

**SABBATICAL REPORT**

by

Darrelle Cavan

Presented to

The Board of Trustees  
Mt. San Antonio College  
September 14, 1992

## Contents

I. <b>Statement of Purpose</b>	1
II. <b>Background</b>	3
Cross-Cultural Communication Course	3
National Council of Christians & Jews Training	19
Italian Language Course	26
III. <b>Conferences, Events</b>	
Cultural Pluralism Conference	28
Encuentros: Invasion of the Americas, Lecture	30
Mexico: Splendors of Thirty Centuries, Exhibition	31
Southern California Gang Warfare, Lecture	32
Experiences of Contemporary Women, Seminar	34
Western States Communication Association Conference	37
California Community College Conference	43
Feminizing Islam, Empowering Women, Lecture	48
Native American Prophecies, Lecture	50
Croning Ceremony	52
IV. <b>International Centers</b>	54
International Place, Claremont Colleges	54
Charlene Martin, Director, Interview	55
International Banquet	63
International Festival	64
International Center, UC Riverside	65
Diane Elton, Director, Interview	66
International Friendship Weekend	72
ESL Center, Santa Rosa Junior College	77
Raquel Rasor, ESL Staff, Interview	78
Alberta Hart, English Department, Interview	80
V. <b>Interviews with International Students</b>	81
Interviewees	81
Interview Procedures and Questions	81
Summary of Findings	85
VI. <b>Travel</b>	104
Itinerary	104
Cross-cultural Observations	105
Merv Maier, Amity School, Arezzo, Italy, Interview	108
Thomas Whitehead, Student, Cambridge	113
VII. <b>Conclusions</b>	116
VIII. <b>Appendix</b>	122
Proposal	123
Data File	140
Annotated Bibliography	272



## I. Statement of Purpose

During the 1991-92 school year, I engaged in a number of activities designed to provide me with a broad background in intercultural communication and to ultimately deal with the specific question: The interpersonal aspect of intercultural communication behavior as it affects cross-cultural adjustment in the college environment.

I began with research in the current literature, recording findings for a data file and compiling an annotated bibliography; and continued this effort throughout the year.

Concurrently, I enrolled in a class at the University of California at Riverside, "Cross-Cultural Communication." Subsequently, I attended a series of Human Relations Training workshops sponsored by the National Council of Christians and Jews; and, finally, an Italian language class in anticipation of travel in Italy.

Throughout the year, I participated in numerous conferences and events, including the Western States Communication Association Conference in Boise, Idaho, which form the basis for a resource file in intercultural communication.

The fourth phase of my project took me to the International Centers of Claremont Colleges and the University of California at Riverside. I interviewed the directors of these centers, utilized their libraries and video tape collections, and participated in their activities. Also, an interview with the

ESL staff at Santa Rosa Junior College revealed some interesting data on work being done in cross-cultural communication at a very different kind of institution.

Fifth, I began interviewing international students. Each interview was two to three hours in length, with a consistent set of questions designed to discover each student's cross-cultural adaptation experience. Brazil, Egypt, Guatemala, Korea, Mexico, and Syria are represented.

Finally, I traveled to England and to Italy. In London, Cambridge, Venice, Arezzo, Florence, and Pisa, I had the usual traveller's cross-cultural experience--noted and intensified now by the pressures of pleasant scholarship. I was able to add the dimension of sojourners abroad to my study by interviewing a Professor in an American school in Italy and a Cambridge college student.

## II. BACKGROUND

### A. University of California at Riverside Class

#### "Cross-Cultural Communication"

From October 3 through December 5, 1991, I attended an extension class at the University of California at Riverside.

"Cross-Cultural Communication" was an introduction to intercultural communication taught by ESL Instructor, Doug Bowen.

Requirements included three oral presentations with appropriate written work: 1) Personal Cultural Profile, 2) Sample Lesson in cross-cultural communication, and 3) Cultural Report.

Text was Introduction to Intercultural Communication by John C. Condon and Fathi Yousef.

Experiential class activities and discussion completed the elements of the course.

Summaries of individual classes and materials follow.

## CLASS

University of California at Riverside  
 X326.72 "Cross-Cultural Communication" 3 quarter units  
 October 3, 1991 through December 5, 1991

## Class No. 1: October 3, 1991

Twenty people are enrolled in the class. I met Yung-Seok from Korea. Looked to me like there was one other Korean, two Japanese, a woman from Brazil, a woman from Germany; there will be other ethnic representatives I wasn't aware of.

The teacher is Doug Bowen, who has lived and worked in Japan on three different occasions. Teaches English and ESL.

Discussion: Definitions of culture, anthropological definition of aspects of culture, went over several models of culture, high/low context, listing of high context & low context cultures, communication style in high/low context cultures, Mexican and Taiwanese perceptions of American traits which are dichotomous, definitions of communication, communication style (style switching).

Exercise: Groups of 5; given newsprint and markers, alternate groups asked to answer "What is communication?" or "What is culture?" Doug went over each rather carefully, asked questions to clarify, etc. Then did handouts, giving examples; after break showed short VCR of "Black Mombasa."

Assignment: Read Units 3 & 4 in Condon & Yousef, Introduction to Intercultural Communication and prepare 5-minute "Personal Cultural Profile Presentation" for Oct. 17.

## Class No. 2: Oct. 10, 1991

Doug and a colleague are developing an intercultural simulation (as part of colleague's doctorate) for publication. Used the class as guinea pigs; very nice, took entire 3 hours.

Three groups of about 6. (Can go up to 15 or 20)

Facilitator for each group, flip chart for each group.

1. Gave name tags to each member with name of "culture":  
 Aquila, Zantia, Delphia.
2. Facilitator read culture's rules. Different for each culture. Gave rules to group to read; four small sheets of paper with two or three rules to a sheet. Members read aloud, passed around (to "assimilate" cultural rules).
  - a. Aquila: Discuss with allegory, suggestion.  
 No touching.  
 Express approval by snapping fingers.  
 Express disapproval by raising two fingers.  
 Harmony, cooperation important.  
 Time is of no importance.

Interrupt often to clarify, summarize  
Zantia and Delphia had rules also, of which we weren't  
aware; later, some rules became obvious:

- b. Zantia: No eye contact (signifies sexual invitation)  
Look at other's shoulder if approve.  
Look above head if disapprove.  
Harmony is all.  
Never interrupt.  
Time is of no importance.  
Express approval by touching.

3. Facilitator asked group to develop a history for their culture; tradition, mythology, to explain how they came to have these cultural rules. Needed a scribe to record.
4. Each group given a task (written directions) which involved preparing a social gathering for a group of intercultural students, as though we were the host country. Planned type of event, food, etc., according to our culture.
5. Facilitators split groups. One was now bi-cultural (half one culture and half another); one was majority/minority; and one was an even mixture of all cultures. [Not sure of formula for this--would have to figure it out.]
6. Now, the "new" culture had to re-plan the social event. Conflict arises.
7. Closure: Sharing histories, conflict.

I want to ask Doug at some later date if I can have access to this simulation for my classes.

**Class No. 3: Oct. 17, 1991**

Missed; Jim ill. They gave cultural background speeches.  
Made a good-faith appearance at 8:15.

**Class No. 4: Oct. 24, 1991**

Missed: Jim ill. Assigned sample lesson plan/lesson on some aspect of language. See Resource File for handouts.

**Class No. 5: Oct. 31, 1991**

Everyone gave sample lessons. See Resource file for handouts. Excellent. Subjects: baseball, kachina dolls compared to Japanese dolls, American folk music ("This Land is My Land"), animals in idioms, clothing, etc. I did "Metaphorical idioms."

**Class No. 6: Nov. 7, 1991**

Handout: "Culture Shock." Discussed. I saw some analogy with stages of mourning.

Handout: "Cultural Awareness Test" (Hewlett-Packard). Answered and discussed.

Assigned Cultural Reports. Interview someone. Use the literature for background info. Use a person you already know, or choose a country you'd like to visit. Doug will set up an appointment for anyone who needs an interviewee, as 62 countries are represented at the Extension Center. Distributed samples.

**Class No. 7: Nov. 21, 1991**

Gave cultural reports. In-Sook Yi was my subject.

**Class No. 8: Dec. 5, 1991**

Doug shared resources:

Good researchers in the field:

1. Edward T. Hall - subtler aspects.
2. John Condon - practical.
3. George Renwick - specialist Middle East.
4. Alison Lanier - Editor "Updates" (similar to "Culturegrams" but more detailed).
5. Pierre Casse - French, psychologist
6. Dean Barnlund - retired
7. Nessa Lowenthal - "Old school," workshops

All of above with Intercultural Press, Yarmouth, Maine.

Publishers:

Intercultural Press  
Yarmouth, Maine

Alta Book Center  
San Francisco  
1-800-ALTA-ESL  
(world's largest ESL press)

U. S. Express

Weekly periodical published by  
Scholastic, Inc.  
730 Broadway  
New York 10003-9538  
\$6.50 per year

(Jr. High, High School, focuses on immigrants)

Training and Culture

Newsletter

Conferences in business information

Gil Deane Group

13751 Lake City Way NE Ste. 105

Seattle, WA 98125-3615

Subscriptions: Individ. \$39, Org. \$59

Free sample on request

SIETAR

works mostly with business

videos: "Valuing Diversity" series

THUMBNAILS

General differences

1. Many students come from cultures where rote memorization is the rule. Synthesis is disrespectful.
2. Because we expect synthesis, need to give specific homework instructions.
3. In many cultures, students do not have a voice in discussion until they become officially adults.
4. Openness of American students always surprising.
5. Direct criticism and comment sometimes hurtful ("face").
6. America is a "thank you" culture, but can't expect that from all cultures in the world. (Shy, "face," smile.)

Chinese

1. Don't question authority
2. Think direct eye contact rude.
3. Modesty is the rule (downplay accomplishments).
4. Failure reflects whole family.

Vietnamese

1. Eye contact is rude
2. Pointing is rude (learn student's name).
3. Back-slapping is rude.
4. Beckoning is for children and animals only.
5. Touching head not allowed.
6. Emotion rarely displayed.
7. Smile covers many meanings.
8. Crossing fingers is obscene.
9. Feet not used for touching, pointing.
10. Same-sex touching okay, but not opposite-sex touching.

Latino

1. Used to closer personal spaces.
2. Touch more.
3. Pointing is rude.
4. Different time orientation.

5. Machismo, self-esteem, respect.

Filipino (Asian overlaid with Latino)

1. No eye contact with superior
2. Pointing is rude.
3. Hands on hips is aggressive.
4. No back-slapping.
5. Open affection not displayed in public.
6. Women often cover mouth when laugh or speak.
7. Machismo, self-esteem; easily offended (as Latino).  
(This last characteristic seems more powerful than in Latino; thought to be so because Asian "groupness" underlies.)



Darrelle Cavan  
Cross Cultural Communication  
31 October 1991

LESSON PLAN  
An Aspect of Language

- I. GENERAL OBJECTIVE: To introduce an aspect of language that is grammatically unique.
- II. SPECIFIC OBJECTIVE: To define, demonstrate, and discuss the metaphorical idiom in American English.
- III. DEFINITION OF GROUP: Intermediate ESL students.
- IV. PROCEDURE
  - A. Introduce subject with a statement utilizing idioms.
    - 1. Ask students what I mean by the statement.
    - 2. Restate, without using idioms.
  - B. Definitions
    - 1. metaphor
    - 2. idiom
  - C. Introduce selected examples from below, some illustrated graphically.
    - 1. Get out of my face.
    - 2. Holy smoke!
    - 3. He's counting his chicks before they're hatched.
    - 4. I can't make heads or tails of it.
    - 5. It's in the cards.
    - 6. She was cut to the quick.
    - 7. I slept like a log.
    - 8. Keep an eye on this soup, will you?
    - 9. Lend me a hand.
    - 10. Use some elbow grease!
    - 11. It will all come out in the wash.
    - 12. She's in the public eye.
    - 13. If I can just get a toe hold...
    - 14. Keep your nose to the grindstone.
    - 15. Take the bull by the horns.
    - 16. That went down the drain.
    - 17. Too many cooks spoil the stew.
    - 18. He had a finger in the pie.
    - 19. There's too much on my plate.
    - 20. Run it up the flag pole.

21. She was left at the starting gate.
22. I'm wearing several hats.
23. Wouldn't touch it with a ten-foot pole.
24. We just chewed the fat.
25. He hit the sack.
26. That's water under the bridge.
27. She's dragging her feet.
28. Get off your high horse.
29. Break a leg!
30. He kicked the bucket.

D. Distribute handouts to partners.

1. Idiom supplied.
2. Students develop literal translation in simple graphics.
3. Students define metaphorical idiom, using an example.
  - a. Strange definitions are expected.
  - b. Partners will share with class as time allows.

E. Closure.

1. Ask for examples of metaphorical idioms from students' native language.
2. Closing statement: "Well, keep your nose clean and don't take any wooden nickels!"

V. HANDOUTS/MATERIALS

- A. Visual Aids: Illustrations on poster board
- B. Handout: Student exercise
- C. Handout: List of metaphorical idioms

## The Metaphorical Idiom

### I. Definitions

#### A. Metaphor

1. A way of writing or speaking figuratively and of describing something in terms of something else.<sup>1</sup>
2. A figure of speech in which a term is transferred from the object it ordinarily designates to an object it may only designate by implicit comparison or analogy, as in the phrase evening of life.<sup>2</sup>

#### B. Idiom

1. In broad sense, the usual way in which words of a particular language are put together to convey ideas or information....also applied to word usage peculiar to a particular region, profession, or field of activity, where a word may have a meaning that is different or more specific than that in general use.
2. A speech form or expression of a given language that is peculiar to itself grammatically or that cannot be understood from the individual meanings of its elements.<sup>2</sup>

### II. Examples of Metaphorical Idioms in American English

1. Get out of my face.
2. Holy smoke!
3. He's counting his chicks before they're hatched.
4. I can't make heads or tails of it.
5. It's in the cards.
6. She was cut to the quick.
7. I slept like a log.
8. Keep an eye on this soup, will you?
9. Lend me a hand.
10. Use some elbow grease!
11. It will all come out in the wash.
12. She's in the public eye.
13. If I can just get a toe hold...
14. Keep your nose to the grindstone.
15. Take the bull by the horns.
16. That went down the drain.
17. Too many cooks spoil the stew.
18. He had a finger in the pie.
19. There's too much on my plate.

20. Run it up the flag pole.
21. She was left at the starting gate.
22. I'm wearing several hats.
23. Wouldn't touch it with a ten-foot pole.
24. We just chewed the fat.
25. He hit the sack.
26. That's water under the bridge.
27. She's dragging her feet.
28. Get off your high horse.
29. Break a leg!
30. He kicked the bucket.

**References:**

- <sup>1</sup>Harper Dictionary of Contemporary Usage. Eds. William and Mary Morris. New York: Harper and Row, Publishers, Inc., 1975.
- <sup>2</sup>The American Heritage Dictionary. 2nd College ed. Boston: Houghton Mifflin Company, 1985.

EXERCISE

Metaphorical Idiom: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Illustration:

Definition with example: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Write a metaphorical idiom (in English, if possible) from your own language: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

CULTURAL REPORT

WOMEN IN KOREA

When we began the class, Doug said something that was very interesting: "Remember, any international student you meet is not going to be an average person." I interviewed a young woman from Korea, and throughout our time together, it was clear to me she was not an "average" Korean. For the moment, I will call her "Yi." Yi graduated from a womens' college in Korea with a major in political science and diplomacy. She worked five years in her country before coming to the United States six months ago to study, and hopes to enter graduate school soon. She is interested in the movie business and plans to return to Korea to start a small company in Seoul.

I am a feminist. Since issues involving exploitation of women are gaining attention throughout the world, I chose to focus on women's issues in Korea as the subject of our interview. I was surprised and delighted when Yi told me, "You will like this. I am a feminist, and it causes me trouble in my country... I am interested in women's rights."

Yi's perceptions of Korean women and education, love, courtship, marriage, family, and work follow. As I listened, the similarities between our cultures struck me. I wonder if you will notice them also.

EDUCATION

Yi's father influenced her feelings about growing up feeling equal to men in terms of her education. Korean society discriminates against women in many areas, but Yi did not accept the idea that women are not equal to men intellectually. She even found, in many cases, that women can be intellectually superior. As a child, in elementary school, a bright girl is subject to rejection from the boys, and risks being talked about and teased. As a result, "I wanted to show them as a woman; woman is equal to you. I wanted to tell them. I am kind of not that usual, because for example, most Korean girls try to follow the traditional way: the marriage, or suitable job."

The family is supportive of the girl's education. Korean parents are generally strongly supportive of all children's education, and good grades are the best gift a child can give a parent. However, after graduation, the woman is expected to marry and stay home with the children. Even poor women usually graduate from high school, and they have the opportunity to go to university. It is very difficult, of course, because it's very expensive to go to school in Korea; everyone pays. "It's really

a shame to say this, but in most cases women try to go to good universities because of their marriage...the girl wants to marry with some nice family, or nice husband. The social standard [is important so] we need to graduate from a good university.

#### LOVE AND COURTSHIP

There is little chance of spontaneous meetings between boys and girls in Korea. After elementary school, Yi went to a girl's high school and a women's university (although more and more schools are coeducational). Lacking parties and social events, there is little chance of meeting a boy until after graduating from high school. "In my generation, until graduating high school, having a date with a boy is kind of a bad student. So I didn't. Some did, but I always wanted to be a very good student. So my first date was when I was Freshman in college. That was my first meeting with a boy. Not date, just meeting."

Young people in Yi's situation engage in a kind of "meeting game" that makes use of a mutual acquaintance, another young person, as unofficial matchmaker. This "matchmaker" arranges a meeting between four or five girls and the same number of boys. There are many stylized games that can be played which are what we might call "mixers." For example, each person contributes a personal belonging (a pen, book, lighter); the others pick, and the owner of the object is your partner for that meeting. If the two people like each other, they can date later. A pitfall of this game, according to Yi, is that sometimes you like someone who doesn't pick your belonging; and so you are paired with someone else. Another way this meeting game is played: a "matchmaker" may call a girl and tell her to go downtown to a certain restaurant, and if she waits there, a boy will be there with a red rose. This gives the girl a chance to escape if the boy with the rose is unappealing. The meeting game takes many forms, and allows the people involved to be silly and have fun.

