find it useful to consult with psychosocial informants; psychosocial informants could be language instructors, social psychologists, sociologists, educational psychologists and anthropologists.

STEP FIVE: FORMULATE LEARNING TASKS FOR EACH GOAL

Materials Needed: Validated Data Worksheets for Each Goal.

Each goal is now listed on a separate worksheet with validated supporting data included below under the topic headings. The data which supports the goals is to be used to formulate learning tasks, the specific elements on which instructional activities will focus. For knowledge goals, learning tasks involve the specific facts and principles to be learned. For personal and performance goals, the learning tasks involve the specific attitudes which are to be developed and the specific activities which are to be practiced and learned. Depending on the amount of supporting data, goals should produce anywhere from one to six (or more) learning tasks. It should be understood that the learning task is the functional equivalent of a learning objective in that it serves to guide curriculum towards the course goal. Evaluation for the learning tasks is finalized in Step 14, following the development of situations and the completion of course sequencing.

Procedure

Analyze each goal and its supporting data. Then determine broad learning tasks which will lead to the accomplishment of the goal and will include the presentation of all the data listed for that goal. Closely related learning tasks requiring different levels of proficiency may be developed.

EXAMPLE 1: TASKS DERIVED FROM GOALS AND DATA

Goal Worksheet for Personal Goal 15-2-2

- 15-2-2 Accept the fact that Americans and Wais have different goals in social situations.
- Data: II A 9 Voluntary association
1. People tend not to try to make friends. Friends are a burden.
2. At celebrations, people should be restrained at all times.
 (details of specific prescribed behavior)
- II B 4 Good-Bad
1. Good is dependent upon personal relations with others. Therefore courtesy is all important.
- II B 5 Culture themes
1. Heros are those who satisfy their obligations in spite of personal cost.

Taking the goal and the data, the following two tasks can be formulated (more are possible).

- Task 21 Trainees understand and value specific Wai celebration behavior.
- Task 22 Trainees can socialize in Wai style, not too friendly to acquaintances but always courteous .

Each task should be written on an index card, labeled with the component goals toward which it is directed, and given an ID number. Supporting data should be included on the card; data should be contrasted with American practices and the most contrastive elements included in the tasks for training.

STEP SIX: ESTABLISH APPROXIMATE COURSE CHRONOLOGY

In order to begin the process of lesson construction, it is necessary to establish a rough approximation of the sequence in which the course content will be presented. At this stage of course development, the sequence should remain approximate so that the most effective presentation can be discovered during the lesson-writing process; however, although it is necessary to maintain flexibility, it is also necessary to have a fairly clear idea of how the major units will be related sequentially. The recommended procedure allows for both establishment of an overall course chronology and continued flexibility.

Procedure

Code each learning task with the designations E, M, or L depending on whether the task should appear early, midway or late in the curriculum. In making this determination, the following criteria should be considered: a) Does the task seem to fit with other tasks to form a logical sequence? b) Does mastery of the task require prerequisite learning? After all learning tasks have been coded E, M, or L, divide them by content area into twelve different groups of tasks.

	Personal	Cultural	Linguistic	Communicative
Early				
Midway				
Late				

STEP SEVEN: CLUSTER LEARNING TASKS INTO LESSONS

Materials Needed: 1. 12 Groups of Learning Tasks
 2. Lesson Worksheets (page 3-25)

In this step, learning tasks are clustered into lessons by selecting appropriate tasks from the four content areas according to the chronological designation (early, midway, or late) established in the previous step. Each lesson should consist of material that will take approximately one class day to present (occasionally a lesson may be started on one day and finished on the next).

To compose a lesson, select learning tasks from at least three of the different content areas and place them on the lesson worksheet (an example is provided on page 3-25). Continue until all learning tasks have been assigned to specific lessons. Identify each lesson by a different double letter designation. The result of this procedure is three groups of lessons, each appropriate to the early, middle or late portion of the course. See Example 1.

EXAMPLE 1: LEARNING TASKS ASSIGNED TO LESSONS

Lesson AN
Early

Task 22 Goal 15-2-2
Trainees understand and value specific
Wai celebration behavior.

Task 47 Goal 26-2-1
Trainees know that Americans are viewed
as: touching too much; loose with their
money; unfriendly; dirty.

Task 68 Goal 47-1-1
Trainees recognize need for special
language when speaking to women.

Lesson CB
Midway

Task 84 Goal 15-2-2
Trainees can accept socializing in Wai
style by always being courteous, but
not too friendly with acquaintances.

Task 101 Goal 27-2-2
Trainees can eat without utensils, using
only the fingers of the right hand.

Task 115 Goal 25-3-2
Trainees can eat and appreciate a roast
pork dish mixed with chilies, peanuts,
coconuts and rice.

Task 171 Goal 47-1-1
Trainees will treat servants and service
people as their equals.

LESSON WORKSHEET

- A. ID Designation:
- B. Interaction:
- C. Setting:
- D. Tasks:
 - 1.
 - 2.
 - 3.
 - 4.
- E. Learning Objectives
- F. Complete Training Plan:
 - 1.
 - 2.
 - 3.
- G. Necessary knowledge and skills:
 - 1.
 - 2.
 - 3.

STEP EIGHT: DETERMINE INTERACTION SITUATIONS FOR EACH LESSON

- Materials Needed
1. Lesson Worksheets
 2. List of Situation Descriptions
 3. Prototype Models

The interaction situation is the real or created classroom environment that supports the lesson. It provides a frame through which the lesson is realized.

Procedure

Select either: 1) a situation from a prototype model developed during the preparatory phase of project work, or 2) a situation, complete with details, from the data provided by military personnel. The first choice is preferable, since it allows for more control by the course developer. Add details drawn from the appropriate sections of the ethnographic data file. Each situation, once it is set, may continue to provide the frame for several lessons. Situations selected for classroom use should offer ample opportunities for the performance of the learning tasks. Repeat this procedure for each lesson.

EXAMPLE 1: INTERACTION SITUATION DETERMINATION

Lesson AN Early	Situation Interaction: American-Wai confrontation over Wai stereotypes of Americans
Setting	Wai public holiday celebration

Participants American sergeant, Wai clerk

Purpose of
Interaction Recreation

Lesson CB Situation Interaction:
Midway Eating in public

Setting Wai restaurant

Participants 7 Americans NCO's, 2 Wai waiters

Purpose of
Interaction Recreation

STEP NINE: SELECT TRAINING METHODS FOR EACH LESSON

- Materials Needed:
1. Lesson Worksheets
 2. Table of Training Methods (page 3-63)
 3. Training Method Selection Guides
(pages 3-66 - 3-69)

Optimally, the training methods selected should be the ones most conducive to the performance of the learning tasks in each lesson; however, the curriculum developer may have to consider a variety of other criteria, including cost-effectiveness. Each lesson will probably utilize several different training methods, depending on the learning tasks involved. The Table of Training Methods offers a detailed description of nineteen possible approaches which are applicable to intercultural communication.

Procedure

Review the Table of Training Methods and the Training Method Selection Guides. Analyze the learning tasks in the lesson to determine which would be the optimal training method to enable students to perform the specific learning task. After the optimal methods have been selected, determine if it is feasible to utilize the method in the projected learning situation; if not, select the learning method which seems to offer maximum opportunity within the constraints of the projected learning situation.

STEP TEN: REVIEW AND REVISE LESSON TRAINING PLANS

Materials Needed: Lesson Worksheets

To ensure that the materials developed will meet the course objectives and will be as highly motivational as possible, the training plans for all lessons should be reviewed against the following criteria:

- A. Are the knowledge and skills presented related to the job requirements of the potential students as determined through analysis of the military data?
- B. Do the situations reflect the job requirements and probable social interests of the potential students as determined through analysis of the military data?
- C. Is the subject matter likely to be interesting to students?
- D. Are the training methods likely to be stimulating to students?
- E. Does the lesson afford maximum opportunity for student involvement?
- F. Is there a proper relationship between the student's academic achievement level and the level of comprehension required by the lesson?

If portions of the lesson training plans do not meet the criteria, they should be revised to meet the criteria whenever possible.

NOTE: Review of the lesson training plans by a second party not directly involved in the lesson construction provides valuable perspective during this step.

STEP ELEVEN: SEQUENCE LESSONS FOR FINAL COURSE CURRICULUM

Materials Needed: Lesson Worksheets

Procedure

In this step, lessons are assigned their precise place in the course sequence. Lessons that depend upon knowledge and skills presented in other lessons must occur later. The preliminary sequence designation (early, midway, late), established in Step Six, provides a starting point for sequencing. After a tentative sequence has been determined, the subject matter and training methods of neighboring lessons should be considered; an attempt should be made to provide variation in content and student activities from day to day.

When lessons are distributed over course days, time must be allowed for the instructor to branch to alternate lessons for remediation, review and presentation of special activities related to student interest. A major source of student frustration and dissatisfaction with standard inflexible sequencing is that review and special activities are not geared to their needs and interests.

STEP TWELVE: LIST SKILLS AND KNOWLEDGE NECESSARY FOR EACH
LEARNING TASK

Materials Needed: Lesson Worksheets

Procedure

On the lesson worksheet list all skills and knowledge required in order to perform the learning tasks. Vocabulary, grammar, communicative skills and cultural knowledge should all be detailed at this stage of development. (Throughout the previous steps the linguistic goal 36-1-1, "Know specialized Vocabulary," has been held in abeyance until the interaction situations, which are the critical elements of the course, have been determined.)

EXAMPLE 1: LIST OF THE SKILLS, KNOWLEDGE AND VOCABULARY
REQUIRED FOR EACH LEARNING TASK

- | | |
|-----------|---|
| Lesson CB | Task 84 Goal 15-2-2
Trainees can socialize in the Wai style, by always being courteous, but not too friendly with acquaintances. |
| Required: | <ol style="list-style-type: none">1. Knowledge of Wai social customs2. Knowledge of the 28 courtesy respect words3. Knowledge of the fine points and significance of the Wai bow4. Skill in performing the Wai bow |
| | Task 101 Goal 27-2-2
Trainees eat without utensils, using only the fingers of the right hand. |
| Required: | <ol style="list-style-type: none">1. Knowledge of proper eating method2. Skill in proper eating method |

Task 115 Goal 25-3-2

Trainees eat and appreciate a roast pork dish mixed with chilies, peanuts, coconuts, and rice.

Required:

1. Knowledge of the dietary value of Wai food (e.g., dieticians feel that the fact that Wais seldom catch cold is directly attributable to their eating of chili).

Task 171 Goal 47-1-1

Trainees treat servants and service people as their equals.

Required:

1. Knowledge of what constitutes equal treatment
2. Knowledge of kinesics appropriate to the situation, e.g., a) the kinesics for request; b) the kinesics for appreciation; c) the kinesics for thanking)
3. Skill in performing appropriate kinesics
4. Knowledge of the polite verb form
5. Familiarity with 20 vocabulary terms related to this task, e.g., a) titles for restaurant help; b) words for neutral topics)

STEP THIRTEEN: DETERMINE THAT ALL NECESSARY KNOWLEDGE AND SKILLS ARE PRESENTED

Materials Needed:

1. Lesson Worksheets (including skill and knowledge requirements)
2. List of Vital Lexicon Items
3. List of Vital Grammatical Forms

In order to ensure that all necessary knowledge and skills are included in the course, the course developer should review the complete lesson materials.

Procedure

1. Ascertain where in the course the knowledge and skills related to each learning task are presented. They may appear either in lessons devoted to the specific learning tasks or, in more incidental fashion, in other lessons.
2. Enter the information on the lesson worksheet.
3. Determine if all knowledge and skills have been presented, and that they have been presented in the correct sequence (i.e., that prerequisite knowledge and skills are presented in lessons occurring prior to the target lesson).
4. If necessary knowledge and skills have been omitted, they can be handled in the following ways:
 - a. They can be included in the target lessons as part of learning activities or as homework.
 - b. Material that cannot be included in the target lesson, and is too long or difficult to be included as homework, should be placed on the unassigned task list.
5. Items on the unassigned task list should be stated as tasks and recycled as an input to Step Six (establish rough chronology).

STEP FOURTEEN: FINALIZE LEARNING OBJECTIVES

Materials Needed:

1. Lesson Worksheets
2. Guide to Selection of Evaluation Techniques (page 3-81)

Procedure

The learning objectives are guidelines for the evaluation of student performance. Learning objectives are finalized by taking the specific information and skills involved in a learning task and specifying the indices for assessment.

The objective should contain the following: a) a behavioral statement, b) a criterion, c) a minimum acceptable level of performance, d) conditions for performance. The Guide to Selection of Evaluation Techniques offers ideas and considerations for the measurement of student performance.

STEP FIFTEEN: WRITE LESSONS

Materials Needed: 1. Completed Lesson Worksheets
Including Lesson Objectives

Procedure

The purpose of this step is to prepare the instructor's manual and student's text to be used in implementing the curriculum.

The instructor's manual should contain all the support information developed for the lessons:

- The learning tasks which the lesson is to include
- The situation in which the lesson will occur
- The training methods selected to enable performance of the tasks
- The list of prerequisite knowledge and skills
- The learning objectives for the lesson tasks
- Any evaluation instruments to be used

All this information is contained on the lesson worksheet. In addition, any special information, materials or resources which the instructor will require to create the training situation or set up the training method should be included. Technical help in producing support materials, or obtaining access to resources may be required.

In addition to the standard language course materials such as presentations of grammatical forms and vocabulary, the student's manual should include: a summary of the lesson objectives as an aid in directing student effort; a summary of basic communicative skills involved in the lesson; a summary of prerequisite knowledge and skills; and references to other lessons where prerequisite knowledge may be found and reviewed.

STEP SIXTEEN: PREPARE EVALUATION

- Materials Needed:
1. List of Course Objectives
 2. List of Goals
 3. List of Lesson Objectives
 4. Guide to Selection of Evaluation Techniques

Procedure

Of the three levels of evaluation, (lesson objective level, component goal level, course objective level) lesson objective level evaluation has already been included in Step Fifteen. The concern here is with component goal attainment evaluation, course objective evaluation, and the development of an evaluation strategy. The primary determining factors in setting the evaluation strategy are the particular decisions to be made on the basis of the results of the evaluation. If no decisions are to be made or if no action is planned other than to record scores, no evaluation need be done.

To lay out the evaluation strategy, first list the decisions to be made on the basis of evaluation results. Set a schedule of evaluation to allow information to be available when decisions must be made. Select the particular evaluation techniques to be used. A sampling of lesson evaluation procedures and instruments may be useful here, as will be the Evaluation Technique Guide. Finally, establish decision

rules which state explicitly what information is to be input to the decision process, what relative weight it is to have, and what specific actions are to be taken.

The assistance of media specialists may be required to prepare the supporting materials needed to realize the various evaluation techniques selected.

RESOURCE MATERIALS

The resource materials which have been referred to throughout Chapter Three are provided in this section to complement the discussion on the development of the intercultural communication curriculum. The following resource materials are included:

- Mode-Related Goals List
- Glossary of Mode-Related Goals
- General Goals List
- Glossary of General Goals
- Key to Understanding the Table of Goals
- Table of Goals
- Training Methods: Overview
- Table of Training Methods
- Training Method Selection Guides
- Evaluation: Overview
- Guide to Selection of Evaluation Techniques

MODE-RELATED GOALS LIST

Content Domain ID # Level	
15-1-2	Understand and accept personal values and biases
15-2-2	Accept divergence between American and foreign values
16-1-2	Be aware of personal stereotypes
25-1-3	Appreciate values and aesthetics
26-1-1	Know culture goals and themes
26-2-1	Know how Americans are stereotyped by the local people
26-3-2	Know operations of major institutions
26-4-2	Know relevant geo-historical facts
26-5-2	Know cultural practices
27-1-2	Interact without causing offense
27-2-2	Perform customs
27-3-3	Discriminate laudatory performance
36-1-1	Know specialized vocabulary
46-1-2	Understand the meta-communication types (contact-solidarity message)
47-1-1	Discriminate communicating on the basis of status of participants
47-2-2	Discriminate communicating on the basis of setting
47-3-2	Perform kinesics

CD ID#
L

- 47-4-1 Perform local proxemics
- 47-5-2 Perform appropriate contact-solidarity behavior
- 47-6-1\ Perform communicative acts
- 47-7-2 Perform communicative procedures relevant to the
mode

GLOSSARY OF MODE-RELATED GOALS

15-1-1 Understand and accept personal values and biases

Each individual, because of his upbringing, has built a pattern of biases - his personal values that are distinct from a more generalized American system. This goal requires learning what one's values are and learning to accept them as they are.

15-2-2 Accept divergence between American and foreign values

Trainees learn that values can be understood only relative to a people and value system. The fact that the values of the foreign country are different than those of the US is to be expected. Trainees learn that they can accept the different values as a part of the foreign country's system without personalizing them or judging them as "good" or "bad."

16-1-2 Be aware of personal stereotypes

Individuals develop their own perception and meaning patterns. These patterns are often

enduring despite information to the contrary. Knowing one's own patterns can help a person reach a more objective interpretation of an experience.

25-1-3 Appreciate values and aesthetics

Trainees learn to appreciate the values of the culture as well as develop an appreciation of the important local art forms.

26-1-1 Know culture goals and themes

In each society, there are a number of models-heroes or mythical characters - that embody the "way to be." Also, for each culture there are certain highly regarded goals that the individual is encouraged to strive towards. Trainees should be aware of these in order to better understand indigenous behavior.

26-2-1 Know how Americans are stereotyped by the local people

Becoming aware of the local's expectations of Americans helps to overcome communication barriers. The trainee can better relate to the locals if he is aware of their views of him as an American.

26-3-2

Know operations of major institutions

Both formal (e.g., the police department) and informal (e.g., the family structure) institutions often have rules or practices prescribing behavior. The trainee should be familiar with these dictums as they regulate behavior patterns.

26-4-2

Know relevant geo-historical facts

Often historical precedent or geographic conditioning affects the way people interact. These developments should be learned and taken into account when dealing with the indigenous population.

26-5-2

Know culture practices

Trainees should learn how the operations relevant to the mode are performed in the foreign country. As Americans, trainees may not be expected to partake of these practices, but they should be acquainted with them so as to be able to react with the proper reverence, etc., and gain further insight into the daily lives of the indigenous people.

27-1-2 Interact without causing offense

The trainee must be able to interact in the mode without seriously violating any prescribed norms.

27-2-2 Perform customs

In this context, customs refer to the small behaviors (including verbal) that are expected or are common in interactional situations which the trainee will be expected to perform. For example, when eating in an Arab land it is appropriate to belch and smack ones lips to show appreciation of the food.

27-3-3 Discriminate laudatory performance

Often, there will be associated with a mode certain performance that is highly regarded. A trainee gains much respect as a knowledgeable or perceptive person when he can recognize and applaud such behavior.

36-1-1 Know specialized vocabulary

For each interaction mode, the trainee will need to know the critical vocabulary associated with situations within the mode. Examples of critical

vocabulary are forms of address used in specific types of interaction, words considered taboo within specific contexts, words with highly positive or negative connotations which might be unknowingly used by the student. Although such words are few in number, they are very important for the trainee to know.

46-1-2 Understand the meta-communication types (contact-solidarity message)

The meta-communication model (Chapter Four) divides communication into three types: messages, contact, and solidarity. Messages are defined as the informational components of speech. Contact is the securing of the receiver's attention - normally in rigidly defined ways. Solidarity is the ongoing state of rapport or positive emotional relationship between the interactants. The trainee should recognize the ways that each of the meta-communication types is expressed and should be familiar with the typical transitions between the different types.

47-1-1 Discriminate communicating on the basis of status
of the participants

The trainee should be able to recognize the signs indicating that a native speaker is of such a group (or status) that special or selected language is appropriate. Trainees should not talk to government officials in the same manner as to truck drivers.

47-2-2 Discriminate communicating on the basis of setting

The trainee is to know what level of language is appropriate by discriminating on the basis of time or place cues.

47-3-2 Perform kinesics

Kinesics are all of the non-verbal, tonal, inflectional, or time cues that convey meaning. The trainee is to convey meaning using kinesics appropriate to the situation.

47-4-1 Perform local proxemics

Trainees should be able to maintain appropriate distances as required by the interaction and should be accustomed to distances that are not acceptable for American interaction.

47-5-2 Perform appropriate contact - solidarity behavior

The trainee must be able to perform contact-solidarity behavior (as defined in 46-1-2) appropriate to the interaction. Of great value in establishing rapport is the ability to select and discuss neutral, "ice-breaking" topics.

47-6-1 Perform communicative acts

Communicative acts are small functional speech units such as: asking, commanding, stating, promising, etc. . . . The trainee should be able to verbalize any specific communicative acts that are prevalent for a mode.

47-7-2 Perform communicative procedures relevant to the mode

Communicative procedures are specific ways of accomplishing a transition between specific interaction states. For example, there are recognized ways of seizing the floor, introducing a new topic These procedures are language specific.

Content
Domain
ID #
Level

GENERAL GOALS LIST

16-2-2	Be aware of tendency to stereotype or generalize
17-1-3	Be able to control tendency to project own values and mores onto events
17-2-3	Recognize own internal states
18-1-1	Pursue interests within the framework of the foreign culture's institutions
25-2-1	Like the people
25-3-2	Like the food
26-6-1	Know what insults people
27-4-3	Develop a skill considered exemplary by the local nationals
28-1-2	Know how to obtain ethnographic information
35-1-1	Develop an appreciation of the language
36-2-1	Know orthography of language
36-3-1	Know how to use phrase book
36-4-2	Know the important syntactical structures
36-5-2	Know vital lexicon (including idioms)
37-1-1	Perform phonology
37-2-3	Speak with minimum accent

UD H H

- 38-1-1 Learn memory techniques
- 38-2-2 Learn how to listen
- 45-1-1 Accept visual and tactile conventions
- 46-2-2 Know media specific patterns
- 47-8-1 Use basic greetings and courtesy phrases
- 47-9-2 Perform linguistic events
- 47-10-1 Perform vocalisms
- 47-11-2 Perform visual and tactile conventions
- 47-12-1 Probe
- 47-13-2 Perform appropriate expression of internal state
- 47-14-1 Discriminate internal states of participants

GLOSSARY OF GENERAL GOALS

16-2-2 Be aware of tendency to stereotype or generalize

Realizing that one may be reacting to pre-conceived stereotypes affords an opportunity for more objective experience. Data that is unique (non-stereotypic) to the situation can then be used to interpret the situation more realistically in terms of the actual context.

17-1-3 Be able to control tendency to project own values and mores onto events

Events are often disturbing to the individual because he projects, or externalizes, his own values and mores onto the events when he attempts to interpret what is occurring.

Training can help the individual to overcome this tendency and interpret the event in a more objective manner as a reflection of the values and mores of the native culture.

For example, in Italy men embrace when greeting each other; such behavior, within the Italian culture, has no connotations of homosexuality.

If the American can interpret this behavior as it reflects the mores of the native culture, and not as it is so often interpreted according to American mores, he will be more able to accept the behavior.

17-2-3 Recognize own internal states

The trainee will be a better communicator if he is aware of his own feelings.

18-1-1 Pursue interests within the framework of the foreign culture's institutions

Pursuing one's hobbies or interests through the foreign culture's native institutions such as taking courses at the local schools or studying objects of anthropological interest, etc., affords an excellent opportunity to participate in the day-to-day lives of local inhabitants and thus facilitates communication.

25-2-1 Like the people

The trainee should learn to like and get along with the natives. Often, learning how they carry out cultural prescriptions common to their country and to the US aids in developing

accord. Seeing their humor, being aware of their feelings, and observing their family life will also engender positive feelings.

25-3-2 Like the food

Trainees should develop an appreciation and tolerance for the local food.

26-6-1 Know what insults people

The trainee needs to know what behavior or language is proscribed and is considered insulting.

27-4-3 Develop a skill considered exemplary by the local nationals

The trainee will facilitate his acceptance by the locals if he were to participate and excel in some locally-admired pastime such as folkdancing or rendering local tunes on the guitar, etc.

28-1-2 Know how to obtain ethnographic information

Trainees need to know where to go to get information and need to learn how best to use these sources. They should be acquainted with the US data sources as well as available sources of information in the native country.

35-1-1 Develop an appreciation of the language

Familiarity with the ways in which the local language succinctly and aesthetically expresses thought is a basis for appreciation of the language.

36-2-1 Know orthography of language

The trainee should be able to read in the language.

36-3-1 Know how to use phrase book

It can be expected that trainees may not retain all of their language over time. Therefore a facility at using the phrase book will assist trainees - especially those who experience substantial delay before locating at their overseas stations.

37-1-1 Perform phonology

The trainee should be able to make a good approximation of all the significant sounds of the language and should readily obey rules of assimilation and morphophonemic alteration.

37-2-3 Speak with minimum accent

A module late in the course may help Level 3 personnel minimize any strong traces of accent in their speech.

38-1-1 Learn memory techniques

The trainee should learn various techniques that will help him remember and categorize vocabulary, customs, or gestures. These techniques might include note taking, note organizing and mnemonic systems.

38-2-2 Learn how to listen

Trainees should learn to listen in such a way as to be able to recognize and use cues within the sentence to understand missing sections.

45-1-1 Accept visual and tactile conventions

Trainees should not be disturbed by local customs of looking or touching.

46-2-2 Know media-specific patterns

Every culture has set patterns for different media of communication; the trainees should know these patterns. For example, they must

be able to handle simple interactions by telephone or radio-telephone, and should be able to select and understand newspaper and magazine articles.

47-8-1 Use basic greetings and courtesy phrases

Greetings and courtesy phrases serve to set the tone of interactions and establish rapport.

47-9-2 Perform linguistic events

Events are large segments of communication that have a socially defined form and function. Examples of events are conversations (including conversations with strangers), lectures, discussions, etc.

47-10-1 Perform vocalisms

Trainees should be able to emit vocalisms appropriate to the culture and setting. Examples of vocalisms are "umm" and "huh?".

47-11-2 Perform visual and tactile conventions

The trainee should perform some of the visual and tactile conventions useful for maintaining contact or solidarity.

47-12-1 Probe

The trainee must be able to determine the reactions of the local inhabitants to his behavior. He should be able to comfortably inquire about his social errors. He should be able to politely probe into sensitive areas. He should be able to obtain feedback.

47-13-2 Perform appropriate expression of internal state

The trainee should know which internal states are acceptably expressed and should be able to express these states in a manner acceptable and understandable to the local populace.

47-14-1 Discriminate internal states of participants

In order to facilitate communication, the trainee should be able to recognize and interpret cues relating to the internal states of the participants in any given interaction.

KEY TO UNDERSTANDING THE TABLE OF GOALS

All of the goals to be used in developing the intercultural communication course are presented in the Table of Goals.

The Table visually portrays the relations among goals, communication skill areas, training domains, and levels.

The general goals are written in italics to distinguish them from the mode-related goals. Each goal is identified in the following manner:

1st digit stands for communication skill area (content)

- 1 = Personal Area
- 2 = Cultural Area
- 3 = Linguistic Area
- 4 = Communication Dynamics Area

2nd digit stands for training domain

- 5 = Affective Domain
- 6 = Intellectual Domain
- 7 = Performative Domain
- 8 = Self-Instructional Domain

3rd digit stands for the identification number (serially numbered)

4th or last digit stands for the level of the goal

TABLE OF GOALS

	LEVEL	PERSONAL	CULTURAL	LINGUISTIC	COMMUNICATION DYNAMICS
AFFECTIVE DOMAIN	1		Like the people 25-2-1	Develop an appreciation of the language 36-1-1	Accept visual and tactile conventions 46-1-1
	2	Understand and accept personal values and biases 15-1-2 Accept divergence between American and foreign values 15-2-2	Like the food 25-3-2		
	3		Appreciate values and aesthetics 25-1-3		
INTELLECTUAL DOMAIN	1		Know culture goals and themes 26-1-1 Know how Americans are stereotyped by the local people 26-2-1 Know what insults people 26-3-2	Know specialized vocabulary 36-1-1 Know orthography of language 36-2-1 Know how to use phrase book 36-3-1	
	2	Be aware of personal stereotypes 16-1-2 Be aware of tendency to stereotype or generalize 16-1-2	Know operations of major institutions 26-3-2 Know relevant geo-historical facts 26-4-2 Know cultural practices 26-5-2	Know the important syntactical structures 36-4-2 Know vital lexicon (including idioms) 36-5-2	Understand the meta-communication types (contact-solidarity message) 46-1-2 Know media specific patterns 46-2-2
	3				
PERFORMATIVE DOMAIN	1			Perform phonology 37-1-1	Discriminate communicating on the basis of status of participants 47-1-1 Perform local proxemics 47-4-1 Perform communicative acts 47-6-1 Use basic greetings and courtesy phrases 47-8-1 Perform vocalisms 47-10-1 Probe 47-12-1 Discriminate the internal states of participants 47-14-1
	2		Interact without causing offense 27-1-2 Perform customs 27-2-2		Discriminate communicating on the basis of setting 47-2-2 Perform kinesics 47-3-2 Perform appropriate contact-solidarity behavior 47-5-2 Perform communicative procedures relevant to the mode 47-7-2 Perform linguistic events 47-9-2 Perform visual and tactile conventions 47-11-2 Perform appropriate expression of internal states 47-13-2
	3	Be able to control tendency to project own values and roles onto events 17-1-3 Recognize own internal states 17-2-3	Discriminate laudatory performance 27-3-3 Develop a skill considered exemplary by the local nationals 27-4-3	Speak with minimum accent 37-2-3	
SELF-INSTRUCTIONAL DOMAIN	1	Derive interests within the framework of the foreign culture's institutions 18-1-1		Learn memory techniques 38-1-1	
	2		Know how to obtain ethnographic information 28-1-2	Learn how to listen 38-2-2	
	3				

TRAINING METHODS

In addition to the traditional academic approach which utilizes recitations, discussions, forums, interviews, case-studies, audio-visual instruction, texts and lectures to foster learning, the curriculum developer may avail himself of two methods not usually associated with language training: the simulation and encounter group methods. These techniques have much to offer intercultural communication training. Simulation anticipates interaction situations by allowing the trainee to experience communication problems and act to solve them either by role playing, by reality training, or by game simulation. The encounter group method sheds light on the attitudes held by the group through verbal probing of the interactants in confrontation settings or intercultural workshops.

Simulation stresses trainee participation and involvement in affording trainees the opportunity to actively put their acquired knowledge into operation. Encounter groups provide trainees with the opportunity to recognize their own feelings and values and to become aware of the feelings and values of others in the group. In a course stressing communication, these two methods are invaluable in pro-

viding trainees with the basic skills necessary for functioning effectively within a foreign cultural setting.

The curriculum developer must determine which training methods or techniques best suit his purposes, and may modify the given methods to better emphasize presentation of learning tasks, reinforcement, analysis (or problem solving), and feedback whenever necessary. To aid the curriculum developer in choosing his teaching methods, the following tables have been included.

"The Training Method Selection Guides" correlate training goals with training methods and illustrate the methods most highly consonant to a particular goal. A "Training Method Selection Guide" has been drawn up for each of the four training domains: affective, intellectual, performative and self-instructional. All the goals within a training domain are listed and dealt with in respect to each training method: +++ indicates great affinity between a goal and a training method; ++ indicates affinity between a goal and a training method; + indicates that a particular training method might in some circumstances be considered for training towards that particular goal.

"The Table of Training Methods" gives detailed information

about the different methods so that the most effective method may be utilized in the development of lesson plans and the presentation of learning tasks. The boundaries between techniques are somewhat arbitrary and there is overlap between methods. For each method treated in the table the following information is given:

- A definition of the training method (Column 2)
- Whether the students are actively or passively involved (Columns 3 and 4)
- What materials are needed and what problems may arise in implementing the method (Column 5)
- Whether trainees participate individually or as members of a group (Columns 6 and 7)
- Particular strengths, weaknesses or special characteristics of the method (Column 8)

In using the table, three things should be kept in mind:

(1) overuse of passive techniques reduces student involvement, (2) variety in training methods will spur student motivation and effort, and (3) the development of different types of student skills requires the use of different kinds of training activities.

TABLE OF
TRAINING METHODS

TRAINING METHODS	DEFINITION	PASSIVE	ACTIVE	RESOURCE CONSIDERATIONS	GROUP	IND.	COMMENTS
1. Simulation 1.1 Role playing References: (Shaw, M. 1967, Stewart, E. 1967)	Trainees act out a real-life situation. The performance is then discussed in relation to the situation or problem under consideration.	X		a) needs minimum motivation level b) requires information about role change	X		a) stimulates trainee involvement b) good personalization of learning c) slow on information dissemination
1.2 Games (narrow focus) References: (Coleman, J. 1968)	A simulation of a real-life problem in a game format in which trainees are the players of the game.	X		a) often needs group facilitators b) game materials required	X		a) stimulates trainee involvement b) good personalization of learning c) good for teaching cultural themes d) slow on information dissemination e) some difficulty in finding or validating games
1.3 Games (wide focus) References: (Coleman, J. 1968)	A simulation of a total system in a game format.	X		a) often needs group facilitators b) game materials required	X		a) stimulates trainee involvement b) attempts to duplicate many aspects of the target situation c) purpose of the game may sometimes be lost d) some difficulty in finding or validating games
1.4 Reality Training (class) References: (Wright, A. and Hammons, M. 1970)	Natives of the country participate with trainees in an on-the-job type interaction.	X		a) often needs outside personnel	X	X	a) stimulates much trainee involvement b) creates student self confidence c) promotes learning from other curriculum areas d) excellent for language and culture learning e) must be well planned
1.5 Reality Training (field) References: (Wright, A. and Hammons, M. 1970)	On-site training in which trainees learn while doing. Example: Peace Corps field training	X		a) support materials necessary to live on-site	X	X	a) promotes learning b) creates student self confidence c) may speed language learning d) difficult to control training e) can be expensive

TRAINING METHOD	DEFINITION	PASSIVE	ACTIVE	RESOURCE CONSIDERATIONS	GROUP	IND.	COMMENTS
2.0 Academic 2.1 Recitation (free)	A verbal exchange between instructor and trainee characterized by free responses to open ended questions.		X			X	a) accuracy over-emphasized b) expensive in class time
2.2 Recitation (controlled)	A verbal exchange between instructor and trainee wherein the trainee is asked to answer a limited response question.		X			X	a) accuracy over-emphasized b) expensive in class time
2.3 Discussion References: (Wallen, N. and Travers, R. 1963 Lerda, L. 1967 Hill, W. 1962)	Verbal exchange in a group setting based on a common background achieved through assigned readings or shared educational experiences.	X	X			X	Often, the less able or less aggressive student gets little practice.
2.4 Panel References: (Lerda, L. 1967)	A dialogue among a group of 4-8 experts on assigned topics directed by a control moderator.	X		often uses resource people		X	a) requires economic use of resource people b) motivation to learn is heightened when students are on the panel
2.5 Forum References: (Lerda, L. 1967)	Trainees engage in a discussion in response to a speaker, panel or film. A chairman moderates the discussion.	X	X	often uses resource people		X	a) requires economic use of resource people b) motivation to learn is heightened when students are on the panel
2.6 Interview	Trainees interview resource personnel to gain information about a particular area of interest.	X	X	may use resource people	X	X	good for improving language and meta-communication skills
2.7 Small Groups References: (Phillips, G. and Erickson, E. 1970)	Trainees in each group engage in problem-solving tasks.		X	may include native language speakers		X	a) working together helps both strong and weak students b) motivates trainees c) allows for a high degree of individual involvement d) learning not as tightly controlled as by other academic methods
2.8 Text References (Cronbach, L. 1955)	Learning materials presented exclusively in written format--often accompanied by suggestions for discussion or questions to be answered in written format.	X				X	a) sequence and material under control of language developers b) some question as to generalizability of text learning to spoken communication

TRAINING METHOD	DEFINITION	PASSIVE	ACTIVE	RESOURCE CONSIDERATIONS	GROUP	IND.	COMMENTS
2.9 Programmed Instruction References: (Hawley, W. 1967 Espich, J. and Williams, B. 1967)	A solo-instructional format using either printed material or a teaching machine. The method is self-pacing and requires no orientation or supervision. The trainee's progress is evaluated by a testing method build into the material.	X	X	a) programmed instruction materials are extremely expensive to develop b) requires expensive teaching machines	X	X	a) allows individualization of instruction b) teaching machines permit an on-going record of performance c) moderate-to-low in ability to motivate trainees d) some question as to generalizability of language learning to spoken communication e) instructional material must be validated with care
2.10 Case Study References: (Biggers, F. 1967)	A detailed account of an incident presented in either verbal or printed format--then analyzed and discussed	X	X	a selection of case studies	X	X	a) involvement for those trainees who like to read b) sometimes seems contrived c) results should be discussed by trainees
2.11 Audio-visual Instruction References: (Goodman, L. 1967 Cohen, H. 1969)	Films, filmstrips, slides tapes, records, etc., present information on a given topic--generally followed with a structured discussion	X		a) films b) tapes	X		a) necessary to teach meta-communication b) can be expensive
2.12 Lecture References: (Zelko, H. 1967)	A formal, prepared oral presentation of a subject by a qualified expert.	X	X	requires qualified expert	X		a) tends to be over used b) not a good way to teach language performance
3. Encounter 3.1 T-Group (confrontation) References: (Leashore, C. 1970 Bradford, L. and Mial, D. 1967)	A group technique designed to stimulate learning by an open exchange of feedback. The subject of the exchange is the affect or gut response to an situation. Clarification of the trainee's own gut response results in the trainee possessing greater immunity to threat from values different than their own.		X	a) needs trained facilitator b) may be strongly rejected by some trainees	X		a) good technique for the personal domain and the affective domain b) may be highly involving for the majority of trainees
3.2 Intercultural Workshop References: (Althen, G. 1970 Hamilton, L. 1970)	A technique similar to that described above. The distinction is that the focus of intercultural workshops is more on exchange of information and less on emotional feedback.	X		Needs trained facilitators	X		good technique for mixed (native and US) groups

TRAINING METHOD SELECTION GUIDE

AFFECTIVE DOMAIN

	PERSONAL		CULTURAL			LINGUISTIC	COMMUNICATION	
	Understand and accept personal values and biases 15-1-2	Accept divergence between American and foreign values 15-2-2	Appreciate values and aesthetics 25-1-3	Like the people 25-2-1	Like the food 25-3-1	Develop an appreciation of the language 35-1-1	Accept visual and tactile conventions 45-1-1	
TRAINING METHOD								
1. SIMULATION								
- Role Playing	++	+++		++		+	++	
- Games (narrow focus)	+++	++			+	+		
- Games (wide focus)	++	++		++	++	+	+	
- Reality Training (class)	++	++	++	+	++	++	++	
- Reality Training (field)	+	++	++	+++	+++	+	++	
2. ACADEMIC								
- Recitation (free)			+++		++		+	
- Recitation (controlled)								
- Text		+	+	+	++	++		
- Lecture	+	++	+	++	++	++		
- Composition	++	++		++	+	+		
- Case Study	+	++		+	++	+		
- Discussion		++	++	+	++			
- Audio-visual Instruction		+		++	++	++	++	
- Small Group	+	++	++	++	++	+	++	
- Panel		+		+	+	+		
- Forum	+	+		+	+	+		
- Interview	+	+	+	+	+	+		
- Programmed Instruction								
3. ENCOUNTER								
- T-Group (confrontation)	++	++				+	+	
- Intercultural Workshop	+	++		+	+	++	++	

INTELLECTUAL DOMAIN:

3-67

TRAINING METHOD SELECTION GUIDE

PERFORMATIVE DOMAIN

	COMMUNICATION																					
	Discriminate the internal states of others 47-14-1	Perform appropriate expression of internal state 47-13-2	Probe 47-12-1	Perform visual and tactile conventions 47-11-2	Perform vocalisms 47-10-1	Perform linguistic events 47-9-2	Use basic greetings & courtesy phrases 47-8-1	Perform communication procedures relevant to the mode 47-7-2	Perform communication acts 47-6-1	Perform appropriate contact-solidarity/behavior 47-5-2	Perform local proxemics 47-4-1	Perform kinesics 47-3-2	Discriminate communicating on the basis of setting 47-2-2	Discriminate communicating on the basis of status of participants 47-1-1	Speak with minimum accent 37-2-3	Perform phonology 37-1-1	Develop a skill considered exemplary by the local nationals 27-4-3	Discriminate laudatory performance 27-3-3	Perform customs 27-2-2	Interact without causing offense 27-1-2	Recognize own internal states 17-2-3	Be able to control tendency to project own values and mores onto others 17-1-3
TRAINING METHOD																						
1. SIMULATION																						
- Role Playing	+	++	++	++	++	+	+	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++
- Games (narrow focus)		++	+	+	++	+		+	++	++	++	++	++	++	++	++	++	++	++	++	++	++
- Games (wide focus)		++	+	+	++	+			++	++	++	++	++	++	++	++	++	++	++	++	++	++
- Reality training (class)	+	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++
- Reality training (field)	+	+	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++
2. ACADEMIC																						
- Recitation (free)		++		++	++	++	+	++	+		+	++	++	++	++	++	++	++	++	++	++	++
- Recitation (controlled)		+			++		+					+		++	++	++	++	++	++	++	++	++
- Text			+							+			++	++	++	++	++	++	++	++	++	++
- Lecture				+		+				+	+	+	++	++	++	++	++	++	++	++	++	++
- Composition													++	++	++	++	++	++	++	++	++	++
- Case Study													++	++	++	++	++	++	++	++	++	++
- Discussion		++	++	+	+	+	+	+	+	+	+	+	++	++	++	++	++	++	++	++	++	++
- Audio-visual Instruction	++	+	+	+	++	++		+	+	+	+	++	++	++	++	++	++	++	++	++	++	++
- Small Group			+	+	++	++	+	+	+	+	++	++	++	++	++	++	++	++	++	++	++	++
- Panel				++	++	++	+	+	++	++	++	++	++	++	++	++	++	++	++	++	++	++
- Forum				++	++	++	+	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++
- Interview				++	++	++	+	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++
- Programmed Instruction				+			+						+	+		+	+	+	+	+	+	+
3. ENCOUNTER																						
- T-Group (confrontation)	+++	++	++	+	+	+				++												+
- Intercultural Workshop	+	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++	++

TRAINING METHOD SELECTION GUIDE

SELF-INSTRUCTIONAL DOMAIN

	PERSONAL	CULTURAL	LINGUISTIC	COMMUNICATION
	Pursue interests within the framework of the foreign culture's institutions 18-1-1	Know how to obtain ethnographic info. 28-1-2	Learn how to listen 38-2-2 Learn memory techniques 38-1-1	
TRAINING METHOD				
1. SIMULATION				
- Role Playing	++	+	+	
- Games (narrow focus)	+	++	+	
- Games (wide focus)				
- Reality Training (class)		+	+	
- Reality Training (field)	++	+++	+	
2. ACADEMIC				
- Recitation (free)		++	+	
- Recitation (controlled)			++	
- Text	++	+	+	
- Lecture	++	++	++	++
- Composition	++	+		
- Case Study	++	+		
- Discussion	++	+++	++	++
- Audio-visual Instruction		++	++	
- Small Group	+	++	+	
- Panel	+	+	+	
- Forum	+	+	+	
- Interview	++	+	+	
- Programmed Instruction			++	
3. ENCOUNTER				
- T-Group (confrontation)				
- Intercultural Workshop		+		

EVALUATION

Evaluation is the assessment of change in student behavior associated with the learning experiences provided by the course. It requires a standardization of the learning setting and involves the identification of changes which occur.