Of course, when attending a co-educational university, there are other ways to meet boys. Most young women in women's universities do not find a marriage partner through the meeting games, and so after graduation, an official matchmaker is often found--a relative, friend, or professional.

A real matchmaker is serious business. This is for marriage, and the families of both young people are involved. Before a meeting takes place, all parties are given pertinent information: education, family, job, income. The first meeting then, is very important, because it is here that the missing information comes to light: is the person attractive and of good character? After the first meeting, the couple doesn't talk to one another; they talk to the matchmaker about whether they will meet again. If so, dating begins, and the parents begin the marriage preparations. When a couple uses a



matchmaker, it is a very formal, family affair, and in most cases ends in marriage.

For the unusual woman like Yi, matchmaking is not appealing. Meeting a partner spontaneously, at work or perhaps at school, and having a personal relationship with that person, is preferred. Romance and spontaneity are important.

#### MARRIAGE AND FAMILY

When she marries, a woman's family must provide the ceremony and all household furnishings. For an average family, Yi estimates the cost at \$20,00 to \$30,000. The husband provides the dwelling itself; the room, apartment, or house.

The daughter may bring money to the marriage from her family and the husband may not have money, but brings a good future. If the daughter does bring money, it is hers, but she is always willing to give it to the husband. It doesn't matter really whether something is in the husband's or wife's name, since there is no divorce; everything is for the family. Recently it is the fashion to buy a house in both names.

The traditional woman's role is being a good wife and a good mother. "I think a Korean child, we are very lucky to have our Korean mother. She devotes all her life to children. In many cases, husband is second. Children first. Because in Korea husbands are kind of workaholics, they don't have time to meet with their families. So most of the time, children and mother are together. Not father. Children are kind of center of the family...loved."

Wives are expected to take good care of husbands. Working so many hours outside the home, the husband doesn't want to worry about anything that has to do with the household. So, the wife handles all family matters, such as children's education and money.

In Korea, the husband gives all the money to the housewife, and she returns an allowance to him, using the rest for the household. However, even though he gives her the money, it is still considered his, and there is the man's attitude, "I give you everything, so I deserve to be treated like a king in the family." Many good housewives save money secretly, but it isn't really for themselves. If there is a crisis in the life of the husband or a child, she will bring out that money and say, "Use this." The family is very grateful to the mother when this happens.

Sometimes a Korean woman wants to divorce, but it is virtually impossible, because there is no alimony or child support. The woman has no work or financial support and no way to acquire these necessities.



When a Korean man decides, "she will be my wife," he has decided she will be his wife until he dies. He feels great responsibility for her. Partners are permanent.

Men and women are not comfortable with mixed-gender friendships. There is much separation of the sexes from about seven years of age, and the tradition is strong. Men socialize together and women socialize together.

After the father, the eldest son is the center of the Korean family. When the father dies, he will have responsibility for the entire family. After he marries he and his wife and children will live with his parents until the parents die. So, the eldest son is cared for by the mother and sisters in a special way. An eldest daughter, even though she is older than her brother, does not have the position he enjoys. She is expected to prepare his food and clean for him. In the modern generation, this causes great friction between the traditional mother and the eldest daughter, who is not interested in waiting on her little brother. The good daughter will not express her anger to her mother, but does not mind letting her "little" brother know how she feels, even though he is eldest son.

The daughter is expected, in the same way, to accept the traditional role toward her father. In Yi's case, even though her father is completely supportive of her higher education, he is still traditional in the home.

Birth control is practiced, and abortion is legal. Because of the population problem, the government suggests having only one or two children. In the past, a difficult situation arose: since sons are so highly valued, couples would abort if the unborn was female. However, this has been prohibited by the government for some years.

When the parents die, the portion the sons may inherit is larger than the portion of the daughters.

"As a Korean woman, we always keep our family name. I love that. I never change my family name until I die. Deep inside I am respected as a human being."

#### WORK

"Because I am a woman, I cannot find a job in Korea. My first experience was after I graduated university. I applied to a big company...I saw the advertisement in the newspaper. But when I went to the company to apply for that job, she said, the person was a woman, 'you cannot apply.' I said, 'But why? I have all the conditions.' And she said, 'you are a woman, you cannot apply.' That was my first wall....I cannot explain my feeling at the time. That was my first step to work in

society, and that was my first answer. I was really depressed. So from that time, I worked in a foreign company...we have better salary and we have almost equal chance to promote, so we like to work for a foreign company as a woman."

Korean women are given the opportunity for higher education, but expected to use that education only in the family after they are married. Single women work, but until recently were forced to give up their jobs when they married.

#### PRIVATE PERCEPTIONS OF AN UNUSUAL KOREAN WOMAN

##### On goals

"What I really hate is when Korean woman is asked, 'what is your goal?' 'what is your hope for the future?' and they always say, 'I'd like to be a very nice mother and a good wife.' I hate that. It cannot be their only goal, or hope, or job, you know?"

##### On housework

"If a woman is working in the home, she has a right to count those working hours as money...so husband needs to pay to her when she is working at home. Women need to have their own kind of self value about working."

##### On American women

"Yes, American woman has more rights than Korean woman, but in many cases we are similar, if we would think about it deep inside."

##### On the American generic "he"

"We have a word just for human being. So we don't need to mention human being as "he/she." We have a word. I think really my country, basically, deep inside, we have respect for the human being."

##### On American women

"I like when American women work in many areas...you know, American women are very tough, physically. So they can actually challenge to many tough jobs. I like that. When I arrive in United States first time, I saw the truck driver as a woman. I love that."

##### On Korean men

"Korean men really discriminate against women, but I like Korean men. They really do care for woman from their hearts. In every day life, their manner looks like not friendly, not lovely. But they have very warm, very deep mind. When something happens, really big problem, we will see husband really support or help with all his heart."

B. National Council of Christians and Jews

Human Relations Training

From January 21, 1992 to March 10, 1991, I attended a series of Human Relations Training workshops as part of the Intercultural Conflict Series given by the National Conference of Christians and Jews at the Wilshire Blvd. Temple in Los Angeles.

Summaries of individual workshops follow.

## WORKSHOP

Human Relations Training Workshop #1

Intercultural Conflict Series

Wilshire Blvd. Temple, Los Angeles

January 21, 1992

Sponsored by: National Council of Christians and Jews

**Purpose:** A series of workshops offering creative ways to deal with prejudice and intergroup conflict. A four-session training program using experiential exercises and dialogue sessions in multicultural groups, examining attitudes and discussing human relations issues.

**Participants:** A sophisticated group of about 80 counselors, secondary and college teachers, college and university students, directors and workers in social programs, business people. A director and numerous facilitators.

**Program**

Introduction: Emphasis on "Safe place."

Ice Breaker: Began in one large circle. Each stood and identified self with name and "one or two words." A typical response: "I'm Terry Davis, a student at UCLA, and I'm tired but excited about tonight."

Dialogue group: Divided into groups of 8-10 with facilitator. Effort was made to effect ethnic mix and subsequently to focus on differences. Group:

Henry (facilitator): White/Asian (Filipino) gay male, 20's.

Frank: Black male, 40's.

Michelle: Mexican/Irish female, 20's.

Juan: Mexican/American male, 30's.

Lucy: Mexican/Irish female, 20's.

Kathy: Black female, 40's.

Darrelle: White female, 50's.

Ann: White female, 30's.

Alexandro: Mexican/American male, 20's.

Introduced selves (Name, how feeling).

Exercise: "Who Are You"

Partners (Darrelle and Juan)

"A" and "B"

"A" asks, "Who are you?" over and over (timed by facilitator)

"B" responds

"A" may not respond except with another "Who are you?"

Partners switch and repeat.

"A" asks "Who do you pretend to be?"

Same procedure and repeat.

"A" asks "Who do I seem to be to you?"  
Same procedure and repeat.

Return to dialogue group and debrief.

After break, return to large group, directions for next exercise.

**Exercise: Group Identity**

Each person given blank paper. fold vertically.

List #1: Groups an observer would put you in.  
(Ethnic, gender, age, etc.)

Obvious group affiliations.

List #2: Groups you are part of that wouldn't be  
known unless you self-disclosed.

Back to dialogue group to discuss.

Brings out ethnicity and other affiliations (e.g., gay, disabled, old.) Facilitator working toward what groups each put others in; self-disclosure re stereotypes and/or generalities.

Closure in dialogue group.

What do you want/need from this group to be comfortable?

Closure in large group.

Using "I" Statements, your reaction/response to what occurred in your group.

**Evaluation**

Worthwhile. Facilitators committed and enthusiastic. Goal not clearly explained in beginning, although gradually perceived to be confronting our individual bigotry by focusing on differences (not similarities, which is seen to be an outmoded idea that didn't work). We were told in our dialogue group that confrontation would be the method, and that we'd get to it. This session focused on trusting/risking. I'm interested in confrontation. How will I handle it personally and how will I handle it as teacher/facilitator? I noticed in the large group discussions a lot of psychology-social work jargon used by participants and facilitators, which struck me as pretentious. This did not occur in my dialogue group. I look forward to the next session.

Human Relations Training Workshop #2  
February 6, 1992

**Introduction:**

Large group in circle. Asked to stand in a way that will describe how we're feeling, give name and how feeling.  
(Memorable: Large man does a forward roll on floor. "I'm Bob and I'm ready to roll!")

**Icebreaker:**

Find a partner who is different from you.

How are you different?

Find a partner who is similar to you.

How are you similar?

Find a partner you wouldn't see at your place of work.

Why?

**Self-Awareness Model:**

Visual with circle in middle labeled "SELF (Me!)," and lines radiating from circle labeled: Race, Religion, Physical Ability, Gender, Family, Age, Appearance, Class, Job, Sexuality, Region, Education. Examples of each stereotype.

Second visual, same but with "OTHER" as label.

1. Look at self.

2. Look at other.

3. How does who I am and who you are affect our communication?

Stereotype defined: "Typical image I have of a group of people. Assumptions."

**Exercise: "Stereotype Listing"**

In dialogue groups. Looking at images and stereotypes.

Facilitator writes "NERD" on paper. Group discusses images that arise.

Each person has paper. Will make a list, share only what is comfortable. Facilitator writes each of the following down as he reads:

1. Fat woman
2. Gardener
3. Feminist
4. Fat man
5. African American Woman
6. Lesbian
7. Graduate student
8. Athlete
9. Asian Man
10. P.E. Teacher
11. Person with Disability
12. Gay Man
13. Immigrant
14. Religious Leader

15. Asian Athlete
16. Nun
17. Professor
18. White Male
19. Latino Male

Discussion: Share some stereotypes, where they came from (Personal Experience, Others, Media). Acknowledge existence & prevalence. Difficult for some (e.g. "We're all human, and I treat everyone the same.")

Large group:

Exercise: "Forced Choices"

Follows stereotype listing (where stereotypes came from) and moves group to "act out" how we're affected by them. Reality: When someone perceives me a certain way, I am treated a certain way. Some may see this in "favorable" treatment, others not. In the end, I am being dehumanized.

Signs reading "AGREE" and "DISAGREE" posted at opposite ends of room. All participants begin by standing in middle of room. Non-verbal exercise. As each statement is read, participants move to either side of room. At end of each choice, participants move back to center before next statement is read. No one allowed to remain in middle. Note who is on "your" side, and who went to other side, and feelings associated with these recognitions.

1. People assume I'm sexist.
2. People assume I'm non-assertive.
3. I'm always expected to have the answer.
4. People speak louder when communicating with me.
5. People assume I have money.
6. I'm often asked to speak for my group.
7. Servers give me the check in restaurants.
8. People are surprised when I give an intelligent answer.
9. People often interrupt me when I speak.
10. People assume I have strong family ties.
11. People assume I like sports.
12. People assume I can take care of a baby.
13. Store clerks watch me when I'm shopping.
14. People assume I can fix my car.
15. Women clutch their purses when I walk by.
16. I'm frequently followed by the police.
17. People keep their children away from me.
18. People assume I am racist.
19. People expect me to receive good grades.
20. People assume that my significant other is of the opposite gender.
21. People assume I have difficulty with my English.
22. I am able to hug others of my gender in public.

Dialogue Groups:

Debriefing. Some basic questions, and further discussion.

1. How have you been stereotyped?
2. How have you stereotyped others?
3. What has been the result of your having been stereotyped?
4. What have you done to others?
5. What about those in this group?

Good discussion followed. People's awareness as they made choices or saw who made certain kinds of choices.

Closure:

Focus back on self-awareness.

#### **Evaluation**

An even better workshop than last time. A couple of "new" people in my dialogue group brought a negativity and withholding that the rest of us hadn't expected. Result of not having been with us for the first risk/trust session, I would say. As a result, I believe we lost some intimacy. Nonetheless, a good discussion.



Human Relations Training Workshop #3  
March 10, 1992

**Introduction:**

Men and women separated into different rooms. About 40 of each.

Parter: 1 minute each, life story  
1 minute each, gender story  
Few minutes, discuss feelings

**Discussion**

Men and women brought together again in large room, facing each other.

1. Women invited to say, "One difficult thing about being my gender is..."
2. Men respond with active listening; reflected what they heard women say.
3. Switch

The second part of the exercise:

1. Women invited to say, "As a member of the female gender, one thing I never want to hear (feel, see) again is..."
2. Repeat sequence above.

**Closure:**

Go back to gender-separate groups. How was your thought reflected back?

**Evaluation**

Brought out some difficult perceptions between genders. Reached a remarkable level of empathy.

### C. Italian Language Class

From March 12 through April 30, 1992, I attended an Italian language class at Chaffey Community College, in anticipation of travel to Italy. The class was taught by Christina Calabri.

I realized that six weeks of intensive study would certainly not result in fluency; however, I spent a lot of time working on the language, and when I arrived in Venice I was astonished at myself! I was able to make reservations, order food, purchase bus tickets, find the bathroom, ask for directions, and have simple conversations. Being able to remove the language barrier, even to a small degree, made all the difference in my first Italian adventure. The helpfulness and friendliness of the Italians were phenomenal, once they realized I was attempting to communicate in their language. One woman in Venice actually took me by the hand and led me through the maze of streets to my pensione.

I enrolled in another session when I returned home.

## III. CONFERENCES, EVENTS

From August 28, 1991 through April 20, 1992, I attended a series of conferences and events selected to form a broad basis for my study of intercultural communication.

I began by attending a faculty in-service meeting at Barstow Community College. Jane Patton from Mission College spoke on the Cultural Pluralism Program initiated on that campus.

Next, Judith Baca, Latina muralist; the Splendors of Mexico exhibition at LACMA; and a discussion of gangs by Fr. Gregory Boyle of the Dolores Mission Church in East Los Angeles.

A seminar on contemporary immigrant women followed, which included presentations by women scholars on Latina domestics, street vendors, and Vietnamese refugees.

The Western States Communication Association Convention in Boise offered workshops ranging from Gender Neutral language to Ethnic Humor; this was followed by the Common Ground Conference in Costa Mesa, with Diversity as its theme.

Dr. Fadwa Elquindi of UCLA spoke on Islamic Feminism; Carlos Vasquez on Native American prophecies; and Carolyn Harrison of the Claremont School of Theology conducted a unique "Croning Ceremony" to honor aging women.

Summaries follow.

## CONFERENCE

Dr. Jane Patton, Mission College  
 Coordinator, Cultural Pluralism Program  
 Barstow College,  
 Barstow, California  
 August 28, 1991  
 Sponsored by: Barstow College Faculty In-Service

Mission College opted for voluntary cultural pluralism curriculum across the board rather than one ethnic studies course required for graduation.

Flex Day Activities: Guest speakers, e.g. Southeast Asian refugees, pronunciation of foreign names ("Nguyen"), Hispanic students, African American studies; videos; workshops (e.g. Title 5 addition of cultural pluralism statement to course outlines); Games: 2 groups, each learns the rules of a different culture, send emissaries back and forth who must interact in different activities. Can buy this game for about \$50).

## Modifying curriculum:

- a. Course outlines: adding statements to course outlines stating how cultural pluralism will be addressed either 1) through teaching strategies or 2) pluralistic content.
- b. Significantly modify existing course to provide students with cultural pluralism approach to subject matter.
- c. Write new courses. (e.g. Intercultural Communication.)

Motivating Faculty: Faculty committee makes decisions, develops workshops utilizing speakers, discussion debate, films, etc., and each participant receives a \$500 stipend after the workshop series upon submission of a revised or new course outline. Jane changed Interpersonal Communication. Three areas, Perception, Language/Semantics, and Nonverbal Communication were then addressed multiculturally.

Important that program comes from Faculty (sensitive issues). A member from each discipline is on the Cultural Pluralism Committee, helps develop the program, and gets stipend.

Can combine COLLABORATIVE LEARNING PROGRAM with multi-cultural. Developed "Faculty Handbook for Cultural Pluralism." See Resource File.

## ASSIMILATIONIST

Accepts status quo

Students should conform

Fac. sees Ethnic Studies  
fac. as responsible

Minority fac. segregated  
in Ethnic Studies Dept.

Student diversity viewed  
as irrelevant

Compensatory pgms help  
minorities "conform"

Learning styles conform

## PLURALISTIC

Sees deficiencies

Institution should change

All faculty members  
responsible

Minority fac. in all  
disciplines

Multi-ethnic education  
relevant

Across curr: integrated

For all students, not  
just minorities

Curricular pluralism

Learning styles differ

**OBSERVATIONS:** The discussion that followed the presentation was lively and focused on the controversial aspects of multi-cultural curriculum. The vocal faculty of Barstow College expressed their concerns that this trend could lead to further separatism, segregation, racial hatred, by emphasizing differences rather than similarities. The idea of "immersion" was introduced (interestingly, by a new Chinese faculty member). He said he had initially been in an "intercultural" program as a student and he couldn't understand anybody; everybody "talked funny." When he finally got to the University of Utah, he was happy--everybody was speaking clear English and lots of it. That's how he learned. He was applauded by the Barstow faculty.

**EVALUATION:** Jane seemed ill-equipped to deal with these arguments. It seemed that similarities **would** be emphasized (rather than differences) in such a program. The Barstow faculty seemed to fear a fragmentation and even loss of American culture should cultural pluralism permeate the education system. There are good arguments against this, and the point might be made that American culture needs lose nothing; rather, by understanding the immigrant student, we are in a better position to assimilate him or her.

1) Book-learning isn't enough to qualify as an expert in Intercultural Communication;

2) The ASSIMILATORS must be taken seriously by the PLURALISTS, because their arguments are motivated by fear of loss, hence intense and deeply felt;

3) Investigate the validity of the trend

4) DEFINE TERMS

## LECTURE ATTENDED

Los Dos Mexicos Art Lecture

"Encuentros: Invasion of the Americas"

Pomona College

September 30, 1991

Speaker: Judith Baca

Art Dept., CSU Irvine

Muralist, Art Activist, Founder of Social and Public

Art

Resource Center, Director of the "Great Wall of Los Angeles"

Mural project

This is an interesting woman. Envisions a great "coming together" discussion on the 500th anniversary of Columbus' "discovery" of America between 1) the Spanish, 2) the Mestizos, 3) the Indians, and 3) the northern Europeans. Discussed the attitudes of all (with exception of northern Europeans--it seemed to be taken for granted they were simply bad guys).

Talked about three areas:

First, an exhibition October 19th in Venice. Vague about where, but showed slides of some of the pieces and they were terrific--Chicano (her preferred term) art.

Second, a mural she and her group did in Guadalupe which showed the relationship between the pickers and growers as it affected housing, families, working and living conditions.

Third, the "World Wall" (she was unclear; I think this is the term) she is currently involved in. Fascinating idea. Circular, movable murals; each country adding as they travel. Went to Finland Summer 1990, just returned from Moscow in August, and will be going to South Africa, Japan, Spain; around the world.

**EVALUATION:** Slides wonderful; somewhat lethargic and disorganized speaker...maybe she was tired (just returned from British Columbia and 2½ hrs on freeway from Irvine to Claremont). Obviously a mover and a shaker; melancholy and cynical, but with humor and I'd say great heart.

**ART EXHIBIT**

Mexico: Splendors of Thirty Centuries

Tuesday, November 5, 1991

Los Angeles County Museum of Art

**Pre-Columbian:** The Olmec ceremonial center La Venta (1200-400 B.C.), Izapa (900 B.C. - A.D. 250), Teotihuacan (150 B.C. - A.D. 700), Monte Albán (500 B.C. - A.D. 900), Mayan city of Palenque (100-900), El Tajín (100-1100), Chichén Itzá (800-1200), Aztec city Tenochtitlan (1325-1521).

**Colonial:** After 2500 years, pre-Columbian civilizations fell to Spanish conquistadors during 16th & 17th centuries. Mexico ruled by viceroys from Spain for 300 years; European culture & Christianity imposed. Missionaries encouraged traditional arts in a new context. In the second half of the 16th century, native population declined because of disease, abuse, and the influx of Europeans. In the 17th century, Mexicans began formulating national identity; native elements became more prominent in arts. Eighteenth century baroque was the climax of Mexican colonial style, the beginning of genuine Mexican colonial artistic tradition.

**Nineteenth Century:** In 1820 Mexico cast off the colonial yoke. Provincial artists inspired Mexico's greatest twentieth century painters. Tradition of landscape.

**Twentieth Century:** Predominant themes were death, passion, narrative, and social criticism, rooted in the 1910 Revolution & nationalism. The great muralists Diego Rivera, Jose Clemente Orozco, David Alfaro Siqueiros. Other leading Mexican painters: Frida Kahlo, Rufino Tamayo, Geraldo Murillo Cornado (Dr. Atl).

**Evaluation:** Olmec art reminded me of the Egyptian room at the British Museum. Great monolithic figures of such serenity. Interested in the way the old symbols were incorporated into the Colonial art. Note the Olmec shapes in Diego Rivera.



## LECTURE

"Southern California Gang Warfare"

Claremont McKenna College

November 12, 1991

Speaker: Fr. Gregory Boyle, Dolores Mission Church

Fr. Boyle is an activist in his parish, which includes the Pico Gardens. He often finds himself at odds with law enforcement, because he thoroughly disapproves of their "war" approach. He is a trusted mentor to the Latino boys, and (as much as possible, I suppose) a valued member of the barrio. In the summer of 1991, the L. A. Times Magazine featured him in its cover story.

According to Fr. Boyle, the South Central police, when being called to some gang warfare, would radio "NHI" (No Humans Involved). This was the thesis of his lecture. These young men are human beings, with warmth, humor, intelligence, loyalties. The gangs are a symptom, not a cause, of the untenable situation in which they find themselves: dysfunctional families, failure of the schools, unavailability of jobs, boredom, and finally, he emphasized, despair.

Fr. Boyle wants to change the strategies. None have worked thus far. He noted the aggressive, warlike vocabulary, for instance. "Wipe Out Gangs!" and the various "Operations" initiated by law enforcement and "outside" community members. Lines are now being crossed: houses being shot up, school buses, schools, churches, even recently the emergency room at White Memorial Hospital. The population doesn't have the will to find a solution.

The myth, he says, is that 98% are psychopathic and 2% dress a certain way (huge Dickies, t-shirt, shirt buttoned at neck, hairnet), hang with the homies, and drink on weekends. The reality is the other way around. The 2% psychopathic should be cut no slack; but the other 98% need jobs, help. Blaming parents is fashionable but irrelevant. "Are we going to blame the mother who just died of a heroin overdose? The father who is in Folsom Prison? What's the point?"

Fr. Boyle is adamant that gang members will quit slanging (selling dope) if they have a job. Work is the most valuable thing right now. Fr. Boyle can't get them jobs. Everyone is scared to death of them. He has been moderately successful at finding work for them at various places and then paying their salaries out of his pocket.

The police have changed since the Rodney King episode. No more beatings, less harassment. The law enforcement approach has been very bad; examples of sarcasm, harassment. Since a community meeting last November, there has not been a single



case of abuse. The neighborhood is starting to see solutions, and has no money. "What can I do to help?" an affluent Westside lawyer asked. "Jobs and money. Jobs and money." "Yes, but besides that." "Jobs and money. Jobs and money."

Fr. Boyle says that the Sheriff in Pico Gardens is/was worst. Really can't go in there. The LAPD, he says, "has made its own job dangerous" and has to take that responsibility.

Discussed the process when an enemy is encountered:

1. "Mad Dog": This is the stare down.
2. "Hit em up": Asking "Where you from."
3. "Dissin": Disrespecting. The other answers with barrio or gang (I'm not sure--like maybe "Pico") and the response is "Fuck Pico," next response, "Fuck [whoever]."
4. Then come guns, knives.

Fr. Boyle relates: LAPD drove up, stared, said "Where you from?" Gang members answered, LAPD said, "Fuck ---." Now. Where does that get us? Are the gang members supposed to say "Fuck LAPD"?

In the last five years, there has been growth. New gangs. "Colors" had an impact. New Latino gangs aped African American gangs, and there was a backlash (in jail, etc). "You betrayed La Raza." Now, more Latino than ever.

Fr. Boyle feels the young ones, the little boys, are not wanting to emulate their brothers. Good sign. Somehow, the pain is filtering down and he sees a tendency in the young ones to see the uselessness of gang warfare. Also, he feels that with the young men he buries, there is a suicidal tendency. Their despair is so great; they don't expect to live to be 20. Apparently, in a drive-by shooting, they come around twice. The first time, the opposing gang sees the car and lays low. The second time, they'll shoot. Fr. Boyle says these boys who are shot didn't lay low. They would stand in the yard, arms outspread: "Whassup?"

**EVALUATION:** This is a wonderful man. He shines through the hopelessness.

## SEMINAR

"Experiences of Contemporary Immigrant Women"

The Huntington Library, Pasadena

November 23, 1991

Sponsored by: Huntington Library Women's Studies Seminar

Seminar speakers discussed their research on women from Central America, Mexico, and Vietnam, and their varied work and family life experiences.

1. Barrie Thorne (Program for the Study of Women and Men in Society, U.S.C.), Moderator. Frameworks of immigration studies have to be reconceived to include women.
2. Norma Chinchilla (Women's Studies, CSULB)  
Nora Hamilton (Political Science, USC)  
"Work and Survival Among Latina Immigrants in Los Angeles"

Themes: a)Public, Private, b)Women gaining control, and  
c)Empowerment, organization.

LATINA DOMESTICS (Chinchilla)

Public/Private: Recent arrivals are in severe culture shock when live in. Food can seem like food for outer space; not knowing what to ask for, or how to ask. About 1/3 have left own children in home country, and are taking care of employer's family tasks.

Control

Moving from one to multiple employers is seen as having more control. Finding private space is part of getting away from live-in situation.

Empowerment

Domestic workers are difficult to organize because of isolation. They have gathering places (parks where they take their charges are typical). Night school is one way they can get information. LISTO is a cooperative which negotiates between employers and domestics.

STREET VENDORS (Hamilton)

Public/Private

Street vending has grown explosively in Los Angeles over last 10-12 years. It is the "informal economy." 1986 law (IRCA: Immigrant Reform and Control Act) imposed fines on employers for hiring undocumented workers. There are 2000-3000 vendors in Los Angeles at any one time, with an estimated 60% being women.

Control

Many women were raised by mothers who were vendors in Mexico or Central America. There is some choice of hours, place, groups, child care. Exception: vending in L.A. is illegal (in contrast to the rest of the world).

Organization

Association established 1987. Dora Alicia Alecon (mango vendor from El Salvador) is now head of the Board. The association is active politically. Legalization of vending is being taken up by the City Council in Coalition for Women's Economic Development.

3. Pierette Hondagneu-Sotello (Sociology, U.S.C.)  
"Mexican Undocumented Immigrant Women and Domestic Work"
  - A. CHERLA (Coalition for Humane Immigrant Rights in L.A.)  
50 groups.  
Research biased against immigrant women.  
Subcommittee working on domestic workers' rights (LISTO).  
Low end of hierarchy: race, status, salary.  
Goal: Empower by informing of legal rights, wage claims  
Outreach: busses, westside parks. Bus signs offer "libretta," which are little notebooks to tear off, and in which the worker can record hours, overtime, etc. Also, a "photonovella" is distributed: like a comic book, it is used widely in Latin America to disseminate information.
  - B. Characteristics of domestic work
    1. No advancement
    2. No benefits (vacation, sick leave, social security, medical, dental)
    3. Women of color, immigrant women, do domestic work (almost all Latina).
    4. Live-ins declined by 1920's, but there is a resurgence now.
    5. Isolated, because only there is one worker in the household.
  - C. Domestic networks  
Find jobs through employers' networks, male kin.  
Can sell job if leaving because jobs are scarce.  
Newly arrived most likely to take live-in jobs, which are least desirable.  
Sub-contract: One experienced immigrant woman hires new arrivals. This is not altruistic. The "helper" often is not paid, but has other benefits (knowing the ropes).
4. Nazli Kibria (Sociology, U.S.C.)  
"Migration and Vietnamese Refugee Women: The Reconstruction of Family and Ethnicity"

In 1975, those Vietnamese women who arrived in the U.S. were the elite, upper class. Later, the middle class.

Vietnamese men experience decline of status in U.S. as economic contribution of women rises. Concern regarding loss of breadwinner. Shift in balance of power causes conflict. Women want to preserve gender traditions, and are harsh with "progressive" women. Yet, women in this study restructured and used new power while supporting traditional ways. There is fear of family falling apart, fear for children. "Hu" means corrupt or rotten, and is the Vietnamese word to describe the effect of the U.S. on children. "The work with no name" is the phrase used for domestics, garment workers. This phrase is used in Vietnam for housework.

## CONFERENCE

Western States Communication Association  
 63rd Annual Convention  
 Riverside Red Lion Hotel  
 Boise, Idaho  
 February 21-25, 1992

Saturday, February 22, 1992

## WORKSHOP

"Gender Neutral Language"

Presenters: Carol Ann Valentine, Arizona State University  
 Anita Taylor, George Mason University  
 Bobby Patton, California State University at  
 Los Angeles

In 1988 these presenters began developing guidelines for gender/sex-fair research and publication, which have since been adopted by a number of organizations, and which the group continues to refine. This workshop focused on exploring and expanding those assumptions (See "Non-Sexist Research Guidelines, Eastern Communication Association, 1991, Resource File).

1. For clarity, it was suggested that "men" and "women" be used as nouns (e.g. "these behaviors apply to women in a college classroom") and "male" and "female" be used as adjectives (e.g. "these are male behaviors"). (Ivy, North Carolina State University.)

2. The language labeled as "powerless" in texts is really language that women use. Because it is not male language, it is labeled "powerless." Female language use emphasizes relational aspects. Why is that considered powerless? (e.g. "That was a good movie, don't you think?") Again, male behavior is considered the norm, or "powerful." (Paul Potarti, North Carolina State University.)

3. The point was made that "Studies show..." probably means "white college sophomores in huge required classes in large midwestern universities answered questionnaires, the results of which show..."

4. Even though researchers may be careful about qualifying their research in terms of gender/sex (and other) variables, the details are lost by the time the information reaches the textbooks. (Bobby Patton, CSU Los Angeles.)

## WORKSHOP

"Teaching Intercultural Communication Through Humor"

Presenters: Wen-Shu Lee, San Jose State University  
 James Hasenauer, California State University

This workshop dealt with the intercultural sense-making of humor; the ways in which ethnic humor is used to maintain race, ethnic, and class relations within a culture; and how instructors can use ethnic humor to illustrate intercultural communication principles.

Dr. Lee asserts that native speakers have three different models of idiom processing:

1. Literal-Then-Figurative Processing Model (Bobrow and Bell, 1973).
2. Simultaneous Processing Model (Swinney and Cutler, 1979).
3. Figurative-Then-Literal Processing Model (Gibbs, 1980).

However, L2 speakers (those who learn their second language in a classroom) are limited to the Literal-Processing-Only-Model. In the case of idioms, it is impossible to use the only model available, and therefore an explanation is necessary in order to understand the idiom. However, once the native explains the meaning of the idiom, there is usually no communication about how or when to use it, with whom and for what purposes.

Dr. Lee demonstrated classroom techniques to explore this problem. One such demonstration utilized the **cartoon** as the "stated premise." The missing premise is the normally expected (taken for granted) way of doing things. She correlates this process with Aristotle's rhetorical syllogism, enthymeme: "From the standpoint of the audience, in order to be persuaded by the speaker (the first person) that the messages (the absent second person or object) are indeed humorous, the audience (the third person) needs to have a fairly good grasp of the normative, namely the ordinary expectation of the character and/or situation....In humor...it is the active participation on the part of the audience supplying the implicit premise that makes the joke (the message from the speaker) funny (the desired conclusion by the speaker."

For example, a cartoon showing a calendar of "Emily Dickinson's Travel Plans" with entries such as "Sunday, July 1, Visit pantry" requires the audience to supply the implicit premise that makes the joke.

Idiomatic humor can be explained to the L2 person on four levels:

1. Origin. The historical and social roots of words and phrases.
2. Alternates. A repertoire of expressions that share more or less similar linguistic meanings (literal or figurative).
3. Nonverbal communication. Paralinguistic clues, including tone of voice.
4. Sequence. Normally expected order of message exchange.



The second presenter, Jim Hasenauer, discussed using ethnic humor in the classroom to expose ethnocentrism. His generic ethnic group was called the DEG's (Differentiated Ethnic Group).

On the first day of class, the assignment is for each student to bring in ten ethnic jokes.

On the second day, the instructor writes DEG traits on the board. These are the universals: stupid, dirty, outrageous, etc. The students begin telling the jokes they have brought, substituting "DEG" for the usual ethnic slurs. While it is sometimes difficult to begin this process of joke-telling because of the students' embarrassment at behaving in a socially unacceptable manner, once the "detox" begins, Mr. Hasenauer says there's no stopping them.

On day three, the discussion on prejudice and the purposes served by ethnic jokes:

1. Adjustment function: learn to conform.
2. Ego-defensive function: use newest group as scapegoat.
3. Value-expressive function: our values are different (better).
4. Knowledge function: stereotyping information

Eventually, after hearing many jokes, it's the prejudice that emerges. People don't joke about real strangers; people joke about strangers in their midst.

While Mr. Hasenauer's courageous creativity was much admired, most of the instructors in the room indicated they would decline to use the exercise. The telling of ethnic jokes in the classroom, regardless of the "DEG" designation, drew more negative than positive reaction.

As alternatives, Mr. Hasenauer suggested that if an instructor felt the need for more control, he or she could bring in five jokes and build a lecture around them; or, instead of jokes, proverbs could be shared.

**Sunday, February 23, 1992**

**PANEL**

"Student Diversity and Instructional Flexibility: Tales from the Cultural Crypt"

Panelists: Robert Barraclough, University of New Mexico, Chair

Phil Backlund Central Washington University  
"Designing the Culturally 'Correct' Curriculum"

Ann Darling, University of Illinois  
"Cultural Bias in Communication Instruction:"

## Approaches to TA Training"

Richard Fiordo, Pennsylvania State University  
 "Interracial Issues and Communication Pedagogy"

Diana K. Ivy, North Carolina State University  
 Lauri Bullis-Moore, North Carolina State University  
 Kim Norball, North Carolina State University  
 "Beyond the He/She Dilemma: Language and Gender  
 Barriers in the Classroom"

Paul Potorti, North Carolina State University  
 "Sexual Orientation as Cultural Diversity"

Carol Valentine, Arizona State University  
 "Responses to Cultural Diversity in the Classroom:  
 Simulations as Teaching Strategies"

The role of cultural sensitivity in communication instruction was examined. The panel concluded with several ways of exploring assumptions:

1. Newspaper articles. Examine their assumptions regarding groups.
2. Mini-simulations. Develop simulations to ask "What's really going on here? What are other possible explanations?"
3. Card games. "Exploring Educational Values." Participant draws, reads the card, agrees or disagrees, states why or why not, trades cards.
4. Scenarios.
5. Assumption checks. Monitor some event. "This appears to be the case, but what are other possible explanations?" Develop a story with heroes and/or villains. "Why is this person operating this way?"
6. Video. "Dream Worlds," University of Massachusetts (women in culture).
8. World Council for Curriculum and Instruction, Indiana University, Bloomington.
9. East West Center, Honolulu.

## GENERAL SESSION

Mary Catherine Bateson, Clarence Robinson Professor of Anthropology and English  
 George Mason University  
 Keynote Address: "Improvisation, Conversation, and the Making of Reality."