There are two aspects to evaluation--evaluating the course and evaluating the student. Course evaluation is not within the scope of this manual. Student evaluation may be at the level of course objective mastery, goal mastery, or learning objective mastery. The following three paragraphs deal respectively with each level of evaluation.

Course objective mastery evaluation involves assessing the degree to which a student has mastered the performance of a given course objective. The purpose of this evaluation is to determine if students have met the minimum acceptable standards for the course. This type of evaluation utilizes criterion reference testing as a method of assessment. It must be stressed that the proper criterion here is the performance of communication, not the mastery of elemental skills. This type of evaluation should not be programmed more than three or four times in the course.

Component goal mastery evaluation is the assessment of how well students are learning the component goals of the course. This evaluation can be used to provide: input about the component goal curriculum effectiveness (for the course developer and the instructor); feedback for the instructor to determine whether class remediation is desirable; and normative feedback for the student. Valid component goal mastery evaluation will seldom be realized unless an essay or objective test is complemented by ratings or criterion task completion.

The most important assessment is the evaluation of learning objectives because it is the major source of feedback to the student. Such evaluation can indicate need for class remediation and can provide on-the-spot feedback for the teacher. The methods most applicable to this evaluation are ratings and observational notes. Short essay exercises are also used. Objective tests may occasionally provide useful information although it is seldom valid to use objective testing as the only source of determining attainment of learning objectives outside of the intellectual domain.

There is an extensive array of assessment techniques which may be used to meet the various evaluation purposes. In the interest of increasing validity as well as student involvement,

a testing strategy should be designed that utilizes a variety of techniques. (A "Guide to Selection of Evaluation Techniques" has been appended to the end of this discussion as a useful tool to aid in the development of such a testing strategy).

The evaluation strategy recommended for the "communication approach" is one that minimizes the use of grades and written tests. The primary purpose of student evaluation is to maximize student effectiveness by providing feedback. This feedback should be as personalized and "uncoded" as possible so as to allow the student to directly induce appropriate corrective action. Written test scores may measure the mastery of elemental skills and knowledge, but they fail to assess the performance of communication, or communication competence.

In a course stressing communication and building communication competence, the most efficient manner of providing feedback to students is by observational notes and performance ratings. Much evaluation can take place during class activity.

Assessment should be used to prescribe appropriate instructional methods. Curriculum options include: choosing between particular instructional techniques, changing the pacing of the lesson presentations, deciding when to review particular

items; etc. Training options include: assessing individual student readiness for specific lesson content, grouping students on the bases of performance for either remediation or enrichment; providing individual tutoring; considering terminating students who are not reaching minimum standards; etc.

Students should be encouraged to work toward the realization of agreed upon goals, rather than toward learning to become "test-wise". The concept of monitoring, or testing as a method of improving learning should be stressed.

Having determined the best evaluation techniques to assess communication competence, the evaluator must devise the actual tests to measure linguistic performance in a manner appropriate to the settings and social relationships inherent in the evaluated interactions. The following points are illustrative of the considerations that are appropriate in developing tests of communicative competence: (Koen, 1971)

1. Evaluation items should be validated by a native speaker.
2. Evaluation items should be as realistic as possible including examples of everyday events and widespread patterns of behavior.
3. Evaluation items could require a working knowledge of the national history of the foreign culture.

4. Evaluation items could probe the students' ability to "think like" a native of the foreign culture, i.e., appropriate reference to facts, stereotypes, beliefs, folklore, mores, etc., used by foreign culture natives in their interactions.

Koen also offers a number of suggestions concerning the content of test items (they are included herein only for illustrative purposes; only actual learning tasks or their parer' goals determine the actual evaluation content).

Koen's examples include:

1. How and what to eat--at home and in public. Table manners, seating arrangements, appropriate conversation, etc., should be considered.
2. How to handle personal sanitation and grooming functions--taking into consideration acceptable standards of cleanliness and appearance.
3. Procedures for using public transportation and attending public events: forming lines, obtaining tickets, expected public behavior, etc.
4. How to behave as a guest in a private home.
5. How to conduct business transactions: appropriateness of bargaining and bribery, local definitions of "dishonesty", etc.
6. Understanding traffic conditions: private vehicle operation, safety procedures, etc.
7. Greeting behavior and friendly exchanges: how friends meet, expected courtesies, and appropriate topics of conversation. How is friendship demonstrated? Are there expected patterns of behavior tied to sex, age and/or social class?

8. Understanding sexual-social relations: patterns of "dating" behavior, attitudes toward homosexuality, standards of acceptable physical contact and public display of affection, etc.
9. Patterns of dress: what is acceptable for given occasions; patterns of dress among social classes, ethnic groups, or geographic inhabitants, etc.
10. Who and what demand respect--age, social position, political power, physical strength, artistic creativity, intellectual achievements, wealth, etc. How is respect demonstrated?
11. Taboos: expressions, conversational topics, behavior considered inappropriate.
12. Qualities of the "ideal" man or woman. What personal qualities are glorified?
13. What are the stereotypes of American culture held by the natives of the foreign culture?
14. Festivals, holidays, and their meanings: historical, religious and local significance. What is the appropriate behavior at such occasions?

To devise the actual evaluation instruments which will assess communicative competence, the complete training plan must be used to determine the evaluation content. The following example has been developed to show how evaluation fits into the total lesson plan.

Example I.

A. Lesson CB

B. Interaction: Trainees have lunch served by Wai waiters in a simulated Wai restaurant.

C. Setting: A Wai restaurant on a Sunday

D. Tasks:

Task 84; Goal 15-2-2

Trainees can socialize in the Wai style, by always being courteous, but not too friendly with acquaintances.

Required:

1. Knowledge of Wai social customs
2. Knowledge of the 28 courtesy respect words
3. Knowledge of the fine points and significance of the Wai bow
4. Skill in performing the Wai bow

Task 101; Goal 27-2-2

Trainees eat without utensils, using only the fingers of the right hand.

Required:

1. Knowledge of proper eating method
2. Skill in proper eating method

Task 115; Goal 25-3-2

Trainees eat and appreciate a roast pork dish mixed with chilies, peanuts, coconuts, and rice.

Required:

1. Knowledge of the dietary value of Wai food (e.g., dieticians feel that the fact that Wais seldom catch cold is directly attributable to their eating of chili).

Task 171; Goal 47-1-1

Trainees treat servants and service people as their equals.

Required:

1. Knowledge of what constitutes equal treatment
2. Knowledge of kinesics appropriate to the situation, e.g., a) the kinesics for request; b) the kinesics for appreciation; c) the kinesics for thanking

3. Skill in performing appropriate kinesics
4. Knowledge of the polite verb form
5. Familiarity with 20 vocabulary terms related to this task, e.g.,
 - a) titles of restaurant workers;
 - b) words for neutral topics

E. Learning Objectives

1. Trainee behavior will show acceptance of the Wai style of socializing. This will be assessed by noting (using a time sample technique) all behaviors that are found offensive by the Wais. The assessment takes place during the simulated Wai restaurant episode.
2. Trainees will show acceptance of Wai food habits. This will be assessed by noting if trainees eat the food on their plates without grimacing or showing distaste. Performance will be evaluated at the completion of the Wai restaurant episode.
3. Trainees will treat Wai service people as equals. A tally will be made by any of the simulated Wai restaurant personnel if the behaviors on a specified list (behaviors of dominance) are performed. This tally will be made during lunch. Trainees will write short essays on appropriate social behavior in various restaurant situations. These essays might call for answering the following types of questions:
 - a. You are an American sergeant entertaining a Wai official at a Wai restaurant. The Wai waiters seem quite unresponsive to your request for speedy service. Discuss possible actions on your part. Why might such action be chosen?
 - b. You are a diabetic dining at a Wai restaurant. You know that most Wai dishes are cooked with honey. Discuss your procedures in ordering. What if it becomes

obvious that the waiter is becoming offended? Discuss the possibilities.

- c. At a Wai restaurant where you eat on a weekly basis, you note your regular waiter speaking to a beautiful girl. You learn that she is unmarried. How, if at all, might you attempt to obtain a date with her? Describe possible interactions with the waiter. Cite particular phrases in Wai that you could use. Discuss some of the ways the waiter might respond to your request.

F. Complete Training Plan

1. The instructor lectures on Wai social customs appropriate in public and demonstrates Wai bows. (1 hour)
2. The class is split into groups of four to practice and discuss the Wai bow. (1/2 hour)
3. Students engage in individual research so as to be able to order from a typical Wai menu. They will also research appropriate eating behavior. Teacher and books are available as resources. (1 hour)
4. Students simulate various Wai restaurant interaction situations. Staff and advanced students perform as restaurant personnel. The customers are served only Wai food which they order from menus that they can read and understand. (2 hours)
5. Class discussion. (1/2 hour)
6. Review and preparation for the following day's lesson. (1 hour)

Total lesson evaluation necessarily involves the individual evaluation of each learning objective. Note that assessments tend to be in terms of ratings or observational notes. All

assessment of student performance should provide constant and immediate feedback to the students.

Note

A major consideration in constructing evaluation instruments is the necessity of ensuring the validity of test scores: are they valid to the extent that they serve the use for which they are intended? There are three types of validity that may apply:

1. Content Validity. This is used to determine how adequately the test samples the large universe of situations it represents. The key aspect is sampling. A test is always a sample of the many questions that could be asked. Content validity is the process of determining whether the sample is representative. Does the test measure the subject matter, content, and learning outcomes covered during the instructional period?
2. Criterion-Related Validity. This is used to predict future performance or to estimate the likelihood of high level performance in other areas. There are two reasons for wanting this kind of information: a brief, simple testing procedure may be devised to substitute for a more complex and time consuming measure; a determination may be made as to whether an assessment procedure has potential as a predictive instrument. The key element in criterion-related validity is the degree of relationship between the two sets of measures--the test score and the criterion measure to be predicted or estimated. This relationship is typically expressed by means of a statistical correlation.

For example, instructor ratings of overall trainee ability to perform the Wai courtesy bow might be dependent upon three sub-ratings: 1) proper depth of bow; 2) proper length of time looking down; and 3) proper number of bows for the given situation. The criterion-related validity of this rating procedure would involve determining whether the instructor ratings correlate well with an outside index, i.e., whether a Wai informant feels that the trainees' bows are appropriate.

3. Construct Validity. Construct validity is brought into play whenever test scores are intended to gauge the presence of certain psychological traits or qualities such as intelligence, aptitudes or abilities. These hypothetical qualities are called constructs. Before test scores can be used to interpret such behavioral descriptions, all the factors that influence test performance must be identified. The key element is the experimental verification of the potential test interpretations. For example, the determination of the validity of a written test assessing aptitude for working with members of another culture might necessitate correlating the scores on the written test with scores on a variety of measures such as 1) the subscale of MMPI that measures paranoia; and 2) the Adorno F scale that measures ethnocentricity, etc.

For a given evaluation procedure, the course developer should determine which type of validation is called for on the basis of the intended evaluation purpose. The developer then empirically determines whether the evaluation is valid according to the validity criterion that has been chosen.

GUIDE TO SELECTION OF EVALUATION TECHNIQUES

TYPE OF ASSESSMENT	DESCRIPTION	APPLICATION	COMMENTS
Objective Test	A forced choice test that indicates learner's recognition of the correct response.	assessment of fact recognition	a) easy to construct and score b) may measure short term retention c) recognition does not imply that the knowledge can necessarily be produced and used d) encourages cramming - which is not conducive to long term retention e) promotes student adoption of the "evaluation objective" as a target for student performance f) may reduce student motivation g) the student tends to believe that items not stressed or included are not important
Essay Test	An instrument requiring a long written response to each question. Responses are usually compared on the basis of criteria that allow credit for a variety of good responses.	a) evaluates concept mastery b) evaluates orthographic fluency	a) time consuming to score b) the measure is contaminated with the initial skill at composition.
Instructor Ratings	Instructor assesses the degree to which student behavior meets specified criteria.	a) assessment of attitudes b) assessment of behavior c) assessment of meta-communication facility	a) ratings are not always reliable b) does not require the instructor to generalize from a written statement to a behavioral one c) using the instructor as a rater decreases his activity as an interactant
Peer Ratings	Fellow trainees assess the degree to which student behavior meets specified criteria.	a) assessment of attitudes b) assessment of behavior	a) ratings may not be reliable or valid b) economic in terms of instruction time devoted to assessment c) students learn while rating d) detailed feedback for the learner e) could be a source of antagonism if those of lower military rank rate those of higher military rank
Self Rating	The student assesses the degree to which his behavior meets specified criteria.	a) assessment of attitude b) assessment of behavior c) assessment of change in the learning process	a) ratings may not be valid b) students may be motivated by self evaluation c) students may learn while rating

TYPE OF ASSESSMENT	DESCRIPTION	APPLICATION	COMMENTS
Expert Ratings	A person from outside the class assesses the degree to which student behavior meets specified criteria.	a)assessment of attitude b)assessment of behavior	a)ratings may not be reliable b)ratings may be more objective than by other techniques
Completion of a Criterion Task	A terminal product is required of the trainee. The product is evaluated as being completed or not completed.	assessment of ability to put the necessary elements together to accomplish the important tasks	a)interesting for students b)no intermediate estimates of student facility are provided for
Programmed Learning Record	An assessment of the physical record of a trainee's performance during programmed learning. The record is compared to an arbitrary scale of acceptable performance.	a)assessment of fact recognition b)assessment of ability to perform specific symbolic processes	a)records are reliable b)assesses cognitive learning c)tests short term retention d)may promote rote learning (which can hinder learning that requires flexibility of selective application) e)provides an objective input for course evaluation.
Class Participation Frequency	Instructor notes the occurrence of trainee class participation that falls within a broad range of behavior.	a)assessment of trainee motivation b)assessment of performance fluency	a)easy for the instructor b)results are more generalizable than other methods since there are a large number of ratings over a long period of time c)motivates the trainees

CHAPTER FOUR

COMMUNICATION DYNAMICS

Considered elsewhere in the manual are the needs and intentions of the American military, and the groups and institutions of the local nationals with their corresponding concepts and values. Together these determine to a large extent what communications will be about in the country of interest. Now we come to consider how that communication is actually accomplished. In taking up the discussion of communicative dynamics this chapter examines the use of language. It involves however, far more than the use of language alone. Everyone is aware that a speaker's action can contradict his words, that sometimes gestures can convey what words cannot, that a stranger's intentions can sometimes be understood when his speech cannot. Just as there is much more to acting than just reading the lines, so there is far more to communication than saying the words. When we are observed, our speech is only

one of the strands of our behavior which is interpreted. What we say is integrated with how we behave. Recently, more attention has been given to some of the other strands of behavior, particularly to the study of gestures and postures (kinesics). However, the entire area of communication dynamics remains to be systematically covered. It is the intent of this chapter to give a picture of how the different strands of behavior are interpreted and how they are dynamically combined in communication.

The methods chosen to convey this intent are the presentation of a model of the process of communication (as a means of showing both what the components of communication dynamics are, and how they are integrated with the more frequently described verbal elements of communication), and the subsequent discussion of the kinds of communication processing abilities individuals must have in order to communicate effectively.

A MODEL OF COMMUNICATION PROCESSING

The emphasis in the presentation of this model is on showing the range of processes and units involved in communication and the interrelations among these. The model is presented first in axiomatic form (as a series of assertions), and then in graphic form (as a function chart). The model is intended to describe the classes of units and processes and not to present the actual way in which they operate. To make this an operational model would require the inclusion of substantially more information about the details than are now included.

1. Axiomatic Presentation

Axiom 1. The essence of communication is interpretation.

1.1 Interpretation is accomplished at several levels.

1.11 Four levels are established in this model.

The number of levels established is not crucial, but the recognition of varying levels of interpretation is.

1.12 The levels are introduced as a means of referring to a group of related processes.

1.13 Interpretation at each level is tentative: a change at one level may result in an entire chain of changes.

1.2 The interpretation at each level accomplishes different kinds of functions. These are:

Level 1 - identification of basic symbol elements

Level 2 - basic semantic interpretation of symbols

Level 3 - construction of coherent meanings

Level 4 - drawing of inferences about the value and broad significance of acts and statements

1.3 Each level operates on units appropriate to it, using its own operation rules.

Level 1	segments	- segment structure rules
	formatives	- formative structure rules
Level 2	terms	- formative - semantic feature association (lexicon)
		- lexical derivation rules
	functional structures	- functional structure rules
Level 3	comprehensive meaning	- meaning rationalization rules
	communicative units	- communicative unit structure rules
Level 4	inferential significance	- inference rules

1.31 Level 1. At Level 1 the basic symbol elements are identified.

1.311 Two distinct operations are required at this level:

- identification of segmental units (e.g., vowels, consonants, volume, pitch, body position, facial position)
- composition of these segments into formatives (sequences of segments recognized as units, e.g., phonological words, intonations, gestures)

1.312 Four classes of segments will be recognized:

- i) phonological - vowels, consonants
- ii) graphic - letters, strokes of characters
- iii) prosodic - pitch, volume, duration
- iv) kinesic/proxemic - touches, body position, placement

1.313 Each segment is identified as a configuration of units appropriate to that class of segment.

- e.g., phonological segments are composed of formant patterns, pitch patterns, etc. (the distinctive features of generative phonology)

1.314 The segments are composed into formatives by the sequence structure rules for the segment class.

- e.g., lexical formatives are identified as a sequence of phonological or graphic segments in accordance with the phonological and orthographic patterns of the language (morphology)

1.315 Segments and formatives are handled differently depending on what motor system produces them (speaking, writing, gesturing, posturing), and on what sensory system (hearing, seeing, touching) receives them.

1.3151 the basic sensitivities are
auditory: volume
pitch
quality (sound spectrum)
duration

visual : body positions

1.3152 data from these sensitivities is used to give the following classes of segments: vowel-consonant segments; prosodic segments--tone, word stress; and kinesic segments--relative timing and hand, arm, and body movement.

1.3153 these segments are grouped into these formatives:
phonological formatives - ordinary words
prosodic formatives - sentence stress and intonation
kinesic formatives - gestures, speed and precision of articulation, style of articulation

1.32 Level 2. The processes classed as Level 2 are concerned with basic semantic interpretation.

1.321 Two distinct kinds of operations are performed in basic semantic interpretation.

1.3211 recovery of semantic associations to transform formatives into meaningful terms

1.3212 composition of terms into three kinds of functional structures: grammatical, referential, informational

1.322 Each class of functional structure has its own composition rules by which it composes the recovered semantic features into functional structures.

1.3221 the grammatical function structure as composed by the grammatical rules of the language; rules of inflection, grammatically significant order, coordination/subordination

1.3222 the referential function structure is composed by the reference rules of the language; rules of pronominalization, referentiality, co-reference.

1.3223 the information function structure is composed by the information rules of the language; rules of the topic-comment division, first and second instance of use, pre-supposition, etc.

1.323 The storage used for recovery of semantic feature associations contains lexical information. The processes for recovery of semantic features are lexical association and lexical derivation rules (derivational morphology).

- 1.33 Level 3. The processes classed as Level 3 are concerned with the construction of a coherent meaning.
- 1.331 Two distinct kinds of operations are performed in the construction of coherent meaning.
- 1.3311 stretches of speech are cross-classified as instances of communication units, events, acts, devices, procedures, varieties
- 1.3312 the output from the function structure composition systems (grammatical, referential, informational) are rationalized into a comprehensive meaning
- 1.332 The rationalization of all function structures into a comprehensive meaning involves the calculation of agreements and contradictions of various indications.
- 1.3321 these agreements and contradictions are noted and resolved by invoking "meta-interpretive" rules, e.g., contradiction of norms of interaction indicates a rejection of their current applicability; precision of speech in an informal situation implies anger and a desire to shift the situation.
- 1.333 The storage used for cross-classification of communicative units contains the features of the various units as recognized by the speech community.
- 1.34 Level 4. The processes classed as Level 4 involve the drawing of inferences about the value and broad significance of various actions and statements.
- 1.341 The interpretive rules at Level 4 are termed "inference rules" because they involve relatively longer deductive chains than are required at other levels.

1.342 There is considerable variation with individuals as to which interpretive rules are involved.

1.3421 individuals also differ widely as to the weight assigned to particular systems so that one inference system may override others

1.343 These inferences are often evaluative in that they involve value assignments. Actions, statements and persons are evaluated as being efficient, true, moral, just, official, intelligent....

Axiom 2. All interpretation takes place in a projected situation

2.1 The primary elements determining situation are participants, purposes, and settings.

2.11 For participants, relevant variables are:
-status (caste, color, regionality, position)
-sex
-age

2.12 Purposes include the reason that the interaction is taking place, e.g., to conduct business, for instruction, etc.

2.13 Setting includes the time and place, e. g., in court, at a restaurant, on Sunday, etc.

2.2 Situation projection determines which are the appropriate norms of interaction and norms of interpretation. Situation thus guides behavior and influences interpretation.

2.21 The result of situation construal is the setting of ranges of values for norms of interaction, language use, and interpretation.
e.g., for norms of interaction
- obligations incurred: as host, as employee
e.g., for norms of language use
- polite vocabulary selection, clear articulation

- 2.3 The fit of the situation projection to the available data is constantly monitored and updated, so that a radical reprojection of the situation is always possible, though usually quite unlikely.

Axiom 3. Mutual interpretation and common understanding result only when there is basic agreement about what the parameters of the situation are.

- 3.1 This includes agreement on what the norms of interaction and interpretation are for each party.

3.11 Parties to the interaction should conduct themselves according to the norms appropriate to their position and purpose.

3.12 All parties involved need to recognize each others' positions and purposes to determine how they would act.

- 3.2 Each individual projects the situation separately.

3.21 During the early part of the interchange individuals tend to focus on evidence from others' behavior to make their situation projections coincide with indications given by the others.

3.211 If one party has sufficient dominance over others, he may attempt to make his situation projection and others' behavior coincident by influencing how they behave.

3.212 The data relevant to deciding if situation projections agree, is whether other individuals are observing the norms of interaction appropriate for persons in their situations (with their position, and purposes).

- 3.3 If situation projections don't agree initially, or if they later diverge, there will be negative implications for solidarity.

Axiom 4. Communication can proceed only if there is some solidarity between interactants.

4.1 Much of the time in interactions is spent on solidarity maintenance.

4.2 Observance of minimal requirements of the norms of interaction indicates a willingness to go along with the other person.

4.3 Level of solidarity goes up and down depending on how the individual views others' behavior as affecting him.

The preceding axiomatic presentation of the communication processing model includes all the major assertions as to how communication processing is accomplished. The model is summarized in graphic form on the following pages.

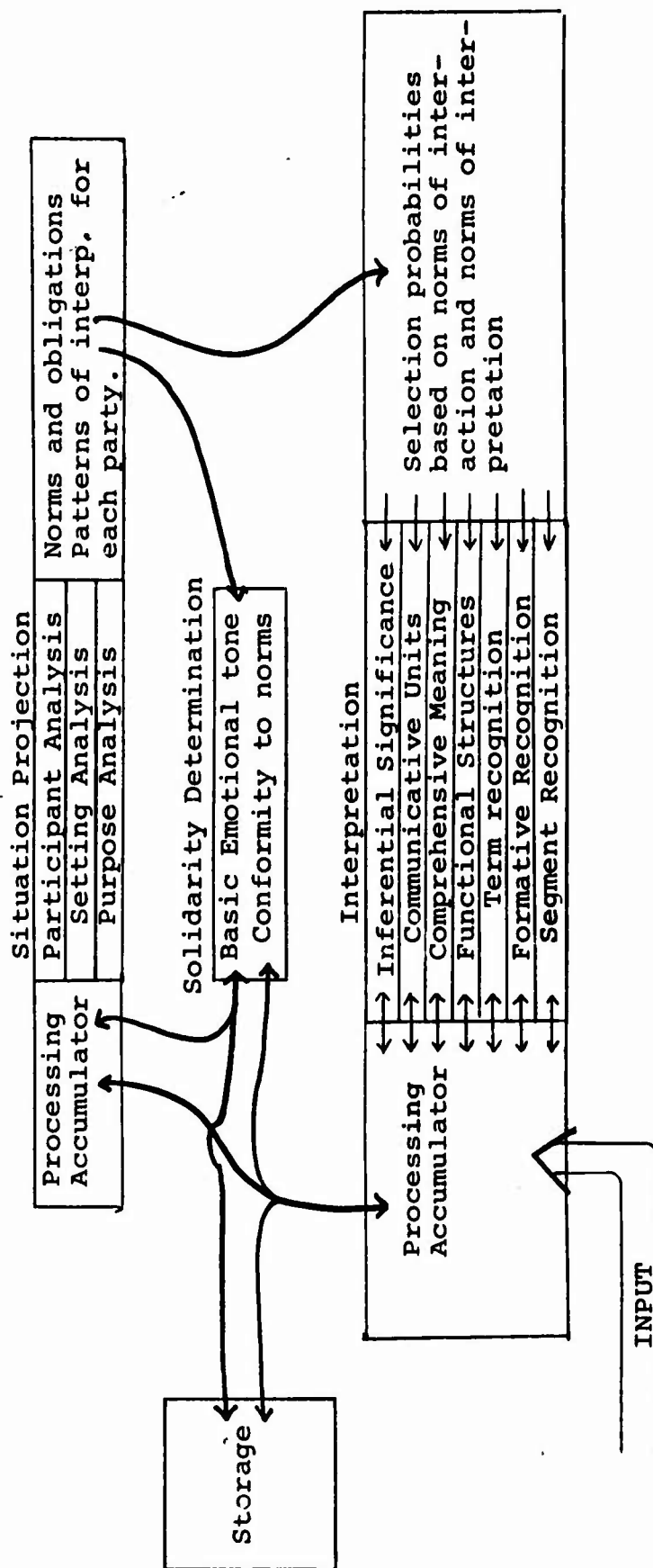
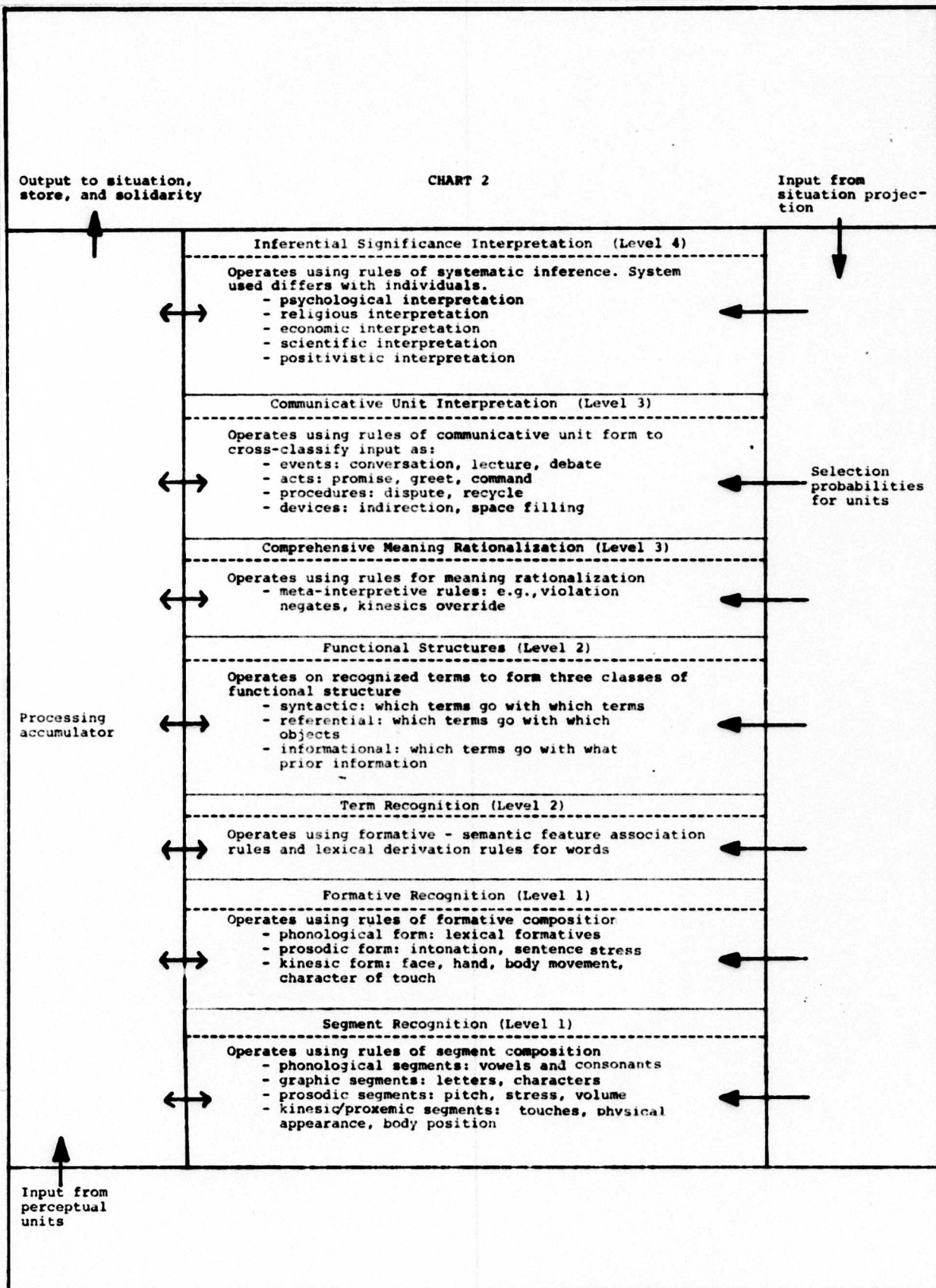


CHART 1

COMMUNICATION PROCESSING MODEL



DISCUSSION OF COMMUNICATION DYNAMICS

Included in the discussion of communication dynamics will be the units into which speech is classified by different language communities, the kinds of communication about communication (meta-communication) that goes on, and the ways in which participants, setting, and purposes are used to project the situation in which an interaction takes place. The purpose of a comprehensive presentation is to give language course developers a procedure that includes the full range of potentially relevant information; only in this way can the developer ensure that all major communication elements of the culture are given proper weight in the course.

As a guide for determining the topics that must be investigated in describing the dynamics of communication, consider what speakers of a language know about the use of language. Individuals demonstrate knowledge of all of the following in the process of communication:

- How the units of communication behavior are used
- How individuals monitor and respond to the progress of communication between them
- How who you are affects what you say and how you say it, and how the scene of the communication affects its form

These communication elements can most easily be isolated and categorized by using the modes of interaction as a way of focusing consideration on those communication elements that are important and frequent. Each mode should be used separately in the isolation and cataloguing process. Working with a native speaker, the course developer directs consideration to each of the situations contained in the mode. For each situation the native speaker and the developer use the categorization system to identify and organize the elements of communication.

The categorization system described in the following pages is to be used to isolate and catalogue the elements of communication. This description makes functional distinctions. The course developer should use the overall outline of topics as a means for considering the total communication mosaic and should use the topic descriptions that follow to guide his work with native language speakers.

OUTLINE OF
COMMUNICATION DYNAMICS TOPICS

A. Communication Units

1. Events: conversation, lecture, discussion. . .
2. Acts: ask, command, state, promise, praise, greet, take leave, introduce, jest, insult, thank. . .
3. Procedures: floor seizure, floor hold, topic introduction, recycling, dispute, speaker selection. . .
4. Devices: indirection, space filler, neutral topics. . .
5. Varieties: style, level, dialect, manner. . .
6. Transmission media
 - a. speaking: face to face, telephone. . .
 - b. writing: letters, books. . .

B. Meta-communication (content and means)

1. Contact
2. Solidarity
3. Internal state of participants
 - a. emotions: fear, anger, love, lust. . .
 - b. interest and energy: boredom, excitement. . .

C. Situation

1. Participants
 - a. status: position, caste, ethnic group regionality. . .
 - b. sex
 - c. age
2. Purpose of interaction
3. Setting
 - a. time
 - b. place

A. Communication Units

In the interchange of communication, speakers can distinguish between a conversation and a discussion; they can tell whether a question or a command has been made; they can tell what dialects are being used, and so on. They are functionally able to segment communicative behavior into various categories for use. Six general unit types need to be distinguished: events, acts, procedures, devices, varieties, and transmission media. The form the units take and the rules for using them will differ from culture to culture, and even from situation to situation within the culture. For example, in the US the act of ordering someone to do something necessarily depends upon the situation for its form. For children or military subordinates, direct commands are acceptable, but in other contexts what is grammatically a question is used for the act of giving a command. Instances such as these, where a function is accomplished by an alternate form than is required by the situation, are examples of what the course developer must find and include in the training program.

1. Events. The speech event is the basic unit for the description of communicative interaction. Members of societies recognize certain communicative routines as being

units governed by special rules for both verbal and non-verbal behavior. These are often distinguished by recognizable opening and closing sequences (Hymes, '72). They may have a specific purpose; they may require special relations among the participants or the use of a special level of language. There are usually restrictions as to when they may occur in speech situations. Some examples of events in America are conversations, lectures, discussions, meetings, and debates. Some events, meetings and debates in particular, are usually conducted in accordance with formalized rules while others, conversations in particular, are unlikely to have formalized rules. Even though there are no formalized rules, there are rules. As is the case with other areas of human behavior governed by implicit rules, the best way to demonstrate that the area is in fact rule-governed is to find violations of the rules. For example, in an American conversation, both conversants should be given a fair share of the speaking time. When one party violates this rule, the other party tends to become upset.

The differences among types of events can be brought out by looking at the rules for their performance. These performance rules deal with shared feelings about presuppositions and obligations involved in participating in a speech event. They can be conveniently grouped into five areas:

- The effect and significance of the event
- The sequencing and form of the event
- The relations among participants
- The context in the speech situation in which the event is allowed or proscribed
- The manner in which the participants must engage in the event

Two speech events as performed in American society are contrasted below to demonstrate how performance rules work in the characterization of events.

	<u>CONVERSATION</u>	<u>LECTURE</u>
1. Major significance	maintain solidarity	pass on information
2. Form	loose	strict
2.1 opening	contact followed by solidarity	contact followed by topic
2.2 closing	not marked	summary with procedural or formal closing
2.3 topic selection	by initial speaker subject to easy change	by principal speaker, not changeable
3. Relations	equality	lecturer is in position of authority
3.1 right to speak	shared	principal speaker only
4. Context	allowable whenever other speech events are not occurring	institutional situations only
5. Manner	casual	formal
5.1 level of language	set by conversants	set by event

This example shows how two different speech events can be contrasted by stating rules for their performance. In compiling information on course development, the primary emphasis should be on determining what speech events Americans will need to recognize and participate in. After these have been identified, they should be described in sufficient detail to differentiate them from one another and from the American pattern.