Dr. Bateson is the daughter of Margaret Mead; she spoke at length about Dr. Mead's work as it related to her own life and work. Her professional and personal experiences in the Middle East



were related to human values and perceptions.

PANEL

"Scholarly Works of Major Influence"

Panelists: Blaine Goss, New Mexico State University, Chair  
 Peter Andersen, San Diego State University  
 William Eadie, California State University,  
 Northridge  
 Kenneth Frandsen, University of New Mexico  
 Stephen King, California State University, Chico

Each panelist discussed the scholarly work or series of works that has had profound impact on the study of interpersonal communication, describing personal and professional impact of the work in the field.

PANEL

"Debut Papers in Intercultural Communication"

Presented by the Intercultural Communication Interest Group

Presenters: Mary Fong, University of Washington  
 "Chinese New Year and 'Luck'"

James F. Roiger, University of Arizona  
 "When Lying is Acceptable: Cross Cultural  
 Comparisons of Strategic Deception"

Sheila Helferich, University of Washington  
 "Western Apache and Israeli Sabra Speech"

Shawn A. Ginwright, San Diego State University  
 "A Model of Intercultural Training Effectiveness"

Christopher A. Simmons, University of California  
 at Davis  
 "A War of Words: The Role of Discourse Codes in  
 the Persian Gulf Crisis"

VIDEO FESTIVAL

"Intercultural Communication Film and Video Festival"

Chair and Catalogue Creator: Gale Auletta  
 Center for the Study of Intercultural Relations and  
 the Instructional Media Center  
 California State University, Hayward

The Video Festival offered the opportunity to view some new and some classic videotapes related to multicultural issues. Participants were encouraged to use the titles in the classroom to assist in creating a culturally diverse curriculum, as well as to encourage their institutions to increase multicultural videotape holdings by facilitating the purchase of tapes.

Ten videos were shown, and a catalogue of over thirty films was distributed (see Resource File).

**Monday, February 24, 1992**

**WORKSHOP**

**"Intercultural Communication Texts: Meet the Authors"**

**Chair:** Sam Edelman, California State University, Chico  
**Authors:** Larry Samovar, San Diego State University  
Carley Dodd, Abilene Christian University  
Joelene Koester, California State University  
George Borden, West Chester State University

Six authors of the major texts in intercultural communication discussed their individual approaches to intercultural communication and pragmatic approaches to teaching the basic course.

**Evaluation**

My emphasis in this conference attendance was on the Intercultural Communication Interest Group, and I did attend workshops presented by the Interpersonal Communication Group as well. It was a pleasure to meet scholars active in the field, to review textbooks, and to learn of research in progress and current methodology.

There is broad commitment to cultural diversity in the curriculum by Speech Communication teachers. The argument first heard at Barstow College continues to arise, however. Some educators fear what they see as a loss of the "American way" as a result of including cultural diversity in the classroom curricula.

## CONFERENCE

Common Ground: Diversity through Development

Red Lion Hotel, Costa Mesa, California

March 15-17, 1992

Presented by: The California Community Colleges

Sponsored by: The California State Chancellor's Office

**Sunday, March 15, 1992**

## WELCOME AND AWARDS CEREMONY

Recipients of awards included Jewel Plummer Cobb, Past President of CSU Fullerton, and March Fong Eu, California Secretary of State. Both are well-known for their work in the area of cultural diversity.

Carmen Tafolla, author and lecturer, performed a one-woman show entitled "With Our Very Own Names," exploring experiences of culturally diverse women.

**Monday, March 16, 1992**

Keynote Speaker, Management Consultant Barry Shapiro, spoke on "Diversity, Dominance, and Denial." Managing Diversity Successfully by Dr. Shapiro was distributed and used as a basis for his remarks.

I found the speaker charming, charismatic, and disorganized. The book is filled with good information, but in trying to cover it in an hour, Dr. Shapiro reduced his presentation to a series of impressive one-liners. I didn't attend a later workshop for this reason, but understand that the workshop presentation was wonderful.

In the keynote address, he began with workshop guidelines:

Confidentiality. Large group, will not disclose what is discussed here. It is a gift to hear others' stories.

Put information in a balloon at the end of the day, and release it.

Respect. No "zaps." Beware of insults, carelessness, thoughtlessness, glibness, rudeness.

Personal knowledge. Talk about self without generalizations.

Value risk-taking. Dare to put out things that are not socially acceptable.

Express emotion.

Working assumptions:

Oppression is pervasive. Everyone has been oppressed.

If not, it is because of race, ethnicity, gender.

Have been oppressed because we have been children.

It is not "our fault." Accept responsibility. No one asked to be trained as a racist; it is an affliction visited on us despite ourselves. Separate the person from the

pattern. It's okay to have a cold, but not to spread it.

Oppression hurts everyone. How do white people benefit from affirmative action? Trades have taken off; action to Supreme Court most often. Listen to their problems. Individuals and organizations can and do grow and change. Lifelong process. Took all our lives to get here. Let's bring our ancestors into the room with us. National origin. Where you were born. Ancestry. Where your folks came from. Melting pot. Has to do with Western European peoples. Latin, Native, Black, Asian Americans are not mainstream.

EXERCISE: "Wheel of Oppression" (See Managing Diversity Successfully, p. 17, Resource File).

Partners, two minutes each  
Share first time you became a victim of someone else's prejudice.  
Share with larger group.

Wheel segments: Classism, Ageism, Homophobia, Ableism, Racism, Sizism, Ethnocentrism, Sexism, Anti-Semitism.

	<u>Target</u>	<u>Oppressor</u>
Sexism	Women	Men
Racism	People of Color	Whites
Ageism	Older	Younger
Classism	Poor, workers	Wealthy
Homophobia	Gays, Lesbians	Heterosexual

Re: Tannin, You Just Don't Understand. Is it necessary or desirable to continue the pattern she points out?

Prejudice + Power (to enforce prejudice) = "ISM"

#### LUNCHEON SPEAKER

Dr. Jewell Plummer Cobb discussed the philosophy and implications of college campus diversity.

#### WORKSHOP

"Seven Steps to Enhancing Teaching in a Diverse Classroom Environment."

Presenters: Lou Ann Hobbs, Golden West College  
Thomas S. Hobbs, Southern Calif. Edison Co.

Model: Interpersonal Communication is the use of verbal and nonverbal messages in order to understand, influence, and develop human relationships.

Social Science research shows greatest influence is "time on task."

**Immediacy:** Physical, psychological closeness. Involves approachability, positive attitude, availability, warmth.

Effects of immediacy on multicultural classroom:  
 Students take greater responsibility if teacher is immediate.  
 Students are more willing to comply if teacher is immediate.  
 Anti-social behavior modifying techniques can be used if teacher is immediate, such as positive head nods, leaning closer to student, maintaining eye contact, using purposeful gestures.

#### Immediacy Behavior Scale

(Indicate whether used rarely, often, or usually)

##### Verbal

1. Use personal examples and/or talk about experiences I have outside of class.
2. Ask questions and/or encourage students to talk.
3. Allow discussion on something students bring even if not in lesson plan.
4. **Use humor**
5. Address students by name.
6. **Converse with individual students outside of class.**
7. Refer to class as "our" class; talk about what "we" are doing.
8. Provide feedback on individual work.
9. Ask how students feel about a topic, assignment, etc.
10. Invite students to telephone or meet outside of class if they have questions.
11. **Ask questions that solicit viewpoints or opinions.**
12. **Praise students actions or comments.**
13. Invite students to address me by first name.

##### Nonverbal

14. **Smile**
15. Gesture while talking to class.
16. **Use a variety of vocal expressions while talking to class.**
17. Look at class while talking.
18. Touch students in the class.
19. Have a relaxed body posture.
20. Move around the classroom while teaching.
21. Smile at individual students in the class.

Adapted from Sanders and Wiseman, "The Effects of Verbal and Nonverbal Teacher Immediacy on Perceived Cognitive, Affective and Behavioral Learning in the Multicultural Classroom." Communication Education, Vol. 39, October, 1990.

**Boldface indicates items that cross cultures.** (This does not seem valid to me.)

## EXERCISE

## "Not Well Served"

Introduction: Participants asked to think of a time when each, as a client, was not well served. Group needs a moderator, note taker, and reporter.

1. Each expresses briefly the conversation that occurred during this incident.
2. Verbal and nonverbal response behaviors are listed.
3. Each group reports. Facilitator records on flip charts.
4. Discussion. How many avoided? Explanation for behavior? Note how relates to classroom.

Tuesday, March 17, 1992

## WORKSHOP

## "Multicultural Values, Behavior, and Unspoken Rules"

Pat Ware, Chief of Public Relations, John Wayne Airport.

Basic coverage of communication theory.

## WORKSHOP

## "Critical Thinking in a Multicultural Environment"

Presenter: Jim Marteney, Los Angeles Valley College

Critical thinking must be taught in a manner that does not reflect just one culture's view of "correct" critical thinking. The ultimate goal is to educate students and staff in order to free them from a narrow view of their world and expand the multicultural possibilities of their critical thinking.

Intercultural Communication Guidelines

1. Every discussion is intercultural to some extent.
2. Recognize and accept differences.
3. Resist making attributions of stupidity or ill intent; seek cultural origin.
4. Initiate discussion of differences you observe.
5. Be willing to adapt to differences.
6. The goal is to abandon your position in order to understand.

Distributed Cultural Diversity (Institutional) questionnaire by Daryl G. Smith, "The Challenge of Diversity," 1989 ASHE-ERIC Higher Education Reports. (See Resource File.)

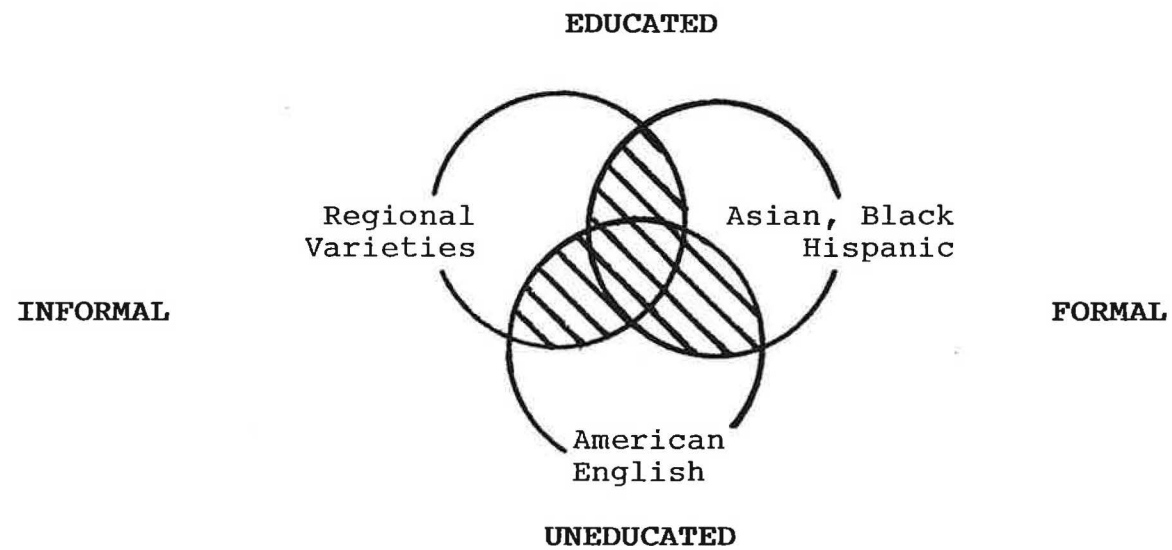
## WORKSHOP

## "The Linguistic 'Colors' of the Community College's Classroom"

Presenters: Cordell Briggs, Moreno Valley College

Gloria Blalock, Riverside Community College District

Faculty should possess a view of language that considers "the totality of language used in a community."



1. Recognize "Campus Climate" as an issue. No campus if free from racial, ethnic, or sexist prejudice.
2. Safeguard your classroom environment from any overt, conspicuous and/or subtle alienation or discomfort.
3. Perception and reality yield the same message.
4. Include an appreciation of other cultures in your subject matter. Absence of minority focus in your coursework may be interpreted as a devaluation of diversity.
5. Encourage minority students to be leaders.
6. Familiarize self with "due process" rights of all students. Knowledge of processes sends the message that students are valued.

Distributed "Multicultural Scenarios I and II" (see Resource File).

LUNCHEON SPEAKER

David Mertes, Chancellor, California Community Colleges



## LECTURE

Dr. Fadwa Elquindi, UCLA  
 "Feminizing Islam, Empowering Women"  
 Claremont McKenna College  
 March 12, 1992  
 Sponsored by: International Place

American women need to be aware of how women of other cultures have found ways to empower themselves; these ways are often not the ways American women have found. It is not impossible for women to liberate themselves within Islam. The assumption of a natural preclusion between feminism and Islam is not necessarily true.

We need to free feminism from the Western hold on it if we are to understand alternative forms of feminism. Egypt and the Arab East encompass movements against colonialism, which include men and women.

In the 1920's there was a strong feminist movement in Egypt, conforming to the Arab culture and tradition. 1923 saw the "lifting of the veil" in Egypt. The veil was an upper class phenomenon prior to this time. In 1923, feminist leaders began a successful campaign to "lift the veil."

In the early 1970's, a reawakening of Islam throughout the Middle East began, and it is now entering its third decade. Conservative Islam, seen as regressive by Egyptian observers, nonetheless includes women of the young professional and upper classes who are making changes in the Islamic traditions they perceive as oppressive.

"Modern veiling" is not the traditional covering, and not secular; Islamic law states that men and women are equal in religion. Some time after the 10th century, women were separated as an extension of religious law that requires both men and women to act modestly. An asexual space when with others who might be marriageable was initiated. This traditional law of "modesty" is an historical, but not religious, law, and as a result of the tradition, men became the authority over women.

In the 1970's, young women college graduates who had experienced a measure of educational freedom in the sixties began acquiring information and regaining equality in Islam. They discovered that their fathers were not all-knowing, challenged Islamic traditions, and began rejecting spouses chosen by their fathers.

Young Islamic women have put the church powers on the defensive by taking the lead in Islam. One result of this new-found power among women is that the leaders of Islam have decided to adapt the "modest" dress that the young women had initiated. Thirty percent of young college women are now part of the "new middle class" which participates in the new modesty, "modern veiling."



There is no intent of political clout, but political empowerment does occur as part of the larger movement with men. One area of feminist empowerment is the area of abortion; it is legal in the Middle East. However, women continue to have problems with their fathers, and, in Saudi Arabia, with the Morals Police.

History of the veil:

4th Century B.C.: Assyrian noblewomen were completely covered.

Greek era: Segregation of women, adapted later by Judaic culture.

Jesus' era: Head was covered.

Ancient Saudi and Egypt: No covering

Veiling was brought to the Middle East through conquest, perhaps Byzantine.

### Evaluation

Dr. Elquindi was an eloquent spokesperson for women in the Islamic fundamentalist movement. Western feminist perceptions would certainly not include the "modern veil" among feminist victories. Her assertion that feminism must be freed from the Western hold on it if we are to understand alternative forms of feminism is important. In a culture where Gloria Steinem is a feminist role model, it is difficult for women to perceive even a "modern" veil as a step forward.

Worth noting is a comment by a woman from Iran, a member of the Baha'i Faith, which is persecuted by Islam. It is not true, she says, that Islam sees men and women as equals. The Koran, according to my friend, is clear about men having authority over women.

## LECTURE

Carlos Velesquez

"Native American Prophecies and the Baha'i Faith"

Claremont, California

March 27, 1992

Sponsored by: Baha'i Community of Claremont

Mr. Velasquez, a native American, works with Native American tribal leaders to further the Baha'i vision of racial unity in order to begin the healing between Native Americans and the later Americans of European descent.

He discussed an Indian Nations Treaty which was signed by eighteen Indian nations on March 24, 1990, in Salt Lake City, Utah (see Resource File), which resolves to protect the rights of the members of the treaty organization to maintain and operate their respective nations, and to ordain the perpetuation of those rights.

In addition, a Joint Resolution for American Indian Religious Freedom, Public Law 95-341, approved August 11, 1978 by the 95th Congress, was presented, which states, in part:

WHEREAS traditional American Indian ceremonies have been intruded upon, interfered with, and in a few instances banned;

NOW THEREFORE BE IT RESOLVED by the Senate and House of Representatives of the United States of America in Congress assembled, that henceforth it shall be the policy of the United States to protect and preserve for American Indians their inherent right of freedom to believe, express, and exercise the traditional religions of the American Indian, Eskimo, Aleut, and Native Hawaiians, including but not limited to access to sites, use and possession of sacred objects, and the freedom to worship through ceremonials and traditional rites. (See Resource File.)

In 1988, Chief Leon Shenandoah presented to the General Assembly of the United Nations a plea for peace, which begins, "Brother, listen to the words of the Creator given to the first United Nations, the Haudenosaunee, over one thousand years ago." Chief Shenandoah's eloquent letter ends, "We must stand together, the four sacred colors of man, as the one family that we are in the interest of peace....We must unite the religions of the world as the spiritual force strong enough to prevail in peace. It is no longer good enough to cry peace. We must act peace, and march peace in alliance with the people of the world." This statement is remarkable in its similarity of spirit to the Baha'i statement on the Vision of Race Unity.

The Baha'i Faith and the Native American world views have this in common: The words of the Baha'i prophet instruct the faithful to look to the Native Americans for spiritual truth; the Native American prophecies look to a prophet from the East, believed by many to be Baha'u'llah, prophet of the Baha'i Faith.

#### **Evaluation**

The Baha'i Faith and the Church of the Latter Day Saints share aspects of the idea of looking to Native Americans for spiritual guidance. As we face worldwide ecological disaster, it would be well to do so.

## CEREMONY

A "Croning Ceremony"

Unitarian-Universalist Fellowship

Claremont, California

April 20, 1992

Sponsored by: The Wisdom Circle

This was a unique event, the purpose of which was to honor, in a tangible and meaningful way to the participants, the passage of a woman into old age.

The ceremony comes out of ancient matriarchal practices, before words like "crone," "witch," and "hag" were given negative connotations in patriarchal systems. These were the elders, the wise women, who knew magic and healing. Since our present culture devalues and negates the value of age and of women, the onus is doubly on the aged woman, who finds herself discarded and powerless.