2. Acts. Speech acts are the units out of which speech events are composed. Speech acts are intermediate in size between events and the usual units of grammar. The ability of speakers to produce and recognize utterances as speech acts rests on data from outside the acts themselves. This data is the grammatical, social and other contextual information that determines the status of utterances as speech acts. (Hymes '72)

For the description of speech acts, five areas of performance rules are useful in formulating the differences among various act types:

- The effect and significance of the act
- The sequence and form of the act
- The relations among participants in the act
- The context in the speech event or situation in which the act is allowed or proscribed
- The manner in which the act is performed

Examples of acts in American usage include requesting, commanding, stating, promising, cursing, addressing, congratulating, insulting, praying, and blessing. Many of these acts are closely tied to social situations and institutions and would not be expected to occur outside of those contexts. Others, such as greetings, occur frequently but still are dependent upon social conditions for appropriateness. Either to fail to give a greeting upon meeting, or to give a greeting late in the interaction would be inappropriate.

Two speech acts, introducing and joking, as performed in American society, are characterized below:

INTRODUCTION

JOKING

1. Significance	make name known and establish social contact	affirm or reestablish solidarity
2. Form	presentation statement name 1 - name 2	a substitution or addition of an element that does not fit into the context
3. Response	eye contact, greeting	smile or vocalism
4. Relations	parties are unacquainted with each other	a "joking" relationship exists
5. Point in event sequence	beginning of event or at entry of a new party into event	anytime between the opening and closing sequence
6. Manner	perfunctory in casual situations, elaborated in formal ones	done with shift in tone, style and manner of delivery; exaggerated gestures; speaker often smiles at conclusion
7. Occasions for use	when two parties are unknown to each other	when solidarity wanes at a social occasion when referring to delicate (prescribed topics)
8. Proscriptions	none	highly formal ceremonies such as religious occasions

3. Procedures. These are the means used to control the initiative in a speech interaction. They serve as "traffic signs" signaling the intent to either change or maintain the course of the interaction. They are directed more towards the process of communication than its content.

It is particularly important to teach prospective communicators (students) the use of procedures; a communicator needs control over communication to communicate effectively on non-trivial subjects.

4. Devices. Devices are elements which are used to accomplish the speech procedures and speech acts used by the community. Devices include:

- indirection: talking all around the subject; the topic is covered by implication only
- neutral topics: subjects on which people converse to pass time or to maintain a communication link. (In the US the classic neutral topic is the weather. In the Arab Middle East where the weather is relatively unchanging, the primary neutral topic is health and body states.)
- pauses and silence: In the US long pauses make speakers feel uneasy, so much so that they feel they must resort to neutral topics to fill the silence. In other speech communities, such as the Navajo, it is speech rather than silence which causes uneasy feelings.
- space fillers: vocalisms such as "uh, um, well, mmm", etc.

A special class of devices are recognized and institutionalized as forms or genres. These include poems, jokes, rhymes, riddles, proverbs, quotations, puns, salutations, quotations, stories. What forms will be used for which functions varies considerably. An example of the use of a form is found in Turkey where rhyming is essential to forming good insults. Most procedures and acts can be accomplished using a variety of devices. Holding the floor can be done by a string of "uhs", by telling a story, by discussing the weather, and so on.

5. Varieties. Varieties refer to the choice of the linguistic code to be used: what language, what dialect, what style; and what level of usage is appropriate to the situation. Varieties function to communicate about the situation as constructed by the participants. Course developers in conjunction with their informants need to determine which classes of situations, events, and participants require a special communication variety.

6. Media. Communication media refers to the means of transmission of the units from source (sender) to target (receiver). It has been assumed above that the medium would be speech used in face-to-face talking. However,

the necessary information for descriptive parameters of speech events, acts, and procedures is changed when the medium of transmission is changed.

Media can be classified as one-way, or two-way. One-way media include: broadcast radio and television; magazines and books; and public addresses and plays. Two-way media include: in person speech; 2-way telephone, radio telephone; and letters and cables.

For all media except in-person speech the loss of communication information from kinesics and proxemics requires special compensatory changes in the way the communication is accomplished. On the telephone the indication of receipt of speech acts must be done orally, and must be done more frequently. For two-way radio reception, a format is usually followed for indicating which sender is coming on, when the sender is finished, as well as the fact that his receivers have noted the message.

B. Meta-Communication

In order for communication to be maintained, the parties involved must have some way of indicating to each other how the communication is going. This is referred to here as

meta-communication. Meta-communication involves the monitoring of contact, solidarity and the internal states of the other communicators. Contact refers to an "on" or "off" state of attention; that is, are the channels of communication in readiness for a message? Solidarity refers to the relation between the participants, the degree of positive feeling, and the participants' willingness to attend to the primary content of the communication. Internal states refer to the presence of fear, anger, boredom or excitement in the participants.

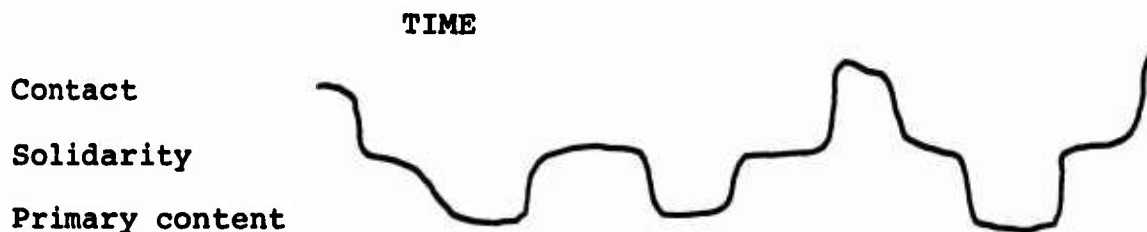
Besides its function in maintaining communication, meta-communication plays an important role in maintaining the psychic well-being of the individual. People reaffirm their identity and their worth by noting how others react to them. Failure to understand how the symbolic elements used in meta-communication differ both in their individual significance and in the way they are combined results in decreased ability to engage in meta-communication, with attendant reduction of ability to establish solidarity with other individuals and to read their internal states. Such failure is the primary cause of culture shock. Culture shock is a catch-all term for the many symptoms of alienation and disorientation which often accompany living

in a foreign country: a mild paranoia, not knowing if people are talking about you, feeling you are being taken advantage of, being unable to express outrage or return insults, feeling a general frustration which fastens on minor things, feeling generally uneasy, not knowing what to expect, questioning of your own critical abilities manifested in questions such as "Are they really being unfriendly or am I unfairly condemning them?" All are symptoms collected together as culture shock. Such symptoms result from a lack of feedback about the communications in which one engages. In a foreign land, where the patterns of expression of affect are different, Americans are not able to decipher the feedback. They cannot tell if they are liked or disliked, whether positive or negative feelings are building, whether the native interactant is interested or bored, whether they are seen as being worthy of respect or not. They are constantly bombarded by interaction patterns that do not seem to reinforce a familiar role. In this context, it is not surprising that they feel threatened and attempt to bolster their worth by clustering with other Americans, by stereotyping the native populace, by irrational or compulsive acts.

Because meta-communication plays an essential part both in the maintenance of communication and the maintenance of psychic well-being, a major focus of an intercultural communication course

should be to provide students with an awareness of the function and content of meta-communication and with the skills to engage in effective meta-communication.

Any communication episode must begin with establishing contact. After contact is achieved, the focus changes to indicating solidarity between the parties. Different speech events require that differing amounts of time be spent in solidarity indication before shifting to the matter at hand. For some, such as conversation, solidarity indication is the primary content of the entire exchange. For other more formalized events, such as lectures or discussions, solidarity indication is briefer or even perfunctory. ("Good evening, ladies and gentlemen.") But for almost all types of events, after the focus of effort has shifted to the primary content it does not remain there. It shifts back and forth between primary content ("The most important relics of the preclassic period are the pottery fragments found in Michoacan.") and solidarity ("What you'll find most interesting are the gold figures of men and women.") with occasional shift to contact ("If I can have your attention for another 3 minutes, I'll be through."). Representing the focus of the interchange as a line in either contact, solidarity or primary content, the progress of a particular communication might be graphed thus:



Even when the focus of the interchange is on the primary content, contact and solidarity indications are not absent. The meeting of eyes, responses to questions, indicate that contact continues; postures, vocal tones, styles of phrasing give indications of ongoing solidarity levels and changes therein. When these non-focused indications seem to any party to be inadequate, he has the option of making that area the focus of the interchange.

Much meta-communication is accomplished through verbal means. A number of communicative units, joking, praising, thanking, neutral topics, etc., are specifically oriented towards meta-communication. Other means used are kinesics, proxemics and paralanguage. Kinesics or body movements include nodding, eye contact, shifting posture, hand movements, eyebrow movements. Nodding, gesturing, smiling, give an indication of approval of ongoing communicative status. It is not only the particular body movements which carry meta-communication messages, but also general activity level - the amount of nodding, shifting, and looking. Physical distance,

proxemics, also shows the attitude of parties towards one another and the communication content. Distance is shorter for more intimate conversation, greater for casual talking and discussion. Corresponding to body signals, kinesics and proxemics, are verbal modulations (paralanguage). Along with the signals received visually, there are tones of voice, changes in speaking tempo, speaking volume, and degree of breathiness of voice, which indicate emotions and states of arousal. Paralanguage also includes vocalisms, laughs, cries, sighs, grunts, snorts, and moans.

Together paralanguage, proxemics, kinesics, and overt verbal statements carry the content of meta-communication which allows the parties to organize the body of their communication and react to its progress. The three functions which this content fulfills, contact, solidarity, and monitoring of internal states, are described below.

1. Contact. Every communication episode begins with initiation of contact and ends with cessation of contact. Additionally, contact must be maintained during the episode. Maintenance includes both reestablishing contact in the event it is broken off either purposefully or inadvertently, and exchanging proper cues between interactants affirming that contact continues.

Contact initiation and maintenance are accomplished in a variety of ways. Most of them are quite obvious, but careful description of the process is necessary in order to discover those ways in which foreign country practices differ from those in the US. Contact is established either incidently or purposefully. Incidental contact is accomplished through either accidental eye or body contact. With incidental contact neither party is the initiator and neither is required to respond. Purposeful contact usually consists of a summons (direct address, call, gesture, tap) and requires a response. Once contact has been established, failure to proceed to solidarity indication has certain implications; either the contact occurred incidently in the context of an on-going situation, or there is a weak relation between the participants, or there is displeasure felt by one participant towards the other.

Once contact is established it is presumed to continue as long as certain minimal conditions are met. Physical presence, direction of gaze, must be oriented toward the other person. If the listener leaves the room he must indicate "I'm still listening" or the like to avoid the implication that contact is being broken. Many speech acts call for some response from the hearer as either an indi-

cation of receipt or as a required consequence of receipt. Failure to give these responses may imply the lapsing of contact.

Cessation of contact has solidarity implications. When it coincides with the end of a situation it calls for leave taking. When it occurs without a consensus that the communication is completed it calls for the offering of an apology or excuse from the contact breaking party. When contact is ended with business completed and the parties remain in the same setting, usually a remark as to the fact of contact cessation is called for.

2. Solidarity. Human communication has both instrumental and social aspects. The discussion of modes of interaction and communication units dealt more with the instrumental aspects. Solidarity deals with the social aspects--how to maintain the social fabric between the interactants. Sufficient goodwill must be present to encourage further interaction and to maintain the interactants' interest in interpreting and acting on past interactions.

Some of the greatest differences between cultures are in the area of solidarity, and consequently the greatest obstacles

to the smooth flow of communication may be expected here. Differences in solidarity practices between US and foreign country communities may include:

- the cues sufficient to indicate that solidarity has fallen below required levels and that recourse to solidarity building activity is required
- the devices used to confirm or change solidarity
- the relative amount of time which is to be spent in solidarity indication and maintenance as opposed to the "body" of the communication

Solidarity is indicated in a variety of ways: verbal, kinesic and proxemic. All verbal content expressing agreement indicates solidarity. Besides the general agreement that may be inferred from the fact of conversing, there are specific speech acts that are particularly oriented towards affecting the solidarity. These include joking and praising to indicate agreement and insulting to indicate lack of agreement. Kinesic indications of solidarity include: an open body posture; relaxed muscles in the face, neck, shoulders, and hands; a smile; and relaxed vocal tone. Proxemic indications of solidarity include physical closeness of the participants and a lack of physical objects separating the participants. The range of appropriate physical distance is situationally defined and the degree of closeness is determined within this

range. Personality factors also influence the participants' definition of the appropriate range of distance for a situation.

There must be a sufficient degree of solidarity between the participants in order for interaction to proceed. However, the amount of solidarity need not be great. It must be understood that the amount of solidarity in a situation is only inferred. The amount of solidarity may be likened to a reserve that a participant may draw on in order to carry through difficult, uninteresting or unpleasant periods of an interaction.

Not all attempts at changing solidarity are necessarily aimed at increasing it. Participants use devices at their disposal to either increase or decrease the degree of solidarity. These devices are defined within a culture group and speakers can recognize when the devices are being used.

3. Internal States of Participants. Internal states are the conditions of body excitation or arousal. Mortensen (1972) cites eight states, which he associates with certain typical body signs. He refers to them as: 1) interest--excitement; 2) enjoyment--joy, 3) surprise--startle, 4) distress--anguish, 5) fear--terror, 6) shame--humiliation, 7) contempt--

disgust, 8) anger--rage. The above labels some of the more recognizable states; there is no implication that the given list is exhaustive or that states on the list represent the "basic emotions."

The physical states of interactants are indicated by postures, body movements, sweating, crying, flushing, etc. These are more or less regular patterns that are interpreted similarly by members of the same culture. Cultures differ fairly widely as to the extent to which the expression of internal states is allowable, and also as to the manner of expressing them. In cultures in which the norms of expression require the suppression of signs of internal states, a slight indication which comes through may signal a much greater state of disturbance than a strong indication in cultures where internal states are more readily expressed. Even where the signs of internal states are strongly suppressed some readings are still possible. It is important to read internal states as they may show the tone which the succeeding interchange will take on, and may signal the necessity for recourse to solidarity maintaining behavior.

Americans read one another's body states through a variety of cues internal states are recognized by posture, flushing,

pallor, body movement, and eye contact. In General, movements that are intense are associated with strong feeling and high energy. Slow movements or movements using little muscle tension are associated with relaxed states or happier states. In reading movements, the interpreter seems to use the most prominent movements and then checks for correspondence between the various indicators of body state. The reader will attempt to rationalize discrepancies. Erect spinal posture is associated with interest-excitement, readiness for action, readiness to remain unbending (resistance). Spinal slump, especially when accompanied by slumped shoulders, is associated with boredom, tiredness, fear, shame, readiness to submit (or not resist actively). Flushing of the high cheek area and temples (without flushing of the other facial areas) is associated with anger, shame, and disgust. Full flushing of the face and neck is associated with excitement, joy, shame and anger; such a full flush is often interpreted as indicative of strong feeling. Facial pallor is associated with strong feelings, startle, distress, fear, humiliation, contempt, and occasionally anger; pallor may also indicate an attempt at self control and may be an indicator of sickness or fatigue. Only some of the interpretations of body movement will be described but it is important to remember that all

movement carries potentially meaningful information. Large movements of the hands, legs, or arms are associated with anger, excitement, joy, strong feeling, and energy. Oscillating movements may indicate nervousness or irritation. Trembling may indicate excitement, fear, shame, anger, or nervousness. Perspiration is associated with excitement, fear, contempt, and anger. Eye conditions are more difficult to describe than the other indicators of body states. Wrinkling of the lower forehead between the eyes may indicate anger, intense concentration or puzzlement. Tension around the upper eyes may indicate concentration, wariness, anger, or surprise. Tension around the side of the eye near the temple is associated with enjoyment or laughter (energy release). Marked slowing or speeding of eye blinks indicates change of body state; such changes in blinking are associated with interest, startle, distress, fear, shame or anger. Raised eyebrows are associated with interest, surprise, or enjoyment. Lowered eyebrows are associated with anguish, concentration, shame, disgust, and anger. Absence of tension around the eyes is associated with a relaxed body state. (The above comments hold for some American speech communities but are not necessarily valid for other cultures.)

The expression of internal states is socially conditioned just as are other forms of expression. This social conditioning is accomplished in four ways: 1) some feelings are strongly discouraged by a culture and so the body indicators of these feelings will tend to be muted; 2) some body expressions are closely controlled by a culture; 3) cultures place emphasis on different body parts; 4) cultures teach different interpretive schemes for body states. Appropriate interpretation of body states requires culture specific information, as well as a general framework for including information about internal states in developing an integrated meaning for the interaction. Facility at social interaction requires the ability to maintain the social relationship through readiness to respond appropriately. An example of a misreading of internal state signals resulting in inappropriate response is the following encounter between an American couple and a Japanese professor at dinner. The professor was telling the couple about his father. He was smiling and the Americans were laughing as he told his tale. The conclusion came abruptly as he noted his father's death by cancer. The American couple was caught in mid-laugh. Knowledge of Japanese conventions on emotional expression would have prepared the couple for the tonal quality of the forthcoming message. They would not have felt tongue-tied and trapped by their own "unacceptable" social behavior.

C. Situation

Situation provides the framework in which behavior becomes activity and objects become symbols and thereby take on meaning. Situation gives the means of relating present activities to past and future activities to make them understandable. Situation provides the locus of contact between individual and institution.

Situation operates by providing a set of norms of interaction and norms of interpretation to be used by parties in understanding their experience and deciding what to do. There are three major factors influencing the selection of particular norms of interaction and interpretation; participants, purposes, and settings. Participants include the status, sex, and age of individuals. Purposes include actions such as those covered in the major modes of interaction: instruction, business, shopping, obtaining services, as well as seemingly trivial activities such as passing time, and relaxing. Settings include places and times: in an office, in a church, in public, during working hours, at night, on the weekend.

1. Participants.

a. Status. Included in this category are position, caste, ethnic group and regionality. Strictly speaking, sex and age, the next two topics to be considered, are also strong determinants of status. But because they

are so noticed and so frequently marked by special rules for interaction, they are considered separately.

i. Position refers to a set of duties, obligations, responsibilities, and rights typically bound together by an institution. Included as institutions here are a wide range of social entities, companies, families, government agencies, everything discussed as polities in the chapter on ethnographics. When acting from a particular institutional position, the rights and obligations of the position become part of the norms for the interaction.

An individual simultaneously occupies a number of positions. In any interaction, typically only one or a small number of these positions are of primary concern. Which of all the positions a person holds are the primary ones is determined by the other participants to the interaction and the position they assume, the purpose of the interaction, and the setting.

ii. Caste refers to a strict, well known, overtly marked classification of society into a number of groups of different rights and privileges. The best known castes are, of course, those of India, but

social practices regarding skin color, religious or geographic origin, etc., establish effective castes in other parts of the world.

iii. Ethnic groups, even when they do not constitute castes, can still provide distinct categories of persons who operate with different sets of norms of interaction and interpretation which must be taken into account in projecting the situation.

iv. Regionality can account for the same kinds of differences as ethnicity; the primary difference is that regionality typically refers to differences which arise in a basically homogenous society due to geographical separation, while ethnicity refers to persons from different cultures of the world who fall under the same political system.

b. Sex. Sex differences might best be viewed as resulting in two castes. Almost everywhere there are marked differences in the norms of interaction applicable for men and women. Typically women should be more polite, submissive, and should use more delicate language than should men. In turn, men should be more considerate with women and should use more delicate language with women than with men.

c. Age. Differences in norms of interaction are strongest of all for age. Children have almost no rights and privileges vis-a-vis adults in interactions. Children speak at the pleasure of adults and are subject to adult views of how they should behave. In most societies old persons are highly regarded, and treated deferentially. But even where there are no clear requirements for deference, persons tend to use different norms of interaction when dealing with persons not of their own age, than they do when dealing with persons who are.

2. Purpose. The purpose of the interaction provides a reference point for the interpretation of current activity. Interactants expect that the net result of present activities will be toward satisfying their purposes. Often, even usually, individuals have somewhat different purposes in the interactions in which they engage, but they do not have totally different purposes. To the extent that purposes are shared, individuals can act in concert; to the extent that purposes differ, individuals will see the situation differently and interpret the same actions in conflicting ways. Just as individuals act from more than one position, they envision more than one purpose to most interactions. (A basic list of

purposes which will govern Americans in their interactions with local nationals is provided in the description of the major modes of interaction.)

3. Setting. The final component which contributes to the projection of the situation is setting. Typically, the setting is the same for all parties to the interaction, though in some cases (talking on the telephone) settings are different. Of the three components of situation, setting is the least powerful determinant. A number of situations can be projected in almost any setting. There are however, a few settings, e.g. religious or governmental assembly houses, where setting has a more powerful influence. Since most settings are relatively neutral and allow the influence from participants and purposes to predominate, only those settings which can override the input from participants and purposes need be described and considered for inclusion in training.

PROCEDURE

This section provides the course developer with a procedure for applying the concepts and distinctions presented in this chapter in order to isolate the features of language and language use covered by the term "communication dynamics." The isolated communication dynamics are to be con-

sidered for merit for inclusion in the course, and information about them is to be stored in the Intercultural Data File, where it will be accessible during curriculum construction.

Isolation of communication dynamics and development of supporting materials require extensive use of native language speakers. The native speaker's role is to produce realistic interactions which he and the developer jointly analyze.

In attempting to isolate and analyze communication dynamics, it is quite important to deal with actual or potential cases, and not general statements about what should or would be done. In order to avoid beginning the analysis at too abstract a level, a detailed situation and a line by line record of an interaction in that situation should be prepared. The following four-step procedure is recommended for accomplishing this:

Step One: Compose a situation which realizes one of the major modes of interaction and complete it with details.

Step Two: Consider each unit or topic on the communication dynamics outline and decide if it might occur in the situation.

Step Three: For each communication dynamics unit or topic which has been selected as probable in the situation, construct an interaction which exemplifies the use of that unit or topic. This interaction should be

fully scripted and not described simply by abstract characterizations of what would be said.

Step Four: Analyze these sample interactions which exemplify the selected unit, state the form of the unit, and contrast the unit and its form with the corresponding American practice.

Following is a brief example of how the procedure might be implemented.

Step One: Compose a situation. An American Major is responsible for purchasing fresh produce from a food wholesaler in Wai. He is negotiating with a vice-president of a company over the price to be paid for the large quantities that are being ordered.

Step Two: Consider units. Of "conversation," "lecture" and "discussion," which are likely to occur in this situation? "Conversation" and "discussion," but not "lecture."

Step Three: Construct an interaction.

Major: "Mr. Meyosha, your health should be good this year."

Mr. Meyosha: "Thank you."

Major: "This time of year is most beautiful."

Mr. Meyosha: "As God wills it."

(Major--bows head at the mention of God)

Mr. Meyosha: "I am sure that your health will be good this year."

Step Four: Analyze the units and contrast to American practices. The opening of conversation in Wai is more formal than in the US. The reference to health (or an equivalent) is necessary before business can be transacted. The Major would continue to talk in generalities (e.g., beautiful time of year or neutral topics) until Mr. Meyosha has referred to the Major's health (signaling a willingness to proceed to more substantial topics). Mr. Meyosha's reference to God is typical--the Wais are religious and normally refer good or beautiful happenings to the will of God. At the mention of God, the Major bows his head--respect to God must be shown in behavior. . . this analysis is to be noted in a file category I.A.1 (I communication dynamics, A communicative units. 1. events)

Select another situation in which the mode is realized.

For example: "An American Sergeant is responsible for the supervision of three Wai file clerks. It is necessary for him to call attention to their deviation from the 8:30 to 5:00 working hours." Again work out the script for an interchange, analyze the units of concern, and file the relevant information.

CONCLUSION

This chapter on communication dynamics has presented a set of distinctions useful for analyzing and isolating patterns of communicative behavior, norms of interaction, and norms of interpretation. These elements are not typically included in

foreign language training. But if students are to become proficient in intercultural communication and not merely proficient at saying the words of the language, they must develop the ability to interpret and produce these patterns. The distinctions provided in this chapter combined with the suggestions for their application in conjunction with a native speaker will give the content of communication dynamics which should be included in training. Chapter Three gives recommendations on how this content may best be presented in the curriculum.

CHAPTER FIVE

ETHNOGRAPHIC DATA

The preceding chapter on communication dynamics discussed in some detail how people communicate: the levels of interpretation and patterning they use, the kinds of communicative units they recognize, the communication about communication in which they engage, and the effect of the individual participants' view of the communicative situation. But there is more to effective communication than an understanding of the communicative process; one must also possess knowledge of the content of communication. The activities, practices, groups, and institutions of a people create the content of the messages conveyed in communication. Their participation in group projects, their performance of customary and effective practices are the source of the messages they exchange. If students are to be able to communicate with individuals of the country of assignment, they must develop knowledge of these "message source" activities (Leaf, 1972) in addition to their knowledge of the processes of communi-

cation. A major task of the course developer, therefore, is the acquisition and utilization of valid ethnographic data. This chapter is designed to aid the course developer in this task, through a discussion of the potential sources of cultural data, the procedures to be used in collecting and filing the data, and the types of data to be collected.

DATA SOURCES

Sources of ethnographic data are of two major types:

1. Texts. A primary source of data is written descriptions of the society. These range from anecdotal observations by travelers to systematic accounts by trained observers. Monographs, journal articles, and books in the areas of anthropology, sociology or intercultural relations are the most likely sources.
2. Informants. Three classes of informants should be considered: Americans who have lived in the country and who have returned to the US; persons native to the culture, and specialists whose primary field of study includes the culture of interest. Returned Americans will usually be US servicemen who were stationed in the country. Persons native to the culture should not have been absent from their country for longer than two or

three years. Specialists will often be university professors of anthropology, linguistics, foreign language, or others with specialized experience such as writers or business advisors.

DATA COLLECTION AND FILING

The Index of Cultural Data is a structured list of topics to be considered by course developers in preparing for course development. There are two advantages to using such an index to organize data collection and filing activities. The first is that the use of the index will help assure that there are no gaps in the data. The second is that all cultural information will be stored and described within a common framework.

Included in the index is data on communication dynamics (Chapter Four) as well as ethnographic data. The major topics of the index are:

INDEX OF CULTURAL DATA

- I. Communication Dynamics
 - A. Communication Units
 - 1. Events
 - 2. Acts
 - 3. Procedures

4. Devices
5. Varieties
6. Media

B. Meta-Communication

1. Contact
2. Solidarity
3. Internal states of participants

C. Situation

1. Participants
2. Purpose
3. Setting

II. Ethnographics

A. Groups

1. Kinship
2. Residence
3. Governmental agency
4. Employment
5. Religion
6. Schools
7. Military and police
8. Politically oriented groups
9. Voluntary association
10. Sex
11. Age
12. Class
13. Ethnicity
14. Business

B. Concepts and Values

1. Object classes and reality
2. Causal agency
3. Space and time
4. Good-bad
5. Culture themes
6. Views of Americans

C. Consumption and Production

1. Food and eating
2. Shelter and clothes
3. Health and medicine
4. Occupations

5. Recreation
6. Technology
7. Property

D. Historical and physical factors

1. History
2. Geography
3. Communication and transportation

Any one textual source is likely to provide data on a number of topics; the easiest method is to photocopy the material and file the sections under the topics to which they pertain. With data obtained through interviews, the most efficient method is probably to summarize the material according to topics. Assignment to a given category must always be on the basis of the use to which the information is to be put. Thus, when a source has information relevant to two or more topics, duplicate or triplicate entries should be made, one for each of the relevant topics.

Completeness of the data is always a relative matter: relative to the total amount of information available, and relative to the use to which the information is to be put. For some topic areas, such as kinship, residence, technology, and relevant history, much information is readily available from printed sources. For other topic areas, such as events, acts, expressions of internal states, information will seldom be available in printed sources and will need to be acquired

from informants. Obtaining information from informants is time-consuming and usually produces a small quantity of data; however, the quality is high and the communication approach to language training requires that such data be obtained. In collecting data, care should be taken to consider all the topics on the list. Any areas for which no data has been collected, or for which there is a seeming contradiction in the data, should be carefully reviewed with native informants or culture specialists.

To facilitate access to individual pieces of data and to aid in refiling, a reference system should be used. A master entry card should be prepared for each topic. Whenever material from any source is filed under a topic heading, a number is assigned to it reflecting its topic assignment, and an entry is made on the master entry card indicating the source (bibliographic or other). For example, the third entry made in the file under the topic GOVERNMENTAL AGENCY would be labeled II.A.3 - #3 and on the master entry card for the topic, the label and the data source would be noted. Cross referencing should be used for cases in which the data is not sufficiently important to warrant inclusion in its entirety. The master entry card should contain the label designations and brief notations concerning the pertinence of all related data.

In collecting and utilizing cultural data, a major focus is upon ascertaining the principles and themes which serve to organize behavior within the culture. Ascertaining these principles and themes is necessary, but presents certain hazards to the researcher. Care must be taken in extrapolating the different principles or themes that seem to account for the actions and orientations of the individuals of a society. Any principles extracted will apply to a subset of the members of the society, so that the validity of the principles and their utility in attempting to understand human action is always subject to the restriction of correct application to individuals.

Further, the kinds of particular principles and themes which different analysts will invoke to account for behavior will be strongly influenced by the explanatory and interpretive style of the analyst. Psychoanalysts, economic determinists, Durkheim sociologists all see different classes of social entities and social principles inspiring human action. Therefore, caution is required to ensure that the principles and themes involved are those truly operant in the society and not merely the interpretive predilections of the analyst.

Although caution is necessary in postulating the themes and principles, it is worth the effort to do so. The alternative is to present the elements and practices of the society as an

incoherent collection of oddities. The elements of the culture, the tools and concepts, the practices of the society, the rules and conventions governing the use of the elements, etc., do have organizing bases, and can be well understood only if the organizing bases are understood.

CULTURAL DATA TOPICS

This section discusses the kinds of information needed about major cultural elements in order for trainees to understand the role these elements play in communication. Presented in this section is a list of topics and a set of considerations to be kept in mind when determining what information about the elements should be provided.

The considerations are: of what system do the elements form a part, what principles account for systems of that type, what natural and manipulated sanctions support the system, and how are the sanctions embodied in norms of interpretation and interaction.

The elements of a system and the actions of individuals in relation to them can be understood as sets of possible alternatives for action; only as points of choice in a system can particular elements become meaningful. The elements guide

individual action and perceptions by providing sets of choices for action and perception. The nature of the choices and the range of choices depend upon the kind of system of which they are part. The choices are limited by two classes of sanctions, natural and manipulated. Natural sanctions are those which arise from the operational requirements of the particular system of which the element is a part. The manipulated sanctions are particular actions taken to maintain systems; these actions may be taken casually by individuals when they note violations or they may be taken deliberately by individuals associated with educational and enforcement agencies.

A. Groups

Most human action takes place in some group context. In the discussion in Chapter Four of the place of situation projection in the process of communication, it was pointed out that a person's position in a group was a major determinant of the situation. Although a few groups were mentioned at that point, the discussion of groups themselves was deferred. Before discussing types of groups, the general structure of groups will be surveyed, and the means of effect of groups will be examined.

Two major classes of groups can be distinguished: polities (or corporate groups) and collections (or aggregates). Polities satisfy all the requirements of group structure; collections fail to meet one or more of the requirements. Only a careful analysis of the mode of operation of various groups will reveal whether they are polities or simply collections.

The essential characteristics of a polity are:

- conditions of membership
- exclusive common affairs
- autonomy to regulate these affairs
- internal structure to control these affairs
- presumption of continuance

Conditions of membership may be easy or difficult to meet:

i.e., anyone who pays \$5 may be accepted; or, it may be necessary to be a blood relation of specified closeness. Often conditions are complex; two or three classes of requirements must be met. What is important about conditions of membership is that they provide a means of determining who does and who does not belong to the group. When the group applies sanctions against certain classes of behavior and grants its members rights vis-a-vis members of other groups, it is important to be able to ascertain precisely who is a member.

The basis for membership relates directly to the exclusive affairs of the group. For example, in traditional villages, the membership basis is residence and the common affairs are those of the residents. Usually villages are not fully autonomous, and the common affairs of the village are only those not taken over by a larger or more powerful body; villages inside of nation states are an example of this.

In the extreme case, all the affairs of the village are usurped by higher authority, and the group is simply a collection; the villagers have no common affairs to regulate, and no autonomy.

Polities have a formal structure for the regulation of their internal affairs. This formal structure may or may not be

codified as law. The formal structure of the group recognizes different positions in which individuals stand. Typically there is recognition of special status for those who fill offices or serve in agencies of the group. The offices and agencies carry out specialized functions of the group. The offices and agencies may themselves have conditions of membership, presumption of continuance, and autonomy to regulate affairs, and thus be themselves corporate structures--either corporate groups or corporations sole, having only one member.

In analyzing politics, it is necessary to be on guard against certain presumptions. One is that all groups have a head. There are truly acephalous groups, and their structure is misrepresented if one of the individuals in the group is considered as head. Another presumption to guard against is that of non-overlap of corporate membership by individuals. Persons typically belong to a number of corporate groups. It is this overlapping membership which gives societies their cohesion and their capacity for change, and provides for individuals their ranges of choice. In any concrete situation, as previously noted, individuals can be seen (by themselves or others) as representing a number of groups. Each group has a set of norms of action and interpretation

which the individual is to follow upon pain of application of natural or manipulated sanctions. The requirements of the norms might seem to leave the individual little choice. But in fact, by shifting his orientation from one group to another, he opens up to himself a wide range of choices even while remaining within the requirements of the sets of norms of action and interpretation available to him.

Which group an individual sees himself as representing in any situation will be determined by the individual's attachment to the group. Groups tend to strengthen the attachment of individuals to them as the affairs over which they have direction make up more and more of the total content of the individual's affairs. Thus a polity which has direction over kin relations, residence, employment, and religious activity typically draws more attachment than one with direction over only one or two of these areas. Attachment and hence group stability are also functions of how the group operates within its autonomous area. The rules of succession to offices or positions of authority, the equity of distribution of rights and resources over which the group has control, the means of enforcement available and acceptable, all bear on this.

Groups "act" through the actions of the individuals who make

them up. The individual actions are seen as representative of the group because of the norms of action and interpretation provided by the group. Through these norms, present members of the group provide the means of acting and interpreting which individuals new to the group take up. The norms may be explicitly provided and passed on in a specific form of socialization, or they may be learned only casually. Even where much of the structure of the operation of the group has been codified and is explicitly taught, much usually remains informal and is casually transmitted.

In the analysis of the group structure of a society or segment of a society the following should be noted:

1. The overall group structure of the society or segment.
 - a) This includes all the polities which operate in the society, and their interrelationships. Some polities may be members of larger polities.
 - b) All groups which lack corporate structure and thus constitute collections.
2. For each polity, or collection isolated
 - a) the membership basis of the group
 - b) the common affairs of the group
 - c) the formal structure (if any)
 - i) codified rules of the group
 - ii) offices and agencies of the group and their formal structure
 - iii) attitudes toward the rules, offices, and agencies
 - d) the informal structure of the group
 - i) agencies and offices of the informal structure
 - ii) attitudes toward the informal structure and its agencies and offices
 - e) means of striving followed, ways of influencing group action, means of access to offices, and ways of attaining rank

- f) training provided by the group in its operations.

The formal and informal structures of the group are the norms of action and interpretation for the group, indicating how the members of the group should act vis-a-vis the common affairs of the group. Only as individuals invoke their position in a group as a justification for action are groups seen by members of society as effectively existing.

Though any of the characteristics of groups could be chosen as the basis for organizing their description, membership seems the most understandable characteristic to use. Few groups are based on only one membership condition, but typically among the various membership conditions, one is primary. Following is a discussion of various bases or principles on which membership in polities and collections is based. Though in the discussion groups are often referred to on the basis of only one principle, it should be held in mind that most groups have more than one principle.

1. Kinship. Kin groups recruit their members on the basis of common descent and marriage. Descent can be reckoned in a number of ways and can be calculated to include fairly distant relatives. More distant relations are seldom part of the kin polity, though they are included

in the kin collection. Kin groups usually base their membership on subsidiary conditions in addition to kin. The subsidiary conditions almost always include residence. The kin group is a basic unit in almost all societies and exercises control over a considerable portion of individuals' affairs. The extremes of size in kin groups are the American and West European nuclear family at one end, and the extended family groups of traditional societies at the other. The nuclear family exists as a kin, residence, and consumption unit, while the extended family groups exist as units of production, religious activity, and politically-oriented activity as well. Of importance in describing kin-based groups are: the method for determining descent, the effect of marriage, and any other prescribed membership bases. Peculiar to kin groups is the naming of all individuals in the unit according to their relationship to the speaker, i.e., father of ego, cousin of ego: these names are typically used as terms of address for these individuals.

2. Residence. Groups constituted on the basis of residence range from households, to villages, incorporated cities, countries, states, and nations. The larger

residence groups are apt to have membership based on a single condition. Where national governments attempt to replace traditional residence polities with governmentally instituted polities, the result is often two coexisting structures, each with authority over part of the affairs of the residence unit (for example, states and nations typically claim the sole right to the use of force). Since residence units are usually arranged in overlapping levels, it is important to note the classes or levels of residence-based governmental organizations to which people are subject; the ways in which these levels interrelate, the extent to which peoples' lives are subject to control by each level; and how much of their autonomy people assign to polities.

3. Governmental agency. The affairs over which polities have control are frequently assigned to various agencies and offices for administration and supervision. These agencies and offices, as already noted, usually themselves constitute groups with their own rules for activities and interpretation. The offices and agencies are specialized either on the basis of function or area. Typical agencies are those of justice, law and order,

education, health, communication, commerce, labor, external affairs.

4. Employment. Politics can be formed on the basis of shared occupations, e.g., trade unions, crafts, guilds, professional organizations. Most of these are formally incorporated. Where occupations are pursued as part of the affairs of another, non-occupational group, e.g., farming of family land, the occupations should be discussed with the rest of the activities of that polity. Employment politics have fairly extensive norms of action, often partially codified, which specify how work is to be done to meet the standards of the group. They frequently attempt to influence other groups to recognize them as the sole group with the right to perform the type of work over which they claim jurisdiction.
5. Religion. Religious groups are those organizations concerned with interpretation of the world and morality. Typically, a distinction is made between the learned practitioners of the faith and the public. Membership conditions for the public at large are often quite loose, though those for practitioners are clearly drawn. Where religious functions are filled by other politics,

family or residence units, the discussion of the religious aspects of those polities should be included with them.

6. Schools. Schools are organizations for instruction in the proper performance of activities of the society. As with religious institutions, there is a sharp distinction made between the initiated and uninitiated. Schools are usually adjuncts of other polities (governments, religious groups, employment associations), but may be independent.
7. Military and police. The military and the police function to maintain order. They are almost invariably adjuncts of governments and have a monopoly on the use of force. The military are concerned with order in external relations, the police with order in internal relations.
8. Politically oriented groups. These groups are organized specifically to influence the operation of other polities in the society. All polities attempt to influence others as a means of preserving or increasing the areas in which they have autonomy, but for politically oriented groups, influence is the primary concern. Though membership in politically oriented groups is characteristically vol-

untary, these groups are considered separately from voluntary association groups because of their pervasive influence in so many societies in the world, and because they try to influence all the activities of the dominant polities.

9. Voluntary association groups. Groups based on voluntary association vary greatly in the scope of affairs over which they have direction. In Melanesia, the men's societies exercised power at the highest level. In societies with statist governments, voluntary associations usually have direction over a very small part of individuals' affairs although they typically attempt to influence the actions of the statist government in regard to specific affairs affecting their members. Voluntary groups may have self-interested or altruistic ends, as in social clubs or benevolent societies.
10. Sex. Groups established on the basis of sex are typically merely collections lacking corporate structure. Women are frequently a subordinate group, restricted in access to positions in other corporate groups. There are invariable different norms for action and interpretation for use by and with women and for use by and with men.

11. Age. Groups established on the basis of age are not likely to have corporate status. Individuals are granted different rights, responsibilities, and differential access to positions within other groups in society on the basis of age. Specific forms of address and means of behavior are required for persons of different age groups.
12. Class. Social class distinctions almost always result in collections and not polities (there are exceptions, such as the English House of Lords). Members of various social classes enjoy differential access to positions in other societal groups. Norms of action and interpretation often differ sharply from one social class to another.
13. Ethnicity. Groups established on ethnicity may form true polities, as do various groups of native Americans (Navajo, Sioux) in the U.S., but are more likely to form only collections. Members of these collections may enjoy privileged access to position, as the Tutsis in Africa, or may have their access to positions restricted, as do some minority ethnic groups in the U.S.
14. Business. These groups are organized to carry out commercial ventures. In Westernized countries they pro-

vide the bulk of the occupations. The particular means by which business transactions are accomplished are subject to a set of norms of action and interpretation which are common to all business activity and not restricted to particular groups. Individuals associate with business groups in two ways: as principals of the venture who provide direction, or as employees who provide labor. The mutual obligations of employee and employer vary widely and should be examined closely.

B. Concepts and Values

Everything discussed in Chapters Four and Five can properly be included under the heading "concepts and values". Norms of interpretation are concepts and norms of action and interaction are values. The focus here is on the major concepts and primary values: the distinctions drawn amongst object classes, popular belief concerning ultimate reality; the major principles involved in sequences of events; the general principles determining goodness and badness for personal morality; the priority of obligations for the individual; etc.

1. Object classes and reality. Typically, one class of objects will be singled out as the level of ultimate reality, the stuff out of which all other objects are composed and the real basis on which all other appear-

ances rest. Ontological systems are not necessarily monistic however; dualistic and pluralistic systems do occur. Common classes of objects chosen as the basis of all else are: matter--all other objects are constructed out of small particles of matter, the Western positivistic view; divinity--all appearances are facets of God or gods; personalities--all appearances are the forms taken on by human, animal, or godly spirits.

2. Causal agency. There is wide variation among cultures in postulations as to why one event follows another, and which classes of events can be causally paired. Typical items of belief to be determined are: whether a man's intentions count as causes of actions of objects, of actions of animals, of other persons, or even of himself; or whether magical influence is allowed. Do accidents sometimes merely happen or are they always the result of human intervention or conspiracy?
3. Space and time. Dominant time orientations and views of spatial location should also be noted. Are the events of the world organized in an essentially unchanging circle, or is there a linear sequence of time with things constantly changing. Is time orientation governed primarily by natural requirements: the seasons change--different activities are initiated, no great precision

is required; or by mechanical requirements--work begins at 8:00 a.m., punctuality is demanded.

4. Good/bad. A number of different dichotomizations of actions, traits, characteristics, individuals, etc, are used in judging whether something is good or bad. The commoner dichotomies which govern judgments of good and bad are: harmony/disharmony--does the action or object fit its context; spirit/flesh--is the action an expression of the animal or the spiritual nature of man; dominance/submission--does the action serve to overcome prevailing forces or to stay within them; natural/artificial--is the action or object part of nature or is it a result of the design of men; utility/non-utility--does the action or object serve its purpose; self/other directedness--does the action serve to further one's own interests or those of others. It should be ascertained which of these dichotomies are invoked in judging, and which half of the distinction is considered "good".
5. Culture themes. Culture themes govern the ways activities are performed and the way time is allocated to various activities. They are patterns which organize activities similarly in different groups. They are not

thus primarily determined by the bases of the group. The themes operate by influencing the individual actions and decisions in the direction which the theme characterizes. They are, in this way, like the norms of action and interpretation discussed elsewhere in Chapters Four and Five. Culture themes differ from these in that they provide general directions towards which actions should be oriented, rather than specific courses of action. Often themes are not specifically taught, but are rather absorbed without reflection; for example, children's games and activities often serve to provide them with theme orientations. Themes are manifest in a variety of institutions in the society. There is often a real or legendary individual who presents an exemplary case of the realization of the theme. Action taken by others which prevents an individual from realizing the theme in his activities will antagonize him and may produce a strong reaction. Examples of themes in American life are planned recreation, careerism, sexual conquest for men, conspicuous consumption, and cleanliness and health. These themes determine how time and resources are allocated.

6. View of Americans. The prevailing view of Americans

held by individuals in a particular culture is not, of course, one of the determining concepts and values of the culture, although it will obviously be related to those basic concepts and values (as, for example, a negative set that Americans are materialistic in cultures which deny the importance of material goods, or a positive set that Americans are kind to children in a culture which values such behavior). The information should be included because of its importance to the American entering the culture. Members of the culture will initially tend to react to individual Americans according to the prevailing view, and, in all probability, even after lengthy contact. If the American is prepared, he can more effectively combat the negative aspects of the stereotype.

C. Consumption and Production

Patterns of consumption and production are vital aspects of culture. These patterns include: food and eating; shelter and clothing; health and medicine; occupations; recreation; technology; and property. Under each of these sub-headings, list the data on the important practices of the culture of interest. Prescriptions or proscriptions should

be described. During the course development process, it will be necessary to consider prescriptions and pro-prescriptions markedly in contrast with those of the U.S. in order to provide students with sufficient information on the ways in which the local nationals satisfy their needs so that they will not unwittingly obstruct important activities.

1. Food and eating. Included are the major components of the local diet, and the manner of cooking and eating. Also included are any important attitudes towards food and eating. Regional or ethnic variances should be mentioned.
2. Shelter and clothes. Included are: building styles (in so far as they differentiate function); heating methods; clothing practices (including regional or ethnic variation). Any important attitudes towards shelter and clothes should be noted.
3. Health and medicine. Public health measures of the government, prevalent diseases, and access to medical treatment are to be ascertained. Styles of medical treatment should be noted. Also included should be the health and sanitation practices followed by individuals and families as well as the practices for trash and waste disposal.

4. Occupations. The work activities of individuals involve production of goods or provision of services. Job specialization, occupational status, and privileges attendant on occupational status, as well as any important norms, should be noted.
5. Recreation. What people consider to be recreation depends largely upon time and resources available. Americans depend heavily on spectator recreation and sports. In other societies spare time might be spent in studying, resting, socializing.
6. Technology. Technology is a collective term denoting the means for production and consumption. Included are the degree and type of mechanization and power sources (animal, electric, petro-chemical). Of particular interest are the norms for using the technology.
7. Property. The rules for property are often critical in understanding a culture. These include the monetary (or bartering) exchange practices, the rules for ownership and use, and the rules for inheritance.

D. Historical/Physical Factors

The geography of a country, its means of communication and

transportation, and certain historical incidents affect peoples' lives, give a general orientation to their thoughts, and make up a good part of their conversation.

1. Geography. The suitability of the land to human purposes is the relevant geography of a society. Natural barriers, scarce and plentiful resources which affect the distribution of people and tend to establish separate groups, etc., should be noted.
2. Communication/transportation. The kinds of transportation and communication available are linked with the geography in affecting peoples' distribution and activities. The transportation of water allows settlement of arid regions; good communication decreases the differences among geographically separated groups.
3. History. The relevant history of a society is that part which is known to members of the society, which they evoke as justification for present courses of action, and which provides the pattern for interpreting current events. A society's relevant history will include more than the history of the particular country. For example, the concessions made at Munich by English Prime Minister Chamberlain are seen by some Americans as a significant instance of appeasement in the face of aggression, and

present American relations with other nations are evaluated in terms of this pattern. In determining the historical items to be included, the course developer will need to consider the level of student accomplishment desired; students at level three will require a fairly complete grasp of the major ideas and events which have shaped and continue to influence the beliefs and attitudes of the culture of interest.

CHAPTER SIX

PROTOTYPE MODEL

The purpose of this chapter is to demonstrate how some of the theoretical considerations discussed in previous chapters can be given concrete form, and how the various elements involved can be joined together. The presentation of the prototype model illustrates the following: how empirical data about the military influences course content; how the components of communication fit together; how culture themes may be seen in the institutional and communicative practices of the country; what the relations are between communicative data and ethnographic data within a given situation. Further, the presentation provides a format that may be used by the course developer to make the situations he designs "come alive."

A prototype model is a structured ethnographic presentation that is made up of the following elements: an interaction mode description; a country essay; a situational narrative; and a table of vocabulary critical to the situations included in the narrative. The first section of this chapter describes the four elements of the prototype model (including a fairly detailed discussion of the modes of interaction). The

second section presents six exemplary prototype models, covering the countries of Japan, Turkey, Spain and Venezuela. Each model shows how a mode might be realized in a given situation and country. Details about the ethnographic practices and communicative dynamics are given in the comments accompanying the description of the action.

Interaction Modes A mode is a set of interaction situations between US military personnel and foreign nationals in which the role relations between the American and the foreign national are similar. Each mode is differentiated from the others by the purpose of the American in the interaction; the designations of the modes refer to the purposes of the Americans. The most important general modes of interaction between US servicemen stationed abroad and the local populations have been empirically determined, and the results are presented below. The modes were determined by analyzing a large number of interaction situations involving US military personnel and foreign nationals. Input data came from four sources:

1. questionnaires administered to servicemen who were/are stationed abroad,
2. structured interviews administered to servicemen who were/are stationed abroad,

3. books and articles detailing the practices within the cultures of interest,
4. interviews with native speakers and culture experts.

(Note: Input from the DOD was not used in this study, but may be useful in other instances.)

After a preliminary survey of these sources, a computer based data analysis system (described in Appendix A) was devised for the data from service personnel (described in Appendix B). This system collected the data into understandable units and provided extensive cross-tabulation of these units. The end product was the set of six modes presented below.

The mode presentation includes a description of the roles of participants and the usual settings, exemplary activities within the mode, and relevant comments about the mode. Also included are statistics on the frequency with which servicemen mentioned interacting in specific modes; the measure of relative frequency of mention for each mode is given by a mean response rate.

MODES

Administrative:

- The American role is that of an administrator, supervisor, powerful negotiator, or comptroller.
- The role of the local person is that of an employee, a less powerful negotiator, a small businessman dealing with a large purchaser, a minor official.
- Characteristic of the mode is that many of the American role prescriptions predominate.
- The place of the interaction is an American facility or base.
- The time is daytime working hours.
- Examples of activities in the mode are:
 1. Purchasing from large businesses
 2. Engaging in financial negotiations
 3. Supervising casual laborers
 4. Supervising skilled or professional laborers
 5. Dealing with local individuals from a position of power (as an administrator)
- Administrative activities were performed by 437 respondents out of 802.
- The mean number of administrative activity responses per administration respondent was 1.6.

Advisory:

- The American role is that of a teacher, or expert.

- The role of the local person is that of a student, or a client receiving an expert's services.
- Characteristic of the mode is that local role prescriptions predominate.
- The place may be an American base, an allied base, a local school, a local government installation, or a local village.
- The time is usually daytime working hours.
- Examples of activities in the mode are:
 1. Teaching English
 2. Teaching technical skills
 3. Teaching military subjects
 4. Acting as a combat advisor
 5. Acting as an advisor to a military counterpart on staff matters
 6. Acting as a technical advisor to local military or civilian personnel
- Advising activities were performed by 145 respondents out of 802. The mean number of advising activity responses per advisory respondent was 1.8.

Co-Working:

- The American is in a peer work relationship to the local nationals. This relation may be close or incidental.
- The local person is in a peer work relationship to the American. Both the American and the local person will often be clerical or manual workers and both are often governed by the same work rules.

- Characteristic of this mode is that neither the American nor the local role prescriptions predominate.
- The place is frequently an American base. Other possible locales are local businesses, wharves, or warehouses that transact with American facilities.
- The time is daytime working hours.
- Examples of activities in the mode are:
 1. Receiving goods from a peer in stock and shipping
 2. Working as a peer professionally with a local doctor in a base medical facility for local workers
 3. Working in a stock room dispensing supplies to local nationals
 4. Dealing with local workers as a base guard
 5. Working as a clerk along with a local clerk
- Co-working activities occurred for 600 respondents out of 802. The mean number of co-working activity responses per co-working respondent was 2.8.

Liaison: *

- The American role is that of a representative, a kind of lobbyist, a client (unpowerful).
- The local person's role is that of an official, as a member of an organized group, as a person of some prestige or power.

*The term "liaison" is used in a very broad sense to include both Americans acting as official representatives of the US and Americans considered as unofficial representatives. In the liaison mode, the American is reacted to by local nationals primarily as a representative of the US.

- Characteristics of the mode include: local people may sometimes interact in this mode as a group; local role prescriptions predominate.
- The place is often a local office, home or public setting.
- The time may be day or night. Often it is a holiday or special occasion.
- Examples of activities in the mode are:
 1. Dealing with a local official
 2. Interacting with the local military
 3. Dealing with the local police
 4. Interacting with local organizations or groups of people
 5. Socializing at a local official function, party, or holiday celebration - where this is primarily to promote US interests (not simply recreation).
- Liaison activities occurred for 538 out of 802 respondents. The mean number of liaison activity responses per liaison respondent was 3.5.

Shopping - Services:

- The American role is that of a customer of goods or services.
- The local person's role is that of a sales person, cashier, street vendor, servant, or provider of a personal service.
- Characteristic of this mode is a certain flexibility as to which role prescriptions predominate. The local people are usually pleased if, given the choice, the American selects the local role prescriptions. Often the choice of prescrip-

tions is determined by the participants' knowledge of each other's role prescriptions.

- The place may be local streets, shops, service establishments or the American's quarters.
- Often the time is during the day.
- Examples of activities in the mode are:
 1. Buying clothes or personal items
 2. Buying groceries
 3. Obtaining haircuts
 4. Obtaining repairs for personal property
 5. Instructing a maid or cook
 6. Dealing with public transport personnel (e.g. taxi drivers).
- Shopping-Service activities were mentioned by 634 respondents out of 802. The mean number of shopping-services activity responses per shopping-service respondent was 5.6.

Social - Recreational:

- The American role involves acting as a friend, social participant, participant in recreational activities.
- The local person's role involves acting as a friend, social participant, participant in recreational activities.
- Characteristics of the mode include: similarity of role between the American and the local person; the local role prescriptions predominate.
- The place may be a local person's home, a social club, a tavern, a local recreation facility, a base recreation facility.

- The times are evenings, weekends, and holidays.
- Examples of activities in the mode are:
 1. Socializing at a local person's home
 2. Socializing at a local social club
 3. Socializing at a tavern or restaurant
 4. Viewing local recreational events
 5. Viewing local holiday celebrations
 6. Participating in recreational activities (such as sports).
- Social-recreational activities occurred for 625 respondents out of 802. The mean number of social-recreational activity responses per social-recreational respondent was 3.6.

In addition to the interaction mode description, the prototype model includes a country essay, a situational narrative, and a table of critical vocabulary. All of these can be useful resource materials for the course developer. In designing these materials, the course developer should focus on what will be most useful to him in constructing a course which will enable students to meet the course objectives; there will, therefore, be considerable individual variation within the designated format (the sample models illustrate such variation).

Country Essay The country essay describes in generalized terms the important cultural characteristics, forces, themes, which affect the patterns of living in each foreign country, and identifies and illustrates the ways in which these elements

are reflected in the attitudes and behavior of the people.

Country essays such as the ones included here can be useful to the curriculum developer in two major ways. First, writing the essay helps the developer to clarify his own thinking about the country, and to identify areas in which he needs to do further research. Second, the cultural characteristics, forces, and themes included can provide an organizing mechanism throughout the process of designing and developing lesson materials and evaluation instruments. The many details about a given country can be organized according to their relationship to the elements and the attitudes and behavior which derive from and reflect them. The mechanism can be used throughout the development process, whether the developer is working on the prototype narrative or on specific sections of specific lessons. The use of such an organizing mechanism also has obvious advantages for the students as well, providing them with a structure for acquiring and relating details which may seem superficially disparate. If the elements are used as an organizing mechanism, their use as reference bases in constructing criterion items follows naturally.

Narrative A situational narrative is presented in three corresponding columns: the action, the vocabulary, and the

comments. The "action" column describes the course of an interaction occurring within a given mode. The description always includes the background of a scene and sufficient description of the participants to make the scene coherent and interesting. Occasionally, a text (in English) of an interchange is given. Accompanying the "action" is a vocabulary column giving typical words or phrases in the foreign language that might occur in such an interchange. A one or two word definition for each term is provided. A third column that is keyed to "action" is "comments." Under this rubric are communication dynamics and culture notes.

The course developer can use the prototype model narrative to structure lessons and parts of lessons, and as an easily accessible source of content. The comments concerning the situation provide a basis for combining learning tasks into cohesive units and highlight the learning tasks which the students must accomplish if they are to function effectively in similar situations in the foreign country. In addition, the process of developing the narrative itself acts to sharpen the developer's understanding of the culture and suggests questions similar to those that can be anticipated from students, e.g. "Why does a Japanese act in this way in this situation?" Anticipating such questions can be a great boon for the language developer and the language teacher.

Vocabulary Table The table of critical vocabulary is linked to the situations described in the narrative. It presents, in one comprehensive document, information about the value of teaching the word and background information that should be presented to the student to enable him to use the word appropriately.

The table serves to focus the attention of the course developer on vocabulary that is crucial in certain types of interactions, and minimizes the tendency to select vocabulary and then construct situations—a tendency which often detracts from the validity of the situations.

The key to the symbols used in the table is presented below:

<u>GRAMMATICAL</u>	<u>FREQUENCY OF USE</u>	<u>(SES) LEVEL OF ADDRESSEE</u>
N = noun	C = common	H = high
V = verb	U = uncommon	L = low
ADJ = adjective	R = rare	U = undefined
ADV = adverb		
C = clause		
P = phrase		
INTJ = interjection		
	<u>TRAINING VALUE</u>	
	A = active mastery by student	
	P = passive recognition by student	
	+ = moderate value	
	++ = considerable value	
	+++ = mandatory	

JAPANESE ESSAY

Pervasive in Japanese society are certain paramount concepts: hierarchy, seniority, courtesy, harmony, obligation, face and group loyalty. These concepts are at the heart of Japanese life. By focusing on them one sees a structure that has ramifications for Japanese in all interactions.

HIERARCHY

Hierarchy is the tendency to view people as unequal in their obligations to each other. Each person is deserving of a certain amount of respect and is obligated to show a certain amount of respect. The relative amount of respect to be shown or accepted is dependent upon the degree of difference between the interactants' positions in the social hierarchy. The relative social position of two people is dependent upon both their socially ascribed status and their personal character. Status qualities such as family name, wealth, education, and character qualities such as initiative, honesty and dependability are examples. According to Japanese social convention, interaction or communication can not begin until interactants are in a clearly defined relative social

position. That is, it is not possible to select words that do not indicate relative status. Failure to relate appropriately in terms of relative status causes a break in communication.

SENIORITY

Seniority is related to hierarchy. Mileposts in life are accompanied by increasing respect and reward. Promotion is on the basis of seniority in the firm. Public recognition and deference is strongly related to seniority by age or length of past association.

COURTESY

Courtesy in Japan is both more and less pronounced than in the US. More time is spent in satisfying courtesy obligations, but courtesy is only required when there is a social relationship between the parties. Social relationships are precisely defined in Japan. When a relationship exists, the forms of address and the respect behavior are strictly prescribed. Some of the more elaborate courtesy forms help to openly demonstrate the respective social positions and so enable communication.

HARMONY

Harmony is a principle that operates in all areas of Japanese life. One strives to live a harmonious life. One strives for

harmony in art. One strives for harmony in communication. Harmony is an important religious principle in Buddhism. Lack of harmony creates a situation for which the Japanese have no word - the choice of response is between breaking off relations or resorting to violence. This is clearly illustrated in the replies of Japanese respondents to our questionnaire. When asked how they might disagree with an employer, many respondents gave an answer similar to that of this man: "I would present the entire matter and if we could not reach an agreement, I would resign." The enormous impact that the desire for harmony exerts is illustrated by this Japanese man's willingness to give up his position for the sake of harmony in a society where members often remain with the same firm for life.

OBLIGATION

There are several kinds of incurred obligation in Japan. The beneficiary of an important favor enters into a "giri" relationship with his benefactor. A "giri" relationship is one in which the beneficiary owes return services or favors, perhaps for the rest of his life. Such a relationship has much in common with the old feudal relationships with their obligations and required loyalties. A "giri" relationship

may sometimes extend to the beneficiary's heir. A lesser obligation or "on", is incurred when B does a small kindness for A. Such a favor or kindness should be returned. The obligation to return kindnesses is so strong that some people avoid incidental social relationships that might require a long series of mutual courtesies. Failure to live up to an obligation causes loss of face.

FACE

Face refers to the need to live up to one's obligations. These obligations are not only owed to others but also are owed to one's ancestors, one's country, and perhaps more importantly, to one's own integrity. If a person strongly believes in the rightness of a course of action, he would lose face by deviating from it. Although people will often discuss another person's face among themselves (and in that sense it is like reputation), the discussion is merely a consideration of his worthiness or, the degree to which the person has lived up to his obligations. The concept of face is complicated by the fact that one's worthiness is directly affected by the degree to which others live up to their obligations. For example, a child who distinguishes himself at school increases the face of his father. A private who runs from the field of battle lessens the face of his lieutenant. "Concern for the face of

third parties" is a logical extension of the principle of face. One's face is involved whenever a member of one's personal group is involved. One's personal group could be family group, work group, or members of one's circle of friends. Where, for example, a formal introduction has initiated a social connection, the face of the initiator of the connection remains tied to the actions of the person whom he introduced. This leads to many situations where actions by a primary agent reflect on the face of people who are not present nor, in the American sense, responsible. Japanese people tend to be extremely careful in their interpersonal interactions in order to avoid reflecting adversely on the face of others and having the actions of others reflect badly on them.

GROUP LOYALTY

The work groups and the family group are each considered to be an organic whole. Because of this, decisions must be reached through consensus of opinion. Important issues requiring decisions at a firm will be reacted to and discussed by all. The final decision will be selected through action at many levels in the company. The manager of a company will not make an important decision based on his individual choice. A

further effect of the group ethic is that praise or blame will be absorbed by the group as a whole. A standout performance by a group member reflects upon all members of the group.

PROTOTYPE MODEL
BUSINESS ADMINISTRATIVE MODE

JAPAN

ACTION	VOCABULARY	COMMENTS
The Finance Officer of a US military establishment in Japan decides to contact the executives of a large Japanese bank and offer them the concession of a branch on the base. He feels confident that any bank would welcome this opportunity to expand its business. Such a branch, he believes, should offer full money changing and check cashing service. Since there has been a history of problems connected with payroll disbursement and the changing of US dollars into local currency, the Finance Officer has received considerable pressure from his superiors to alleviate these payroll difficulties. The Finance Officer decides that the best way to contact the executives of the bank would be to send them a letter stating his proposal and suggesting that a joint meeting be arranged. He feels that putting his ideas in writing would insure that they will be seriously considered and understood by the Japanese bankers. He has at his disposal a skilled translator who is able to use the complex Japanese language typewriter available in the paymaster's office. A letter is dictated by the Finance Officer to the translator who wisely suggests that, along with translating English into Japanese, he should prepare the letter according to the standards commonly used in Japan. Therefore, such items as the date, the name and location of the addressee and the name, title and address of the sender are all placed at the close of the letter. The translator spends many hours preparing the letter, making sure that it contains the proper salutation and closing, and that it conforms to Japanese letter writing standards for business correspondence in every way.	Salutations: <u>haikai</u> (a salutation at the beginning of letter meaning to state respectfully) <u>haifuku</u> (a salutation at the beginning of a letter that is in response to a previous letter) <u>zenryaku</u> (used when the writer knows the addressee well, or is on friendly terms with the addressee) <u>dono</u> (used in the written language only, this is the kanji which will appear after the name of a man of highest status in the address section of a letter) Closing expressions: <u>kashiko</u> (leave taking — used only by women) <u>soosoo</u> } (leave taking- <u>keigu</u> } either one is appropriate with haikai)	Culture note: Japanese business values As in many institutions of modern life, Japan has managed to produce the same goods which the Western world produces without having essentially Westernized the way Japanese society works. The American Finance Officer continually applies standards of US business practices when interacting with the officials of the bank. He fails to comprehend that, unlike those he knows back home, Japanese banks and many other large businesses are often motivated by values quite apart from making sales and profits. Following established methods, avoiding open friction, maintaining steady growth of the organization, insuring continued employment of long-term personnel— all of these goals are highly valued by Japanese business firms. Banks do not operate like their supermarket-style counterparts in the US. Culture note: literacy "Japan has one of the highest literacy rates in the world. In fact, it has been estimated that eighty per cent of the people, including workers and farmers, write HAIKU, a form of poetry... in which the writer obliquely expresses his feelings about nature and life." (Riesman, 1967) Considering the complexity of the Japanese writing system, such a high literacy rate is striking. The Japanese write in a script which is a mixture of Chinese characters (or ideographs), called KANJI, and simplified characters representing syllabic sounds, called KANA. The KANJI are used singly or in combination for the root of the word. There are two different types of KANA. Most ordinary written Japanese uses the type called HIRAGANA as the basic KANA. HIRAGANA, composed of complete characters written in abbreviated, cursive form, is used for indigenous words and root endings which are not written in KANJI. The second type of KANA is called KATAKANA; KATAKANA, composed of symbols which are parts (frequently one of the side strokes) of the base characters, is used primarily for the transcription of foreign loan words (of which English accounts for about 7,000, mostly technical). KATAKANA is also often used for formal, official documents such as proclamations and military orders, and when clarity is particularly important, such as in telegrams.

ACTION	VOCABULARY	COMMENTS
The Finance Officer, expecting a reply within a few days, becomes irritated when, after two weeks have passed, he still has not received any answer to his carefully written letter. Meanwhile, through the efforts of an intermediary — a leading local businessman — the chief of one of the bank's administrative-management divisions has been familiarized with the Finance Officer's plan. This high-ranking official of the bank, Mr. Tanaka, speaks English. In a series of telephone calls, the Finance Officer converses with both Mr. Tanaka and his secretary-translator, Mr. Machida. Although Mr. Tanaka's statements during these telephone conversations sound cordial enough to the Finance Officer, no conclusive answer to the proposition that the bank open a branch on the base is forthcoming. During one of the conversations, the Finance Officer proposes that the bank could also handle automobile and motorcycle loans for US servicemen who purchase vehicles for their private use. He views this suggestion as a business benefit for the bank — an added incentive to establish a branch for money changing and check cashing.	<u>shoshun no koo masumasu gokentoo no koto</u> <u>oyorokobi mooshigamasu.</u> (The spring of the year has come. I am glad -and hope- that you have more and more hard work and are surmounting difficulties.) <u>shibaraku omachi kudasai.</u> (Please wait a little while.) <u>orikaeshi odenwa itashimasuyoo otsutae itashimashoo ka?</u> (May I have him return your call?) <u>kyuuyoo</u> (urgent business) <u>osoreirimasuga dochira sama desuka?</u> (May I please ask who you are?) <u>kooshuudenwa</u> (public phone) <u>moshi, moshi</u> (Hello, are you there? - opening remark made by the caller) <u>hai, hai</u> (yes, opening remark made by the receiver) <u>tanaka san irrasshai-masuka?</u> (Is Mr. Tanaka there?) <u>watakushi wa tanaka to mooshimasu.</u> (This is Tanaka calling.) <u>shoo, shoo omachi kudasai.</u> (Please wait a minute.) <u>ainiku tanaka-san wa seki o hazushite orimasu</u> (I am sorry. Mr. Tanaka is not in the office.) <u>eitoo</u> (a conversational sound similar to the American "um") <u>syookai</u> (introduction) <u>kahei</u> (money, coin) <u>genkin</u> (cash) <u>kooka</u> (coin, hard currency) <u>shinyoo</u> (trust, credit) <u>yokin</u> (deposit, bank account)	Japanese newspapers and magazines limit themselves to about 2,000 KANJI, using KANA for more complicated words, as well as for endings and suffixes and foreign-loan words. Culture note: correspondence The Finance Officer's decision to write a letter to the bank stating his plan was probably not the optimal approach in the Japanese business world where personal contact in face-to-face interchange carries more weight than does the printed word. "It is rather difficult for the Japanese to prepare original material in written form. It is therefore much easier to emphasize the spoken word and face-to-face exchanges in business and professional communication, leaving the written word more for artistic, literary, and emotional purposes. There is little activity in Japan that corresponds to the enormous interchange of correspondence in most American government or private offices — indeed, many Japanese secretaries do not take dictation." (Kahn, 1970) "A letter from a governor may be helpful, and again it may not. Patience is imperative, for the workings of the Oriental mind are roundabout and circumspect. Threatened by inopportune time, a Japanese will choose postponement. A letter going unanswered is not necessarily a snub. Its recipient may be pondering an answer only to find that his thoughts defy translation into words." (Rudofsky, 1965) Culture note: business contacts Japanese business executives respond more favorably to contacts which have been arranged through formal, face-to-face introductions. The theme of personalization in all business relationships is paramount for success. "The Japanese like to look the foreign businessman over carefully before the final hand-clasp. Believing that many Americans are more outspoken, abrupt, and perhaps abrasive than they are, they would at times rather not be involved at all no matter if it promises to be profitable." (Seward, 1972) Communication note: the English language in Japan Misunderstandings can occur when either member of a conversation does not command all of the intricacies of the other's language: When American and Japanese businessmen meet, the Japanese businessman will repeatedly say, "I'm getting you," or "you're coming in clear." The American businessman will take this for acceptance of his views or offers when actually the Japanese speaker, working hard to use idiomatic English, may not intend the meaning accorded in these phrases. Culture note: banking in Japan Japanese banking practices do not include the long list of services ordinarily extended to customers by banks in the US. In fact, private persons rarely have checking accounts in Japan. All salaries are paid in cash. People pay their bills in cash, although in recent years some banks have begun paying utility bills for customers with savings accounts by withdrawing funds when the utility company

ACTION	VOCABULARY	COMMENTS
When, after a few days, the Finance Officer has still received no direct response to his plan, he telephones Mr. Machida and invites Mr. Tanaka and his associates to visit the base in order to look over the facilities there. A meeting is scheduled between the Finance Officer and the group of Japanese bank executives for the following week. The Finance Officer, together with the translator and other officers from the unit, are seated with a group of high ranking executives from the bank around a conference table. They are meeting in a room reserved for high echelon meetings in command headquarters. First, the Finance Officer spends a considerable period of time introducing each person around the table according to the name and title on his calling card. Next, he proceeds to review the	<u>ginkoo yokin</u> (bank deposit) <u>futsuu-yokin</u> (savings account) <u>kogitte</u> (check) <u>rishi</u> (interest) <u>hattatsu</u> (development) <u>sookinsuru</u> (to send money) <u>kawase</u> (exchange) <u>okane o azukeru</u> (to deposit money) <u>chokin o suru</u> (to save money, deposit money) <u>hyakuen-satsu</u> (100 yen bill) <u>satsu</u> (paper money, bill) <u>shihei</u> (currency, paper money) <u>nippon ginkoo</u> (bank of Japan) <u>neuchi</u> (value) <u>fuatari</u> (bad check)	sends the bill directly to the bank for payment. But the wide-spread functions of banking for private parties is largely unknown in Japan. It is no wonder that the officials of the Japanese bank pondered the Finance Officer's proposal for some time. They simply are not accustomed to carrying on business along the lines which he had suggested. Furthermore, banks usually do not make loans to private parties for such purchases as automobiles or motorbikes. Credit is extended by banks for consumer purchases, but the bank is a non-visible party to the contract. The retailer negotiates such arrangements, with the bank acting as a holder of the loan. Culture note: telephone use The technology of the telephone is highly advanced in Japan. Direct dialing is possible to any place in the country. The instrument has a push-button system for dialing. Businesses in Japan utilize the telephone much as in the US practice. In some areas, however, use of the telephone within the home is restricted to the middle and upper-middle classes. Communication note: the Japanese no A Japanese person will phrase questions in such a way as to allow the responder to reply without direct negation. In fact, it is considered rude (embarrassing) to ask a question to which the responder must answer with a definite "no". The Japanese rely on inference for negation. For example, any of these may be used to mean "no": a slow yes; an indecisive response; an allusion to some problem that encumbers a yes answer; a yes answer followed by a consideration of related problems; silence; the use of space fillers (e.g. SOODESUNE) while pondering an answer. Since it is impolite to ask a question requiring a negative answer, there are strategies for getting information without offending the responder. One way is to talk around the subject. With each verbal approach to the subject more and more overtones are revealed. It is usually quite acceptable for the responder to attempt to verbalize an inference so that the matter may be mutually understood or agreed upon. A key goal that influences all Japanese verbal interaction is the desire to maintain happiness or good feelings in the other party. It is for this reason that "no" or some other "unpleasant" answer is avoided. It is often preferred to say "yes" and mean "no", the "yes" being the less offensive in the choice between an answer that does not diminish the good feelings of the other and a factual answer. Communication note: using calling cards The Americans are aware of the importance of calling cards and present their cards to the Japanese. If they did not, the Japanese would probably excuse the breach of etiquette on the basis that the foreigners lacked knowledge of Japanese business customs; however, the Americans' lack of knowledge might influence the attitude of the Japanese towards doing business with the Americans. The Americans' correct behavior makes a positive impression. The Finance Officer displayed proper etiquette by carefully reading what is printed on each card. Each card is commonly printed in Japanese on one side, and in English on the other.

ACTION	VOCABULARY	COMMENTS
proposal to the bank executives. The procedure is slow and laborious. He speaks in English, and after each sentence or phrase, the US military translator repeats his words in Japanese. Then, Mr. Machida, Mr. Tanaka's secretary, also translates to the group of Japanese bank representatives. Mr. Machida's deliveries tend to be quite lengthy in relation to the phrases of the US military translator. It is evident that some ideas are lost or diffused through the translating efforts of two separate men. During the course of the meeting, the US military translator quietly advises the Finance Officer not to expect the bankers to make a decision right at the table. "Let them put off saying 'yes' or 'no': they'll feel more comfortable if they don't have to commit themselves here. They have to take it home and think about it some more," he explains. Before the meeting adjourns, the Finance Officer invites the Japanese bank officials to be his guests at a restaurant in the city near the base. They agree to meet for dinner that evening.		And each, along with the caller's name, gives crucial information about his title and rank. The exchange of cards gives each person in the interchange an opportunity to gauge the relationship between them. Only after they have had this opportunity, are the Japanese able to proceed with business: the Japanese must be certain of the degree of honorific content and politeness that they must put into words before they can speak with assurance. Communication note: translation problem Many US businessmen who deal frequently with the Japanese have pointed out that their counterparts often speak English too well to require an interpreter and too poorly for easy communication. It has been noted that there are three levels of translation: the first, translation of the words; the second, of the ideas; the third, of the feeling. The third level requires considerable prowess on the part of the individual translator. In this scene, it is quite possible that two different levels of translation were taking place: the US military man translated the words while Mr. Machida, the bank's translator, supplied additional verbiage to try to explain differences in outlooks. A Japanese anthropologist has noted that the Japanese are trained to respond not to reason but to emotion. The expression and perception of emotion are extremely important. Language is often used not to convey facts, or present logical sequences of thought (logical in the Western sense), but to convey subtleties of mood and feeling. Translating Western expository prose into Japanese, therefore, can be very difficult. Due to the emphasis on emotion, a concept such as "freedom of thought," central to Western thinking and attitudes, may be turned by the Japanese translator into "freedom of feeling," a concept of equal importance to the Japanese. In making such a change, the translator is changing the literal meaning, but is retaining the central point. Especially in an informal setting, such as in a restaurant, the Japanese goal is to establish trust by getting to know potential clients on a more personal basis. Lack of a shared language poses an obvious barrier to this. Americans must be particularly careful not to be drawn into relating to the translator (who speaks English) instead of to the Japanese principals; such behavior circumvents communication as well as poses difficulties for the translator who realizes that the principals may feel slighted. Culture note: making decisions The Japanese expression RINGI SEI is frequently used to convey values associated with group decision making. In the business world, a proposal is usually drawn up at the middle-management level and circulated both vertically and horizontally until a sizeable group has studied and concurred with it. Should anyone fail to concur, he will have ample opportunity to present his objections at the numerous staff conferences at which the matter will be discussed. The man who disagrees will either eventually persuade a sufficient number of others of the validity of his objections so

ACTION	VOCABULARY	COMMENTS
After canvassing the restaurants in the local town to ascertain the availability of a private room, the Finance Officer and his aides decide that the best choice would be a Japanese-style restaurant, or RYOOTEI. With the help of the proprietor, the dinner is ordered in advance. It includes, among an array of dishes, SASHIMI (raw fish) and SHABU-SHABU (thinly sliced beef and vegetables cooked in a brazier which is placed in the center of the table). Warmed SAKE is to be served throughout the evening. The Finance Officer and his aides stand outside the restaurant and greet their Japanese guests. All enter the restaurant, remove their shoes, and are provided with cloth slippers. The Finance Officer, believing that the American officers should intersperse themselves among the Japanese guests around the table, is about to wave everyone to sit down by using the typical American gesture which implies, "sit anywhere you want to," but he notes that the guests are standing bunched together looking as though they feel uncomfortable. He motions to Mr. Tanaka to take the place just opposite to where he is standing, exactly mid-way around the perimeter of the low table. Mr. Tanaka kneels at his	nihonshoku wa ikaga desuka? (Would you like to have Japanese food?) doko no ryooriya ga ichiban iideshou ka? (Which restaurant do you think is best?) watashi wa onaka ga ippai ni narimashita. (I feel completely filled) okanjoo o shite kudasai. (Please give me the check.) eriito (elite) geisha (geisha girl) otokui (patron) ozashiki (Japanese-style room) shinshi-kyootei (gentlemen's agreement) tsuke (to charge to one's account) zabuton (cushion for sitting on Japanese mats) sushiya (store which serves sushi, beer and sake) ikayoocha (family-owned car) taberu (to eat) niku (meat) sake (sake)	that the matter will be dropped, or he himself will be persuaded to agree with the majority. If a proposal is approved, it is adopted by the overwhelming majority — if not unanimously. This consensus of opinion system is highly characteristic of Japanese business practice. Culture note: meetings Japan today is a land of meetings, and it is not difficult to find a man who spends more time at meetings than at his desk. "Often in Japan, meetings, or discussions serve more to develop an atmosphere rather than to communicate positions. Since the particular meeting has the objective of developing a harmonious relationship between American military and the Japanese bankers, the Japanese side is represented by those who can achieve the objective best, namely those individuals who are friendly and sympathetic to the foreign view." (Glazer, 1972) Culture note: food and eating When Japanese people see Americans enjoying Japanese food they are often surprised. Their first reaction is to feel that foreigners can't really appreciate it. The Finance Officer chose wisely in selecting a Japanese style restaurant. RYOOTEI tend to be more expensive than Western-style restaurants, and certainly those with private dining rooms which cater to businessmen's parties are very expensive. Since the American officer wanted to impress his guests with the fact that he was prepared to pay handsomely for the evening's entertainment, he made the correct choice. The Japanese style of eating, using chopsticks, makes the older men among the bankers feel more comfortable than if the dinner had been at a Western-style establishment where they would have had to use knives and forks. For the Americans, the use of HASHI (chopsticks) undoubtedly offered a challenge. The dexterity required to pick up food with two sticks poses less of a problem to most Westerners however, than does the Japanese manner of eating which involves allowing food to dangle from the mouth while chewing. Similarly, it is difficult for Westerners to become comfortable with the method of holding the rice bowl up to their mouths and using chopsticks like a shovel. Culture note: seating The slightly raised portion at one end of the Japanese dining room is the TOKONOMA. In general, the highest ranking members of the group sit nearest to the TOKONOMA, at the KAMIZA. Seats around the table are taken according to rank from KAMIZA to SHIMOZA, where the lowest ranking members sit. However, it is not simply the case that the highest ranking officials sit at the KAMIZA. For example, the host assumes a lower position than the guest. Thus, in the diagram on the next page, the Finance Officer would be more likely to take the position of Y₂, or, if the table were long horizontally, a position at the SHIMOZA directly opposite the highest ranked bank officer.