The croning ceremony proposes to heal the pain of negation and to affirm the wisdom and power of the old woman by affirming her value in ritual; a practice common in other cultures and other times.

About thirty women, of all ages, were in attendance. The woman being honored, "Betsy," was dressed in purple, as was "Carolyn," the woman who conducted the ceremony.

A candle was lit in the middle of the circle of women. Each was instructed to clasp the hands of one other, and to say, "My name is \_\_\_\_\_. I am the daughter of \_\_\_\_\_, the granddaughter of \_\_\_\_\_, and the great-granddaughter of \_\_\_\_\_. Who are you?" The naming of the matriarchal lineage was surprisingly touching to the women there. It was pointed out that our stories are not told; our names are forgotten. We were asked, in future, to listen to the stories of the women in our lives--our aunts, other women in our families, friends--and to tell our own. One participant indicated her sadness at not knowing her grandmother's name. She knew her grandmother as "grandma," and they were close; she regretted knowing her only in the role of grandmother and not as a person with a name.

Betsy was given a candle. She chose some special women to join her in the middle of the circle--her daughter, her minister, four or five close friends. They were asked to light their candles from the flame of hers, and to sit or stand close enough to be able to touch her. The women placed their hands on Betsy; she was encircled and touched by women her love her.

Carolyn then began the ritual. Placing her hands on Betsy's face, head, shoulder, hand, she gave a number of affirmations:

for example; "We honor the wisdom you have grown in through your experiences," "We honor the love you have given to those who have been privileged to share your life." After each affirmation, the women in the larger circle responded together with a ritual affirmation.

At this point, Carolyn asked each of the women in the intimate circle to honor Betsy with some personal words or gestures. I remember her daughter closed her comments with, "All I can think of is how lucky I am to have you for a mother." When they were finished, Carolyn invited those in the outer circle to approach.

Finally, some closing words were said and we all shared the food and flowers the participants had brought.

**Evaluation:** This was an incredible ceremony. It met an exquisite need. It brought the women together in love, joy, and power.

## IV. INTERNATIONAL CENTERS

## A. International Place, Claremont Colleges

On December 16, 1991, I interviewed Charlene Martin, director of International Place at the Claremont Colleges.

In the Fall of 1991, International Place was serving 661 international students from 88 countries. Services and programs offered included homestays, cross-cultural discussion groups, study skills workshops, programs for wives and families, orientation programs, Thursday Luncheons and Conversations on global issues, and annual events like the International Banquet and the International Festival.

Funded by the colleges with community input, the center was established in 1975 with the mission to provide services and support to international students, scholars, and faculty.

The faculty senate has accepted International Place's proposal to do some faculty workshops on better communicating with international students, beginning with questionnaires to all faculty.

I attended the International Banquet, Festival, and several Thursday Luncheon-Conversations.

Interview and descriptions of events follow.

## INTERVIEW

Charlene Martin  
Director of International Place  
Claremont Colleges  
16 December 1991

**History, Purposes, Goals**

We started this center as an intercollegiate center in 1975 and from the beginning worked -knit--into the structure deep involvement with community people, particularly with students. From the very beginning I tried to involve students in formulating and determining what the appropriate services should be, and what our program should be. Of course there have always been interested faculty and staff at all the colleges.

We had our origins more in the community in the sense that even the funding was primarily community in the beginning. Now all the colleges have recognized the value of what we're doing and have put us in their budgets. We have a much better facility than we had at the beginning.

So now we are an intercollegiate center with the mission to provide services and support to international students, and really to scholars and faculty. That is the one major aspect of our purpose and goals.

A second major aspect is to provide programs in international and intercultural education for American students. On Fridays students from other countries come in and we talk about what kinds of programs we're going to present for the whole community, internationals and Americans.

## Services

From the very beginning we realized there was value to having a permanent event each week at a given time; it helps build what's become an international place community. In the broader sense, it certainly goes beyond the core of the active International Student Club to the American students who feel attached, the community people who help fund. About 300 people meet every Thursday come hell or high water. We have to fix a lunch and we use the kitchen here. It almost becomes like a church. It has the value of education, leadership development; Americans having an opportunity to benefit from a curriculum in a sense that's designed by the international students. It's called "Thursday Luncheon Conversations." It started with a little group meeting here on the couch.

There were 550 people at the International Banquet. We could have sold more tickets, but we had to stop. They didn't let us use much of the kitchen in that facility. Some of the cooking was done in the town and carried. About three of the dishes were cooked in the kitchen, some things done out here on big tables.

Another event is the International Festival in the Spring. It involves every international student and hundreds of others. We spread out for about three blocks. We had 500 last year. That will be April 11th, we think. We're still very understaffed and underfunded. But we've created this thing that's, I guess, essential to the life of the international community now. I don't know where to cut. International students start calling



us, "When's our festival?" So it's hard to cut.

#### Orientation Programs

To start our year in the summer, we contact every international student and ask them to come early for an orientation program that's focusing on them (although at undergraduate level they will also go into regular orientation). So we work with returning students, and develop several days of sessions: what are some of the snags, what are some of my suggestions to international students, maybe some simulation exercises and role playing, depicting some critical incidents, and just try to give an early view of what's ahead during this orientation period. We also pick them up at the airport, and place them with families.

The Community Friends host, plus the people they meet in that early program, the returning international students and American students who come, and each other. They leave that week with a network of friends. They probably don't remember much of what we said, but they have some connections with people that they trust when the going gets rough later, and it almost always does get rough later. Then we try to follow up with some small cross-cultural discussions, particularly that first semester, so that people can come and talk about pain, and embarrassment. We try to put together using other resources in the colleges and the community some workshops or programs that really focus from the point of view of international students.

I'm trying to do a little bit of training of people in other services so that they can look at things from the point of view of the international student. There are a lot of families at the graduate level, a husband, a wife who perhaps doesn't speak much English, maybe small children; so we do have some programs involving those people. The community women particularly help a lot with that.

In this case we try to have the Board and other student groups be part of the planning, so they in fact feel like this place belongs to them, and in fact it does. They have tremendous influence and power over what happens here. One student said, "You know what we like about International Place? It's a place that says yes instead of no." There is a point almost, because of all my experience and what I know about this college culture, I might have to be a veto person-but that would be way down the line.

The education of all of us is for multicultural, what, citizenship? We're all in this together and at least we can kind of think of this as almost a sacred opportunity to function in a multicultural situation at peace. Most people have more of an opportunity in college than they ever will again.

#### **Staff Development**

In regard to services to the colleges, we have to work at the institutional level, to be like an ombudsman for international students, to be helpful to the people working with international students. Last week we put together a workshop to which I invited every dean of students at all 7

colleges, every director of housing and residential life, every person who is called international advisor at each school, and entire counseling staff. We called it "Counseling International Students." We had about 50. I had the director of the counseling center, and a clinical psychologist, and a couple of students; a man from Africa and a woman from Brazil. I think we really made some progress. We had a level of frank discussion, I think we got some ideas across that communication is vastly difficult in the best of circumstances, and in cross cultural communication we have to be mindful of not attributing certain intentions to certain behaviors--that standing this way or that may not mean anything similar to what it means if your brother does it.

Some individual professors are interested, by instinct or education. Nothing organized, except that for about five years a group of us --I'm the first chair on the task force on intercollegiate diversity--we have a good struggling group trying to work on infrastructure kinds of things. We did go to the Academic Senate, and they did accept a proposal to do some faculty workshops. Cal Poly has had several workshops. About two years ago they started this, I guess it wasn't required. We felt that our committee should not try to own this, that it's better if the Deans of Faculty own it. The Pomona College Dean of Faculty is working on this. Certainly thinking of communication in classrooms. They're starting with a questionnaire to all faculty.

We have Community Friends of International Students. They pay dues, there's a board. That's our major conduit to the community. There are other relationships too, like Speaker's Bureau, which is kind of just putting your name on something quite informal, a student might go to a school's intercultural day and speak.

#### Communication

We had good programs last year. These early programs on the Gulf War were just almost a tear-provoking illustration of the value of intercultural base and network that has touched it. When something like this hits, everybody still feels that they belong here; they keep their relationship. There certainly was pain in their relationship with each other, but still because of the trust they could come here and be on a panel. A Kuwaiti student, and an Iraqi student, and Egyptian--I'm telling you, it makes you cry. Obviously it is educational for us to hear some of the things from the Iraq student that we never hear from George Bush. I think it helped them get through those months. After one panel in January they came here and talked all day long. There was a lot of shouting, but I feel we helped them.

In our fall group 88 countries are represented. Of course 88 would be multiplied by many more cultures and languages. I've never even tried to total up distinct cultural groups that might be represented, but there are 661 individuals.

Most places are using the term "international" rather than "foreign" student. In general it's synonymous. I talk so much

about international community, and there I don't want to just think about the "international" student--but about Americans as well. Our core constituency is international students, including permanent residents, everyone who is not a U.S. citizen. Most of ours may well be on their way to immigration. They're not citizens yet, but are on their way to citizenship. Some of them have families who want them to have the green card here, but don't want them to give up citizenship in own country.

Anything you know about communication is probably true in cross cultural communication, except it's moreso. What sparks our anger? What makes us feel respected? How can we work with someone? I think of an inner road map that we never take out and look at. We never have to examine it. A huge principal of course is to keep an open book and assume good will until proven otherwise. But I don't know how to deal with our emotional responses. Mentally we know that's true, but yet something that strikes some cord in you because of everything you were taught as a child, it's so hard to have your emotions stay in line with what you know is true. What that person saying that to you doesn't mean in his culture what it means in yours.

Have you seen this Ba Fa, Ba Fa game? It was developed by the Peace Corps. We've used it with varying success in orientations. In a way people, when they first arrive, might not have experienced enough to make it really effective. Divided into Alpha and Beta cultures, and half hour of training you can be this or that. Send a sojourner over to other culture, and he comes back, and reports to his group how they are over

there. Ultimately everybody goes over for a short visit, return and share what they learned. Alphas tell what the Betas are like, and of course the Betas laugh. The interesting thing is that it works. Even to the point when you ask which culture they'd rather be in, and the Betas like theirs best. How they felt when they went over to the other culture, that reinforces their allegiance.

You do have to do so much more careful listening, checking that you heard and understood correctly. I think that this is almost a principle that's valid, but it's still not quite valid either. For a person from the Japanese culture to have to overtly state what he or she thinks, and to so embarrassingly and rudely ask what the other thinks, is going against the grain of the culture's appropriate behavior. The bottom line in terms of helping people survive in the host country is to some extent to give them a guide, but it's not the answer in the long run. The answer in the long run is maybe for me to just do as much careful observation about the other culture, so that I can understand without having to force the other person. But ultimately what we have to do to communicate at all is to find some common denominator so that we can communicate.

## THE INTERNATIONAL BANQUET

Claremont Colleges

November 16, 1991

Sponsored by: International Place of the Claremont Colleges  
International Club  
Community Friends of International Students

Evening of various cultural foods and entertainment. Maria Moreno, Guatemalan friend who is a graduate student and President of the student International Club, was emcee. Glad to see Charlene Martin, Director of International Place.

Foods and entertainment representative of Japan, West Africa, Greece, Italy, China, India, Argentina, Egypt, France, Zaire, Central America, Mexico, Russia, Indonesia, Israel, and the United States.

**INTERNATIONAL FESTIVAL**

Claremont McKenna College Campus

April 11, 1992

Sponsored by: International Place of the Claremont Colleges  
International Club  
Community Friends of International Student

A festival of celebrating cultures and nations of the world. People, food, and music representing over 40 countries and regions. Greek folk dances, West African drummers and dancers, Hawaiian dancers, Native American dancers, Reggae, Korean dances, Flamenco, Kashwa music from the Andes, Royal musicians of Nepal with classical dance and sitar; Foods from Africa, Arab world, Canada, Caribbean, China, France, Germany, Hawaii, Hong Kong/Singapore, Indonesia, Iran, Israel, Japan, Korea, Mexico, Nepal, Philippines, Russia, Scandinavia, South America, South Asia, Thailand, Turkey, Vietnam.

**Evaluation**

The large crowd enjoyed the exotic foods and entertainment. This is a traditional kind of activity to foster "cross-cultural communication," and my sense is that it does a pretty good job. People are at their best with good food and music. An intuitive awareness occurs here, which is absent at more scholarly and/or intellectual endeavors.



B. International Center, University of California at Riverside

On December 5, 1991, I interviewed Dianne Elton, director of the International Center.

The UC International Center is a post-admission service, whose mission is to advocate for the international students on that campus. They do paralegal work with immigration, foreign governments, Department of State.

The majority of the 300 international students served are graduate students. While there are no on-going support groups, activities include fall and spring orientation, forums during special events months (Black History, for example), and a winter retreat called the Intercultural Communication Workshop.

There is no staff development at UCR in the area of cultural diversity. At a research institution, the mandate of the master plan is to propel research forward. Neither students nor faculty seek out formal instruction in interpersonal skills to cope with cultural diversity.

I spent time at the International Center, using their library and video collection, meeting staff and students. On January 10 through 12, I accompanied staff and students to Idyllwild for the International Friendship Weekend.

Summaries of interview and weekend follow.

INTERVIEW  
Diane Elton  
Director of International Center  
University of California at Riverside  
5 December 1991

**Goals, Purposes of UCR International Center, as differentiated from ESL Bannockburn**

Everybody has stereotypes of other professionals and in the National Professional Council it was assumed that ESL teachers are afraid of cross-cultural communication, that they are not very good at it, they are technicians of teaching English without the cultural context. In fact, either the teachers will be very defensive and say, "We're very cross-cultural, interculturally aware," or they're afraid of it and saying, "No, that counseling stuff I don't want to do." We [foreign student advisers] need to better understand teaching methodology. UC almost has two university systems--matriculated degrees and lifelong learning, or extension.

ESL students live in private homes. The apartments are for matriculated UCR students. ESL has home-stay families. This program believes in immergence home-stay. Purposes and goals, and ultimately, the phrase "cash cow" for extension. ESL is handled generally in extension throughout system, but differently everywhere. The new Dean of UCLA's entire extension (largest in nation) said he wanted to beef up his program, and the best one in the system was in Riverside. It's very intensive, they track their students, they do everything there, including registration.

They will not all be prepared to go to a college program.

They have various programs. Some will go right back home in a week, ten days, months. They have it for career people. It is not state funded, but contractual. We have budget constraints; they are self supporting. Their program is strictly English; not a literacy program. Students may be fluent in several languages. Some are absolutely fluent in English who want accent reduction, technical kind of polish. ESL has a full continuum of anything to do with English, but does not lead to degree.

Our program, on the other hand, is different. All UCs have some sort of international office. Regular students compete with American students for admission at graduate and undergraduate level. We don't do admissions. We're a post-admission service. Some International Centers have admission functions and ESL functions, etc. There are many variations. We are advocates for the international students coming here. There is a lot of paralegal work with immigration, foreign governments, the Department of State. We have enrichment programs interactive with community; import/export of international student exchange.

It is important, being a centralized unit that services both those coming and going, trying to get everything out of the way, so the person coming here can succeed and get a degree. Many students are not in a degree program. They may be here just one year, or for a quarter, for intensive lab work.

#### **UCR Services**

The majority of our students are graduate students; adult

learners. They want to be with the "American scene." We do have a variety of things, but our biggest effort is Fall Orientation. Then maybe in January we have forums during Black History Month. Everybody comes wanting to see the Indians, so we take them to the reservations. There are no ongoing support groups.

We're going to have a retreat; I never know what the outcome is going to be. We cook all our food. It's called the Intercultural Communication Workshop, January 10th through January 12th, at Idyllwild. Lawler Lodge. We also have a retreat in April. In January, we bring American students, try to get an interesting mix of people who are interested: return students from overseas, foreign students, scholars, staff members. Sometimes we have 12 people, sometimes 20. We have different types of exercises and also let people play. There are serious discussions. We go to learn, listen.

We probably would have you do some of the marking of the board; some of it is teaching...actually running some of the exercises. We could learn from you, if you have some ideas, some of your interpersonal. We ask \$10, I subsidize it. I'll have to put you on as a volunteer, that would cover you through June.

#### Questionnaires, forms

No. That's such an American phenomenon. You don't get a good rate of return. Bad results. They didn't grow up with it. Some see it as invasive, and they are so distrustful of bureaucracies anyway. We have an adult population, grad

students. 300 international students, another 300 international faculty. In a closed setting, we try things like questionnaires. There's a core group of peer counselors that work with them during orientation. We may have 3 students coming in winter quarter, sometimes about 20 in spring. We'll only do a 3-hour orientation. Generally they're transferring in spring. There are lots of questionnaires, instruments like that when people are serious about research. But establishing trust, and sharing is another thing.

#### **Cross-Cultural Adjustment**

There's a lot of denial, they're so driven. They pay approximately \$20,000 a year. So they tend not to worry about the things that we worry about. There's a rejection of our concern, saying, it just doesn't matter. Nevertheless, we believe that there still are students who do react and have concerns that things aren't going well.

I am sure that these things are more out of control for some than for others. Some miss family, need coping skills, definitions of coping, are culturally bound. Commonality is hard to find. You can see recurrent trends, and what really makes the difference is the country of origin. We're very skewed now because we have maybe 50 countries represented by 1 or 2 people, and 2 countries represented by 100 people each. You can imagine what it would be like to be the one Tanzanian within 80 miles. A very isolating experience. ESL has a lot of Brazilians.

At this institution, UCR, the students are sophisticated,

although they still discover and are surprised by certain things. They have to learn there are a few more complexities. But generally they have a critical assessment of our behavior: our politics, our interpersonal relations, our power. And it's love-hate--I've seen it from Latin Americans, I've seen it from Africans. On the one hand they will acknowledge, "I love it that I can criticize Saddam Hussein, I can criticize George Bush," but "I hate what you represent. What gives you the right to have influence over all of that?" The goal of a university student in most of their societies is to be the elite--it IS to be the elite--they're better read--the intelligensia. Those who have been anointed to go to college have the role of society's critiquers. We will have students come saying they want to live in university housing. There may be only one or two years difference, but they cannot stand the silliness, the absolute silliness, of the general U.S. undergraduate. That, I think, is fairly universal.

#### **Staff Development**

No teacher training. That's not their issue at a research university. Some professors who've been here for a long time are frustrated with students because the students want their MTV. "They just sit there, they say entertain me." They hate it. They won't do it. I mean, they try. But ultimately saying, "Wait a minute, their role is to learn. They have to put some energy into this. And the difference between high school and college is, it's your money, it's not mine. And if you want to waste it virtually, feel free. If you don't

want to come to class, don't want to come prepared, I'm not going to fix it." If you want to stay here, it's research. The mission of the master plan is to propel basic research forward. And that's what they do. So I can't fault the folks that are involved, because there is nothing outside their own motivation, and the pleasure they can reap from seeing good versus bad kind of teaching. Last three or four years teacher recruitment clearly has emphasis on excellence of teaching as well as the research component. So they're trying.

## WEEKEND WORKSHOP

"International Friendship Weekend"

Idyllwild, California

January 10-12, 1992

Sponsored by: University of California at Riverside  
International Center  
Diane Elton, Director

**Participants**

This was a weekend mountain retreat for international students and staff. Twenty-three participants represented four UCR groups: 1) Staff: Director of the International Center, the Assistant Director, the Foreign Student Advisor, the Overseas Studies advisor, a student staff member, and me, as a "community volunteer;" 2) International upper division and graduate students from Germany, Austria, Japan, Thailand, and England; 3) American undergraduates who had studied abroad in China, Australia, Japan, and Germany; 4) Freshman foreign students from Mexico, India, Japan, and Central America.

**Goals**

UCR's International Center holds two retreats a year, this one in the winter and a larger one (about 65 participants) in the spring. The purpose is to establish lines of communication among sojourners to America where they can share their concerns, problems in adjusting, and cultural uniqueness. Fostering understanding and acceptance of differences is a primary focus.

**Logistics**

A brochure was distributed prior to the event. A \$10 fee was paid with reservations, which covered transportation, food, and lodging (Lawler Lodge, north of Idyllwild, in the San Jacinto Mountains).

The University provided five vans. Participants met at the International Center on Friday afternoon, and brought their own bedding and towels. Staff had planned and purchased food for the five necessary meals, as well as snacks for the 1½-hour drive. The Lodge is rented by UCR from San Bernardino County and includes dormitory-style beds, kitchen, bathrooms, and showers. (For the spring retreat, a larger facility is used.) Food and cleaning chores were shared by participants.

**Program**

Friday, January 10.

Arrival approximately 6:00 p.m.

Preparation: beds made, meal begun, fire lit.

**Ice-Breaker:**

Each participant given a large, circular "name tag," divided into 4 sections. Each section to be completed



with

1. Name
2. A date (no further explanation)
3. A place ( " )
4. Why you are here

These were worn during dinner. After dinner, each person shared the information on the name tag. Effective; elicited good self-disclosure.

Dinner

Movie: "L.A. Story." Diane Elton introduced film with comments about Southern California stereotypes, of particular interest to sojourners in this area.

Saturday, January 11

Breakfast (9:00 a.m.)

Video: Same as used in UCR class (Master's project interviews with foreign students.)

Exercise: "Sensitizing Session"

IN MY COUNTRY						IN THE U.S.A.
+ = -		A TEACHER IN THE UNIVERSITY...		+ = -		

lectures to the class  
 encourages students to speak  
 is able to answer all questions  
 explains the purpose of class activities  
 asks the students questions  
 trusts the students  
 accepts suggestions from the students  
 respects the students  
 talks about her/his family/personal life  
 enjoys the class  
 makes appointments to see students  
 outside of the class

A STUDENT IN THE UNIVERSITY...  
 does homework regularly  
 attends class regularly  
 is quiet during class  
 makes appointments to see the teacher  
 outside of the class  
 helps other students  
 understands the purpose of class activities  
 participates in class activities  
 makes suggestions to the teacher  
 asks questions about the exercises  
 respects the teacher

listens to the other students  
 learns from the other students  
 accepts suggestions from the teacher  
 enjoys the class  
 talks about world affairs/politics

+ most of the time  
 = sometimes  
 - never

Discussion was informative, with Germans being most vocal. It was clear that they believe the professor in Germany doesn't care in any way whether the student is having a bad time, needs help, will pass the course. The professor, according to them, simply comes and gives his lecture to a huge class (sometimes hundreds), and leaves. No comments, questions, discussions. It is up to the student to pass the course. This leads to a certain cynicism in the German students. They are enjoying their American education because, for one thing, of the interaction.

Lunch

Exercise: "The Lemon Game"

Each participant was asked to choose a lemon from a basket, and then to "get to know" his/her lemon. See, smell, touch, make contact. Would you recognize your lemon in a crowd of lemons? We then replaced them in the basket. The facilitator placed them in rows on the table, participants asked to locate their own lemons. Most did, using identifying marks. One participant had made a mark with his fingernail on the lemon, in order to recognize it. Two or three were unable to find their lemons, and went around the group seeking. Discussion included

1. How did you recognize your lemon?
2. How did you feel when you found your lemon?
3. Lost your lemon?

and continued with uniqueness of individuals.

Simulation (early evening) "Five Tricks: A Card Game Easy to Learn and Easy to Play."

Groups 1 - 4. Each given written "rules of the game" (different for each group, although groups assumed all were learning the same rules. Instructed to communicate nonverbally only. Played a hand or two to learn the game. Tournament began. Again, different instructions to each group. The resulting confusion simulated cross-cultural communication. Lengthy debriefing. Excellent exercise, points well made. (See Resource File.)

Dinner

Movie: "Green Card"

Sunday, January 12.

Continental breakfast

Exercise: "Near and Dear"

Each participant had been asked to bring a small object "near and dear." All closed eyes, and objects were passed around the large circle. Then, eyes were opened and each in turn commented on his/her "near and dear." This closing exercise elicited a surprising amount of self-disclosure. [A good time to do this--just before departure. Trust and bonding at peak.] Tears, hugs, intimacy.

Brunch

Cleanup and Departure

#### **EVALUATION**

Diane Elton was well organized, and the success of the workshop can be attributed to her leadership. She managed to combine organization with flexibility, striking a balance to keep the program moving while allowing plenty of free time. She invited participants to make choices about use of time, but within her own broad scheduling framework [e.g., on Saturday afternoon after "Lemon" she asked everyone to have lunch and be back by 2:30. At 2:30, some were playing in the snow, two groups were engrossed in board games, some individuals were studying or reading, and others were immersed in one-on-one conversations. She changed her deadline to a non-stressful "later," and around 4:30 asked if people were ready for gathering in the Lodge.]

Having had some experience with food services for large groups, I was also impressed with her meal planning and purchasing. She had volunteer crews to cook and clean up, and towards the end, appointed people who hadn't volunteered. She posted the recipes for each meal. Her food purchases resulted in almost exact quantities for the group. A lot of time was spent cooking and cleaning up; at the time I wondered if not too much, but in retrospect I understand that participation in these tasks fostered communication; and gave direction to people who were not as comfortable as others in a social situation.

The size of the group was excellent, 20 or so is ideal for group work, and for breaking into smaller groups.

I noticed a particular effort on the part of the staff to break up two strong in-groups: the "Freshmen" and the "Germans."

Relationships were established. Few of the students knew each other prior to the weekend, with the exception of the "Freshmen" and the "Germans." Certain participants shared with me that they had had "long talks" with another person about dating,

marriage, loneliness, or the differences in cultures. Students got each other's telephone numbers. One man from Germany broke the news to a group of us in the kitchen that he would be cutting his stay short (i.e., changing his educational goals) because he couldn't manage being so far from his fiancée.

Participants with whom I shared some self disclosure:

Marian (Austria). Talked about Italy, learning foreign languages (vis a vis my upcoming trip).

Steven (Germany). We both like to cook--camaraderie in the kitchen.

Nick (England). A group favorite, from Liverpool. Told me about the English class system, that he comes from working class background.

Martin (Germany). Became my mentor during the cultural card game.

Cindy (USA). From Claremont, who spent a year studying in China. Her mother is Chinese. Is learning the language, and spent an hour explaining it (with diagrams) to me.

Lois (USA): A staff member, African-American, who is enthralled by all things Japanese. Has spent a year studying in Australia, and dreams of being accepted to study in Japan. Learning Japanese.

Judy (USA): A staff member. We cooked together a lot and talked about our families.

Tak (Japan): A favorite of the staff. We burned something on the grill and spent a long time cleaning.

Horst (Germany): Staff member with whom I rode to and from retreat. Explained history, purposes of the event.

C. ESL Center, Santa Rosa Junior College

On January 24, 1992, I had the opportunity of visiting Santa Rosa Junior College in Northern California. I spent some time at the ESL Center there, and interviewed Raquel Rasor, ESL Instructor and Intercultural Committee Member; and met other members of the staff.

Santa Rosa Junior College's student population is over 80% white, in a county with a white population of over 90%. There is an indigenous Mexican, Mexican-American, and Native-American population in the Santa Rosa area of Sonoma County. The college administration has yet to initiate outreach or staff development programs fostering cultural pluralism. However, the ESL Department has made such an effort, funded by the college.

I also spoke with Alberta Hart, Communications Department Instructor, who gave me some of her perceptions about faculty attitude toward cultural diversity.

Interview summaries follow.

## INTERVIEW

Raquel Rasor  
ESL Instructor  
Intercultural Committee  
Santa Rosa Junior College  
Santa Rosa, California  
24 January 1992

Raquel is a Latina who has taught at Santa Rosa Junior College for fifteen years. When she first taught here, the Asian (Vietnamese), Black, and Native American population was visible, but has diminished over the years. The ESL program has been in effect for about ten years; and of the 500 faculty members, approximately 20 are members of ethnic minorities.

There is an indigenous Mexican, Mexican-American, and Native American population in the Santa Rosa area of Sonoma County.

ESL has made an outreach effort, and has even been given adequate funding by the college to implement its project. Whatever increase in campus-wide figures for Hispanics (3.9% in 1980, 7.1% in 1990) is due, she believes, to ESL's outreach efforts, and not to any extraordinary programs on the part of the college administration.

In the ten-year period between 1980 and 1990, the Black population has decreased from 2.8% to 1.5%, and the Asian has increased from 2.2% to 2.6%, according to figures provided by Karen Guzman, ESL counselor (see "Selected Tables Displaying Enrollment Trends in Sonoma County Public Schools and Santa Rosa Junior College, by Ethnicity" in Resource File).

ESL and the Intercultural Committee have sponsored Staff Development programs to raise awareness of the cultural diversity

issue. Raquel indicates a prevalent conservative attitude among faculty toward cultural diversity. It should be noted, however, that the campus-wide student population remains at about 86% white, which easily could result in an attitude which maintains the status quo. As with most faculties, there are a few who are seen (in this case, by the ESL staff) to be proactive, interested in recruiting, and accommodating ethnic students; and these are the faculty members who tend to become involved in outreach efforts.

Raquel and her colleagues have initiated the Puente Project, which began at Chabot College in 1982 and is now active in more than a dozen community colleges throughout the state. The purpose of the project is to provide a bridge for Hispanic (mostly Mexican-American) students from community college to four-year institutions. The dropout rate of Mexican-American students is high--80% of Mexican-Americans who enroll in higher education go to community colleges, and 50% of those do not attain degrees. Very few transfer. Through an integrated approach involving a writing instructor, a Mexican-American counselor, and mentors from the community, the Puente Project attempts to retain these students (see "The Puente Project: Building Confidence Through Writing," Resource File).

Intercultural activity is at this time confined to the ESL program. Cultural diversity has not been officially addressed by the administration of Santa Rosa Junior College.

## INTERVIEW

Alberta Hart  
Communications Department Instructor  
Santa Rosa Junior College  
Santa Rosa, California  
January 24, 1992

Prior to her appointment at Santa Rosa Junior College, Alberta taught high school in East Los Angeles. The ethnic contrasts give her a heightened awareness of the issues involved in cultural diversity.

Alberta's perception is that the faculty of Santa Rosa Junior College is open to the fact of cultural diversity, and willing to explore curricula changes; however, the student population is so overwhelmingly white that the multicultural issue lacks relevance for faculty and administration.

College administration may be involved in ethnic recruitment, she believes; certainly they encourage the ESL program to proceed in this area.

Alberta has just returned from a formal coursework sabbatical at the University of Hawaii, where she took Intercultural Communication, Communication in the Pacific Hemisphere, and Culture and Communication: Japan and the U.S.A. (See Resources File).



## V. INTERVIEWS WITH INTERNATIONAL STUDENTS

## A. Interviewees

Six persons, from Mexico, Central America, South America, the Middle East, and Asia, were selected. They range in age from early twenties to mid-thirties; four are students at Mt. San Antonio College, two at the University of California at Riverside in the English as a Second Language program.

Their goals and reasons for studying in the United States are varied. Two women, one from Egypt and another from Mexico, joined their spouses, who were already settled in the United States, when they married. Another came to this country from Guatemala to live with her father's family, and met and married a man from her own country after immigrating. A Brazilian student, studying English at UCR, has lived in the United States for extended periods on two occasions. A Syrian emigre is making a life for himself in America; and a young woman from Korea is here to improve her English so that she can start her own business when she returns to her homeland.

Two of the subjects hold advanced degrees in their countries, and find themselves in the position of beginning again; learning a new language, and becoming professionally qualified in their adopted country. The others are working toward a degree and/or toward language facility.

Students' names have been changed to protect their privacy.

## B. Interview Procedures and Questions

The researcher's focus was "the interpersonal aspect of intercultural communication behavior as it affects cross-cultural adjustment in the college environment."

The questions were selected after a survey of the literature, so as to obtain a comprehensive set of responses indicating each sojourner's specific cross-cultural adaptation experience. Open-ended interviews were recorded on audio cassettes so that the subjects could speak spontaneously and at length. As an introduction, the researcher shared the following three statements (Samovar and Porter, 1991) with the interviewees prior to questioning:

Formally defined, culture is the deposit of knowledge, experiences, beliefs, values, attitudes, meanings, hierarchies, religion, timing, roles, spatial relations, concepts of the universe, and material objects and possessions..." (Porter and Samovar, p. 19).

In all cultures there are hierarchical divisions of status and horizontal divisions of inclusion and exclusion. The hierarchical divisions may take the form of social classes, which can be recognized by clothes, accent as in Britain, or other ways....There may be ethnic groups which have their place in the hierarchy, as in the United States; or there may be immutable castes, as in India..." (Argyle, p. 38).

"Culture shock"...is a feeling of helplessness, even of terror or anger, that accompanies working in an alien society. One feels trapped in an absurd and indecipherable nightmare. Not only do the actions of others no longer make sense, but it is impossible even to express one's own intentions clearly. Formality may be regarded as childish, or as a devious form of flattery. Arriving early, or arriving late, embarrasses or impresses....Failure to stand at the proper moment, or failure to sit, may be insulting (Barnlund, p. 12).

Subjects were encouraged to compare and contrast the two cultures

and to talk about specifics. Any additional topics they introduced were welcomed. The interviews were then transcribed and summarized.

After eliciting subject's name, country of origin, and educational goals, the following questions were asked:

[Anxiety, "Culture Shock"]

1. Fatigue of constant adaptation?
2. Sense of loss (food, companions)?
3. Rejection of hosts?
4. Rejection by hosts?
5. Confusion (values, identity)?
6. Discomfort (violation of values, feelings of incompetence)?

[Intercultural Communication Skills, Behavioral Rules]

7. Timing and timekeeping?
8. Eating and drinking?
9. Social occasions?
10. Formal occasions?
11. Having guests?
12. Being a guest?
13. Buying (food, clothes)?
14. Selling?
15. Receiving gifts?
16. Giving gifts?
17. "Bribery"?

[Barriers, "stumbling blocks"]

18. Assumed similarity?

19. Language?

20. Nonverbal misconceptions?

21. Preconceptions, stereotypes?

22. Tendency to evaluate?

23. High anxiety?

[Acceptance Behavior: Friendship]

24. In- and Out-groups?

25. Gossip?

26. Sharing meals?

27. Doing favors?

28. Spending time?

[Acceptance Behavior: Intimacy]

29. Willingness to fall in love?

30. Willingness to marry?

31. Willingness to have and raise children?

[Classroom]

32. Discrimination, mistreatment from teachers?

33. Discrimination, mistreatment from classmates?

34. Comfortable participating?

35. Seating?

36. Asking questions?

37. Class discussions?

38. Tests?

39. Teacher's correcting work?

40. Conferences with teacher?

41. Other comments: differences?

### C. Summary of Findings

For clarity, the referent for each student is as follows:

Brazil = B, Egypt = E, Guatemala = G, Mexico City = M, Syria = S, and Korea = K.

A common response to the anxiety of arriving in a new country is fear of going out alone. M stayed home and waited for her husband to come home from work so that he could go to the market with her. E was afraid to leave the yard. "I was totally lost," G says. She kept to herself, afraid she wouldn't be accepted. When M and S did venture out for walks in their neighborhoods, the streets seemed too quiet, as though some great devastation had taken place, according to M. "Oh, what happened! Maybe something happened! Because nobody was around, not even in the park." People looked at S strangely. It was only later he learned that a foreign-looking man walking in an affluent residential neighborhood is suspect in America.

S says he was lonely, didn't understand anything; but he is more passionate than fearful. "I'm here. I'm going to die here...Every young man there wants to leave, because its impossible situation, that's why, the uncertainty and instability. I was ready to leave to Congo if you tell me. Any place. I just leave." Nevertheless, the sadness of the loss of family is heavy. "My dad is buried there, my grandma just pass away three days ago. I cry."

Loneliness for family is the common denominator, the major loss. E cried when she saw mothers and daughters together.

All subjects feel that families are closer, more important in their countries than in America. Mother devotes all her life to children, K tells me. "We respect family." For example, S is puzzled when he sees a mother and grown daughter out to lunch dividing up the bill. "I enjoy giving." He doesn't understand families owing each other. An older relation brought him here, has given him a home and helped him start school, find work. There is no talk of "paying back." They will do anything for each other, because they are family.

A loss felt by G is that of status, resulting in identity confusion. In Guatemala, "You can see very well the social classes. Just the way you act, the way you dress. You have a place in society...the way you speak. So when I came here, I didn't have any...I couldn't even define myself in any social class, you know? In my country, I am defined middle. Middle class. Not high, but middle." B, too, experiences identity confusion. She resents being called a "Latina." "Sometimes I get really mad because people talk about Brazil as if they are talking about Indians or people who live in the jungle...I cannot accept being called from Mexico, or being called 'Latina'...I really do hate that....It's just that I feel that you call Mexico, or Mexicans, people that are inferior, and I'm not inferior. People are surprised and shocked when we say that we are from Brazil. They expect somebody black or Indian." B says she has changed, and is less concerned with class since her American experience. S's values have changed,

also. He believes his open-mindedness has helped him adapt; unlike many of his friends, he has freed his mind a little from the old culture. Despite this success, "I still feel like nothing is really genuine."