ACTION	VOCABULARY	COMMENTS
place. Then the other Japanese bankers place themselves on either side of Mr. Tanaka. The guests first kneel and later, as the party relaxes, sit cross-legged on the TATAMI mats. Throughout the meal there is an atmosphere of friendliness, with spirits markedly rising as the consumption of SAKE increases. No mention is made of the business matter which was discussed at the meeting earlier in the day. However, conversational interchange does not flow easily around the table. The Japanese always look to Mr. Tanaka and carefully weigh his words. Among themselves, there is some light talk, but the spotlight of conversation is focused on the interchanges which go back and forth between Mr. Tanaka and the Finance Officer.	<u>ocha</u> (tea) <u>purezento</u> <u>gifuto</u> } (gift) <u>otyuugen</u> (midyear gift) <u>oseibo</u> (the end of year gift) <u>sakana</u> (fish) <u>nijikai</u> (a party after a party) <u>yasai</u> (vegetable) <u>yuushoku</u> (dinner) <u>kateru</u> (to sit on a chair) <u>tatsu</u> (to stand) <u>hiza o kuzusu</u> (to sit at ease) <u>suwaru</u> (to sit - floor) <u>kanbu</u> (staff or leader) <u>nani ka tabetai desu ka?</u> (Would you like anything to eat?) <u>oshaku</u> (to serve (pour) sake) <u>hai, arigatoo. niku to yasai ga tabetai desu</u> (Yes, thank you. I want to eat meat and vegetables.) <u>manshon</u> (condominium) <u>doozo tabehajimete kudasai</u> (Please begin eating.)	The diagram shows a rectangular table. At the top is a label 'TOKONOMA'. At the bottom is a label 'SHIMOZA'. The top-left corner is labeled 'KAMIZA'. The corners are marked with X1, Y1, X2, Y2, X3, Y3, X4, and Xn, Ym. X₁ - The highest ranked bank officer Y₁ - The highest ranked military official X_n - Bank translator Y_m - Military translator It is considered insulting for a high ranking official to be seated at the SHIMOZA end of the table. Usually a lower official will refuse a seat at the KAMIZA end of the table. Cultural note: sitting In Japanese culture, kneeling is more respectful than sitting cross-legged. The latter indeed, is considered to be a repose position. Often, the host will tell his guests seated around a table, "DOOZO ASHI O KUZUSHITE KUDASAI." which means "please relax," or literally, "crumble your legs into small pieces." Culture note: alcohol and drinking In Japan, businessmen's parties are typified by the large quantity of alcohol consumed. The participants seem to rely on alcohol to help break down interpersonal barriers and to aid relaxation. Drunkenness at parties is an everyday occurrence. Communication note: making conversation Frequently in Japanese conversations, a senior or elderly man monopolizes the talk while those junior to him have the role of listeners. The interpersonal relations which hold between the speakers tend to guide the development of talk. Western observers have noted the lack of experience which even highly educated Japanese have in carrying on objective exchanges of ideas in American conversational style. They attribute this lack to the omnipresent awareness of rank which the Japanese hold. When speaking, one is expected to be ready with differentiated, delicate degrees of honorific expressions appropriate to the position between oneself and the person one is addressing. Many conversations among non-intimates are one-sided sermons with the person of lesser rank contributing little more than "I agree with you completely" to the conversation. Little opportunity is allowed for the statement of opposite views. Parties to a conversation tend to follow parallel lines, winding in circles, and ending precisely where they started.

ACTION	VOCABULARY	COMMENTS
Back at the base, the Finance Officer queries the translator: "Well, do you think they're going to decide to accept my proposal?" The translator replies: "I'm betting that they will. Maybe not by tomorrow, or even by next week — but you're going to hear from them. Tanaka wouldn't have accepted the dinner invitation if the decision was not going to be in the affirmative."		A Japanese sociologist has described conversational prowess among his countrymen as follows: "Much of a conversation is taken up by long descriptive accounts, the narration of personal experiences or the statement of an attitude towards a person or an event in definite and subjective terms unlikely to invite, or to reach a compromise.....Most conversations are intellectually dull, emotionally enjoyable to the speaker with a high status, rather than to the listener who has a lower status." (Nakane, 1970) Culture note: negotiating At the end of the dinner, the invitation for the bank to set up a branch on the base still has not been answered. The Finance Officer would have appreciated the delicate position of the Japanese bankers more fully if he were to read the observations of an American sociologist: "No one can deny the satisfaction that comes to a Western businessman when he has successfully closed a deal and comes away with the signed contract in his briefcase. To a Japanese businessman, the whole concept arouses dire suspicions. He is puzzled at foreigner's concern with words and phrasing and the foreigner's delight on the signing; in fact, the signing ceremony usually involves a visit from abroad of some vice-president or even board chairman. The Japanese more often than not does not dismiss this as some strange Western ceremonial rite. He assumes (often incorrectly) that he has been taken in some way and that is the reason for the glee on the Western side." (Glazer, 1972)

CRITICAL VOCABULARY TABLE
BUSINESS ADMINISTRATIVE MODE

JAPAN

TERM	GRADUATION	FREQUENCY	LEVEL	POPULARITY	ASSOCIATION	TRAINING VALUE	SIGNIFICANCE
AKADENWA	N	C	U	I	AKA means red and DENWA means telephone. Since some public telephones are red, this is the word commonly used for public telephone.	P+++	PUBLIC PHONE
BOSU	N	U	U	I	Implies a leader of gangsters or gamblers, rather than SYOCHO-SAN, which denotes a head or chief of a respectable business. It describes a rough person and is usually used within the context of a joke.	P+	BOSS
BUKA	N	U	U	F,I	Due to the importance placed on relative status, one's position in hierarchy affects all of one's interactions.	P+	SUBORDINATE
DORAI	Adj	U	U	I	A person who acts without considering obligations, traditions, or concern for the position of others is said to be "dry." The word is often used as a criticism. Young people are said to be DORAI. The word is sometimes used synonymously with "Americanized."	A+	DRY
ERIITO	N	U	U	I	It denotes a high-class person, usually a graduate from a good school who is working for a famous firm	P+	ELITE
FUATARI	N	R	U	I	Bounced checks in Japan are handled in two ways: if there is a lot of money involved, a suit will be initiated; otherwise, it is written off as a loss.	A++	CHECK WRITTEN WITHOUT MONEY TO COVER IT
GENKIN	N	C	U	F	Because credit cards and personal checks are not well established in Japan, most people tend not to accept them. However, many stores offer credit. Discounts are often available to customers paying cash for their purchases.	A+++	CASH
GINKOO	N	C	U	F,I	Banks in Japan do not play as central a role in people's everyday lives as in the US. People usually do not have checking accounts. Banks have a more elegant image than in the US.	A++	BANK
GORUFU	N	U	U	F,I	The number of golf players has increased greatly in recent years, so that it is no longer limited to high-ranking officials. A good businessman learns golf in order to use the golf course to conduct business.	P+	GOLF
JIKAYOOSHA	N	C	U	F,I	Because a car is expensive, to have a privately owned vehicle (rather than a company owned car) has become an indication of wealth and social status. A decade ago only wealthy people could afford cars.	P+++	FAMILY CAR

TERM	CONNOTATION	FREQUENCY	LEVEL	FORMALITY	ASSOCIATION	TRAINING VALUE	SIGNIFICANCE
KANBU	N	R	U	F, I	KANBU is a powerful group of people who have authority to make decisions. Since very important decisions are made by the group, the word has a very ominous connotation and is sometimes used to scare people.	P+	STAFF OF LEADERS
KENSON	N	R	U	F	The word itself is not important except in the sense that all Japanese express themselves humbly. For example, a host would never raise his wife's cooking in front of guests: in fact he would be very apt to say, "I think the dishes are not good, but please eat."	P+	HUMBLENESS
KICHI	N	R	U	F, I	It denotes a place where American soldiers live. In a negative sense, it's where ruined girls live.	P++	US MILITARY BASE
KYUUYOO	N	C	U	F, I	In order to interrupt a businessman's routine, one may use this word. It is used in any situation where one wants to be attended to or to be received promptly.	A++	URGENT BUSINESS
MANSHON	N	U	U	F, I	Great prestige is accorded to condominium dwellers since social status and wealth are connoted.	P+	CONDOMINIUM
MEISHI	N	C	U	F, I	The use of MEISHI is important to identify one's position in a company. It is proper to address people by title rather than by name. Usually, depending on the sex of the speaker and the speaker's identity as 'in group' or 'out-group,' SAN is appended to the end of the title; for example, SHOCHO-SAN, KACHO-SAN, etc.	A++	BUSINESS CARD
MITOME	N	R	U	F	Because of the unacceptability of a signature the MITOME is used instead. Everyone has at least one MITOME. It is necessary for identification purposes.	A+	SEAL
NIJIKAI	N	U	U	F, I	Usually refers to a post-party after an early social gathering. The nijikai is less formal and is likely to take place at a nightclub or cabaret. At this second party only close friends are invited.	P++	SECOND MEETING
OCHUUGEN	N	C	U	F	At the beginning of summer, stores send small gifts (like towels) to patrons. Businesses send gifts to other companies, and within a company, subordinates send gifts to superiors.	A+	PRESENTS AND GIFTS
OSEIBO	N	C	U	F	At the end of the year, people engage in almost the same type of gift-giving as they do before summertime. However, OSEIBO involves a more formal exchange and people send more expensive gifts. OSEIBO implies "thank you for everything for last year and please be a good friend or be a good patron in the next year too."	A+	(PRESENTS AND GIFTS)
OSHAKU	N	U	U	F, I	At the start of a Japanese party the sake is normally served by GEISHA. At later stages of the party when formality has dissolved somewhat, the guests may serve sake to one another as an expression of friendship.	P++	TO SERVE SAKE

TERM	GRAMMATICAL	FREQUENCY	LEVEL	FORMALITY	ASSOCIATION	TRAINING VALUE	SIGNIFICANCE
PINKU	N	U	U	F	The denotation of PINKU is color - the connotation is femaleness. For the Japanese, the color pink is associated with passion and sex. Before the term "blue film" came into use in Japan, PINKU was used to refer to sexually explicit films.	A+	PINK
PUREZENTO AND GIFUTO	N	C	U	F, I	Japanese exchange gifts often. Gifts are exchanged in order to cement relationships between people. Before asking someone to do a favor, a present should be given him. It is the proper thing to do. Twice a year people send gifts especially to persons towards whom they are obligated.	A+++	PRESENTS AND GIFTS
SAKE	N	C	U	F, I	Traditionally, a man is considered strong if he is able to imbibe a lot of SAKE or other type of alcohol and is considered weak if he cannot drink (or hold) his alcohol.	A++	SAKE
SHINSHI-KYOOTEI	N	R	U	F	In most cases 2-party business agreements or promises are formed without formal documents and are generally kept. Should the agreement be broken, the party that breaks it would lose face and acquire a bad reputation.	A+	GENTLEMAN'S AGREEMENT
SITENCHOO	N	U	U	F, I	SITENCHOO indicates a man who holds the position of branch manager. It is preferable for the employees of the same firm to address him by this title rather than by his name. People not connected to the company should address him as SITENCHOO-SAN.	P++	BRANCH MANAGER
TOMOGASEGI	N	U	U	F, I	Japanese wives in general do not work, especially those who have children. However, some younger wives do work even though it is frowned upon. Most working couples prefer not to refer to the wife's working.	P++	BOTH HUSBAND AND WIFE WORK
TSUKE	N	C	U	I	High ranking officials entertain at very expensive restaurants where they have established credit. Being able to charge goods and services implies that one is trusted, and is indicative of dignity and social class.	A++	TO CHARGE TO ONE'S ACCOUNT
WETTO	Adj	U	U	I	This word is often used as criticism. Japanese say "he is WETTO" if one is too sentimental or emotional, too worried about others, or unable to choose a course of action because of concern about possible effects on others.	A+	WET
ZABUTON	N	U	U	F, I	A cushion necessary for sitting on Japanese mats.	P++	CUSHION FOR SITTING ON JAPANESE MATS

PROTOTYPE MODEL

LIAISON MODE

JAPAN

ACTION	VOCABULARY	COMMENTS
Two US military men visit the chief of police of a provincial city. One is a major whose job entails the reporting of accidents involving US military personnel and Japanese nationals. The other is his sergeant translator. The Major is investigating a recent accident. According to the reports he has obtained from US military personnel involved in the incident, an army truck hit a pedestrian a moment or so after the man had gotten off of a motorcycle. The Major's primary purpose is to discover if the injured party plans to bring charges against US personnel. Further, he needs to gather information regarding all details of the accident: he needs to find witnesses to the accident; he needs to obtain the police account of the incident; and he must ascertain if any medical service has been required by the injured man. The two men are expected since the Sergeant had telephoned the police station the previous day to make an appointment and to explain the nature of their business. The Sergeant addresses the receptionist using the honorific forms, O and GO. Both the Major and the translator use the very polite phrase SHITSUREI SHIMASU to greet the Police Chief when they enter his office. The Sergeant introduces the Major to the Police Chief. Both bow, but not deeply. The Major hands the Chief his calling card and the Chief reciprocates (such an exchange clarifies the name and rank of the visitors in Japan). The Chief points to chairs, inviting both men to be seated. The Major takes the chair closest to the Chief's desk. While the Sergeant is relating the details of the accident that are known to the US military police, the Major notices that the Police Chief's expression is somewhat mask-like: he neither confirms nor denies the information presented by the Sergeant. Often, he utters a long sigh.	<u>jidoosha</u> (car) <u>torakku</u> (truck) <u>sentaa rain</u> (center line) <u>ootobai</u> (motorcycle) <u>jitensha</u> (bicycle) <u>shoomen shoototsu</u> (front end collision) <u>jiko</u> (accident) <u>handoru</u> (steering wheel) <u>butsukeru</u> (to hit) <u>ihan</u> (violation) <u>kootsuu ihan</u> (traffic violation) <u>kootsuu</u> (traffic) <u>keisatsu</u> (police) <u>syochoo-san ni oai</u> <u>sitainodesu ga</u> (I'd like to see the Chief) <u>shitsurei shimasu</u> (a polite expression of greeting used upon entering or leaving a room) <u>syookai</u> (introduction) <u>konnichiwa</u> (Hello! - a formal greeting which is used at any time of the day) <u>doozo</u> (an omnipresent phrase roughly translated as "please") <u>oisogashii tokoro kyoowa no tame, oukagai</u> <u>itashimashite</u> (I'm sorry to bother you about the investigation when you are busy) <u>syochoo-san</u> (chief)	Culture note: hierarchy Japanese society, despite its democratization, industrialization and modernization, is still largely hierarchical in character. In all interactional situations, there is a conscious manifestation of the relative status which holds between the participants. The Japanese Police Chief in the following scenes would proffer a high degree of respect towards his visitors since they are official representatives of the American government. At all times, his use of language would be deferential. His visitors, in turn, should reciprocate in the same manner since the Chief's high position is unquestioned in the local community. Even when the participants encounter each other by chance later in the less formal atmosphere of a RESUTORAN, there is no accompanying switch to informal language. An air of stiffness prevails throughout — at least as viewed through the social perspective of the Americans. Communication dynamics: respect language The use of respect language has declined in Japan as it has tended to decline in all Asian societies which are rapidly industrializing. However, in relationships wherein the status of the involved parties is clearly marked, the use of respect language remains. As in this interactional situation, respect language is used to denote not only hierarchical relationships but also horizontal relationships involving social distance. In general, respect language plays a dominant role in displaying, reinforcing, and even forcing certain modes of thought and behavior on the Japanese. It is customary to use a title rather than a person's name. Therefore, the Police Chief is properly addressed as SYOCHOO-SAN, or Mr. Chief. Communication dynamics: use of the Japanese language by foreigners Japanese people are often surprised when Westerners speak their language. They tend to accept any and all mistakes as long as the utterance makes sense to them. The translator's use of such respect forms as SHIMA SHITE at the end of a verb indicates that he

ACTION	VOCABULARY	COMMENTS
Occasionally he places his face into his hands. The Major surmises that the Police Chief is being confronted with questions which he cannot answer because he does not have all the facts. The matter which the Major is investigating is obviously quite delicate in nature. The Police Chief does not wish to place any blame on American military personnel, yet such blame may be warranted. The Major's intuition regarding the situation is sound. He is aware that whatever information he can glean will be obtained in an indirect manner. Direct confrontations are to be avoided whenever possible, and many institutional mechanisms, including the use of middle men, are employed to prevent them. What the Major does not realize is that the Americans' insistence upon "coming to the point quickly" is just as frustrating to the Japanese, who do not understand why the Americans have to be so "logical" all of the time. The Police Chief suggests that they view the location where the accident took place. He invites the Major and the Sergeant to travel with him in his official vehicle, or KURUMA. The Major decides that this could be a worthwhile investigation procedure since his own reports are unclear regarding the exact location of the accident. Before leaving the Chief's office, there is a long discussion between the driver and the SYOCHOO-SAN regarding the proposed trip. The destination seems to be in a distant part of town. SYOCHOO-SAN spends many minutes giving the driver detailed instructions. There are many questions from the driver and further explanations by the Chief. Apparently, finding the location is not a simple matter. The driver opens the rear door of the police car for the Major, who enters first and takes the number one position. The Police Chief and then the Sergeant enter from the street side of the car as first the rear door, and then the front door are opened by the driver.	shitamachi (tenement districts) apaato (apartment) yamanote (hillside or uptown neighborhood) nagaya (tenement house) koosaten (intersection) shitayama-cho (the neighborhood, street, city or block of shitamachi) juusho (address) migiigawa (right side) hidarigawa (left side) usetsu (right turn) sasetsu (left turn) nyooshiki (all kinds of traffic signs) caabu (curve) tomaru (stop)	understands his way around the social etiquette of the language. Culture note: the indirect method "One of the terms most frequently used by Americans to describe the Japanese modus operandi is the word 'indirection'." An American banker who had spent years in Japan and made the minimum possible accommodation told me that what he found most frustrating and difficult was their indirection. "An old-style Japanese can drive a man crazy faster than anything I know. They talk around and around and around a point and never do get to it." "The directness of our queries, indeed the very nakedness of our speech, makes a Japanese squirm. To his mind, straight questions and straight answers have the awfulness of an unnatural act." (Rudofsky, 1965) The Major and the Sergeant should be prepared to accept the Police Chief's Japanese manner of handling administrative affairs; that is, the Chief will want facts to be collected, including the current feelings of interested parties. He will probably have discussions with his staff about the accident. The Chief will likely explore the injured party's reactions to an out-of-court settlement. More likely than not, it will take some weeks to finish the assignment — not the few hours which the Major had allotted. Communication dynamics: language borrowing in Japan Although the Police Chief quite likely used the Japanese expression JIDOO SHA (car), young people commonly use the English cognate, or KAA. The Japanese regularly adopt foreign words, casting them in the consonant-vowel phonological pattern of the language. Culture note: location Japanese streets often do not have names. Directions are frequently given by naming particular intersections, local temples, or other important landmarks. In traditional Japan, houses are not numbered consecutively. Communication dynamics: proxemics Officials are sensitive to the status implication of the seating plan within an automobile. The number one location is considered the safest place. Below is a sketch of where the participants in this interaction would sit: SGT. DRIVER 3 2 1 CHIEF MAJOR

ACTION	VOCABULARY	COMMENTS
As the car proceeds through the bustling commercial sections of the town, the Major notices that there are few sidewalks. People walk in the street; pedestrians mix freely with vehicular traffic. The main road is wide enough for trucks and cars, but it is unpaved and therefore a source of choking dust in the dry, windy spring, as well as a hazard due to the puddles which form in the wet, early summer. The narrow lanes coming into the main road have a row of paved stones down the center. Gutter ditches on either side are covered with boarding. If the sergeant-translator were proficient in reading Japanese, he might notice typical propaganda signs which shame people into civic responsibilities: "Fires (KAJI) bring shame (HAJI)"; "If you have conscience (RYOOSHIN), do not deposit rubbish here." The car stops at a small corner grocery shop which sells the staples of the Japanese diet: seaweed, dried fish, canned goods, dried beans, and small packages of rice and tea. A heap of stacked crates and barrels stand outside the shop jutting into the road. There are no sidewalks. The proprietor of the shop was a witness to the accident. The Americans are introduced to him by the Police Chief. A number of pedestrians and passers-by stand in the street watching the interaction between the Americans, the Police Chief, and the proprietor. The Major instructs the translator to try to get the answers to two direct questions: 1) Did the injured man receive any medical aid? 2) Does he plan to bring charges against the driver of the US military vehicle?	<u>oodan hodoo</u> (cross-walk) <u>hokoosha</u> (pedestrian) <u>hodoo</u> (side-walk) <u>basu</u> (bus) <u>kenson</u> (humility) <u>tenshu</u> (store keeper) <u>kanbutsuya</u> (grocery store) <u>jidan</u> (private settlement) <u>shiriai</u> (relative or acquaintance) <u>songai</u> (damage) <u>baishoo-o-suru</u> (to pay, to compensate) <u>hoken</u> (insurance) <u>wairo</u> (bribery) <u>shoogai</u> (injury) <u>kega-o-suru</u> (to injure) <u>untenshu</u> (driver) <u>kyuukyuusha</u> (ambulance) <u>nyuuin</u> (to enter a hospital; to be taken to a hospital) <u>tomogasegi</u> (both husband and wife work) <u>shinu</u> (to die) <u>shiboo</u> (death) <u>juushoo</u> (seriously injured) <u>keishoo</u> (not seriously injured) <u>saiban</u> (trial) <u>saiban-sho</u> (court) <u>mokugekisha</u> (witness) <u>hyakushoo</u> (farmer) <u>chichi</u> (formal word for one's father)	The rule which determines all seating arrangements in Japan is that the most honored person sits nearest to the person of highest authority. All traditional Japanese strictly observe this rule. "The concept of the center that can be approached from any direction is a well-developed theme in Japanese culture... in old Japan, space and social organization were interrelated. The Tokugawa shoguns arranged the DAIMYO, or nobles, in concentric zones around the capital." (Hall, 1959) Culture note: traffic The use of private cars has increased tremendously in the last 25 years — so much so that Japan is one of the leading nations in auto accident fatalities. Truck drivers are legendary for the recklessness of their driving. Japanese traffic follows the British system of cars traveling on the left-hand side of the road. In the cities the flow of traffic is often one-way. Many policemen on foot are involved in directing traffic, as there are relatively few motorized police. Culture note: Japanese towns Posters and advertisements cover the facades of buildings. Except in new areas which replace war-damaged property, houses and shops in a typical Japanese town tend to be fitted rather like jigsaw pieces into every available space. Often there are masses of overhead wiring for telephones and electricity. In the absence of gardens, laundry is hung on rows of bamboo poles on special platforms: the platforms jut out at first floor level and may be placed at either the front or the back of the house. Communication dynamics: greeting behavior "The fact is that Japanese frown on touching when greeting. The forthright manner of the American is a problem. Japanese try to accept it, but many typical American overtures of friendship, the masculine pat on the back, the arm squeeze, are extremely embarrassing, as are the feminine hug or kiss. Japanese bow, that is all." (Buck, 1966) Communication dynamics: terms of address TENSHU is a formal expression. In this situation it would be more appropriate to use OJISAN, "uncle" or OYAJISAN, "father". When speaking to someone of lower status who is performing a service, it is fitting to use kinship terms. Culture note: the Japanese perspective Characteristics of Japanese culture might be affecting the behavior of the Police Chief in this encounter — the Americans would do well to try to see the situation from his cultural perspective. As a Japanese administrator, he is painfully conscious of the impression

ACTION	VOCABULARY	COMMENTS
After a lengthy period during which the men exchange questions and answers, the Major realizes that neither the Police Chief nor the proprietor are supplying him with concrete answers to his queries. He hopes that it doesn't show, but he is beginning to feel impatient with the whole affair. With no further resolution of the problem, they return to the police station. Seated again in the Police Chief's office, the sergeant-translator endeavors to get straightforward answers to the questions: Is there a police record of the accident? Is there a hospital record? During this exchange, the Major surmises that the injured party was probably someone whom the Police Chief does not consider of sufficient social status to cause the incident to be brought to court. The Americans rise to leave. The Police Chief bows when he stands up at his desk; he bows again as he stands aside at the door to let the Major exit first. Along with other members of his staff, he escorts his visitors outside and bows again as the two Americans pull away in their jeep.	<u>yopparai-uten</u> (the driver was drunk) <u>kootsuuansen</u> (traffic safety) <u>untenshu</u> (driver) <u>arigatoo gozaimashita</u> (Thank you very much - conveying appreciation) <u>doo itashimashite</u> (not at all, you're welcome) <u>kyooryokusuru</u> (to cooperate) <u>go-renraku shimasu</u> (I'll inform you later of the decision) <u>wakai</u> (young) <u>choosa</u> (investigation) <u>kooban</u> (police box) <u>shitsurei shimasu</u> (a polite expression used when entering or leaving a room) <u>jimusho</u> (office) <u>keisatsusho</u> (police station) <u>iroiro osewa ni nari-mashita</u> (Thank you for all your trouble.) <u>gokuroo-sama deshita</u> (Thank you for doing some service expected of you.) <u>tasukete kudasai!</u> (help me) <u>kashikomarimashita.</u> (Happy to be of service to you.) <u>doozo osakini.</u> (Please go ahead; after you.) <u>osaki ni shitsurei itashimasu.</u> (Excuse me for going first.) <u>dewa mata.</u> (Good-by. . see you again.) <u>mata doozo.</u> (Please come again.)	which his department and personnel are making on the American military representatives. Furthermore, in this case involving an injured party as a result of an auto accident, his thoughts are not concerned with hospital and court records. In fact, the possibility of the latter has not even occurred to him since, in general, Japanese people behave in a conciliatory manner which will at all costs avoid possible litigation. "The excessive preoccupation with the self makes the Japanese both as a nation and as individuals almost morbidly worried about what others are thinking of them. They build new roads not so much for themselves but so that they shall not be ashamed for foreigners to see them — in other words to present their nation in a better light." (Inukai, 1966) "Few disputes between Japanese businesses even go to court because this would be an admission that they have not been able to negotiate a compromise. Courts operate on the same theory and endeavor to mediate a compromise if a dispute comes to them in desperation. Courts are deliberately slow, not only because care is required but because the longer a court holds off the better the chance the two parties will be forced to compromise." (Halloran, 1969) Culture note: TSUKIAI - having friends in high places The American Major was probably right in his appraisal of the Police Chief's attitude towards the injured party. The expression TSUKIAI is frequently used in Japan to convey the idea that getting along in society depends upon the power and influence which the individual possesses. The Japanese say, "The broader his face, the greater is his status." "The breadth of one's TSUKIAI is important in determining status and important also for political and business success. Only if one's TSUKIAI is broad enough and contains enough key individuals with large subsidiary TSUKIAI networks of their own, can one hope to have sufficient 'base' (JIBAN) to gain election to public office. The right sort of TSUKIAI helps to get a bank loan, a telephone or an export license — not to mention an apartment in the suburbs." (Dore, 1958) Communication dynamics: leave taking Rank occupies a Japanese person's mind constantly. In this scene, the order in which the Americans and the Japanese leave the room is of considerable import in Japanese culture. The Police Chief would probably stand aside to let the Major exit first. Since he considers his station higher than that of the American sergeant-translator, the Police Chief would exit next. Communication dynamics: politeness and deference SHITSUREI SHIMASU is a formal, polite expression used upon entering or leaving a room, or when two people go through a door at the same time and each feels that he should have stepped aside to allow the other to go first. Two other expressions are used in less formal situations as in the case of leaving the house of a close friend: MATANE or JA MATANE.

ACTION	VOCABULARY	COMMENTS
Upon leaving the police station, the Major asks, "where can we go to get a beer in this town?" The Sergeant suggests that they find a RESUTORAN near the train station. "Every Japanese town has a good RESUTORAN at the station," he explains. "It's usually the best place to go."	<u>resutoran</u> (a Westernized or modern restaurant) <u>osushiyasan</u> (a nice cafe that serve sushi) <u>sake</u> (wine made from rice) <u>biiru</u> (beer) <u>otchoko</u> (small cup for sake) <u>okan o shite kudasai.</u> (Make it warm, please.) <u>tokkuri</u> (a container for sake) <u>koppu</u> (drinking glass) <u>nomiya</u> (cafe where sake is sold) <u>tatami</u> (mat) <u>yakitori</u> (barbecued chicken which is served on a bamboo stick) <u>motsuyaki</u> (barbecued pork which is served with gravy made with soy sauce.) <u>kissaten</u> (coffee house) <u>hosutesu</u> (hostess) <u>irashaimase</u> (welcome) <u>nani o tabemasuka.</u> (What would you like to eat?) <u>nani ni itashimasuka?</u> (What would you like?) <u>nani o nomimasuka?</u> (What would you like to drink)	The Japanese language is rich in expressions which convey thanks, appreciation and gratefulness. For Japanese speakers, the concept of "thanks" seems to be close to the Western idea of regret. Because of this overlap in semantic areas of meaning, the Japanese frequently use the word "sorry" when they want to express "thank you" in English. Culture note: coffee shops One type of Japanese cafe is the KISSATEN, or coffee-house. Usually, its customers are younger people who are more Westernized and urbanized. The KISSATEN is a place to take a date if one wants to sit and talk. No alcohol is served at a KISSATEN. Coffee is the accepted drink but it's apt to be expensive since the price buys the right to sit as long as desired. Communication dynamics: greeting As an appropriate reply to the hostess' greeting, IRRASHAIMASE, the Americans might respond with KONNICHI WA, hello (used during the day) or KOMBAN WA, hello (used in the evening); these expressions convey a level of politeness and social distance which are suitable to this particular occasion. Culture note: food and drink Perhaps the Major and the Sergeant decided what to order by simply observing what other customers were eating and drinking. The specialties of the day and the standard house items are written on a large sign which is posted on the wall. SAKE and BIIRU are standard fare at a RESUTORAN.
When they arrive at their destination, a hostess points to a table where they may be seated. She comes and takes their order.	<u>hoshimesu</u> (hostess) <u>irashaimase</u> (welcome) <u>nani o tabemasuka.</u> (What would you like to eat?) <u>nani ni itashimasuka?</u> (What would you like?) <u>nani o nomimasuka?</u> (What would you like to drink)	All SAKE is not the same. It customarily comes in three grades. Japanese customers at a RESUTORAN order either TOKKYUUSHU (special, or best), IKKYUUSHU (first), or NIKYUUSHU (second) grade. Ofttimes, the suffix SHU which refers to the drinks is omitted and the expressions commonly heard are: TOKKYUU, IKKYUU, or NIKYUU. While some Western gourmets worry about which wines should be enjoyed with which dishes, Japanese pleasure comes from drinking SAKE with everything.
They ask for two beers and two orders of YAKITORI. While they are waiting for the beer they observe the other customers, many of whom are waiting for inter-urban trains; others find the RESUTORAN a convenient place to meet friends after work.	<u>obenjo</u> (restroom) <u>osake o kudasai.</u> (Sake please.) <u>gohan</u> (rice) <u>hai, wakarimashita.</u> (Yes, I understand.) <u>chotto omachi kudasai.</u> (Just a minute, please.) <u>okanjo</u> (bill) <u>okango o shitekudasai.</u> (to calculate the bill) <u>oikura desu ka</u> (How much is it?) <u>itadakimasu</u> (polite expression said before eating a meal) <u>gotchisosama deshita</u> (polite expression said at the end of a meal)	Culture note: rules for socializing The Major feels personally rebuffed by the Police Chief's behavior. He expects that even slight acquaintances, upon running into each other accidentally, would use the opportunity to become better acquainted. When the Police Chief fails to act upon this chance meeting, the Major, even though he is aware that the Japanese people are what he calls "reserved," experiences a sense of abruptness. The Japanese, in general, are more than just reserved: a more accurate characterization would be that Japanese people on the whole are not sociable. This is partly because once they are outside their immediate orbit they are at a loss for appropriate forms of expression. They have not developed techniques for dealing with persons "outside" because their lives are so tightly concentrated within their own groups.
A familiar figure enters through the front door. The Americans recognize the Police Chief. He seems to have sighted them and walks over to their table. The Police Chief shows no outward sign of surprise at having encountered the Americans in the RESUTORAN. He stands in front of them, bows deeply and acknowledges them with the same formal expression of "being in service" that he uttered upon leave-taking at the police station. The Major stands up and also bows. He is about to invite the Police Chief to join them, when the Japanese official quickly turns, strides across the room, and ascends a flight of stairs that leads to the second floor of the building.		
The Major remarks, "That's funny. He certainly seemed to be in a hurry. Why didn't he want to stay and talk with us for a few minutes?"		

CRITICAL VOCABULARY TABLE

LIAISON MODE

JAPAN

TERM	GRAMMATICAL	FREQUENCY	LEVEL	FORMALITY	ASSOCIATION	TRAINING VALUE	SIGNIFICANCE
APAATO	N	C	U	F,I	An abode for a person who may not have enough money to rent a house. Japanese apartments are not like US apartments, they are smaller and less comfortable.	A ++	APARTMENT
CAABU	N	R	U	I	Japanese borrowing from English can be deceptive. This doesn't mean curb.	P +	CURVE
HANDORU	N	R	U	F,I	HANDORU is derived from the English word "handle." Americans should be careful about Japanese-English cognates since meanings may be quite different.	P +	STEERING WHEEL
HOSUTESU	N	U	U	I	It implies a job which is not socially acceptable - a hostess in a bar or cabaret. (It is very limited in use.)	P +	HOSTESS IN A BAR OR CABARET
HYAKUSHOO	N	U	U	I	It is used as a contemptuous expression for farmers.	P +	FARMER
JIDAN	N	R	U	F	One who causes an accident or loss will often try to make private settlement. Although a private settlement can usually be arranged, occasionally difficulty will arise through failure to go through formal channels.	A +++	PRIVATE SETTLEMENT (SETTLEMENT OUT OF COURT)
JITENSHA	N	C	U	F,I	The bicycle is an important means of transportation in Japan. Policemen sometimes use a bicycle because of narrow streets in some areas.	P ++	BICYCLE
JUUSHO	N	C	U	F,I	To find a place from a street address in Japan is very difficult. Japan does not use street names and house or apartment numbers as found in the US.	A +++	ADDRESS
KISSATEN	N	C	U	F,I	Young people use coffee houses for meetings, discussions and dates. High school students are not allowed in the coffee houses and elderly or high class people do not frequent them.	A ++	COFFEE HOUSE
KOOBAN	N	C	I	F,I	A policemen often lives in the community in which he serves. He handles small problems and is familiar with the people in his community. His shelter is called a KOOBAN (police box). It is connected by a special communication line with the main police department. There are many police boxes in the downtown area.	A +++	POLICE BOX
MESHI	N	C	L	I	This slang word for rice would never be used in mixed company. Women should never use the word.	P ++	RICE

TERM	CHARACTER	FREQUENCY	LEVEL	POSIBILITY	ASSOCIATION	TRAINING VALUE	SIGNIFICANCE
NAGAYA	N	R	U	I	It implies a place where common people live. Even if a person lives there, one should not refer to it as a NAGAYA, in the person's presence.	P +	TENEMENT HOUSE
NOMIYA	N	U	U	I	NOMIYA is a third class place that sells sake. Higher class people would not normally frequent a NOMIYA.	P +	BARROOM OR PUB
OBJENJO	N	U	U	F, I	The word is considered too direct and is not an acceptable expression in conversation. TOIRO is a polite substitute. OBJENJO is seen on some printed signs, but the word should not be verbalized.	P ++	RESTROOM
OYAJISAN	N	C	U	I	It is used to refer to your own father, never for a friend's father in front of the friend. Sometimes it is used to indicate elderly people, but it is not considered a polite expression.	P ++	ONE'S FATHER
SAKENOMI-UNTEN	N	U	U	F, I	If an accident is caused by a drunk driver he loses face and is looked down on by his neighbors for a long time. One's reputation is very important in Japan - to lose face over a long period of time is very severe.	P ++	DRUNK DRIVING
SHINU	V	U	U	F, I	The word is too direct an expression and should not be applied to humans. Usually NAKUNARU is used instead of SHINU.	A ++	TO DIE
SHIRIAI	N	U	U	F, I	A powerful friend or relative can easily step in and sway a negotiation or business deal to the advantage of the side he favors.	A ++	RELATIVE OR ACQUAINTANCE
SYOCHOO-SAN	N	U	U	F, I	The word is a very positive and respectful reference to the head (or chief) of a government department. It can be used to address the head.	P ++	THE HEAD OR CHIEF
SYOOKAI	N	U	U	F	In Japanese society, the social connection between people is very important, especially between high ranking people. For example, a high ranking medical doctor will not take care of any patients except ones who are introduced by either another doctor or by his friends.	A +++	INTRODUCTION
TASUKETE-KUDASAI	C	R	U	F	Only used when one literally desires aid from another person.	A ++	HELP ME (IN EMERGENCY)
TORAKK'-DORAIB	N	C	U	F, I	Trucks are often driven very recklessly and people have a fear of them. The Japanese term for truck driver implies a rough or wild individual.	P +++	TRUCK DRIVER
UNTENSU	N	C	U	F, I	High ranking officials in business or government have chauffeurs; they rarely drive themselves.	A ++	DRIVER

TERM	ORIGIN	FREQUENCY	LEVEL	FORMALITY	ASSOCIATION	TRAINING VALUE	SIGNIFICANCE
WAIRO	N	R	U	I	A prevalent practice was to use money to influence those in power.	A +	BRIBERY
WAKAI	Adj	C	U	F, I	A compliment when referring to older people, OWAKAI DES NE means "You look young." If said to a young person, it strongly implies "Simple or stupid."	A ++	YOUNG
WATAKUSHI	N	C	U	F	Used only in formal conversation. If used in informal conversation, the person is considered pretentious.	A +++	I

TURKISH ESSAY

Of major importance in acquiring an understanding of the Turkish people is an awareness of Turkish attitudes towards progress and nationalism, class, religion, sex roles, friendship and hospitality. These national attitudes must be viewed within the context of the rapid social changes occurring in Turkish society.