Fatigue is another symptom of the anxiety of culture shock. "Sometimes you get tired of everything. You get tired when you have to pay attention too much when people speak. And sometimes you try so hard, and you feel like you are lost. Just try and try, but not getting anything," says B.

Rejecting elements of the host culture is common in cross-cultural adaptation. All have felt resentment or anger resulting in rejection of certain perceived American cultural attributes.

B resents the shoddy workmanship of the hairdresser, the dry cleaner, the shoemaker. E thinks Americans don't value their religious freedom highly enough, that some American women speak too roughly. "Here everybody, even good people, talk dirty words." G doesn't go to the Catholic Church in Diamond Bar any more because she thinks "they see money in my face." M believes that Catholics are different from one another here, unlike Mexico, and it is difficult to voice her dissent. "In America," says K, people are always thinking about the possibility of divorce."

Rejection by the host culture is understandably a more intense experience. The examples are vivid and indelible.

One of E's teachers "teach American culture as if the culture of the rest of the world, they are kind of cave-man. Once I

told the teacher, 'What do you think we are?' She hates me." This same student recalls two Mexican-American students who "didn't say hi to you. Sometimes you talk to them and they ignore you....Each time I ask the teacher a question they just laugh. Yes, they are Mexican. And they are ashamed that they are Mexican, because I ask them, where are you from, originally, you know. She said to me, 'you know, from Spain, or something, my parents are born in Mexico, but maybe they are Spanish.' I feel ashamed for them...that's shame..."

G remembers with pain not being seated in a half-empty restaurant on Hollywood Boulevard, and she copes daily with a neighbor who is "nasty" to her family.

While M was in the hospital, the Mexican-American nurse would not speak Spanish to her. M's neighbors wouldn't let their children come to her little boy's birthday party. She says they don't have color prejudice in Mexico: "I didn't understand at first."

S ended a relationship because his American girlfriend's grandmother didn't like him, "Even she did not meet me. She told me that, and I was very insulted. I said, 'either you will be proud of me, or you can leave me now.'" He recounts a chilling encounter with the California Highway Patrol. On his way home from work, about midnight, S was pulled over. After some routine questions, he was asked to get out of the car and given a drunk-driving test. The officers then asked questions like "What political organization do you belong to?" and "Are you a homosexual?" S voiced his objections to such questions,



and the officer "started pushing." Finally the ticket was written and S saw a lawyer, but without proof he had no case.

"I remember, too," he says, "when the [Gulf War] bombing start. And I came to school. You know, I am against Saddam Hussein for damn sure....but I don't want his people to be killed. Because I feel strongly, they're more than human to me, they're like same people....So I remember, I walked in, I was sitting in building 7 there, I feel like the whole school was looking at me. It's the strangest feeling. I felt like, you know, should I disguise?...I couldn't look people in the eye. See people gloating about who killed that many and it's like...I was very happy when the war ended....That is the worst I have ever felt."

The discomfort caused the sojourner by violation of his or her values permeates life in a foreign country. Just when it seems one has anticipated the difficulties and understands the differences, another assault takes place.

Americans are much more talkative than Koreans. Because she is often quiet, Americans ask K if she's angry, or if something is wrong. "So when I start to talk with American, I had a hard time first time....Nothing wrong with Korean; but by your standard, looks like I'm angry or something wrong. But my society like not to talk. That's more classical manner....The better way is don't talk, but I'm going to do what I do without any talking."

"In my country, when we talk don't say anything bad. Try to say everything nice, and don't alarm anybody." The homesick

E had an elderly neighbor who delighted in delivering bad news.

E's husband had high blood pressure. The woman announced:

"Ninety-nine percent have a heart attack." E became pregnant and lost her baby. "When I was 35, I had a miscarriage and since then I have no kids," said the harbinger. The 19-year-old was terrified.

Having looked at the symptoms of anxiety experienced by these students, we move now to an investigation of intercultural communication skills. Skills translate into rules. Rules are different in each culture and must be learned, usually during the child-rearing process. However, in the case of the sojourner, learning the new rules is like learning a new language, with all the attendant confusion, embarrassment, and frustration. There is of course joy in success; but it is dearly bought.

Time and time-keeping rules seem much less important in most of the rest of the world. Americans' insistence on promptness (at least in theory) is viewed with some humor by the subjects of the interviews. B, E, G, M, and S all say "we come one-half hour late." B's husband is a Brazilian of German heritage, and he is always early. As a matter of fact, she doesn't like the Brazilian custom of being late any more, since she has learned promptness from him. "Americans live by the clock. Me too, now," says G. "If you invite for 4:00 in Guatemala, people are coming from 6:00 to 8:00," and she no longer likes that custom. "I get mad because food is ready, and everything is in place. "American time, not Guatemalan

time," she tells her friends. "Americans are busy, very busy, they are tired, they make a schedule. This time for this time, this for this, the weekend to spend with the family," says M, who learned to be on time from "I Love Lucy." She learned "everything" about America from Lucy reruns in those first frightening days.

S points out that "it's not nice to come on time" in Syria. Here in the U.S., the Arabs have a saying: "Is this Arabic date?" If it's Arabic, they know to allow themselves the extra half hour.

Food is one of the great universal languages. The subjects were eloquent about food and the sharing of it with friends and family. While they like American food, they regret the lack of the groaning board shared by family and friends, and the haste with which Americans rush through meal preparation and eating. Clearly, this is an area in which Americans are lacking.

M remembers, "I was feeling the need of my food, I didn't know stores. I was thinking, food, food, food! I need my food!" In Mexico, the largest meal is at lunch time, not at noon but at two, three, four. Dinner is at nine or ten o'clock. "Something tasty, and cafe con leche, and something sweet." A guest is offered something to drink--a Cuba Libre, a whiskey--and it is very important to accept. "You have to say yes."

Guatemalan customs are similar. Three hot meals and two snacks are eaten. Lunch from twelve to two, dinner from five to eight, and snacks at ten and four. "Lunch, no sandwich.

Is with meat, vegetable, soup, salad, desert....and a big meal again in the evening," says G. She tells the story of her first morning in the United States, sight-seeing with her cousin. They started home at lunch time and G. noticed there was no food preparation in mind. "My God, when is she going to prepare the food?" she thought. G was envisioning the big pot of soup, the chiles rellenos, and "nothing is going on in that kitchen! So I said, 'Excuse me, when are we eating lunch?' and she said, 'Oh, any time. Go and serve yourself over there with the ham and cheese'...My mother used to say sandwiches are for lazy people. Nothing to do, go make a sandwich."

B notes the strange American custom of guests helping the hosts prepare the meal. In Brazil, when you are invited, the meal is ready, and you have drinks, and eat. Normally, unless you are very close friends, you will not be asked to help. Here, perhaps you have been invited a month previously, and when you arrive, "the hostess is just starting!" B is uncomfortable when asked to help, because even though she is willing, she doesn't know what is appropriate; how the task is normally done in an American kitchen. In Brazil, when you have a barbecue, there is plenty; "not like here," she notices, where hamburgers are the usual barbecue fare.

E repeated this refrain of abundance. Her own dinner parties consist of an appetizer, rice, vegetables, meat sauce, white sauce, and three different kinds of meat. "When I go, like somebody [in America] invite me over for dinner, gosh, they have nothing to eat!...And she keep you there, starving to death,

and she get up and cook, and maybe she smoke, she take a drink or two, you know, and the hell with you and you're hungry."

The importance of the eating experience is reflected again in S's voluptuous description of an Arab dinner: a three-hour sitting of course after course, food artfully prepared and served, drinking, belly dancing, conversation; and all this without the waiter rushing the diners or expecting a tip.

K struck the only positive note about American kitchen customs: "I like that husband cooks in America. They [the husband and wife] share."

Bargaining is universal in the subjects' countries, but their reaction to it varies. There are appropriate places to bargain--particularly the markets and smaller shops. The Middle-Easterners see bargaining as less pleasurable than those from Mexico, Guatemala, and Brazil. The American concept of "the customer is always right" pleases them. In their countries, "There is no respect." "You have to take what they have." Goods are so scarce in Syria, according to S, that if you have anything to sell, you will be rich. It doesn't matter what you sell; people will buy anything. G bargained for an item at the Farmer's Market in Los Angeles. It seemed the natural thing to do, and she was terribly embarrassed when corrected.

Gift-giving and -receiving is a source of some confusion, but seems not to result in undue frustration. B likes the American custom of sending cards. G was uncomfortable when the neighbors brought gifts at Christmas, since she had nothing

for them. On the other hand, M knows that everybody likes a present: "I give everybody something. They get impressed. They like it, but I don't know if it's the custom here, I don't know. But they like it." In their first encounter with the "White Elephant Sale," both G and M purchased items for the event, and were embarrassed when they realized others had brought "junk" items.

What Americans call "bribery" is expected throughout much of the world. Most of the subjects, describing cases of bribery in their countries, pointed out that the phenomenon occurs in America as well, even though it is theoretically unacceptable. Generally, the subjects said that it's against the law, but one has to do it to get anything done. Police, customs, passport officials, government offices perform more smoothly when money changes hands. "They ask you," M says. "They even ask you! You know, if you want to be honest....You're standing there waiting, waiting. And they say, 'I don't know about that.' I said, 'Well, I have five dollars.' 'Okay.' It was embarrassing for me." G recalls giving money at the embassy in order not to stand in the long line. "And if somebody gives more money, then he is before me." Government officials drove up to S's small produce business and admired a box of cucumbers. "First time I would not like to charge, this box is good. You take it," he told the secret service man. "And son of a gun, every week, he's got to stop twice after that. And he never offered to pay. He is taking this away from me, I can't say nothing. This is the way to do business in Syria."

As skills develop, barriers are encountered. They are intensified by assumptions of similarity, misconceptions, preconceptions, and stereotypes. "People say 'hi' when they don't even know you" (E). "People don't mean it when they say 'See you soon'" (G). "Can't just drop in, have to call first" (M). "American women change their family name!" (K). "Back home, you just go. In America, you have to call. I thought people meant it when they said, 'see you'" (S). "I saw a woman truck driver! I love that" (K).

S: "I tell you right now. When you come here, there's two assumptions any young man that comes to United States. You think minute you touch here you're going to pick any girl you want. They're just easy, and they're all whores. And second assumption that's wrong is, it's very easy to make money here. You're going to find money everywhere and just put it in the bank." The movies, says S, are responsible for these misconceptions. A friend of his admired the bikers in American movies. "He thought the bikers were coolest thing." He bought a motorcycle, "and he came here and see they're the lowest."

The major barrier in cross-cultural adaptation is the language. K, M, and B studied English before coming to this country, but had great difficulty nonetheless. M says she was afraid to speak, afraid to make a mistake, even though she had studied English in elementary and high school in Mexico. She watched television ("I Love Lucy") to learn language and customs. K studied English in Korea, but came here expressly to improve her language skills so that she could function more effectively

as a businessperson in Korea. G spoke no English when she arrived, obtained work as a live-in baby-sitter in West Los Angeles, and learned English. Both she and M speak their native language at home, because it is important to them that their children have Spanish. They agree this has made learning English more difficult for them. S went to English language school immediately upon arrival, and he isn't afraid to ask questions or to use the wrong word. "I give my teacher in the language school credit for that. Because she told me, here they will respect you when you try, and I found that to be true." He notes that that people respond to his accent: "Some people in business are not receptive." Television viewing was helpful to all respondents.

The nonverbal communication issue of "touching" is a serious barrier which causes anxiety. The women, particularly, indicate that they are accustomed to women touching one another in their countries, but they feel uncomfortable when American men (particularly of "marriageable age") touch them. E says she doesn't feel comfortable with the American custom of a man greeting a woman with a hug. Sometimes she sees a girl touch a boy in a classroom. "Oh, my God! She's not even his girlfriend, you know. If girlfriend, it's okay. You're kind of confused here, huh?" When a young male instructor touched her casually, she indicated her discomfort by pulling away. "He understand. He didn't really get mad or anything."

Friendships are vital to the sojourner. Clearly, relationships with people from their own countries help them



cope with the loneliness, anxiety, and frustration they experience in a foreign world. Without exception, the subjects interviewed have strong ties to family and/or friends with the same cultural backgrounds. These ties help them cope, and offer some surcease from the overwhelming task of adjustment. G and M would not be in school if they had not committed to come together and to help each other. Each time one of them becomes discouraged enough to drop out (and this seems to happen fairly often), the other is there with support and encouragement. They take classes together, study together, and spend time on campus together. M has Mexican friends at church. E is immersed in the care of her young children and husband in what appears to be a traditional Egyptian family structure, with strong social commitments to the extended family. K spends most of her free time with other Korean students at the ESL Center. I met B for the first time in a group of international students. She was sitting with another young woman from Brazil, and they were together each time I saw them after that. S socializes with a group of young male Syrian friends, and lives with relatives who brought him to America.

Friendships with Americans is a different question. It is an acceptance behavior by and of hosts. The students are enthusiastic and willing, albeit often bewildered. The customs of hospitality and friendship in their own countries seem to them more expansive and genuine than in America. This is the inevitable result of being a foreigner in a foreign land. After initial gestures of friendship and hospitality by hosts,

sojourners in any country inevitably come to the painful realization that they will always be, to some degree at least, outsiders in the host culture. "I wish, and I feel, I wish to get out of my culture back home, and I feel like it ties me down. It's unfortunate, but I know I am suffering for my kids. My kids will be first generation here, first generation will make it. We have to pay a price." S continues, "You're lost, you're in a no-man's land. You know, it's unbelievable, you sit here...you look at me...and Middle Eastern. You're not going to...and I don't look to myself as Syrian, so you know, I'm kind of lost." However, S is irrepressible. "I have good American friends. I made them Middle Eastern," by which he means, in part, that he has gotten them accustomed to coming by without calling, and allowing him to treat them to good restaurant meals without having to divide the check.

E has no time for friends because of her family ("If a boy calls to study, my husband doesn't like"). G has made some American friends, but laments, "people are more committed in my country." "I have close American friends," says M. B has travelled a great deal, lived for some time in the American South, and has friends all over the world.

The process of establishing intimate relationships is even more culture-bound. K socializes with her Korean friends in groups, and does not date Korean men, let alone men from other cultures. She would like to marry for romantic love, when she returns home, and not as a result of a marriage-broker's efforts. This will depend on how assertive she manages to be with her father.

E rejects the "American way" of courtship for the two little girls she is raising. "I don't want my girls to have a boyfriend, I don't like that....It's okay to get engaged and have a boyfriend, but they won't go out together." She wants her children to go as a group, with the church. "I know we're going to have hard time. I know that. But I just pray...I don't want them to just have trouble." S, too, plans to look to the Church. (Both of these Middle-Easterners are Christians, a religion oppressed in their countries.) He is willing to marry an American woman, but "a conservative one." Even though he wholeheartedly adopts his new country, he feels the cultural tie to the old ways. "I will be open minded, and we love each other, she will be good to me, I will be good to her, and you know...imagine myself walking in my home town with her. She is pretty, prettier than most of the girls there, but everybody's going to say, 'Oh, my God, he's married to one....What a shame'....Even though I am more liberated than others, still there are certain ties that tie you back, you know?...We're controlled a little bit by our culture. It doesn't matter how much I try to deny that, when it comes to serious and real important, you are held back."

The last area of exploration was the Classroom. I was particularly interested in finding ways that teachers could make these students more comfortable so as to facilitate learning.

In general, they feel American teachers are wonderful, and do everything possible to help students. K and E pointed out

that American degrees were highly valued in their countries. Given their satisfaction with their teachers and the educational system in general, they were asked for any examples of discriminatory treatment they have received from teachers.

E says one teacher "did her best to kill me. She flunked me. All the other tests I have A's, but in midterm and final she just failed me. I feel it's prejudice. You know, because I work hard. Harder than anybody in class. I was so disappointed that my stomach hurt in the night, I wish I could tell her that, I have a severe pain, and then my stomach hurt until I fainted. And my husband had to call the ambulance to take me to the hospital." E goes on to say another teacher liked the boys. She gave the boys better grades than the girls. "If you are nice and quiet like Chinese which don't talk at all, you get the good grades. If you talk and raise your hand and try to ask questions, you get the bad grade." Sometimes, she says, teachers say "bad words" and lose respect of the students. With the exception of two B's, she has gotten all A's at Mt. San Antonio College.

Often, M feels the lack of an American general education background. Instructors assume their students have a certain amount of general cultural knowledge, and when she doesn't understand something, the teacher seems unwilling to take the time to clarify. "They don't give you time. They don't want you at their office. They don't want you to call them....You know what happened to me?...The chapter was something about Watergate. So I raise my hand and I asked the teacher to please

say more about it. Some of the students laughed! And I felt like stupid!"

G. has had one or two negative experiences, as well. She felt there was just a lack of understanding, of communication, between her and the teacher. Now, she exchanges teacher recommendations with other students. "Sometimes I said, Oh, don't take that teacher, because he is really strong, doesn't make you feel comfortable at the class. Scare you at the first, you know. So I am speaking for myself, I like to feel comfortable, you know....When they said, 'You have to do this...and if you're not prepared, you better drop the class' I said, 'I'm not going to make it, forget it,' I'm ready to drop the class."

One of S's teachers, in the first class session, asked, "Who is foreigner here?" Three students raised their hands, two Asians and S. "'Listen,'" she said to them, "'I know you're having problems with your second language, and no matter what you do, how hard you work, you can't get better than 'C' in my class, because I'm going to treat you same way as Americans.' ...That ticked me off...the other two immediately withdraw....I work my tail off. I was better than half the class....Guess what. She gave me a 'C'. And this was the only 'C' I ever took in Mt. Sac. And to this moment, I have no respect to her whatsoever." S. carries a 3.9 grade point average.

Despite these few complaints, the students in general would agree with S: "You know, that's one class, I took how

many classes, maybe forty? All those teachers are wonderful....My best moments were in class. I feel very proud in class."