CHANGE

Changes were initiated by the reforming sultans and they gradually led to the alienation of the elite from the mass of the people. Turkish society always had its leaders, but until the Westernizing reforms, these leaders shared the common Muslim faith and way of life. As the common bond of Islam was disowned under the Republic, the division of society hardened into the rulers and the ruled, the people learned in and those ignorant of the new Western knowledge. This division forms the main factor in Turkish politics, which have been a struggle not so much between social classes definable in economic terms, as between the secularist establishment and the rest of the people.

Change imposed by the shape of Western laws and institutions has not been the only factor in the transformation of Turkish

society. Internal social change has gathered momentum, particularly since the 1950's. Economic development has changed society in that Turks have shown increasing willingness to change settled habits for the sake of material advancement. Villagers have migrated to the cities, have sought education as a key to advancement, and have experimented with trade, thrift and investment. This has led to a reinforcement of the segmentation of society and supports the main criterion for classification of Turks as being the clear division between town and country, urban and village Turk. Thus, level of education, provision of public utilities and sanitation, access to medical aid, etc., are always optimal in the cities; traditional religious conformance and the subjugation of women are severest in the villages.

NATIONALISM

As a result of the transition from the traditional way of life to the increasingly new, secularized and Westernized way of life, Turkish group and group codes are breaking down. As Turkey moves from a concept of group membership to one of uniform citizenship, the basic Muslim tolerance is giving way to fervent nationalism.

Turkish nationalistic feeling is perhaps best reflected in a

purist approach to the Turkish language which has many Arabic and Persian loanwords. Language purists are pressing for the replacement of these loanwords by words constructed from Turkish roots. Some purists go so far as to prefer to use Turkish instead of the traditional Arabic for Moslem prayers and blessings.

RELIGION

In spite of official secularism, for the majority of the inhabitants of Turkey, religion is still the main source of their identity and the criterion of differentiation between Turks and foreigners. The Turks conquered Turkey as Moslems for Islam, and Islam remained the official state religion until 1928. Islam remains the religion of 99% of the population and almost everyone professes the faith, although the obligations of Islam are observed in varying degrees. Many Turks pray at least weekly and most go to Friday prayers during Ramazan. Most Turks keep the fast. To go on pilgrimage remains the ambition of most Turks. The dietary laws are largely disregarded, especially the ban on alcohol, but the eating of pork continues to nauseate most Turks, however irreligious.

The spirit of universal Islam has survived in other ways such as the generalized feeling of kinship for all Moslems

everywhere. The basic Islamic tenet that all adherents are equal before God makes the Turks amenable to the Western ideal of democracy. From the general equality of the faithful, Islam distinguishes its leaders in both the spiritual and temporal realms and in so doing pays particular respect to learning, law and authority.

CLASS

Money and education are the main determinants of social status in Turkey. The amassing of wealth depends upon personal endeavor which usually means personal connection with the state. (Business, official or private, is usually based on personal contacts.)

Education remains the primary means to social advancement in modern Turkey. As state education is free, the door is theoretically open to all, although advancement from the village is limited by the villagers' ability to maintain children away from the home. In addition to financial limitations, there are limitations of facilities: not enough schools and university slots are available. Even so, the proportion of illiteracy is steadily decreasing.

Since the Turks have opted for quantity education rather than quality education in this stage of their development, there

is at present a lack of quality Turkish academic institutions. To fill this gap, many Turks have elected to attend foreign institutions of learning. Thus at present, foreign colleges and universities have trained and influenced a disproportionately large segment of the Turkish elite.

HOSPITALITY

For a member of traditional society, the Turk is exceedingly ready to welcome a foreigner into his home. The Turkish host assumes the role of a "protector" (a role the male often plays in his relationship to the women of his family). Through his "protection", advice and hospitality, the host becomes a benefactor or profferer of aid and assistance. This propensity to proffer "protection" on the part of a Turkish host is so ingrained that a guest is seldom left to his own devices.

There seems to be a general attitude of friendship that affects all social relationships. This open friendliness is manifested in a variety of ways such as in demonstrative greetings, in a willingness to extend themselves to help others, in the exchange of gifts when visiting, and in ready invitations to their homes. Dealings with strangers, casual acquaintances, storekeepers, employees, neighbors and foreigners all

demonstrate the Turkish orientation towards hospitality and friendliness.

ASSISTANCE

Through the centuries the Turks have developed a habit of mutual aid which goes hand-in-hand with hospitality. The predilection for mutual aid derived largely from Islamic law in which alms giving is one of the five main duties of the faithful. The provision of mosques, schools, inns, fountains, bath houses, etc.; the distribution of food to the poor, particularly on holidays; were the usual ways in which the rich and powerful acquired merit. Personal and mutual aid continue to be everyday elements of Turkish life. The basic Turkish unit is the extended family and the proffering of assistance to needy family members is obligatory.

Networks of mutual aid and patronage are perhaps most evident in the main political parties, one of which is a mutual aid society for the educated, the other for the remaining population. These parties subsume local grouping, clans, friendships, and special interests in genuine groupings and thus are more authentic associations than any that might be based solely on political principles.

SEX ROLES

Amongst all the forms of differentiation in traditional Turkish society, perhaps none was stronger than that between the sexes. The status of women in traditional Turkish Moslem society is usually described as one of complete subjugation to men (women were required to be submissive to the man in authority over them: fathers, brothers, husbands, or any male relatives acting as protectors). There is much truth in this view, although women had their rights such as inheritance rights and rights under the marriage contract. Moreover, women often exercised considerable influence on male private and public conduct. Veiling and seclusion were always an urban phenomenon, inapplicable to villages where women did much of the field work.

Today formal equality is qualified by the survival of traditional attitudes as well as by lack of opportunities. Although there are many women professionals, Turkey remains largely a male oriented society which looks askance at unaccompanied and unattached females. Except among the urban elite, mixed parties are still a new and slightly uncomfortable experience. Most Turks prefer their womenfolk at home and are uncomfortable in feminine company in public.

PROTOTYPE MODEL

COWORKING MODE

TURKEY

(City Environment)

ACTION	VOCABULARY	COMMENTS															
This interaction takes place on a US Air Force base and involves a clerk, a medic, and two Turkish nationals who have applied for jobs on the base. The clerk is helping the Turks fill out their employment applications. They have learned to speak a little bit of English, but don't read or write it at all so the clerk has to read the questions to them; do some translating into Turkish in order for them to understand, and then translate their replies into English in order to record the information. The Turks find many of the questions on the form difficult to answer and they don't really see the value of having to give information dating so far back in time. They do have with them their completion certificates from their schools. They are curious about the employment policies of the Air Force and about the benefits they will receive if hired, and want the clerk to answer their questions rather than having to answer his. They seem to feel that because they have finished YUKSEK OKUL they should be given more consideration than they are getting. The clerk who equates YUKSEK OKUL with high school doesn't feel that their education is really anything beyond the ordinary. After the clerk has completed the forms, he routes the Turkish applicants to the clinic for a basic physical exam by an Air Force medic. The applicants protest that they would rather get a health report from their own hospital, but the clerk insists that the physical must be performed by the medic, and ushers them to the clinic. The medic fills out a medical history form for each applicant and then has each go to an examination room. The Turks treat him with deference — apparently regarding him as a doctor.	<u>sağhat tarihçesi</u> (medical history) <u>sağlık raporu</u> (health report) <u>genel muayene</u> (general exam) <u>röntgen</u> (x-ray) <u>kan muayenesi</u> (blood test) <u>idrar muayenesi</u> (urine test) <u>büyük aptes muayenesi</u> (bowel test) <u>elle muayene</u> (manual exam) <u>aletle muayene</u> (exam using instruments) <u>aşı</u> (vaccination, inoculation) <u>devlet hastanesi</u> (public hospital) <u>kızamık</u> (measles) <u>Kızamık geçirdin mi?</u> (Did you have measles?) <u>kızamıkçık</u> (rubella) <u>kızıl</u> (scarlet fever) <u>boğmaca</u> (whooping cough) <u>ağrı</u> (ache) <u>baş ağrısı</u> (head ache) <u>karın ağrısı</u> (stomach ache) <u>nezle</u> (head cold)	Culture note: hiring and firing Classified ads in newspapers announce the better jobs; others are just listed at places of employment. A boss may fire an employee for poor work, but may not do so capriciously. If fired without good cause, a worker can go to court to get a settlement. Workers have social security (SOSYAL SIGORTA) and most belong to unions (İŞÇİ SENDİKALARI KURUMU). Culture note: education Although education is becoming more and more widespread in Turkey, people with higher education are still in scarce supply. The basic divisions in the educational system are: <table border="0"> <tr> <td>İLK OKUL</td><td>elementary school</td><td>5 years</td></tr> <tr> <td>ORTA OKUL</td><td>middle school</td><td>3 years</td></tr> <tr> <td>LİSE</td><td>high school</td><td>3 years</td></tr> <tr> <td>YÜKSEK OKUL</td><td>technical school,</td><td>2 to 6 years</td></tr> <tr> <td></td><td>university</td><td></td></tr> </table> While most children now attend elementary school, only about 20% go to middle school, 10% to high school, and less than 5% to a university or technical school. Thus persons with certificates from YUKSEK OKULAR often expect to be given somewhat deferential treatment. Culture note: medical services There are three classes of hospitals in Turkey: DEVLET HASTANESİ - public hospitals SIGORTA HASTANESİ - social security hospitals MUAHENEHANE - private clinics The public hospitals are huge and almost all services at them are free. The doctors who work there are usually working off their MECBURI YİZMET. The government provides scholarships for medical students in return for public service after completion of medical school. SIGORTA HASTANESİ are for people who have medical insurance through their unions or their government employees associations. MUAHENEHANE are operated privately by doctors and provide services to patients on a payment basis. There is no shortage of doctors in Turkey and medical treatment is fairly inexpensive since there is a price ceiling on rates. The staff in a Turkish hospital consists of: BAŞ HEKİM - chief doctor HEKİMLER, DOKTORLAR - doctors HASTANE SAĞLIK MÜDÜRÜ - hosp. health director HEMŞİRE - nurse R.N. (female), or HASTA BAKICI - male nurse İŞÇİLER - support personnel such as kitchen helpers, laundry attendants, custodial personnel, etc.	İLK OKUL	elementary school	5 years	ORTA OKUL	middle school	3 years	LİSE	high school	3 years	YÜKSEK OKUL	technical school,	2 to 6 years		university	
İLK OKUL	elementary school	5 years															
ORTA OKUL	middle school	3 years															
LİSE	high school	3 years															
YÜKSEK OKUL	technical school,	2 to 6 years															
	university																

ACTION	VOCABULARY	COMMENTS
In this narrative an American truckdriver (E5) is on his way to a warehouse in a nearby city to pick up cleaning supplies. It is after lunch on a work day. The truckdriver has the address of the warehouse, but has no idea where it is located in the city. As soon as he gets to the city he pulls into a gas station to inquire. The men at the station are not helpful, and when the driver shows signs of dismay that no directions are forthcoming, the men direct him to the PTT. Feeling that he has been treated somewhat shabbily, the driver leaves abruptly and roars off down the street. At the PTT the driver is somewhat unsure of whom he should ask. He finally settles on a clerk and gives him the address slip. After he makes clear that he wants information on how to get there, not on how to send a letter, he gets complete instructions from the clerk. He has the clerk write them down for him. At the warehouse, the driver finds the disperser who shows him where the shipment is, and then returns to his office. The shipment is quite large and the driver would like some help in loading it onto his truck. He sees a number of employees who don't seem too busy. After several attempts to induce the workers to help him have failed, he returns to the disperser's office and inquires whether any help can be obtained. The disperser is quite friendly but says that there is no one who can help. He asks the driver to sit down and offers him coffee. They talk for a while. After the driver finishes his coffee, he makes another attempt to get help in loading his truck. The disperser says there is no one available and explains that the employees are all civilians. While the driver loads the supplies, several of the workers stand about and chat with him. They are quite curious in regard to his views on Turkey. They ask him his name and give him their names. They address one another by first name. When they discover that he has seen little of Turkey, they begin to recommend famous places to visit.	<u>benzin istasyonu</u> gas station <u>sokak</u> (street) <u>cadde</u> (avenue) <u>bulvar</u> (boulevard) <u>kaldırım</u> (sidewalk) <u>devam etmek</u> (to go straight ahead) <u>sola dönmek</u> (to turn left) <u>sağadön</u> (to turn right) <u>köşedeki</u> (at the corner) <u>dükkanın yakın</u> (near the store) <u>kamyon</u> (truck - Turks will usually refer to a truck by its brand name, e.g., Reo, Dodge, etc.) <u>sivil</u> (civilian) <u>isminiz nedir?</u> (What is your name?) <u>Adınız ne?</u> <u>Topkapı Sarayı</u> (Palace of Topkapı) <u>Dolmabahçe Sarayı</u> (Dolmabahçe Palace) <u>Galata Sarayı high school</u> (Galata Palace School) <u>Aya Sofya Camii</u> (Saint Sofia Mosque) <u>Sultan Ahmet Camii</u> (Blue Mosque) <u>Gülhane Parkı</u> (Rose Park) <u>Yıldız Parkı</u> (Star Park) <u>Yerebatan Sarayı</u> (Sunken Palace)	Both patients and support personnel are highly respectful of doctors and usually address them as DOKTOR BEY. Doctors address their patients and assistants by their first names even though the doctor may be considerably younger. Culture note: finding addresses Instructions on finding addresses can best be obtained from the PTT (Post, Telephone and Telegraph Office) or from the police. Maps are not to be found at gas stations and the employees are not used to giving directions. In cities, private parties usually have their name and profession posted on their doors; however this is not usually the case in the small towns. Communication note: social conversation with non-acquaintances The friendliness of the Turkish people manifests itself in casual conversation with non-acquaintances. As long as both parties display basic positive reactions towards each other, an atmosphere of friendliness will prevail. But if the other party is seen as failing to observe social amenities, Turkish honor may be offended and bitterness will develop. There are sizeable numbers of Turks who have a negative attitude towards Americans, particularly American youth and the US military. This attitude towards Americans in general can be overcome by Americans if they act in a friendly manner. In this situation in which Turkish warehouse workers are watching the American work at loading his truck, if the American interpreted their failure to help him in a personal way, ill feelings would develop. If, however, he demonstrates an interest in what the workers say to him, friendly relations can be established. Culture note: the army and civilians The Turkish Army is well regarded in Turkey. People are friendly toward soldiers. Even though they respect soldiers, civilians do not help them do their work. If a soldier were in trouble, people would help him out, but assistance would not likely be provided in activities carried out in the normal course of duty. The Army is expected to do its own work and to have sent the right number of people to accomplish necessary tasks. Culture note: geographical points of interest In Turkey, as perhaps everywhere, the people are very proud of their geographical and historical landmarks. As foreigners are usually asked if they have visited famous Turkish landmarks, it is useful to know what they are and to be able to carry on conversations about them.

ACTION	VOCABULARY	COMMENTS
The action takes place in a workshop for auto and truck maintenance and repair at a US army base. It occurs in the morning during working hours. The personnel involved include the shop manager — a sergeant (E-8) who has an office adjacent to the repair area; a sergeant mechanic (E-6); the senior Turkish mechanic — a civilian; and two other Turkish mechanics, also civilians. There are a number of Turkish laborers who also work at the shop. They are relatively unskilled workers who take care of the simpler tasks, like changing oil, lubricating, etc. The shop manager has just finished complaining to the two senior mechanics that the base commander's car is again in the shop for repairs. The car has already been in several times during the past month with the same complaints. The manager is angry and implies that the mechanics haven't done good work. After he leaves, the two spar verbally for a while about whose fault it is. Each of them has at one time or another diagnosed the problem and given the junior mechanics instructions about what to do. Finally they agree that this time both should work on the car in order to solve the problem once and for all. While they are working, the American comments that the real problem is probably Turkish gasoline; with such gasoline no car could run well. The USTABAŞI replies that the problem is not Turkish gasoline but rather American cars, that such cars that will run only on high test gasoline and super-highways are useless. He adds that the cars made in Turkey can withstand such conditions — therefore the Americans should use Turkish cars instead of bringing over expensive American cars. They finally decide that the car needs to be retimed — the spark is advanced too far. The USTABAŞI calls the junior mechanics over to have them make the adjustment, but neither responds. He then goes to where they are working and gives one of them a kick in the rear. Shortly thereafter, one of them comes over and begins working on the base commander's car. He has trouble finding the right timing marks and asks the American mechanic to help him. The American is busy and says he'll help as soon as he has the time. The USTABAŞI goes over at once and helps him. He shows him which timing marks to adjust and goes back to his own work. After the commander's car is finished, the shop manager takes it for a test drive and pronounces it fixed.	<u>teknisyen</u> (Someone who has studied mechanics at a technical school.) <u>ustabaşı</u> (foreman) <u>usta</u> (master of trade or craft who has finished apprenticeship) <u>memur</u> (agent, employee, official) <u>işçi</u> (laborer having little or no education) <u>amele</u> (workers, laborers — can also be used in the singular, i.e., worker, laborer, etc.) <u>tamirci ustabaşı</u> (master mechanic) <u>tamirci çırak</u> (apprentice mechanic) <u>beraber çalışmak</u> (to work together)	Culture note: relations at work Job qualification is determined by degree of experience and education. Status is conferred accordingly and is reflected in the relations between individuals and illustrated by forms of address. Workers having the lowest status are the <u>işçi</u>, or common laborers. Turkey has a high unemployment rate and therefore the wages for unskilled labor are correspondingly quite low. At the next status level are the <u>TAMIRCI</u> — both <u>TAMIRCI ÇIRAK</u> and <u>TAMIRCI USTABAŞI</u>. <u>TEKNİSYEN ELEMAN</u>, those who have gone to mechanic school, would be accorded higher status. The highest status is accorded university trained people such as engineers. A repair shop would not employ engineers but there might be <u>TEKNİSYEN ELEMANLAR</u>. The <u>işçi</u> would eat their lunches together in one group, the <u>TAMIRCI</u> in another. Most likely the <u>işçi</u> could not afford the restaurant food which the <u>TAMIRCI</u> customarily have for lunch. At times of fasting, such as during <u>RAMAZAN</u> when the Turks don't eat lunch, the social patterns determining grouping at lunchtime would persist. The <u>işçiler</u> usually address the mechanics as <u>USTAM</u>; the mechanics address the <u>işçiler</u> as <u>OĞLUM</u>, (my son) or by their first names. This address pattern is common even if the <u>işçiler</u> are considerably older than the mechanics. Because of the emphasis on friendship, however, it is not at all uncommon for <u>işçi</u> and mechanics to address each other by their given names. The friendliness which people feel towards each other does not prevent them from treating one another in ways that Americans consider rough or rude. The <u>USTABAŞI</u> may order the <u>TAMIRCI</u> or <u>işçi</u> around, may give them a boot in the rear or even slap them on the face, without being viewed as overstepping the bounds of proper behavior. Culture note: friendship between Americans and Turks Turks see Americans as rather cold and unfriendly, as holding their faces rigid, and as remaining distant in social situations. This is in contrast to how Turks view themselves — open and friendly. If Americans feel positive towards the Turks that they work with, the Turks will respond positively, and relations will be very friendly — much like between two Turks. But aloofness on the part of Americans might lead to bad feelings. Since Turks feel great reverence for religion, for the government, and for their bosses, Americans would do well not to offend those they work with by acting or talking in an offhand manner about these matters. Turkish people regard Americans as knowledgeable about science and machines and are curious about what Americans think and do. These are two areas Americans could use to build friendships.

ACTION	VOCABULARY	COMMENTS
The setting is again the auto and truck maintenance and repair workshop at the US army base. It is now lunchtime. The American mechanic has gone to a nearby LOKANTA and brought back lunch for himself and the shop manager. The Turkish mechanics are observing the RAMAZAN fast. All five are sitting around on shop benches talking and joking while the Americans in the group eat. The topic of conversation turns to the activities of the two junior mechanics several weeks earlier just prior to the beginning of RAMAZAN. An embarrassing incident happened one night at a bar, and, although it has all been discussed often before, the first junior mechanic, Ahmet, has brought it up again to tease the second, Bora. To shift the discussion away from himself, Bora mistakenly says that it's only another week till RAMAZAN is over and they'll be having good times again. Ahmet notices the error and comments COMLEK. As the Americans look BAFLED, Ahmet recounts the tale in which Nasreddin Hoca decides to keep track of the days of RAMAZAN by placing a stone in an earthenware pot everyday. His daughter observes him one day, and adds stones of her own without the Hoca knowing of it. One day some friends ask him what day of the month it is. He goes to the pot, counts the stones, and finds there are 120. Since he knows the number is much too high, he reports to his friends that it is the 45th day of the month. They protest that a month has only 30 days. The Hoca rejoins, "Believe me, my answer is reasonable. If you go by the pot, it's the 120th day of the month." The story has just been narrated when animated conversation among the IŞÇILER draws the attention of the group. They go over to see what the cause of excitement is. One of the IŞÇI has won a medium-sized prize on the soccer games in the SPOR TOTO. He invites everyone over to his house for a celebration after RAMAZAN. The Sergeant is unsure whether or not the invitation includes him. The USTABAŞI assures him he would be quite welcome. He then takes the Sergeant over to the new winner and joins in the conversation. When the winner realizes that the Sergeant has joined the group, he quickly invites him to come over to his house and help celebrate when RAMAZAN is over.	<u>oruç</u> (fast) <u>pehriz, diyet</u> (diet) <u>sefertası</u> (lunch box) <u>hikaye</u> (story) <u>atasözü</u> (proverb) <u>vecize</u> (quotation) <u>çömlek</u> (earthenware pot) <u>saka</u> (fun, joke, jest) <u>sakalasmak</u> (to joke with one another) <u>sataşmak</u> (to aggravate, to disturb) <u>futbol</u> (soccer) <u>futbol takımı</u> (soccer team) <u>mahalle takımı</u> (district team) <u>spor toto</u> (sport betting pool)	Culture note: lunch at work Lunch is usually eaten at the job site. Some people bring lunch in a SEFER TASI. Others go to restaurants and order food to bring back. In the summer, lunch is most often cold food such as tomatoes, cheese and melons. In cooler weather, hot food like PIDE (hot bread with meat, peppers and cheese) and PASTIRMA are eaten. Beverages consumed at lunch are AYRAN, coke, beer, tea or fruit juice. Lunch time lasts 1 or 2 hours. People may nap after lunch, but don't generally. Culture note: fast observance The fast, <u>ORUÇ</u>, from SAHUR to IFTAR during RAMAZAN is observed by practically all persons not specifically exempted. Exemptions cover about 25% of the population. The major class of exempted people are children, the sick, military personnel, and persons who do heavy physical labor. There is sufficient stigma attached to non-observance that those not exempted who don't observe ORUÇ usually eat or drink in private. Smoking, although regarded as a breach of the fast, is not uncommon in public. The Americans are exempted from fasting on two grounds: they aren't Moslems and they are military personnel. Thus there is no feeling on the part of the Turks that the Americans shouldn't be eating. Communication dynamics: joking and talking Joking during spare time is more concerned with relating personal anecdotes than with stories. Joking among working men frequently takes the form of teasing and may involve a fair amount of jostling, pushing and hitting. Someone may be teased for a long time about a mistake he has made. Joking is accompanied by laughter, and people laugh while anecdotes are being told. Communication dynamics: stories and proverbs Turkish conversational and rhetorical style makes heavy use of stories, proverbs, quotations and puns. Most Turks have a great repertoire of these and are fond of finding an occasion for their appropriate use. Best liked are stories of the Hoca. (Nasreddin Hoca was a judge in the 13th century.) People may know 50 or more Hoca HIKAYESİ. Many of the stories are so well known that they are alluded to by one or two word titles which refer to a central element of the story. Culture note: soccer and soccer pools Soccer is quite popular in Turkey as judged both by attendance and by the space devoted to it in the newspapers. Betting on the game in the SPOR TOTO is legal. There are three classes of teams: the national soccer team, the district soccer teams, and the suburb soccer teams. Of the suburb teams, four are particularly well known: BEŞİKTAS, FENERBAHÇE, GALATASARAY, FENERBAHÇE.

CRITICAL VOCABULARY TABLE

CO-WORKING MODE

TURKEY

TERM	GRAMMATICAL	FREQUENCY	LEVEL	FORMALITY	ASSOCIATIONS	TRAINING VALUE	SIGNIFICANCE USE
ALMAN USULÜ	Ph.	C	U	I	The person who does the inviting is expected to pay the bill unless he specifically says ALMAN USULÜ. Among friends one usually knows whether something is an invitation or a suggestion to go ALMAN USULÜ.	A ++	DUTCH TREAT
ATASÖZÜ	N	C	U	F, I	Turkish conversational style employs many proverbs and sayings, for emphasis or to make a point. Most people know and use hundreds of them.	A ++	PROVERBS
BAŞ	N	C	U	F, I	The term is used in conjunction with terms for other occupational positions. As USTABASI, the term means head craftsman, BAŞBAKAN, prime minister.	A ++	HEAD
BUDALA	N	C	L	I	A condescending term to be used good naturedly when a friend or co-worker makes a foolish mistake. The term should not be used with a stranger.	P ++	FOOL
DAVET	V	C	U	F, I	When making plans the one who extends the invitation (DAVET) is expected to pay unless otherwise specified.	A +++	INVITE
FISTIK GIBİ	Ph.	C	U	I	The term is a compliment meaning, "you look very good." The literal translation is "look like nuts."	A ++	COMPLIMENT
HACI	N	C	U	F	A term of address showing respect to those who have made the pilgrimage to Mecca. Since a HACI has certain obligations, such as not drinking alcoholic beverages, young people rarely make the pilgrimage.	A ++	PILGRIM
HERGELE	N	C	L	I	Addressing someone as HERGELE implies he doesn't care about anything. It should only be used in a friendly, joking manner to people you know well of the same age or younger.	A ++	RUDE PERSON
HIYAR	N	C	U	I	A mild insult usually said to someone who jokes all the time. The literal translation is "cucumber."	P ++	UNCOUTH & STUPID
HOVARDA	N	C	L	I	The popular image of the young Turkish man is as a HOVARDA or ÇAPKIN. An American who gives the same impression may find this smooths over other problems.	P ++	PLAYBOY
IKRAM ETMEK	Ph.	C	U	F, I	Often the American's failure to offer cigarettes to other people when smoking is seen as a sign of lack of respect or unfriendliness toward those present.	A +++	TO GIVE A PRESENT OR OFFER A CIGARETTE

TERM	GRAMMATICAL	FREQUENCY	LEVEL	FORMALITY	ASSOCIATIONS	TRAINING VALUE	SIGNIFICANCE USE
MAHKEME DUVARI	Ph.	C	L	I	The literal translation is "wall of the Justice Court." The term refers to a person who acts strange, cold and unfriendly. The Turks have this general impression of Americans.	P ++	COLD AND UNFRIENDLY
MERAK	Adj	C	U	F,I	Turkish people show a great deal of curiosity about Americans. The curiosity is an expression of interest, rather than prying.	P ++	CURIOUS
MINNET	N	C	U	F,I	A person who has done you a favor is owed a MINNET (obligation). Persons in superior positions are owed MINNET even if they are not personally liked.	A ++	RESPECTFUL OBLIGATION
MÜDÜR	N	C	U	F	In a working situation, Turks are very respectful toward their superiors. Americans should show the same respect.	A ++	SUPERVISOR, DIRECTOR
MÜSPET	Adj	C	U	F,I	If the Americans respond positively (MÜSBET) towards their Turkish co-workers, they will receive positive responses in return.	P ++	POSITIVE
PEKÂLÂ	Int	C	U	F,I	PEKÂLÂ is used in the same manner as the American O.K.	A +++	VERY GOOD
SAYIN	N	C	H	F	Important persons are addressed as SAYIN and their title. The name is usually not used, ie., SAYIN MÜDÜR, not SAYIN MÜDÜR KANIK. Equals or persons of lower status are addressed as BAY. Another commonly used form of address which indicates respect is BEY, used with name and title.	A +++	TERM OF ADDRESS
ŞEF	N	C	U	F,I	A ŞEF doesn't demand the same respect as a MÜDÜR, but still should not be regarded lightly.	A ++	BOSS, CHIEF
USTA	N	C	U	F,I	Usually used in reference to a skilled craftsman or tradesman. Those who work under him (İŞÇİ and ÇIRAK) address him as USTAM (my master.)	A ++	MASTER OR FOREMAN
ZİLLİ	Adj	C	L	I	The reference is to "belly" dancers who wear finger cymbals. It is also used as a condescending remark to a woman who is acting silly or loose. It can be said to a person's face without causing anger.	P ++	WITH CYMBALS

PROTOTYPE MODEL SHOPPING-SERVICES MODE TURKEY (City Environment)		
ACTION	VOCABULARY	COMMENTS
A US airman is attempting to get some repair work done on his ANADOL which has broken down and refuses to start. The airman calls several garages to see if they can fix the car right away; finally he locates one that says they can get to it early in the next week. He goes to the garage and has a mechanic drive to his stalled car. The mechanic tries to start the car; since it won't budge, he tows it to the garage. Back at the garage, the mechanic agrees to call the airman as soon as he has had a chance to determine what is wrong with the car. A week later the airman telephones the garage to inquire about the status of his car. The mechanic explains that, unfortunately, he has been extremely busy and hasn't gotten around to inspecting the car yet, but hopes to be able to do so within a day or two. A week later, essentially the same conversation takes place. After a few more days have gone by, the airman decides to go to the TAMIRHANE to straighten things out in person. He finds that work has begun on his car. The mechanic gives him a list of parts to get from the ANADOL dealer so that the repairs can be made. The airman is somewhat taken aback considering that after all this delay the mechanic has the nerve to ask him to go get parts: he protests that he doesn't have his car because it hasn't been fixed and thus has no way to get the parts himself. When the mechanic counters that several more days will elapse before he could send a man over to ANADOL to pick up the necessary parts, the airman reluctantly agrees to go himself. He returns with the parts later that afternoon and remains waiting at the garage until the repair work is finished.	<u>araba</u> (car) <u>tamir</u> (repair) <u>tamirci</u> (mechanic) <u>araba yıkama ve yağlama evi</u> (auto wash and oil shop) <u>tamirhane</u> (repair shop, garage) <u>tamir atölyesi</u> (repair shop) <u>araba tamiri</u> (auto repair agency) <u>araba tamir parça satışı</u> (auto repair parts dealer) <u>arabam çalışmıyor</u> <u>arabam arıza yaptı</u> <u>arabam isindi</u> (something wrong with my car) <u>sanayi bölgesi</u> (industrial district) <u>debriyaj</u> (clutch) <u>direksiyon</u> (steering) <u>fren</u> (brake) <u>lamba</u> (lamp) <u>lastik</u> (tire) <u>radyatör</u> (radiator) <u>şanzman</u> (transmission) <u>tekerlek</u> (wheel) <u>vites</u> (gears) <u>vites kutusu</u> (gearbox) <u>yağ pompası</u> (oil pump)	Culture note: auto repairs Turkish gas stations do not employ mechanics. Repair work is done only at garages; However, garages do not stock parts. In order to have repairs done that require new or additional parts, the customer himself or one of the mechanics must go to a dealer in automotive parts for the necessary items. Auto manufacturers, like TOYOTA, ANADOL, MURAT or RENAULT have dealerships that stock parts, but these dealers do not handle repairs. Gas stations normally carry nothing but gasoline and oil -- no tires, no batteries, no lights. In the cities, all the TAMIRHANE are clustered together in the industrial district. Body work and mechanical repairs are done by the same mechanics. Garages are quite busy in the summertime and there is usually a delay before the work can be done. During the summer cars are often repaired out of doors on the lot rather than inside the TAMIRHANE. Communication note: interpretation of difficulties The tendency to view difficulties arising in the course of everyday transactions as directed and intentional occurs in one's own cultural setting as well as in an alien cultural setting. In the case described wherein the US airman encountered considerable delay in getting his car repaired, there is great likelihood that the airman will view Turkish workers as dilatory and unreliable and will tend to believe that the services rendered by the Turkish mechanic were not up to par because he, as an American, was being discriminated against. The same level of performance by an auto mechanic in the US would only reflect upon that particular individual's competency -- not upon all American mechanics or laborers. Communication note: telephone usage Turkish telephone usage is much like US telephone usage -- in both the private and commercial spheres. It is often difficult to get a line however, as the circuits are usually busy. There are three classes of long distance calls: 1. no wait - expensive 2. short wait - medium price 3. long wait (2-3 hours) - minimum price The telephone is answered ALO. A common continuation is KİMİNLE KONUSUYORUM EFENDİM or KİMSİNİZ EFENDİM? "Whom am I talking to?" or "Who are you?" A common closing used when writing to close friends or relatives is, I kiss your eyes "GÖZLERİNDEN ÖPERİM". İYİ GÜNLER, "Have a good day," is used to end conversations with acquaintances.

ACTION	VOCABULARY	COMMENTS
A US serviceman and his wife are out on a Saturday morning to do their weekly marketing. Since they don't live far from their suburb's PAZAR, they plan to walk over and take the bus home when they have completed their marketing. On their way, they decide to stop in at their butcher's to compare his prices with the meat prices at the PAZAR. The butcher cordially greets them and attempts to interest them in some fresh chickens, some lamb, and then some veal. Having politely turned down the poultry and the lamb, the serviceman is about to decline the veal too, but his wife, sensing that they are offending the butcher, asks for several pounds of boned veal. The butcher cuts off a slab of meat and weighs it — then bones and wraps it. The couple continues on to the PAZAR at which there is a great deal of activity: the Americans can barely brave the crowds to get to the individual stalls. They see an impressive selection of fresh fruits and buy a goodly amount. The serviceman tries his hand at bargaining but finds that prices are relatively firm. The stall keepers, good natured in their bargaining, constantly point out the freshness and beauty of their fruit. After they have bought about all they can carry, they go to the bus stop to wait for the bus that goes by their apartment. When it comes it is so crowded that they barely manage to get on. The ticket-taker is at the other end of the bus, and before he has had a chance to collect their fares, they arrive at their street. Back home they realize that they have forgotten to buy bread. The husband volunteers to go out again, but his wife tells him that it won't be necessary — she will ask the KAPICI to pick some up in the morning.	<u>çarşı</u> (shopping districts) <u>pazar</u> (public market - transient) <u>hal</u> (public market - fixed) <u>mağaza</u> (department store) <u>kasap</u> (butcher, butcher shop) <u>firin</u> (bakery, oven) <u>bakkal</u> (grocer who sells dry food) <u>manav</u> (green grocer who sells fruit and vegetables) <u>balık pazarı</u> (fish market) <u>terazi</u> (scales) <u>kuzu</u> (lamb) <u>koyun</u> (mutton) <u>dana</u> (calf) <u>sigir</u> (beef, cattle) <u>pirzola</u> (chops) <u>Öğretmen bey</u> (Mr. Teacher)	Culture note: markets Marketing is done at shopping districts, public markets and local stores. In the cities local stores are situated on the ground level of the apartment buildings. These local stores include butcher shops, bakeries and groceries. (There is a distinction made between groceries dealing in dry goods and groceries vending produce.) People who live above the local stores sometimes take advantage of their proximity by lowering baskets containing money to cover their purchases down to the proprietor along with instructions of what they require. There are two types of public markets — the PAZAR and the HAL. The HAL operates much like an American farmer's market: it is held in a covered building in which individuals daily display their fruits, vegetables or meat. The PAZAR differs in that it is held only once a week — the market place is empty on the other days. The PAZAR rotates from suburb to suburb so that each area hosts it on one day or another. The vendors tend to sell out fast, so it is best to go early in the day for a good selection. Almost everything edible is available at the public markets except for fish which must be purchased at the BALIK PAZARI. The shopping districts, ÇARŞI, have shops of every kind. The most famous of these is Istanbul's KAPALI ÇARŞI (covered market). Of all the markets, prices are lowest at the PAZAR, slightly higher at the HAL, and highest at the local stores and shopping districts. Culture note: marketing The proprietors of local stores usually know their customers quite well — well enough in fact that they can often be used as a source of addresses in their areas. The shopkeepers cordially greet their customers by first name or by profession, e.g., ÖĞRETMEN BEY, and deal with them on a personal basis. In answer to a customer's query of whether he has any good KUZU, the shopkeeper might well reply, "Oh, how could I forget you? I've been saving a special piece just for you." Because the storekeeper takes pride in both his relations with his customers and his merchandise, it is not advisable to remark that the merchandise isn't fresh or to not buy after looking and go elsewhere. Meat at the butchers comes in large pieces and is cut for the customer according to desired weight. Typically, there is one price for each variety of meat. The meat is cut, weighed, and then prepared as the customer wishes. If ground lamb were desired, it would be boned and ground up after it was weighed: in other words, the customer pays for the bones. Culture note: public transportation Buses and street cars in the large Turkish cities operate much like they do in the US and Europe. Stops are marked with signs telling which lines stop at that point and there is often a bench for waiting. Besides the driver each bus carries a ticket-taker to collect fares which run in the neighborhood of 50-75 KRŞ. (KURUŞ). Students, military personnel and the elderly ride for half fare.

ACTION	VOCABULARY	COMMENTS
In this scene an American Sergeant on his way to the barber's unexpectedly runs into his friend İlhan whom he hasn't seen for some time. It is Saturday. İlhan spots the Sergeant first and enthusiastically expresses his delight at meeting by embracing him, kissing him on both cheeks and taking his arm. The American, somewhat embarrassed by the greeting display, and feeling very uncomfortable with the intimate contact, shrugs his arm loose. He explains that he is on his way to the barber and attempts to take off. İlhan protests that when two good friends who have not seen one another for a long time meet by chance, they should take advantage of the fortuitous encounter. Since he himself was on his way to the HAMAM, he insists that they both go first to the barber and then to the HAMAM. Somewhat reluctantly, because he doesn't know quite what to expect, the Sergeant agrees. İlhan leads him to the barbershop where they are served coffee while they await their turns. When his turn comes, the Sergeant is pleasantly surprised at the care with which the barber works and the time he devotes to each customer. Next they proceed to the HAMAM. İlhan comments that the perfect way to prepare for Saturday night is to get a fresh haircut and to have a bath. As they leave the baths they tip the KESECI who tells them, "GÜLEGÜLE KIRLEN."	<u>vay</u> (expression of surprise) <u>vay arkadaşım</u> (Oh, my friend!) <u>burda missin?</u> (you are here!) <u>seni göremedim.</u> (I was not able to see you) <u>berber</u> (barber) <u>saç kesmek</u> (to cut hair) <u>tesadüf</u> (coincidence) <u>traş olmak</u> (to shave) <u>hamam</u> (public bath) <u>sıcak</u> (hot) <u>keseci</u> (the man who washes the bathers in the public bath) <u>kese</u> (washrag in the shape of a mitten to rub off the dirt and the dead skin) <u>duş</u> (shower) <u>terlemek</u> (sweat) <u>gülegüle</u> (nicely, happily - used when saying good-bye) <u>kirlenmek</u> (to get dirty)	Every apartment building has a KAPICI who serves in the same capacity as a French concierge. In the morning he goes to the various apartments and asks what the people need for the day. Should they require anything they would give him money to cover the cost of the purchases. During the course of the day the KAPICI will go to the market and pick up the items requested by all the tenants — thus he would only be able to get a few necessary items for any one tenant: he would not do a family's shopping. Communication note: greeting behavior Casual acquaintances will nod, smile or say "MERHABA" or "MERHABA, NESİLSİNİZ?" Friends will stop to talk and if they haven't seen one another for a while they will embrace or kiss. Only among relatives or very close friends can one embrace or kiss a friend's wife. Only in extremely sophisticated society can one witness such greetings. Culture note: barber shops A visit to the barber is a social occasion. The barber will offer coffee and may introduce the other customers. The barber's young apprentice will pour the coffee, go out for cigarettes, and brush off hair trimmings. Barbers usually use only comb and scissors to do the cutting, and often spend 1 to 1½ hours on a customer. During the cut, conversation will range over girl friends, vacations, etc. Barbers' prices are posted and run about 2 LIRA for a shave, 7.5 LIRA for a cut and a shave. Tipping is customary. If a Turk asks a friend to accompany him to the barber's, he is expected to pay for the friend's haircut and shave. Culture note: public baths There are many famous public baths in Turkey, many of which are housed in antique buildings with great echo quality. Turks may use the HAMAM as often as once a week and generally use them more frequently in the winter since their bathrooms at home may not be heated. Before KURBAN and ŞEKER the public baths are especially busy. There are separate sections for men and women. Each customer is given some soap and a cabin key. He is provided with slippers and towels to wear into the HAMAM after having undressed and left belongings in the cabin. After spending 20 minutes or so relaxing and building up a sweat, the customer will be given a massage by the KESECI. Around the bathing area are basins and copper bowls. The bathers lather up and rinse off the soap by drawing water into the bowls and pouring it over their bodies. Men may shave at this point — some Muslim males shave their groin area, ETEKTRAŞI, or use a depilatory.

ACTION	VOCABULARY	COMMENTS																														
The following scene revolves around an American Air Force Captain who is shopping for clothing and shoes on a Tuesday afternoon. The Captain is strolling in the CARSİ and looking in the windows of various shoe shops. When he sees some shoes that he likes, he enters the large store to take a closer look. He tells the clerk who greets him with "MERHABA BEY EFENDİ, NASILSIN," that he would like to try on the shoes he saw in the window. Since they fit well and he really likes the shoes he asks for their price. He is told 300 LIRA. He expects to bargain and begins by offering 150 LIRA. The clerk points to a sign by the cash register reading FIATLARIMIZ SABİTTİR, (prices are fixed). The Captain, realizing that he is as much interested in the process of bargaining as he is in the shoes themselves, declines the sale and leaves. Later, he again sees shoes that he likes — this time in a small shop. After trying them on, he inquires about the price. The shopkeeper quotes 450 LIRA. The Captain says they cost too much. The clerk describes the fine leather used to make the shoes and points out their excellent craftsmanship. Since the Captain is unmoved, the shopkeeper asks 400 LIRA — noting that he can go no lower. The Captain thanks him and makes as if to leave, whereupon the shopkeeper quotes his final bid of 350 LIRA which is accepted. All the while the shopkeeper is wrapping the shoes, he complains that if he continues to sell such fine shoes at a loss, he will soon be out of business. The Captain asks whether the shopkeeper knows of a good tailor in the area. The shopkeeper replies that normally he would refrain from recommending, but for this obviously fine gentleman, he will recommend his own personal tailor. Following the shoe merchant's directions, he finds the tailor's shop. The tailor is not busy at the moment and graciously invites him in, offers him a chair, and sends his OĞLUM out for lemonade. The tailor makes small talk: how the Captain happened to come to him, what a fine suit he recently made for the shoe merchant, etc., until the İŞÇİ returns. Then as the Captain and the tailor sip their lemonade, they discuss the arrangements for making the suit. The tailor suggests that since he carries only a small selection of material, the Captain should go to KARA MÜRSEL MAĞAZASI, to GİMA, or to another department store to select his material, and then return for the fitting. They make an appointment for the following Monday. After the tailor quotes	<u>fiatlarımız sabittir</u> (prices are fixed) <u>pazarlık yoktur</u> (no bargaining) <u>mallarımız yeni geldi</u> (Our merchandise just arrived) <u>en iyi kalite</u> (it is the best quality) <u>ölçünüz nedir</u> (what is your size?) <u>kaç numara giyiyorsunuz</u> (What's your size?) <u>yakında geleceğim</u> (It will come soon) <u>bir kaç gün bekliyebilir misiniz?</u> (can you wait a few days?) <u>bir şey içer misiniz?</u> (would you like something to drink?) <u>ölçü almak</u> (to measure, to determine size) <u>olcunuzu biliyor musunuz?</u> (Do you know your size?) <u>ceketinizi çıkarın lütfen</u> (Please take off your coat.) <u>boy</u> (height) <u>en</u> (width) <u>kol</u> (arm length) <u>beden</u> (torso, size of a garment) <u>göğüs</u> (chest) <u>kalça</u> (hips) <u>yakışmak</u> (becoming) <u>uydu</u> (fit)	Culture note: customer treatment The customer is well treated in Turkish shops. If he doesn't keep a coffee pot going in the shop, the proprietor will send the boy out for coffee or tea from a nearby coffee house. In summer lemonade or ice cream may be provided instead. Culture note: bargaining People who originate from economies where bargaining as a form of commercial transaction is restricted, or does not exist, often make erroneous assumptions when they find themselves in economies wherein bargaining is prevalent. The two assumptions most commonly made are that bargaining is appropriate in all transactions, and that the high price quoted initially in the bargaining process is an attempt to cheat the buyer. The fact is that bargaining, although it may be widespread, is restricted. At the stalls in the HAL and in small stores operated by the owner, bargaining is usually acceptable. When it is not acceptable, there is often a sign so indicating. These signs may be posted by the cash register or in the window. In Turkey more and more stores, especially those in the cities, are putting up such signs. Culture note: forms of address Forms of address used with strangers and casual acquaintances are largely kinship terms. If the person's name is known, it is often used as well, e.g., FAHİR AMCA. <table> <thead> <tr> <th>Class of individual addressed</th><th>Term</th><th>Kin Use, Meaning</th></tr> </thead> <tbody> <tr> <td>old men</td><td>DEDE</td><td>grandfather</td></tr> <tr> <td>middle-aged men</td><td>DAYI, AMCA</td><td>uncle</td></tr> <tr> <td>younger men</td><td>BEY, BEY EFENDİ</td><td>gentleman</td></tr> <tr> <td>younger men</td><td>OĞUL, OĞLUM</td><td>son, my son</td></tr> <tr> <td></td><td>OĞLAN</td><td>boy</td></tr> <tr> <td>old women</td><td>NENEÇİĞİM</td><td>my dear grandmother</td></tr> <tr> <td>middle-aged women</td><td>TEYZECİĞİM</td><td>my dear aunt</td></tr> <tr> <td>younger women</td><td>HANIM, HANIM EFENDİ</td><td>my lady</td></tr> <tr> <td>younger women</td><td>KIZIM, HANIM KIZIM</td><td>my daughter</td></tr> </tbody> </table> The forms commonly used in a city environment or among higher military ranks are BEY EFENDİ, NENEÇİĞİM, TEYZECİĞİM, HANIMEFENDİ. Culture note: urban dress Urban Turkish men like to be stylishly dressed. They usually go to a tailor for suits, jackets and pants, although underclothes and sweaters are bought ready-made. Some people still go to shoemakers, but ready-made shoes are now more commonly purchased. Women are more apt to make their own clothes, but may go to a dressmaker. Although men like to be well dressed and appreciate the dress of others, being well dressed is an occasion for joking and kidding. If friends notice someone is fairly well dressed they might comment, "Oh, you're getting married!"	Class of individual addressed	Term	Kin Use, Meaning	old men	DEDE	grandfather	middle-aged men	DAYI, AMCA	uncle	younger men	BEY, BEY EFENDİ	gentleman	younger men	OĞUL, OĞLUM	son, my son		OĞLAN	boy	old women	NENEÇİĞİM	my dear grandmother	middle-aged women	TEYZECİĞİM	my dear aunt	younger women	HANIM, HANIM EFENDİ	my lady	younger women	KIZIM, HANIM KIZIM	my daughter
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ACTION	VOCABULARY	COMMENTS
his price for the labor, he engages the Captain in conversation for another half hour or so. He discusses the details of making a fine suit, explains why he will probably take a little over a month to complete the work, etc. This situation involves a US Lieutenant who is going to a Turkish restaurant in town for dinner on a week night. The Lieutenant enters a relatively crowded RESTORAN FULYA and is greeted by the GARSON who seats him at a table occupied by a lone man. The GARSON is very friendly and recommends several items on the menu. The Lieutenant orders some ZEYTIN YAGLI YEMEK to munch on while he looks over the menu. The GARSON brings the tray which is heaped with vegetables, peppers, onions and rice, all with olive oil. After tasting everything on the tray the Lt. summons the GARSON by snapping his fingers and calling "LUTFEN," and gives him his order of DÖNER KEBAB, ÇORBA, and AYRAN. When he has finished and paid for his dinner, the Lt. leaves the GARSON a substantial tip. After dinner he goes to KAHVEHANE ORHANIN YERI, sits down, and orders coffee. He notices a game being played by two people sitting at a table in the corner and inquires what it is. The waiter explains that the people at the table are playing TAVLA. One of them challenged the other to a game for dinner that day at work, and now they are playing to see who will pay. The game gets quite noisy with the players calling out or jumping to their feet whenever they have particularly good or bad luck.	<u>restoran</u> (restaurant with dancing) <u>restoran</u> (restaurant) <u>lokanta</u> <u>ıçkılı lokanta</u> (restaurant serving alcoholic beverages) <u>ıçki</u> (alcoholic drinks) <u>garson</u> (waiter) <u>müşteri</u> (customer) <u>zeytin</u> (olive) <u>zeytin yağı</u> (olive oil) <u>zeytin yağlı yemek</u> (olive oil food) <u>kahvaltı</u> (breakfast) <u>öğle yemeği</u> (lunch) <u>akşam yemeği</u> (dinner) <u>baklava</u> (sweet) <u>telkadayif</u> (dessert) <u>şücre</u> <u>kahvehane</u> (coffee house) <u>kıraathane</u> (reading house) <u>ayran</u> (yogurt with water) <u>pastahane</u> (pastry shop) <u>sucuk</u> (sausage) <u>pastırma, pastrami</u> (pastrame) <u>börek</u> (pastry) <u>keşkül</u> (milk and pistachio dessert) <u>kazandibi</u> (scalded milk dessert) <u>çorba</u> (soup)	Culture note: restaurants and coffee houses A coffee house, KAHVEHANE, or reading house, KIRAATHANE, serves coffee, tea, milk, lemonade and soft drinks, but no food. They provide newspapers, other reading material, and equipment for various games: cards, backgammon and dice. Only men frequent coffee houses; boys aren't allowed in until they are about 16. A coffeehouse is normally staffed by three people — the owner, a waiter, and a busboy. The Turkish equivalent of the American coffee shop is a pastry shop (PASTAHANE). At a PASTAHANE one can get breakfast and lunch, but usually not dinner. Coffee, tea, and other non-alcoholic beverages including AYRAN and fruit juices; various pastries — both sweet and meat; cheeses, olives, bread, sandwiches, soups and omelettes can normally be found on the menu. A LOKANTA or RESTORAN serves dinner, but will not usually serve alcoholic beverages which are available only at IÇKILI LOKANTA. The atmosphere of the IÇKILI LOKANTA is quite relaxed — often there is music and sometimes dancing. A village will have only KIRAATHANE or KAHVEHANE. Towns and cities will have LOKANTA and PASTEHANE. Culture note: games for dinner It is fairly common for people to play a game to decide who will pay for dinner. Often the arrangements are made at work after which they will go to a KIRAATHANE or KAHVEHANE to play. While they are playing they may order drinks for all watching: 2, 4, 6, or even 10 people.

CRITICAL VOCABULARY TABLE
SHOPPING-SERVICES MODE

TURKEY

TERM	GRAMMATICAL	FREQUENCY	LEVEL	POSIBILITY	ASSOCIATIONS	TRAINING VALUE	SIGNIFICANCE USE
ARKADAŞ	N	C	U	I	People in Turkey will address their friends as "my friend." This terminology is seldom used in the US.	A+++	FRIEND
BÂTİLİTİKAT	N	C	U	F,I	Superstitions are widely believed and practiced in Turkey today. Some of the more common ones are: always start with the right foot; never step over a person lying down; and that people shouldn't kiss children on the back of the head.	P++	SUPERSTITION
BISMILLÂH	ph	C	U	F,I	A prayerful Arabic phrase said before starting on any undertaking such as meals, when getting up, going out, or going to bed.	A++	IN GOD'S NAME
GÜLEGÜLE	adv	C	L	I	A term which expresses good feelings or good wishes. The GÜLEGÜLE expressions are used when finishing an activity, such as a phone conversation or leaving someone's home.	A+++	NICELY, HAPPILY
HALAY	N	C	U	F,I	Group dancing is done at bars, wedding, and other social activities. The dancers may be of both sexes or all of the same sex and anyone can join in.	P++	A DANCE
İÇKİ	N	C	U	F,I	The term refers to an alcoholic drink. Even though there are strict Muslim tenets which require abstinence from alcohol, many people do drink, usually hard liquor, especially RAKI.	A++	DRINK
İÇKİLİ LOKANTA	Ph	C	U	F,I	A restaurant which serves alcohol drinks, patronized by men only.	A++	ALCOHOL LICENSED RESTAURANT
KABADAYI OTURUŞ	Ph	C	U	I	It is thought boorish to sit with the legs crossed in the American fashion, to sit on your feet, or to sit in any other position in which the sole of one's shoe is exposed. Shoes will often be left in the entry way upon entering a person's home.	P+++	SITTING LIKE A ROUGH NECK
KERİZ	N	C	L	I	A rough type of person, usually involved in fighting with fists and guns. In small towns this element is usually found in bars.	P++	TOUGH, GYPSY
KÖYLÜ	N	C	L	I	Though the literal meaning is a villager or peasant the implication of this word is backwardness, without culture, or one who has never been to the city.	P+	PEASANT
KIRAATHANE	N	C	U	F,I	A gathering place frequented by men which provides newspapers, books, games and drinks, but no food. Often the place is used as a meeting place for the village to discuss common affairs.	P++	COFFEE HOUSE

TERM	CONNOTATION	FREQUENCY	LEVEL	FORMALITY	ASSOCIATIONS	TRAINING VALUE	SIGNIFICANCE USE
KURBANLIK	N	C	U	F,I	KURBANLIK is the sacrificial animal used for KURBANBAYRAMI, the Moslem Festival of Sacrifices. The animal, either a male or a neutered female, is painted and decorated with ribbons about a week before the festival.	P++	SACRIFICIAL ANIMAL FOR KURBAN
MAŞAALLAH	Ph	C	U	F,I	This phrase, mounted on a plaque is often carried in cars and by children as a form of protection from ill doing.	P++	GODS WILL
OĞLAN	N	C	U	I	OĞLAM in a literal form refers to a boy, or a person who does menial labor. Most all Turkish business enterprizes have a boy of one age or another. The word can also imply the addressee is homosexual.	A+++	BOY
ON PARA ETMEZ	C1	C	L	I	Indicates that something is thought worthless. As a last resort in bargaining this might get the lowest price, but might end the discussion by offending the shopkeeper.	A+	IT IS NOT WORTH EVEN 10 PARA
ORUC	N	C	U	F,I	The fast, ORUC, during RAMAZAN is observed by practically all persons not specifically exempted. Exemption covers about 25% of all people, mostly children, sick, manual labors, and the military. Many restaurants close and in some areas where observance is strict people have been assaulted on the street for breaking fast (e.g. smoking).	P+++	FASTING
OYUNSAONU	N	C	U	F,I	These serve a similar function in the cities and large towns that KIRAATHANE do in villages. They are a gathering place for men to relax. Other places are KULUB. Some are special clubs, like ÖĞRETMENLER KULUBÜ, Teacher's Club, etc.	P++	PLAY ROOM
PAZARLIK	V	C	U	I	A great deal of the buying in Turkey is done on bargaining basis. Before an American tries to bargain he should be aware that bargaining is not appropriate for all transactions and he should know the procedures to be followed.	P+++	BARGAINING
PEÇE	N	C	U	F,I	Although the dress law banned the wearing of PEÇE, ÇARSAF, for women and SALVAR for men, they are still worn in much of Turkey especially in the eastern part. They have become a symbol of backwardness.	P++	VEIL
RAMAZAN	N	C	U	F,I	RAMAZAN is the ninth month of the Moslem calendar. People fast, ORUC, from SAHUR (sunrise) to IFTAR (sunset) during this month.	P+++	FASTING MONTH
SANAYİ BÖLGESİ	Ph	C	U	F,I	The industrial district of a Turkish city where TAMIRHANE (repair shops) and production plants are located.	A+	INDUSTRIAL DISTRICT
TEMENNA	N	C	U	F,I	Three different greeting patterns involve hand kissing. The first, a show of respect is done by kissing the fingers of an older person and then pressing them to the forehead. The second, TEMENNA, is for a friend seen on the street. This is done by kissing the fingers and pressing them briefly to the forehead. The third, for young women only, is simply kissing her fingers.	P+	AN OLD SALUTE

SPANISH ESSAY

The Spanish character can best be illuminated by examining certain forces pervasive in Spanish culture: machismo, authority, class, home, face, and the concept of living life to the utmost. This essay deals with each theme in turn and concludes with a consideration of their interrelationships.

MACHISMO Machismo, or virility, refers to idealized manhood or the possession of the qualities considered characteristic of manhood: physical strength, sexual potency, aggressiveness, independence, masterfulness and leadership. Men must conform to this ideal of maleness in order to be respected. Any doubts cast upon a Spanish man's inherent maleness will automatically elicit a fight.

Another way of defining machismo is to contrast behavior appropriate to men with that appropriate for women. Women are to "stay in their place," that is, to take care of the home and the family. Women are to cover their bodies and refrain from expressing sexual satisfaction. They must not express anger in public and must never use obscene language.

As it is appropriate for women to stay within the woman's role, so it is appropriate for men to behave chivalrously in

supporting the female role. The two sexes must complement each other; they should never jeopardize each other's roles. Institutions and laws enshrine the male as protector and master of the family. Men refuse to concern themselves with anything within the feminine purview. Relations between the sexes are highlighted by the cultural dictates calling for males to demonstrate a high degree of machismo and for females to conversely be docile and submissive.

AUTHORITY Spaniards tend to have mixed feelings toward their authoritative institutions. On one hand they resent the idea of the government, the police, or the Guardia Civil intruding into their daily lives and compromising their total freedoms.. The concept of machismo is compromised by external force in that a man should be completely independent.

On the other hand the Spaniards view law and government as a buttress against the natural instincts of man which gravitate towards violence and destruction. Man is believed to be inherently asocial and his unchecked instincts inevitably lead to ruin. Thus government is a necessary evil to be tolerated for the common good.

SPANISH VIEW OF LIFE The Spaniard feels that certain aspects of life are intrinsically good and are therefore to be experienced despite any negative side effects. Wine, the

companionship of friends, the entertaining of guests and the spice of extra-marital encounters (permissible for males only) are all to be allotted sufficient time for enjoyment. Work, to the typical Spanish mind, is an instrumental activity enabling the male to support his family and providing the means to enjoy the finer things in life. The Spaniard feels he is entitled to indulge himself in view of the sacrifices he has to make in terms of hard work and strict adherence to work schedules; furthermore, he feels he has an obligation to himself to live life to the fullest.

CLASS Spain has a clearly defined class structure. Class membership is determined primarily on the basis of family name, or ancestry. Upward mobility is possible within classes but is extremely rare from one class to another.

Within a class, social status is to some extent dependent upon economic standing, education, personal character or association with those of high status. Across class lines barriers are especially pronounced in the area of intimate social interaction such as courting. Courting (in the upper or middle classes) is not allowed to proceed until the suitor's family is scrutinized and found to be acceptable.

The class phenomenon functions indirectly to stabilize the society. An impoverished member of the upper class would

never stoop to manual labor. Such an impecunious person would avoid close associations with members of lower classes. A rich member of the middle class would have difficulty breaking into the upper class social groups.

HOME Spaniards have strong ties of loyalty and affection for family, community, region and country. Familial ties are the strongest by far. There is a high degree of family solidarity and people often live with relatives. Jobs are often arranged through the family.

The sense of belonging to the community, the region, and the country is often heightened by stereotyping the inhabitants of other regions. The natives of Northern Spain are viewed as being typically "European" -- business oriented, and somewhat staid and dull. The Southerners, descendants of the Moors, are portrayed as being emotional, lively, arrogant and somewhat lazy.

FACE The maintaining of face is of paramount importance to a Spaniard. One must command respect at all times. This is done by living up to one's responsibilities to family and friends, by not being associated with scandal, and by behaving with decorum. Thus, although great quantities of wine may be imbibed, one must never become intoxicated as that is not seemly.

The Spanish need to maintain face is reflected in their extreme sensitivity to criticism of themselves, their families or their communities.

CONCLUSION Any discussion of cultural themes is bound to be overgeneralized as the various themes do not always enter into interaction situations nor do they always occur in pure form. When several themes are operant, one theme may predominate. Bearing this in mind, any consideration of thematic interrelationships would have to assert that the machismo concept is by far the strongest or most emotionally charged. Spain is a male-oriented culture wherein the males are particularly conscious of maintaining their masculine image. The concept of face, of course, is intertwined with machismo. The concept of authority seems to propel Spanish institutions towards authoritarianism while at the same time reasserting Spanish desire for independence from restriction. Traditional class distinctions operate to subtly mold all interaction.

The Spaniard's fervent nationalism may at first glance seem to be contradicted by their intense regional rivalries, but is understandable in view of the fact that their loyalties are first and foremost to family and home (home being

community and region). Face interacts with all the themes; the principle being that the Spaniard must publicly defend all he holds dear - to the point of violence if necessary.

PROTOTYPE MODEL
SOCIAL-RECREATIONAL MODE

SPAIN

ACTION	VOCABULARY	COMMENTS
Two American servicemen have become friendly with two Spanish men that they work with on a military base just outside Madrid. The Spaniards have invited the Americans to join them for a drink in town after work. The four have a discussion about where and when to meet. The Americans offer to come in a taxi and pick up the Spaniards at their apartment. The offer is politely refused. Finally, they agree to meet in front of a bar which is a favorite of one of the Spanish men. They set the time at 5:30 PM. Promptly at 5:30, the two Americans arrive at the agreed place. The streets are filled with other people shopping, commuting and socializing. The Americans look through the window of the bar and notice that it is becoming crowded. More time passes. The Spaniards have still not shown up. The Americans are becoming annoyed. Finally, around 6:00 PM the Spaniards arrive. They offer no explanation for being late, and act perfectly at ease as they greet the Americans. The Americans exchange expressions of surprise.	<u>amistad</u> (friendship) <u>simpático</u> (charming, easy to like, capable of bringing joy) <u>confianza</u> (rapport, trust) <u>reunámonos</u> (Let's get together.) <u>bullicio</u> (crowd, noise) <u>bebida</u> (a drink) <u>taberna, tasca</u> (bar) <u>llegar tarde</u> (to be late) <u>defender y no enmendar</u> (to defend what you believe in, to not back down)	Culture note: socializing Spaniards do not generally entertain in their homes. The Spaniard prefers to separate his home or family life from his social life. He will generally prefer to meet people and to entertain at a public place. Communication dynamics: formal or informal In establishing a new relationship there is some question of when to use the polite or when to use the familiar form of address. It is advisable for Americans to start out using the USTED (polite) and not switch to the TU (familiar) until encouraged by the Spaniard to do so. Communication dynamics: asking The act of asking in Spain tends to be very positive. For example, a Spaniard would not say, "Let's get together sometime," but rather, "When and where shall I meet you?" Culture note: punctuality It is a Spanish social custom never to appear on time — no one expects you to. People are usually at least 30 minutes "fashionably" late. This practice is not intended to be a discourtesy. Culture note: promises A firm promise is rarely made. In a crucial situation, when the Spaniard is offering his solemn vow, he will so indicate by making the sign of a cross with the thumb and forefinger of one hand and say, "OS LO JURO," (I swear to God.)
The four walk into the bar. It is a lively, crowded, working-class meeting place. In the front is a long narrow counter. The counter is heaped with large bowls of assorted Spanish snacks. There are hams and sausages hanging from hooks on the walls and ceiling. The four spot an empty table and claim it. A round of drinks is ordered, and one of the Spaniards suggests a snack. They are served and the other Spaniard pays the check for all four. The Americans are anxious to improve their friendship with their new Spanish acquaintances. They are having a difficult time finding a neutral topic: the Spaniards give brief, non-committal answers to a number of questions. This is somewhat trying and uncomfortable for all of them.	<u>ambiente</u> (a place that has a special Spanish quality) <u>tapas</u> (assorted snacks) <u>la cuenta</u> (check, bill) <u>duende</u> (charisma) <u>incómodo</u> (uncomfortable) <u>chismear</u> (to talk about or criticize other people, to gossip)	Culture note: picking up the tab When to pick up the tab for a group in a bar or restaurant is a delicate decision. When entertaining foreign visitors, the Spaniard will usually insist on buying the first few rounds; however, this act should not be taken for granted. After each round, the guests or visitors should make a motion to pay. After several attempts, and with enough insistence, the Spaniard will allow a round to be paid for by a foreign guest. Communication dynamics: conversation topics Several topics of conversation in Spain are generally considered taboo: politics, religion, and family. Good neutral topics for "breaking the ice" would include sporting events, the weather, Spanish art or music, the beauty of the landscape, Spanish history, etc. The first few minutes of a conversation with

ACTION	VOCABULARY	COMMENTS
Finally, they settle on talking about people they mutually know at work. The Americans ask the Spaniards about the work they do and whether they enjoy it. When the Americans try to shift back to personal questions, the Spaniards again become reserved.		relatively new acquaintances will be a testing period. Once a person has "passed the test," the Spaniard will warm up and become very engaging. The American habit of showing instant intimacy and asking personal questions is at considerable contrast with Spanish reserve, and is not deemed acceptable. Humor is always welcome in a conversation. Spaniards like to laugh, but are suspicious of being made fun of. Joking should not be in the form of sarcasm or teasing. Spanish humor tends to take the form of anecdotes which should not be personal, or involve family or religion.
A second round of drinks and snacks is ordered. One American makes an attempt to pay the waiter; however, the Spaniard insists on buying this round as well — explaining that the Americans are his guests.	<u>hacerse el sordo</u> (to turn a deaf ear) <u>pundonor</u> (a point of honor) <u>escombros</u> (debris)	
After the second drink, the Americans notice that the Spaniards have thrown their paper napkins on the floor. They are surprised at this. In fact, the entire floor of the bar is covered with assorted debris: napkins, toothpicks, the shells of seafood snacks, and other leftovers. The Americans are somewhat uncomfortable about this. They observe that their friends and other Spaniards in the bar are throwing items on the floor in a very off-handed manner. The Americans make a mental note of the low sanitary standards in this bar.	<u>arrojar, botar</u> (to throw something on the floor)	Culture note: littering To throw refuse on the floor in a bar is typical behavior in Spain and is not viewed as uncouth or unsanitary. In this situation it is advised that "when in Rome, do as the Romans do."
The Spaniards see two young women they know seated at another table. They wave and warmly welcome them. The Americans are single and have been trying to meet Spanish girls for quite some time. They note that the girls are attractive and apparently alone. One American suggests that the Spaniards invite the girls over to join them. The Spaniards hedge. One of them says that he doesn't really know the girls that well and implies that they probably wouldn't want to join them anyway. The Americans are puzzled by this response. It had appeared to them that the Spanish men were very friendly with the girls.	<u>chicas</u> (young girls) <u>pollas</u> (slang - young girls; literally, chickens) <u>soltero</u> (single, unwed) <u>echar piropos</u> (to verbally flirt) <u>esquivar</u> (to elude, avoid, hedge) <u>asombrado</u> (amazed)	Culture note: obtaining introductions to Spanish girls It is inadvisable to discuss the topic of dating, or to ask to be introduced to Spanish girls until rapport has been established. Spanish men do not like to think that they are being "used" to obtain women. The subject should be approached in a tactful and casual manner. A good opening might be to comment on the beauty and grace of Spanish women and on how unique they are compared to the women of other nationalities. In this situation, if the Spaniards had wanted to introduce the Americans to the girls, they would have done so. The Americans' request was met with evasion.
As the evening progresses, two other Spanish men who also work on the base walk into the bar. The Americans don't know them, but the Spaniards immediately recognize each other and signal enthusiastically across the crowded room. The two Spaniards grab chairs and squeeze in at the small table. Introductions are made and an animated conversation is launched. One of the men who has joined the group is a new father. He is frantic with excitement. The Americans notice that the four Spaniards are all greeting each other warmly as if they hadn't seen each other for weeks. They hug, slap each other on the shoulders, and engage in a great deal of physical contact. The Americans compare this instant camaraderie with the relative aloofness of their Spanish friends to the idea of being joined by the young women.	<u>macho</u> (special masculine quality) <u>permítame presentarle a</u> (permit me to introduce you to _____ - formal) <u>emocionado</u> (excited, emotional) <u>animoso</u> (excited, alive, animated)	Communication dynamics: introductions Introductions vary in degree of formality depending on the relationship. Good friends will be introduced in a simple and informal manner similar to the American style using first names: "Jose, this is Sam;" "Rose, meet Helen.", etc. Communication dynamics: greetings There are several alternatives for exchanging greetings in Spain. The most formal is BUENAS NOCHES. COMO ESTA USTED? (Good evening. How are you?) with no physical contact. Somewhat less formal is the use of HOLA, (hello). Friends who see each other often will use QUE PASA or QUE HAY, (slang for "What's happening?") accompanied by simultaneous patting on the shoulder with one hand and shaking hands with the other. Good friends who have not seen each other in a while will enthusiastically embrace.

ACTION	VOCABULARY	COMMENTS
Someone suggests going out to a restaurant for some dinner. The group of six all agree and together they leave the bar. Once out on the street, lively discussion breaks out amongst the four Spaniards as to which restaurant the group should patronize. Each man suggests a different place and vigorously defends his choice. To the Americans, it appears that an argument is developing. The Americans are not expected to offer their opinions. After 30 minutes of this discussion-argument, a decision is finally made. The restaurant is chosen by the Spaniard who was most persistent and who talked the loudest. One of the Americans asks how far the restaurant is. The Spaniards won't give the exact distance; their hesitancy implies that the restaurant is not especially close. The other American suggests that they all jump into a taxi. This suggestion is unanimously declined by the Spaniards. They insist on walking — noting that it is a beautiful evening, and implying that the restaurant isn't really that far. It turns out that the distance to the restaurant was over two miles. As they are walking, the Spaniards give the Americans a running commentary on the neighborhood. They tell how streets got their names, recent events in the community, stories about local shopkeepers — all kinds of anecdotes and trivia. The Americans rarely have an opportunity to get a word in edgewise. Each successive story told by the Spaniards seems to grow more and more exaggerated. The Americans notice that after one of the Spaniards tells an anecdote he	<u>discusión</u> (discussion - disagreement) <u>no me da la real gana</u> (It doesn't appeal to my taste; I don't like it.) <u>resolverse a</u> (to decide to) <u>empecinado</u> (persistent, stubborn) <u>cojamos un taxi</u> (Let's take a taxi.) <u>cercano</u> (not far away) <u>castizo</u> (real, genuine Spanish) <u>exagerar</u> (to exaggerate) <u>hacer un cuento</u> (to tell a tale) <u>recuerdo</u> (reminiscence) <u>me da lo mismo</u> (It makes no difference to me.)	Culture note: physical contact Physical contact among men is very common. Friends will walk arm in arm. Men will embrace, hug, and pat each other on the back. A gentle punch on the shoulder is also common. Communication dynamics: proxemics The degree of friendship and agreement between two Spanish men can be seen by the distance between them. Two friends in accord will stand or sit quite close to each other — as close as 18 inches. When mild disagreement occurs, the Spaniard begins to back up. This is often accompanied by the gesture of putting both hands in the air with open palms facing the other person. Communication dynamics: gestures Spaniards gesture a great deal while talking. If a Spaniard is becoming upset, he is likely to give a warning gesture which is expressed by tapping his finger on his adversary's chest. Communication dynamics: emotions Happiness and excitement are expressed in a very animated fashion. Spaniards do not restrain their emotions. Joy may be demonstrated by talking very loudly in a high pitched tone of voice with considerable gesturing and a great deal of physical contact. The Spaniard may jump up and down in the air, grab his friend, hug him, and jump up and down with him. Culture note: strolling Spaniards find automobile travel for short distances to be stiff and confining; they prefer to walk if the distance and weather are reasonable. One of the most popular forms of entertainment as well as a major social institution is the PASEO, or stroll. In the evening, the plazas and main streets of the towns and cities are thronged with Spaniards taking a stroll after dinner: young and old of all classes participate in an intricate social parade. They are decked in their finest clothing and display their most engaging manners. Amidst the hustle and bustle of the crowded streets, people are likely to jostle each other often: everyone is walking and talking and observing everyone else do the same. Communication dynamics: conversation Local history is a favorite topic of conversation. Spaniards are proud of local customs and heritage and are desirous of sharing these experiences with visitors. The tendency to exaggerate is also very Spanish. Yet they do not like to make comparisons with other places, especially if the analogies should cast Spain in an inferior position. The Spanish do not feel comfortable discussing topics they are not familiar with or do not understand. The conversation is always safest when it deals with the Spanish experience.

ACTION	VOCABULARY	COMMENTS
will invariably look at the Americans and ask rhetorically if the Americans have ever heard anything like that before. This pattern continues for some time. Finally, one of the Americans remarks that the story reminds him of something very similar which occurred in his home town. The Spaniard who told the story grows strangely quiet and does not ask the American to tell his tale. As the walk continues, a suggestion is made to stop by another bar on the way. Everyone agrees with this idea, but another discussion-argument begins among the four Spaniards as to which bar they should stop at. The decision is arrived at in the same manner that the choice of restaurant was made. They go into the new bar. The Spaniard who suggested this bar tells the Americans an elaborate tale about the owner of the bar whom he personally knows. It appears that the owner was once a bullfighter whose career was cut short by a goring. After he recovered, he opened the bar. No sooner have they entered than the Spaniard who told the story insists on introducing the Americans to the owner. He engages the owner in a conversation and asks him to tell the story of his career. The owner proceeds to tell the Americans a similar and lengthy account of how he came to open his bar. After the owner serves them a round of drinks, the Spaniards take special effort to show the Americans a series of snapshots and other memorabilia of the owner's career which are located on a wall in the back of the bar. The Americans politely show interest. At this second bar, after they have been seated, one of the Americans notices the behavior of Spaniards who smoke. The American does not smoke and has announced it very early in the eve-	<u>gracia</u> (grace, style) <u>dueño</u> (owner) <u>carrera</u> (career) <u>cuento</u> (story) <u>piropo</u> (exaggerated compliment) <u>cigarrillo</u> (cigarette)	Communication dynamics: rules for speaking Emphasis in speech is expressed by talking louder and faster than before: a pause in conversation is not typical, and will only serve to give the other person a chance to break into the conversation. Americans should not hesitate to interrupt and break into a conversation with friends. Spaniards are fond of arguing — often over the most insane subject. The argument is really a friendly test of verbosity: the one who talks loudest and longest, or defends his view with the greatest passion will win. Reason or logic seldom prevail. If a Spaniard were very angry, he would not grow quiet, but would become very animated. His anger would be obvious — loud voice, red face, clenched fists, etc. Genuine arguments should be avoided whenever possible because the Spaniard is very apt to resolve disagreements by physical action. During a discussion-argument, the American may observe a Spaniard repeating a word or phrase. This is a way of expressing genuineness. For example, a good restaurant may be BUENO, but a really good place is BUENO BUENO. This is roughly equivalent to the "real McCoy." Whenever possible, a Spaniard will attempt to verify his anecdotes by referring to a third person. Sentences will often be interjected with the expression VERDAD TU?, or "Isn't that true?" A Spaniard will easily show pride and dignity but will not give frequent compliments. Should he offer a compliment, he would tone it down by beginning with an insult. For example, the Spaniard may have referred to his friend, the owner of the bar, by stating that he was a lousy bullfighter but serves an honest drink. A medium degree of insult is expressed by references to a person's lack of breeding, education, manners, or culture. Heated insults are expressed by profanity as well as by accompanying obscene gestures. An interesting Spanish characteristic is the unwillingness to show surprise or amazement in a conversation: the Spaniard's response to anecdotes or trivia is often very neutral if not, in fact, unfavorable. Inter-class communication follows an interesting pattern: if an upper class person is ordering in a restaurant and speaking to a lower class waiter, he will try to be very informal — suggesting that he is a "regular" guy and doesn't want to call attention to his class standing; the lower class person tends to use very formal and polished language when speaking to the upper class person to suggest that even though he is not rich, he can act with dignity and speak correctly. Communication dynamics: contact To indicate that he would like to converse, a Spaniard will often tap his finger on your shoulder. If he is not within this range and wants your attention, he will call out OIGA, "Listen!" It is less common to call out a person's given name. Culture note: cigarette courtesy It is considered polite to always offer everyone seated at the table, or in the immediate vicinity, a cigarette. The Spanish custom of men's lighting each other's cigarettes is

ACTION	VOCABULARY	COMMENTS
ning. All four Spaniards smoke. Each time any one of them takes out a cigarette, he proceeds to offer one to every person seated at the table — including the non smoking American. Although the other American does smoke, he has not had an opportunity to smoke one of his own brand, nor has he been able to light his own cigarette all evening. Each time he has accepted the offer of a cigarette from a Spaniard, the cigarette has been lit for him. The American is somewhat uneasy about this as he considers lighting another person's cigarette to normally be the behavior of a chivalrous male towards a female. There is an extra chair at the table. One of the Americans leans back and puts his feet up on the chair. He receives several strange looks from the Spaniards, but no one says anything to him. Finally a waiter approaches the American and politely asks him to remove his feet. The American is embarrassed by the attention this act has received. He is also confused by this standard of etiquette in light of all the refuse on the floor. The group leaves the second bar and arrives at the restaurant at about 9:00. The Americans are having some difficulty with the menu. They are hesitant about asking for assistance. One of the Spaniards notices this and suggests the house specialty. The entree arrives. It turns out to be partridge. To the Americans, the birds are tough, gamy, and foul-smelling. They do not enjoy the dish and leave half of their portions. They note that their Spanish friends seem offended by this. During dessert one of the Spaniards excuses himself and goes to the men's room. On his way back to the table, he stops to chat with the waiter. He tells the waiter to present him with the bill for the group of six. It is the same Spaniard who originally suggested this particular restaurant. The Americans attempt to calculate their portion of the bill and "chip-in." The Spaniard insists on paying for the meal as well as the tip which is included in the check. The Americans realize that the Spaniard can ill afford to pay for dinner for six, but do not know how they can gracefully solve this dilemma. After dinner, one of the Spaniards suggests a walk. The Americans are somewhat tired of walking, but realize that walking after dinner is a Spanish tradition. During the walk, one of the Spaniards comments on how safe the	<u>gracias, no fumo</u> (Thanks I don't smoke.) <u>afeminado</u> (effeminate) <u>mucho ojo</u> (watch out, be careful) <u>mozo</u> (waiter) <u>etiqueta</u> (etiquette) <u>lista de platos</u> (menu) <u>oloroso</u> (good smelling) <u>lavabo</u> (restroom, lavatory) <u>charlar</u> (to chat) <u>propina</u> (tip) <u>darse tono</u> (to put on airs) <u>callejear</u> (to walk the streets) <u>paseo</u> (evening stroll)	simply an extension of courtesy and friendship, and is not considered effeminate. Culture note: sitting The Americans' habit of leaning back in a chair and/or putting their feet up is thought of as rude and uncouth behavior in even the most humble and unsophisticated Spanish public establishment. Culture note: eating An effort should be made, whenever possible, to eat all the food that is served and to repeatedly comment about how tasty everything is. The Spaniard knows that people have different tastes in food, but still expects this courtesy to be observed. Culture note: picking up the tab In a small group situation at a restaurant, it is not considered good manners to figure out and split up a check. This is also true for adding up the figures to check the waiter's addition. Someone will invariably take the initiative to avoid this embarrassment by picking up the tab. It is also not common to offer to leave the tip. The host is expected to take care of the gratuity — which is generally written into the check as a set percentage — as well. The only alternative to "freeloading" is to purchase a round of drinks later in the evening. Culture note: commentary Again, a comparison between Spanish and American cities is not really being made here. The Spaniard assumes that no country is as safe and secure as his own. Spaniards will often criticize things that they do not have

ACTION	VOCABULARY	COMMENTS
public streets are at night. He tells the Americans that no one is ever openly robbed in public. The Americans are asked what city in the US they are from. The Spaniards comment about the high crime rate in America that they have read about and ask if people are safe in walking the streets at night. The group stops for another drink at a sidewalk cafe. Comments are made on the passing parade. It is after 11:00. The Americans are getting tired and are wondering how they will be able to get up early to go to work the next day. One of the Americans is caught in the middle of an innocent yawn by an indignant glance from one of the Spaniards. He is very embarrassed about it. The other American casually comments about how much he enjoys flamenco. A Spaniard enthusiastically responds that he knows of a great flamenco night club which is only one block away and that the show starts at midnight. The Americans have enjoyed the evening and are impressed with his enthusiasm. They would prefer to skip the flamenco and go home to bed, but cannot gracefully refuse the suggestion. The group catches the midnight show at the flamenco nightclub. It is thoroughly enjoyed by all, and ends at 2:00 AM. Finally, it appears that the evening has come to an end. The Spaniards and the Americans live in opposite directions, but the Spaniards hail a taxi and insist on escorting the Americans to their apartment first. They drop off the Americans and say goodnight. The Americans thank their friends for the evening and comment on how much they have enjoyed themselves. It is 2:30 AM.	<u>robar</u> (to rob) <u>ladron</u> (thief) <u>no correr peligro</u> (to be safe) <u>dar en que pensar</u> (to give food for thought) <u>cansado</u> (tired) <u>poner el dedo en la llaga</u> (to touch a sore spot) <u>bailador</u> (dancer) <u>cantante</u> (singer) <u>rehusar</u> (to refuse) <u>gozar de</u> (to enjoy) <u>echar una cana al aire</u> (to go on a spree)	first hand knowledge about. A frequent Spanish grievance and source of criticism is the American emphasis on materialism and the American attitude that money can buy anything. Culture note: drinking in Spain In the course of an evening, a Spaniard can consume a considerable amount of alcohol: yet he does not like drunken behavior in public. One may be mellow or vociferous when drinking but not antagonistic. Spaniards do not respect people who make public spectacles of themselves. Culture note: boredom Yawning is considered improper public behavior. Whenever possible, this impulse should be stifled. Of course, Spaniards are capable of feeling boredom or restlessness. These emotions, however, are not expressed by yawning: the appropriate gestures are shrugging the shoulder or nervously shaking a leg. Culture note: going out Spaniards do not wait for weekends to plan a big evening. They will go out whenever the mood suits them. Staying out until 3:00 AM on a work day is not uncommon; neither is showing up late at work the next day. The Spanish working man feels he is entitled to occasional (or even frequent) indulgences. Culture note: leave-taking The act of accompanying guests or visitors on the way back to their homes is very polite behavior; however, the gesture should not be offered by an American to a Spaniard. Communication dynamics: good-bye There are different ways of saying "good-bye:" BUENAS NOCHES (good evening) is quite formal; ADIOS (good-bye) is used when people don't expect to see each other again for a while. More informal and common would be TE VEO (I'll see you.) or HASTA LUEGO (See you later.). Good-byes are accompanied by hand-shaking and shoulder patting similar to those accompanying hellos. At this point, it would be appropriate for the Americans to thank their Spanish friends profusely, comment on how good the drinks, food, and company were, and to suggest that they all get together soon as their guests. Culture note: rapport By the end of the evening it is apparent that rapport has been established. The Americans have been accepted and the conversation has become increasingly informal throughout the evening. The Spaniard will generally take the initiative in changing the tone of the relationship.

CRITICAL VOCABULARY TABLE

SOCIAL-RECREATIONAL MODE

SPAIN

TERM	GRAMMATICAL	FREQUENCY	LEVEL	FORMALITY	ASSOCIATION	TRAINING VALUE	SIGNIFICANCE
AMBIENTE	Adj	C	U	I	This is a Spanish word with no direct translation to English. In some contexts it is similar to "atmosphere" or AMBIENCE. The word indicates the degree of correspondence between the occasion and the place. It is used particularly to describe a place which has a quality especially appropriate to the Spanish activity that occurs in that type of setting. Spaniards gravitate to places with AMBIENTE.	P +	PLACE WITH A SPECIAL QUALITY
ASOMBRADO	Adj	C	U	F,I	Astonishment and amazement are reactions that Spaniards hate to show to others, especially foreigners. Asking a Spaniard if he is ASOMBRADO will create hard feelings. Also, Spaniards avoid discussing subjects that they are not knowledgeable about since such subjects could be a source of ASOMBRADO.	P +	PUZZLED, ASTONISHED
AMIGO	N	C	U	F,I	When a Spaniard calls you AMIGO it doesn't mean that you are his friend for he uses this word very often. But if he calls you AMIGO, AMIGO, then he means friend. Spaniards tend to repeat nouns when expressing sincerity.	A +	FRIEND
BAILAORA	N	C	U	I	The correct word is BAILADORA which means dancer of Flamenco, but it is always pronounced and even written in the slang form to conform to the pronunciation of the Spanish gypsies who are the best Flamenco dancers.	P +	MAIN DANCER-WOMEN (Flamenco)
BEBIDA	N	C	U	F,I	Spaniards, in general are wine, Cognac or brandy drinkers. Only lately has beer made inroads. A BEBIDA (drink) is another alcoholic drink that is made with 'hard' liquor.	A ++	A DRINK
BOBADA	N	C	U	F,I	BOBADA refers primarily to a foolish action, and by extension to objects - as in "that foolish stove." It is safest to use the term in relation to objects, not the actions of individuals.	P +	FOOLISH ACTION
BOSTEZO	N	C	U	F,I	A yawn is a sign of boredom and is considered rude behavior. The strong inference is drawn that the yawn stems from lack of stimulation from the company present. If you do yawn, it is best not to apologize. If you yawn several times, better explain that you are CANSADO and prepare to take your leave.	P +	YAWN
CALLEJEAR	V	C	U	I	Spaniards are very fond of walking. It has become a custom to take guests (INVITADOS) for a walk in the city either before or after dinner or lunch time. Usually there is no specific destination. Sunday or holiday strolls, PASEOS, are generally for entertainment or seeing people in the park or other public places.	P +	A STROLL

TERM	GRAMMATICAL	FREQUENCY	LEVEL	FORMALITY	ASSOCIATION	TRAINING VALUE	SIGNIFICANCE
CANSADO	Adv	C	U	F,I	If a person wants to end the night and retire, the most advisable thing to say is ESTOY CANSADO (I am tired.). It is good to follow with an explanation, such as "I've had such a good time that I feel tired," or "I'm not used to such walking." (Socializing with Spaniards usually involves much walking.) Spaniards take it as a personal affront if a guest appears bored or unhappy.	A ++	TIRE
CASTIZO	Adj	C	U	F,I	This refers to that which is pure, correct, pure-blooded. It is often used to describe bull-fighting, flamenco dancing and Zarzuela music.	P +	REAL, GENUINE SPANISH
CARRILOS	N	C	U	F,I	Literally, wax matches, CERILLOS may be used interchangeably with FOSFOROS to refer to any kind of matches. It is very common for a Spaniard to light another man's cigarette; a woman should never light a man's cigarette.	A +++	WAX MATCHES
CHICAS	N	C	U	F,I	CHICAS are single young girls, especially pretty ones. The word is not commonly used to the girls directly; an exception to this is when addressing maids. The use of SENORITA is preferable when speaking to a young girl.	A +	YOUNG GIRLS
CHISMEAR	V	C	U	I	Spaniards enjoy talking in all-male and all-female groups, where gossiping is likely to occur; gossiping is not permissible behavior in mixed groups.	P +	TO TALK ABOUT OTHER PEOPLE, CRITICIZE, TO GOSSIP
CONFIANZA	N	C	U	I	When rapport (CONFIANZA) exists, a Spaniard might talk to you about family or personal problems that would otherwise be taboo. CONFIANZA is usually achieved gradually with time. If a person takes liberties which should only be taken when CONFIANZA exists, he might be called a CONFIANZUDO - an insult.	A +	RAPPORT, TRUST
CUCAMONAS	N	C	U	I	If a woman uses any type of gesture to attract attention or to flirt, she is said to be doing CUCAMONAS. The word is used mainly by men of lower and middle class and only when among friends. A related word, used very often by Spaniards of both sexes, is COQUETEAR.	P +	GESTURE OF FLIRTING
DISCUSION	N	C	U	F,I	The word means friendly discussion or argument. Spaniards generally are touchy and stubborn and serious arguments or disagreements should be avoided whenever possible. Fights are a frequent conclusion to arguments.	P +	DISCUSSION DISAGREEMENT
DUENDE	N	C	U	I	This is a word which usually means charm and charisma. A singer has DUENDE if he makes his audience go wild. Tom Jones has DUENDE, Elvis Presley has DUENDE. A bullfighter might be good, have style, and risk his life, but he will not succeed without DUENDE.	P +	CHARISMA
EMOCIONADO	Adj	C	U	F,I	Spaniards get EMOCIONADO (excited, emotional) very easily and freely express their emotions in public. They enjoy sports and games which they can talk about and discuss while watching. Most movie theatres in Madrid have an intermission for a regular two hour movie; the people need at least a few minutes to talk about the movie after the first hour of showing.	P +	EXCITED, EMOTIONAL

TERM	GRAMMATICAL	FREQUENCY	LEVEL	FORMALITY	ASSOCIATION	TRAINING VALUE	SIGNIFICANCE
ESQUIVARSE	V	C	U	F,I	The Spaniards tend to avoid subjects which are not easily dealt with, as for example, when asked questions about their families, or jobs. This may be done by ignoring the question or by changing the subject.	P +	TO ELUDE, TO AVOID, TO HEDGE
GRACIA	N	C	U	F,I	GRACIA means grace, style and charm. GRACIA is what makes a woman attractive even though she is not pretty. This word should not be confused with GRACIAS.	P ++	GRACE, STYLE
INCOMODO	Adj	C	U	F,I	A person will try to avoid things that makes him feel uncomfortable. New shoes can be INCOMODO; a chair may be INCOMODO; and an indiscreet question may make a person feel INCOMODO.	A +	UNCOMFORTABLE
INVITADO	N	C	U	I	As an INVITADO (special guest) in Spain, you are treated in a very privileged manner. Spaniards frequently have an INVITADO but, unless the INVITADO is a close friend, entertaining is done outside of the home: soccer game, bullfight, etc.	A +	GUEST
LA CUENTA	N	C	U	F,I	The bill in a restaurant or bar is usually paid by one person in a group. It shows bad manners to split the bill. In a group composed of men and women, women should never try to pay the bill. When Spaniards take care of the bill they only look at the total. It's bad manners to examine the bill for possible error; Spaniards interpret this as a sign of distrust.	A +++	CHECK, BILL
MACHO	Adj	C	U	I	MACHO is slang for true man. There are many things in Spain that are supposed to be done only by men and other things to be done only by women. If a man does something traditionally done only by women he will not be considered MACHO. For example, a Spanish man is not considered MACHO if he carries packages or flowers on the street.	P +	SPECIAL MASCULINE QUALITY
PIROPOS	N	C	U	I	Spanish men are impelled to verbalize their feelings and admiration for girls, and for this the Spanish have invented the PIROPO. These are usually romantic and poetic phrases, said to an unknown girl in the street, which refer to her beauty and charm. PIROPOS are spoken by middle and lower class Spaniards and should never be said by a foreigner.	P +	COMPLIMENTS TO WOMEN, FLATTERY
PITILLO	N	C	U	I	This is a slang word for cigarettes and is used mainly by lower and middle class men. This word should not be used by a foreigner for to do so might be interpreted by Spaniards as taking liberties with the Spanish language.	P +	CIGARETTE
PROPINA	N	C	U	F,I	The word means tip and Spaniards are generally very generous and always tip for services, and sometimes even for information, given to them.	A +++	TIP
PUNDONOR	N	C	U	F,I	This word refers to the very strong sense of honor that requires action if violated. If a man has PUNDONOR, he must take action against any insult or offense to himself, his family, or his friends.	P ++	POINT OF HONOR

TERM	GRAMMATICAL	FREQUENCY	LEVEL	POSIBILITY	ASSOCIATION	TRAINING VALUE	SIGNIFICANCE
REHUSAR	V	C	U	F, I	Spaniards consider it bad manners to flatly refuse any invitation. Instead of refusing, the Spaniard will postpone the invitation to a later date. This is also how Spaniards react when beggars ask for money. A Spaniard will reply "some other day," even if he knows he will never see the beggar again.	P +	TO REFUSE
REUNAMONOS	V	C	U	F, I	This is an imperative verb form used to ask a friend or acquaintance to get together. When said to a person of the opposite sex it might be interpreted as an invitation to more than a friendly reunion.	A ++	LET'S GET TOGETHER
SALUDAR	V	C	U	F, I	This greeting may be done in two different ways: verbally when the persons involved are close to one another; and by a waving signal when they are far away or in a moving vehicle. The word that usually goes with the action of SALUDAR is HOLA, the equivalent of hello. In general, a man would greet a woman before she greeted him.	A ++	TO SAY HELLO
SERVICIOS	N	C	U	I	The literal meaning is service, but the word is now more commonly used when referring to restrooms or lavatories. The word can be used anywhere and by both sexes.	P +	RESTROOM, LAVATORY
SIMPATICO	Adj	C	U	F, I	To be SIMPATICO is to be charming and capable of bringing joy. It is very important for a man who visits Spain to be SIMPATICO. Spaniards will forgive much that is negative about a person if the person is SIMPATICO.	A +++	CHARMING, NICE, EASY TO LIKE, CAPABLE OF BRINGING JOY
SOLTERO	N	C	U	F, I	When a man or woman is single he or she is said to be SOLTERO or SOLTERA. The word can be used safely if, in the case of a woman, she is still young (15-25) and of a marriageable age. The same applies to a man except that the range in age is broader (15-35). The word can be used when referring to a third person if neither the person nor any of his relatives are present. There is a derivative of SOLTERO which may be taken as insulting. SOLTERON connotes an inability to get married due to psychological reasons such as bad temper or homosexuality.	A +	SINGLE, UNWED PERSON
TABALO	N	C	U	I	A Spanish slang term to refer to Flamenco dancing. The literal meaning of the word TABALO is "wooden floor."	P +	STAGE FOR FLAMENCO SHOW
TAPAS	N	C	U	I	Spaniards like to stop at TABERNAS to enjoy a drink and the tempting snacks known as TAPAS. TAPAS are appetizers ranging from eels to omelets. Many Spaniards spend a whole evening nibbling, skipping the nighttime meal altogether.	A +	SNACKS

VENEZUELAN ESSAY

The major elements of Venezuelan society must be viewed within the context of the rapid social changes occurring in that society. These changes are primarily due to the growth and development of the oil industry. Among the most noticeable effects are the expansion of the middle class and greater urbanization. Greater urbanization, in turn, has fostered values similar to those found in the US, particularly among the Venezuelan middle and upper classes. Three traditional aspects of Venezuelan culture remaining essentially the same and continuing to dominate the Venezuelan personality are personalism, machismo, and the influence of the military.

PERSONALISM One of the most important themes found in Venezuelan culture is that of personalism. This term refers to the extremely strong emphasis placed upon personal relationships as a primary consideration in business dealings and politics as well as in social interactions. Personalism is typified by the "hombre de confianza" relationship. An "hombre de confianza" is a trustworthy personal friend or relative with whom one has developed reciprocal rights and obligations.

It is difficult for Americans to fully realize the significance of the "hombre de confianza" bond, or of what it involves. The presence of such a bond is often the basis for job qualification as opposed to the objective selection of applicants on the basis of experience, education and personal capability. Americans generally disapprove of nepotism and will usually hire friends or relatives only if they meet the criteria required for the specific job. However, in Venezuela, the actual demands and requirements of the job are not as important as trust and personal commitment between individuals. Jobs are filled or favors are granted to repay favors or obligations incurred in the past.

In the same vein, political patronage is an established means of rewarding active political support. (Interest in politics is extremely keen in Venezuela and politics is one of the primary topics of conversation. Most men are active participants in one of the political parties.) The opportunity for patronage is considerably great in Venezuela because tenure is not upheld in the permanent civil service.

Other expressions of personalism include the inquiry into the state of health of an individual and his family, and greeting gestures such as the "abrazo," or embrace used in conjunction

with a handshake, while conducting business as well as during social occasions. The primary intent is to show concern for any factors which might affect the individual's well being. To ignore these formalities would indicate a calloused disregard of the individual.

There are those in Venezuela who feel that the effect of personalism is generally detrimental to the functioning of their culture and would like to see it eliminated, or considerably lessened, as the basis for business and political activities. But thus far they have not had much success in undermining its influence on interpersonal relationships.

MACHISMO Another powerful Venezuelan cultural element is the concept of "machismo". Machismo concerns itself with virility and emphasizes certain behavioral patterns usually associated with the male: aggression, independence, dominance. Inherent in the concept of machismo is a sharp differentiation of sex roles.

Although usually denoting super-maleness, among the upper classes in Venezuela the word "macho" has taken a somewhat pejorative meaning and tends to connote hypermasculinity and a reliance on physical violence in order to prove one's masculinity.

THE VENEZUELAN MILITARY A significant number of Venezuelan officers come from upper or upper-middle class families in which there is a strong tradition of military service. It is quite common to have, or to have had, a father, uncles or grandfathers in the service. Venezuelan officers are career officers who are promoted on the basis of written examination. Entrance into military academies is conditional upon successful completion of the examinations which are annually held for 16 to 18 year old males. These examinations are extremely difficult and only a small percentage of military academy candidates are successful. Thus there is considerable prestige in being among the select few who are able to complete the entrance examinations and career officers have high status in Venezuela. They are also very clannish and establish close social ties only with others of their number.

A career officer serves for thirty years before retirement at which time he may be given a diplomatic governmental post or, as is more common, he may run for public office.

Venezuelan officers consider the armed services, and particularly the army, as the primary safeguards of constitutional democracy: they see themselves as preventing

revolutionary activities which threaten the constitutionally founded government. Their high status stems from initial upper class membership and is heightened by attainment on the basis of academic competition.

PROTOTYPE MODEL
ADVISORY-INSTRUCTIONAL MODE

VENEZUELA

ACTION	VOCABULARY	COMMENTS
In this narrative, the Venezuelan military is exploring the use of television both as a means of informing the public of the role of the military in society and as a means of advertising that the rank of officer is open to all on the basis of skill and intelligence rather than that of birth. They invite Captain Brown, an expert in the use of TV for improving public relations, to instruct a group of junior grade officers on his area of expertise. The classes are to be held four hours per day, five days per week for six weeks. The group will meet in an empty office set aside for this purpose on a military base just outside Caracas. Captain Brown begins the course by emphasizing that it will be conducted as a seminar rather than as a series of lectures. He stresses the need for and desirability of class participation. He also inquires whether the men would prefer a ten minute break every hour or a twenty minute break after the first two hours. The men indicate preference for the latter. During class hours Captain Brown is very careful to maintain a courteous and relatively formal attitude. He does not use first names during class even though he sees some of the men socially, and he always wears his uniform. The only note of informality occurs in the form of his occasional jocular comments as he is aware of the predilection of the Venezuelans for joking and teasing. On the third day of class Captain Brown is asked a question regarding a particular technical aspect of TV having to do with the use of a certain type of camera. Since this is not within the scope of public relations, he admits that he doesn't know the answer and suggests that he himself as well as the class should research the problem and report any findings in class within the next few days.	<u>televisión</u> (television) <u>la flor y nata</u> (the flower and cream — similar to the English expression, ("the cream of the crop") <u>aristocracia</u> (aristocracy) <u>relaciones públicas</u> (grammatical but not equivalent to English public relations) <u>instructor</u> (instructor) <u>instrucción</u> (instruction) <u>maestro</u> (master, expert, teacher) <u>la sala</u> (classroom) <u>base</u> (base) <u>conferencia, discurso</u> (lecture) <u>tomar café</u> (to have coffee) <u>cortes</u> (courteous, polite) <u>chanza, burla</u> (joke) <u>bromear</u> (to tease, to jest) <u>preguntar</u> (to ask, to inquire) <u>charlar</u> (to chat) <u>rebusca investigación, busqueda</u> (research)	Culture note: officers The public at large views officers as an elitist group drawn from the upper class. This attitude derives from the fact that all but a very few officers do come from the upper and upper-middle classes. Culture note: promotion In order to be promoted to higher rank, officers must pass written exams. These exams cover Venezuelan history as well as military strategy and tactics. Culture note: TV networks All but two of the ten commercial channels and one "official" government channel are headquartered in Caracas. The "official" channel transmits educational programs with heavy emphasis on Venezuelan folklore and culture. The commercial channels are required by law to transmit 8 hours of educational programming daily. Culture note: course material Venezuelan course objectives and subject matter tend to be less specialized than those in the US. Most courses are concerned with both the theoretical and practical applications of the material concerned. Communication dynamics: student-teacher relationship The Venezuelan student-teacher relationship is very formal. Even if the students socialize with their professor, they will maintain a high degree of formality during classroom periods. Culture note: joking and socializing In their informal socializing, Venezuelans usually discuss politics and economics as these subjects are of great interest to them. Communication is usually accompanied by much joking and teasing. Practical jokes are also very common. Culture note: handling questions not related to the course The way Captain Brown handles his inability to answer the question is crucial to his relationship with his students. If he were to dismiss the question as being irrelevant or inappropriate in a public relations course, Captain Brown would lose their respect and confidence in his ability. Presenting the problem in the way that he did impressed the class with both his honesty and his willingness to extend himself for them.

ACTION	VOCABULARY	COMMENTS
At this time, however, Colonel Sanchez has tentatively chosen a certain major to assume the position of Director of Airport Administration once the construction work is completed. The man he has picked is an HOMBRE DE CONFIANZA, a person who stands in a particularly close relationship to him. Colonel Sanchez as he has always done in the past, asks for Colonel Jones' opinion on the suitability of Major Ruiz. Colonel Jones, aware of the friendship between Colonel Sanchez and Major Ruiz and not wanting to offend the Colonel, is nevertheless of the opinion that Major Ruiz has neither the training nor the experience required for the directorship. Colonel Jones also realizes that should the General ask for his opinion of Major Ruiz, his truthful answer would make for extreme awkwardness between all the parties concerned. Thus Colonel Jones faces a two-fold problem: he must let Colonel Sanchez know of his opposition to Major Ruiz's appointment prior to their weekly meeting with the General, and he must express his opinion in such a way as not to offend the Venezuelan Colonel, or cause any loss of prestige which might result in the deterioration of their relationship. The American Colonel, in opposing the Venezuelan Colonel, is in an extremely sensitive position. Colonel Sanchez, though he may himself have doubts about the suitability of Major Ruiz, is nevertheless bound to honor the HOMBRE DE CONFIANZA relationship. Therefore Colonel Jones wisely refrains from making his opposition immediately obvious and answers with a question instead: "I know you think highly of Major Ruiz, but I really don't know much about his background. Could you fill me in on why he is your choice?" Colonel Sanchez, having been given an opening, proceeds to describe Major Ruiz to the American. During this period Colonel Jones makes no objections. He simply continues to ask questions regarding Major Ruiz and the position he is to fill. The American is very careful to not make his disagreement known and shows no signs of impatience. He gradually becomes more direct and asks Colonel Sanchez, "By the way, have you had an opportunity to look over the resumes of X, Y, and Z? They might be worth checking out further. X trained at the International Airport in	<u>soldado</u> (the lowest rank of soldier) <u>cabo</u> (corporal, the rank above soldado) <u>tropa</u> (troop) <u>sargento</u> (sergeant) <u>teniente</u> (lieutenant) <u>no apoyar</u> (not to lean, not to rest, not to aid, not to support, not to confirm) <u>oponerse</u> (to disapprove) <u>no estoy de acuerdo</u> (I do not agree with you.) <u>escoger</u> (to select) <u>seleccionar</u> (to choose) <u>director de operaciones</u> (director of operations, or personnel director) <u>revisión y valoración</u> (review and evaluation)	Culture note: training All military officers above the rank of lieutenant may, at the army's expense, attend the university and specialize in the profession of their choice such as medicine, law, etc. Training courses are also available for the enlisted men in carpentry, electronics, etc. These courses are offered on the base itself and are taught by military personnel. Culture note: selection of job applicants For positions requiring skills, such as that of an electrician, the following are considered: where the individual studied, what kind of diploma he has (e.g., technician, engineering, etc.) his knowledge of the field, his age, and finally his personality. For higher positions, such as managers, directors, or the like, one's family background is extremely important. This is especially true when one is applying for a government position. The more influential and politically powerful the family, the greater is the probability of success in attaining a high position. The fact that familial ties are intrinsically related to attainment of high position is acknowledged only covertly: one is ideally hired on the basis of training and experience, and the choice of one individual over another must always be justified on the basis of that individual's superior training, experience and skills. Communication dynamics: hedging The use of humor as a diversionary tactic is one way to avoid making one's position known. Another frequently used tactic is to say something to the effect of: "Oh, you know what I'm going to do — your thinking is the same as mine on this subject. We are both Colonels (or doctors, lawyers, etc.)" The dissenter implies that his thinking is the same as the other man's in order to escape the necessity of admitting exactly what his views are on the matter under discussion. This technique is often utilized where one of the two individuals has slightly more power than the other but does not wish to make his power, or his decision, obvious.

ACTION	VOCABULARY	COMMENTS
Berlin, and Y has taken a special course in airport administration at the Institute." Colonel Sanchez replies that he isn't familiar with their applications but they sound interesting. Colonel Jones continues, "Well, since I've spoken with X and Y, why don't I contact all three and set up some interviews. That way you can have a chance to check them out and let me know what you think of them." Colonel Sanchez agrees and the discussion ends. By the end of this discussion, the situation has been subtly altered. Colonel Sanchez has been apprised of Colonel Jones' opposition to his choice of director in such a way that there has been no disagreement, and both Colonels are in accord as to the steps to be taken. At this point, if Colonel Sanchez were to ask Colonel Jones what he thought of Major Ruiz, a direct expression of disapproval would be appropriate. Colonel Jones has also reduced the possibility of further difficulties by indicating his opposition to Major Ruiz's appointment prior to the meeting with the General, thus preventing a possibly embarrassing encounter. He has further provided Colonel Sanchez with a way out of any commitment he may have made to Major Ruiz: should the decision go against Major Ruiz, Colonel Sanchez can point out that the General and/or the American were responsible. The American should keep one more factor in mind: that is, that ultimately the decision is the Venezuelans' to make and whether he agrees or not, he should respect their wishes. To show anger or displeasure if they reject his views would be counter-productive. Because of his specialized knowledge of the problems involved, Sergeant Brown has been assigned to advise a crew of civilian electrical workers on a Venezuelan construction project. There are seven men in the group and Sergeant Brown is anxious to establish a good working relationship. He introduces himself to the group as Sergeant Ed Brown of the US Army; briefly describes the nature of the project; and explains why he, rather than a Venezuelan, has been chosen to head up the project.	<u>lo siento</u> <u>yo estoy apenado</u> } (expression of embarrassment) <u>me averguenzo.</u> (I become ashamed - similar to the English "I am embarrassed") <u>discúlpame</u> (excuse me) <u>no fue mi intención</u> (It was not my intention.) <u>no quise hacerlo.</u> (I did not want to do it.) <u>grosero</u> (rough, coarse, rude, impolite) <u>pedante</u> (pedantic, affected, superficial) <u>pretencioso</u> (pretentious acting superior) <u>electricistas</u> (electricians) <u>mecánico</u> (mechanic) <u>construcción</u> (construction) <u>plomero</u> (plumber) <u>carpintero</u> (carpenter) <u>director de obras</u> (director of work)	Communication dynamics: timing of declaration of opposition The length of time that one hedges on his position may vary considerably depending upon the nature of the factors involved. The exact timing of making one's opposition explicit can only be determined within the context of the actual situation. It is unacceptable for a non-Venezuelan to express immediate and/or direct opposition to a person, plan or idea. As an initial response to a Venezuelan's suggestion, simply saying, "Well, you may be right, but I don't agree with you. I think that....," could cause ill feelings or hostilities even in those situations wherein one is asked directly to give his opinion. Instead, the most advisable procedure is to begin by asking questions to sound out the Venezuelan's ideas. This initial indirectness avoids the danger of implying that the Venezuelan is in some way inadequate or incompetent. Later, the American can (and should) make his position clear without being thought to be acting superior, arrogant, or rude. Culture note: attitudes towards Americans In Venezuela the lower classes, including the lower-middle class from which these electricians originate, are often anti-American. This attitude stems from a variety of historical and economic factors, and though such sentiment is considerably less intense than it was even ten years ago, it is still prevalent. One of the stereotypes contributing to the prejudice against Americans is the belief that Americans wish to "take over" Venezuela and exploit its resources for their own benefit. Thus they fear and suspect American motives for offering any kind of assistance. By clearly explaining the reasons for his presence and stipulating the nature and limits of his role, Sergeant Brown helps to allay fears of "secret" or "hidden" reasons for his presence.

ACTION	VOCABULARY	COMMENTS
It is now time to assign the workers to specific tasks. Rather than telling the men what they should do, however, Sergeant Brown describes each of the various assignments in detail and winds up by saying, "This is what we have been asked to do. Why don't you each let me know which tasks you want to work on, since you yourselves are the best judges of what you can do."		Culture note: labor unions Powerful labor unions operate in Venezuela. Workers (carpenters, electricians, etc.) are contracted from the various unions for the duration of the construction project. They are assigned to various tasks on the basis of their particular skills and will perform only in their area of specialization.
Later in the day Sergeant Brown notices that one of the men seems to be having considerable difficulties in carrying out his duties: he is unable to determine what gauge wire to use and is uncertain as to what diagram should be followed for the placement of certain fixtures. It is increasingly clear that the man lacks sufficient skill to complete his assignment. Rather than arbitrarily removing him, or calling him stupid or incompetent, the Sergeant asks if he could be of any assistance. The man indicates that he would indeed like some help and Sergeant Brown attempts to explain the nature of the problem. After completing his explanation he asks the man whether he would like to continue working at this task or whether he would like to be transferred to another assignment. The man replies that he really isn't familiar with the particular task at hand and asks if he might work at something else.	<u>incomprensible</u> (incomprehensible) <u>enredado</u> (intricate, entangle) <u>difícil</u> (difficult) <u>no entiendo</u> (I don't understand.) <u>estúpido</u> (stupid) <u>inútil</u> (useless refers to a person who can't do anything right) <u>alambre</u> (wire) <u>maqueta</u> (blueprint, mock-up, model) <u>modelo</u> (model) <u>dejeme ayudarlo</u> (Let me help you.) <u>necesita usted ayuda?</u> (Do you need help?)	If Sergeant Brown were to order the workers to do such and such, it is entirely possible they might refuse and walk out. At the very least, such an attempt on the part of an American would cause hostile feelings and would prevent the successful functioning of the group. Culture note: casual insults One should never, under any circumstances, use the word "stupid" in reference to any person or his actions, attitudes or beliefs. The term has a far greater negative connotation in Venezuela than in America; it is not taken lightly and can never be used in a joking or facetious manner. Communication dynamics: dealing with non-performance. By asking the man if he can be of any help and after explaining the problem, asking him if he wants to continue, the Sergeant allows the man to "save face" by leaving his decision up to him.
In the days that follow, Sergeant Brown notes that though things in general are going well, there is one particular problem. The men simply do not adhere to specific working hours; they are rarely on time. They do however complete a full day's work — sometimes working on their own time.	<u>continuar</u> (to continue) <u>seguir adelante</u> (to go on doing something) <u>llegar a tiempo</u> (to be on time) <u>llegar tarde</u> (to be late)	
Sergeant Brown finally decides to speak to the men about their tardiness. He explains that his superior insists that they all come in at the appointed time. He asks the group to make a special effort to be on time and emphasizes that they can all leave earlier in the day.	<u>ser responsable</u> (to be responsible) <u>ir a trabajar</u> (to go to work) <u>terminar de trabajar</u> (to finish work)	Culture note: punctuality at work
The men, sincerely apologetic, insist that they are sorry to have caused any problems and promise to come in at the appointed hour. For a few days they are punctual, but soon their old way of coming and going informally reasserts itself. Sergeant Brown decides that since they each complete a full day's work, even though it may be on their own time, he should ignore their lack of punctuality and adjust his work schedules accordingly. Thus the group continues to function successfully.	<u>lo siento</u> (I'm sorry.) <u>lo lamento</u> (I'm very sorry-used in very serious circumstances) <u>le acompaño</u> (I'm going with you. Used literally or as an expression indicating empathy or sympathy with another's problems or difficulties)	Venezuelan workers are not attuned to the idea of punctuality and specified working hours for all. Though workers are usually sincere in their intention to be on time, they generally continue to pursue more personalized schedules. In most cases it is more satisfactory to accept this situation and work around it. The American who becomes indignant and frustrated when confronted with this lack of punctuality will accomplish very little.

CRITICAL VOCABULARY TABLE
ADVISORY-INSTRUCTIONAL MODE

VENEZUELA

TERM	SYNTACTICAL	FREQUENCY	LEVEL	FORMALITY	ASSOCIATIONS	TRAINING VALUE	SIGNIFICANCE USE
BOTIQUINERO	N	C	I	I	Someone who works in a small bar in a poor area, the term is somewhat pejorative when applied to a bartender.	A +	BARTENDER
CABALLERO	N	C	U	F	A man of good breeding, refinement, generosity, leisure and lack of materialism.	P +	GENTLEMAN
CABARETERA	N	C	I	I	An insulting term often used as a synonym for prostitute. Thus it would never be used to address a hostess in a bar.	A ++	HOSTESS IN A BAR
COMPADRAZGO	N	C	I	F, I	The institution of god parenthood. It is characterized by very close friendship between parents and godparents. Certain rights are accorded and obligations are required from all individuals involved, parents, godparents and children.	P ++	GODPARENTHSHIP
CONFIDENTE	N	C	I	F	A man in whom one has considerable confidence; a man whose ability and honesty one respects.	A +	CLOSE PERSONAL FRIEND
GENTE CULTA	Adj	C	I	F, I	Use of the term in referring to an individual implies he has a degree of refinement and interest in the arts -- music, painting, literature -- as well as a formal education.	P +	PERSON OF CULTURE
HERMANO	N	C	I	F, I	This term can be used to indicate both a biological relationship or someone who is considered an extremely close personal friend.	A ++	BROTHER
INUTIL	Adj	C	I	F, I	An insult describing a person who is incompetent or inadequate in all that he does; someone who can not do anything right.	A ++	USELESS
LICENCIADO	Adj	C	L	F	A title of respect given to lawyers, journalists, economists, sociologists and the like - parallel to the meaning of master as in Master of Arts degree.	A +++	TITLE OF RESPECT
LO SIENTO	V	C	I	F, I	One of the most useful expressions to convey apologies in a variety of situations.	A +++	I AM SORRY
MOVIDA	V	C	I	I	A party which one attends without wife or friends, similar to the American "swinging singles" parties. It is extremely popular in Venezuela at this time.	A +++	MOVEMENT
NEGRO	N	C	I	F, I	The term denotes a brown skinned person and does not have racial overtones. It is often used affectionately to indicate someone of dark skin tones.	A ++	BLACK

TERM	ORIGIN	PROPERTY	LEVEL	FORMALITY	ASSOCIATIONS	TRAILING VALUE	SIGNIFICANCE USE
PEDANTE	Ad	C	I	F,I	A derogatory term used to describe someone who is arrogant; a braggart.	A +++	PRIGGISH, ARROGANT
PERSONALISMO	N	C	I	F,I	A concept which represents a tendency to stress personal qualities and interpersonal trust over abstract ideology and institutionalism.	A ++	INDIVIDUAL-ISTIC
SIMPATICO	Ad	C	I	F	The term denotes a person who has empathy, a sensitivity to the feelings of others; a sincere interest in the welfare of others; a genuine enjoyment of social contact; warmth; and good humor.	A ++	SYMPATHETIC
VIEJA	N	C	I	F,I	Meaning "lady" or "older women," the term can be pejorative or non-insulting depending upon the context in which it is used.	P +	OLDER WOMAN