The interviewees had these comments about classroom procedures and methods:

Seating: half preferred rows and half a circle.

Testing: "Don't like essay, hard to understand and I misspell." "Need to hear the English."

Questions: "If I know the teacher." "Yes. If I have a question, I'll ask." "Speechless." "I am very embarrassed to raise the hand." "I ask a lot...a little shy the first week in class, then I get over and start asking."

"One teacher asked me not to talk so much because of the Asians."

Group work: "No good. Talk about everything but the subject." "I'm not used to it. We never did that in my country. I hate that."

Suggestions for teachers:

Need more information about living in America--what programs are available, emergencies, etc.

Teachers need to have more time to talk to students.

I'd like classes just for foreign students, or same age, but all different cultures.

Same age is very comfortable.

Try to understand I don't have American culture; give time.

Write clearly when correcting papers; I am embarrassed to ask when I can't understand the comments.

Finally, each respondent finds similarities between their

host country and home. "Americans are just like us. Social life, just like us, low, middle, high," says G. "American women have more rights, but deep down we are similar," says K, "our countries are similar: men do what they want, women supposed to act nice." E believes "People are the same everywhere. Deep down in their hearts, they are the same. It's the freedom that make you different....I bet you Egyptian has the same freedom, they can do the same like American."

## VI. TRAVEL

I traveled in England and Italy from May 8 through May 28,  
1992.

May 8: Arrived in London.

May 9: "The Mousetrap" at St. Martin's Theatre.

May 10: Trafalgar Square, Westminster Abbey, Houses of  
Parliament, Whitehall, dinner with an Iranian friend  
in Marylebone.

May 11: Baker Street, Bookshops, John Mortimer book-signing.

May 12: City tour, Tower of London.

May 13: Southampton Row, Oxford and Regent Streets.

May 14: Arrived in Venice.

May 15: Piazza San Marco, Doge's Palace, Cattedrale San  
Marco, Ponte Rialto.

May 16: Leonardo Exhibition at Palazzo Grassi, Guggenheim  
Museum, gondola, Santa Maria della Salute, Lido.

May 17: Train from Venice via Bologna to Arezzo.

May 18: Piazza Guido Monaco, Medieval City.

May 19: Florence. Il Duomo, Museum of the Works of the  
Duomo, Baptistery, L'Uffizi, Ponte Vecchio,  
Piazza della Signoria, Nuovo Mercato.

May 20: Arezzo. Amity School, Villa la Striscia.

May 21: Pisa. Piazza di Torre.

May 22: London. Victoria and Albert Museum for Soveriegn



May 23: Sicilian Row Bookshops, British Museum, Bloomsbury.

May 24: Cambridge. St. John's Church, Cambridge Market.

May 25: Long Melbourn, Lavenham, and Fenditton.

May 26: Ely. Oliver Cromwell's House, Ely Cathedral.

May 27: River Cam locks, King's College, Folk Arts  
Museum.

May 28: Arrive in Los Angeles.

Having friends in London, Arezzo, and Cambridge was an advantage in terms of noting cultural differences.

N. lives in London and is in a difficult situation. She is an Iranian woman of the Baha'i Faith who left Iran because of the fundamentalist revolution. Her family is dispersed throughout the world--a son in Japan, a daughter in Germany, sisters in Argentina, and sisters and other extended family in California. She is unable to legally emigrate to the United States, which she desperately desires to do, but feels herself fortunate to have a British passport. This at least enables her to live and work freely in London (which would not be possible in Iran because of her religious convictions). She is, fortunately, well-educated and fluent in several languages: she earns her living as a free-lance translator.

In Italy, I stayed with American friends in Arezzo, who some years ago founded a school for American students (generally of high school age) in need of a therapeutic education experience. Professor Maier is fluent in Italian, and he and

his wife and two children (who have, by now, spent most of their short lives in Italy) live in the suburbs of Arezzo and participate fully in the affairs of the community. Although they are deeply involved in the school, its students and faculty, they have not isolated themselves in an American conclave. They have Italian friends, speak Italian, send their children to Italian schools.

It was interesting to note that the children (ages eight and five) identify themselves as more Italian than American, and often find themselves in the embarrassing position of having to correct their parents' language and/or behavior. In other words, they have assimilated the behavioral codes that must be painstakingly learned by their elders. The family has no plans to return to the United States. The Maiers believe Arezzo is an ideal place to raise their children. The experience has its obvious cultural advantages. Also, among other things, they say the streets are safer, the family structure is respected and stable, and the air is cleaner than in the United States.

As their houseguest, I was introduced to the convolutions of Italian banking, the pleasures of the corner bar for breakfast, the Italian custom of sumptuous, lengthy meals, the sounds of huge shutters rumbling closed at sunset throughout the neighborhood, arguing with taxi drivers, and buses on the honor system. I learned not to tip unless something really spectacular had happened, that Italian ice cream ("gelato") must surely be made in heaven, you don't ask for a doggie bag, and it costs more to sit down than it does to stand up and drink

caffè.

Back in the U.K., I was again fortunate to spend several days with friends in Cambridge. Jackie Whitehead is in the enviable position of having a jewelry stall on Thursdays and Saturdays at the Cambridge Outdoor Market. Following a medieval custom, the market stalls are passed from mother to daughter, father to son. It is nearly impossible for a "newcomer" to gain access to one. When her mother-in-law died twelve years ago, the stall, in the family for generations, was passed on to Jackie. On a Saturday, I was able to help out in the market for a few hours. It was fun selling earrings, belts, and scarves to the Cambridge locals and university students from all over the world. They were patient while I made change in pounds and pence.

Being a houseguest in the U. K. includes learning the ins and outs of tea, being sure you've picked up a "beauty bag" (equipped with a sponge) in London--since there are no washcloths in an English bathroom, and being awed at the choices in the local fish and chips shop (plaice and perch, scrod and squid, octopus and cod).

In a curious moment, I asked ingenuously, "Where's the ocean?" Jackie looked at me, astonished. "Why, all 'round, luv!"

Summaries of interviews with Professor Maier and Thomas Whitehead follow.

## INTERVIEW

Merv Maier, Professor  
The Amity School, Villa la Striscia  
Arezzo, Italy  
18 May 1992

The Amity School is located in the Aretini hill city of Arezzo, Italy, in Tuscany. Its 16th-century villa, called Villa la Striscia, is surrounded by 80 acres of gardens and woodlands, and includes a swimming pool, Etruscan pool, pond, tennis and volleyball courts, vegetable garden, and small animal farm. The city of Arezzo was an important Etruscan town and later a Roman stronghold; the "old town" is a walled medieval city in the center of a thriving modern city of about 100,000.

Fifty-six young people, ages 13 to 22, currently live, work, and study at the Amity School. 75% of these are from the United States, and the others from Saudi Arabia, Hong Kong, Ireland, Monaco, England, Indonesia, and Canada. English is the first language for 95% of the students. About 10% are on scholarship, and the rest are considered economically privileged.

About 80% are attending high school at the villa. Those students who may continue to need structure and support in their everyday lives, but are ready to attend high school or college on their own in Florence (about 45 minutes away by train) are participating in the Advanced Program. Some are taking classes at the American University in Florence and working at the same time.

These young people have come to this extraordinary school because of emotional and behavioral difficulties at school and at home, which have resulted in poor scholastic performance

and low self-esteem.

Professor and Mrs. Maier are part of a small group of professionals with extensive experience in therapeutic education who established this unique educational facility in Italy some years ago after having been associated with similar schools in the United States. This group believes that the family-like residential environment abroad encourages students to re-examine their perceptions of the world and to discover a true sense of their value within it. Through a combination of counseling and education, the students gain confidence that will lead them to successful life experiences.

#### **Anxiety, loss**

The language barrier is a source of a sense of isolation. Even though the students are learning Italian, and are living in a somewhat sheltered environment, not being able to communicate well in every-day behaviors is frustrating. Shopping, going to the doctor, and using public transportation, for example, are sources of anxiety and confusion for many.

The students generally experience a degree of homesickness, which includes feeling loss with regard to food and companions. The stresses of being away from family and familiar environment are compounded by the unique situation of these particular students; that is, the family and educational structures they have left behind are unhappy and unsuccessful ones. Hence, the stresses of living in a 400-year-old villa in a foreign country with a new "family" may initially intensify what is commonly called "culture shock."

### **Relationships**

A few of the students have exhibited acceptance behaviors that indicate a willingness to engage in deeper relationships with persons of the host country. About 20% have a local boyfriend or girlfriend. Some have stayed beyond their schooling to live and work in Italy for another semester or year. There is an observed lack of commitment in relationships, because they know they are in Italy for a relatively short time, and are unwilling or unable to engage in long-term commitments.

### **Behavioral Rules, In-Groups**

There is a lack of acceptance for those students who are Asian or Black. Italians tend to be judgmental of their behavior, whereas Caucasian students meet with more friendliness and acceptance from the hosts.

The students are unable to participate in hosts' Club Sports. Club Sports are extremely popular, but the teams are closed to foreigners, or at best limited. The students may sometimes work out with the Clubs, but are not welcome to play.

One student was playing rugby with hosts, and unknowingly played too roughly (no doubt because of his past participation in American football). He was ostracized for his behavior, and made to feel unwelcome in further games.

These kinds of in-group behaviors are stressful to the sojourner, whether an international student in America or a boarding-school American in another country. It would seem that it isn't so much the particular country you are from that causes

problems, but rather simply being "foreign."

One student had a confusing experience while trying to adhere to the behavioral rules of his new community: He had been volunteering at a local nursery. He was knowledgeable about plants and a good worker, but had initially refused a paying job in favor of doing volunteer work as part of a school project. However, when the project was complete and the work at the nursery increased, the student felt it prudent and fair to ask for a wage. The employer happily "gave" the employee a "gift" of 20,000 lire (something less than \$20), and no further wage was forthcoming. The student was uncomfortable and confused, and the nurseryman's assessment of the situation was never satisfactorily understood. Cultural behavioral rules regarding employer-employee relations were unclear, and clouded the working relationship of these two well-suited people.

#### Values

One incident is particularly worth noting. A small group of Amity School students, as a class project, spent some time at a home for the aged. After their visit, which included the chatting, reading, singing, etc., that one might expect of such an outing, the students were of one mind: how differently old people are thought of and treated here, and how differently they feel about themselves. They are valued!

#### Evaluation

After meeting and talking with quite a few students and interviewing Professor Maier, it seemed to me that American students abroad engage in the same kinds of challenges as do

international students in America. More and more my research leads me to conclude that sojourners may benefit peripherally from factual information about specific behaviors in their host country; but the essence of successful sojourner behavior is an attitude of openness, tolerance, and willingness to remove the cloak of ethnocentrism.



INTERVIEW  
Thomas Whitehead  
Student, Cambridge Colleges  
Cambridge, England  
22 May 1992

Thomas is an 18-year-old college student from England. He has not attended school in the United States, but as a result of his parents' import-export business, he has travelled frequently to this country since he was a child. He has spent a considerable amount of time in California and on the East Coast.

His views on the cultural differences between England and America, and how those differences affect interpersonal behaviors were the subject of our interview.

#### **Values, Relationships**

The greatest adjustment an English sojourner becomes aware of is the value Americans place on consumer services. The availability of goods is overwhelming. Clothes, electronics equipment, cars, sporting goods of every type imaginable are readily available, and in shops that are open late into the night or for twenty-four hours. In England, a "late night" shop closes at 7:00.

The variety of foods is wonderful, in Thomas' estimation. To be able to find a McDonald's (or any number of other fast-food favorites) on nearly every corner, open at all hours, is definitely a plus for the U.S. [McDonald's is making great inroads, of course, in England. In London, there's a McDonald's around the corner in every section of the city.]

In a consumer society, priorities get confused, and materialism becomes paramount. For example, when Americans divorce, it seems to Thomas that it isn't the marriage relationship or the children who matter, but who gets the Porsche and the beach house.

On the other hand, Thomas observes that Americans tend to do things more as a family than the English. For example, family picnics, outings, barbecues, are popular in America. The children are consulted about family activities. In Thomas' family, each family member is more likely to pursue his or her own interests at home. Thomas' father is in the study, his mother in the garden, and Thomas in his room listening to music or studying. Each member is supportive of the other, but does not insist on togetherness. "Obviously, we love one another very much," says Thomas, "but we have our own lives."

Further, in regard to family, Americans tend to be careless about their old people. Old people should be valued, cared for, included and loved. Thomas is concerned that this does not seem to be the case in the U.S. "Be careful. Take care of your old people."

Thomas views Americans as undervaluing the political system and its realities. "I don't like American politics; the people seem politically gullible. Reagan, Bush, Dan Quayle, are two-faced and obviously hypocritical."

#### **Behavioral Rules, In-Groups**

Americans are very friendly. Communicating their

friendliness and enthusiasm sometimes confuses an English person, because the English have a spectrum of "compliment" words. They choose more carefully their vocabulary for the degrees of approval or disapproval of a person or object. Americans tend to simply "love" everything.

The down side of this is that "Brits are pessimistic and fatalistic. I like Americans. They're positive people. Brits suffer from tunnel vision."

"I like it that Americans are always willing to have a go. For example, while the Brits continued to complain about leaded petrol, the Americans had unleaded petrol overnight. Americans won't let things get them down. Recycling, for example. The Brits are slow on the uptake."

"I like the atmosphere. It's laid-back. Americans are into a relaxed karma. In the U.S., dad gets home, changes into his sweat pants, lays back. An Englishman starts changing into something more formal to go out to dinner. An Englishman's idea of relaxing is to loosen his tie."

#### **The Classroom**

"I don't think I would like the American system of education, particularly all the ceremony. We finish what you'd call high school at about age 16. We just collect our exams. No graduation, no ceremony. The English are more low-key about education. I wouldn't like the ceremony. It's embarrassing."

## VII. CONCLUSIONS

Through participation in the foregoing activities, I was able to take a comprehensive look at the field of intercultural communication. The combination of classes, workshops, conferences, seminars, lectures, events, interviews, travel and research was ideal in enabling me to broaden my general knowledge in the field, and will lead me to additional study in specific areas.

The field of intercultural communication is being debated in government and on campuses throughout the country. The terms used are "cultural diversity" or "multiculturalism" or "cultural pluralism" depending on the point of view of the speaker. "Diversity," Robert P. Haro (1991) points out, "can in fact have many meanings. It may refer to the racial and ethnic composition of the student body and faculty...or to efforts to broaden traditional humanities curricula." It may describe "attempts to add an international focus to the curriculum and extracurricular events, or it may even refer to efforts to increase the mix of students from different socioeconomic backgrounds." As the population of the United States becomes more and more diverse, governmental agencies and educational institutions are being forced to make proactive efforts to deal with the difficulties this diversity presents.

The international student population in United States

colleges and universities reached an all-time high of 407,500 in the 1990-91 academic year, a 5.3 percent increase over 1989-90 (1992, Institute of International Education).

"Assimilation" and "melting pot" are no longer definitive terms. The debate centers around whether we can any longer assume immersion produces "good Americans."

Certainly, emphasizing similarities while ignoring differences has failed to produce a society able to reconcile its prejudices. Some--including many immigrants--feel "immersion" is the answer. More, who believe the "melting pot" theory has outgrown its usefulness, see the necessity for an ethnic-inclusive approach.

Further, the "melting pot" theory ignores the concerns of women and minority Americans, including people of color, disabled persons, gays and lesbians. These are not refugees. They are, theoretically, fully-franchised citizens. One must ask, "Why didn't they melt?"

In any case, such is the magnitude of the subject of intercultural communication. In the field of communication, one scholar sees it as the current era through which the study of interpersonal communication is passing: social integration, individual integration, situational integration, and finally, cultural integration (Rollins, 1985).

College campuses all over California are embarked on programs to introduce "cultural pluralism" into the curriculum. Requiring one course in "multiculturalism" for graduation is under discussion. Some have opted to

include multicultural aspects in some or all course offerings, at the discretion of individual instructors. There is not, however, consensus on how to "internationalize" curriculum; or even whether to do so. There are basic disagreements among faculty members and the issue has proven to be a sensitive one. In a letter to his colleagues, excerpts of which were published in the Academic Senate Newsletter, "The Rostrum," (Dec. 1991), Ernest Buchholz of Santa Monica College says:

I am totally opposed to the latest fad in education,

so-called "multiculturalism" and its still-born child, "curriculum diversity." At a time when students come to us worse prepared than ever in the fundamentals necessary for advancing the educational process, I find it irresponsible on our part to divert their attention to the muddy backwaters of areas left behind in the flow of history....We are delaying people's entry into the labor force, and, in some cases, make them virtually unemployable when we feed them pap like gender-based courses, or, worse yet, "studies" in ethnic fields such as Chicano studies (what is there to study?) or "Black studies" (or whatever they have been renamed by now), which sidetrack students who could otherwise gain useful discipline of skills that would integrate them more quickly into the dominant culture...

Professor Buccholz' position is at one extreme. In effect, leave things as they are, and let international students "do or die" by immersion into the culture and the educational system. Critics of multiculturalism fear the subversion of Western culture. At the other extreme is the argument that everything must go; a new population calls for a new kind of education that rids itself of culture-bound

American traditions and offers instead a pluralistic approach, with "America" as a small piece in the cultural puzzle.

Clearly, it seems to me, there is a solid middle ground that can be traversed wisely and advantageously. To do nothing is to ignore the immediacy of cataclysmic changes that are occurring as the population diversifies, and to negate the fundamental role of education. To include other cultures is not to surrender our own. The need for American students to have some understanding of their own culture, and then of others, is paramount.

It is clear that international students honor their own cultures and need to maintain certain traditions. They are, however, equally needful of acceptance into American cultural traditions and of adapting to their new country. They are anxious to utilize behavioral codes, willing to change behavior, willing even to change values; in short, to understand and to be understood.

It follows, then, that if American educators and (an important part of the equation) American students can develop an educational atmosphere in which they, too, want to understand and be understood, we have a good chance of coping with the prejudices that alienate.

There are, I believe, two requisites for an such an educational atmosphere. First, teachers must be given all the information possible about working with students from other cultures. They must understand the cultural

differences at play in classrooms, and how those differences affect communication. This is no small task, and I am aware that our own Staff Development program is deeply involved in just such an undertaking.

Second, cultural awareness must pass from the teacher to the American students in the classroom. Students' view of the "foreigner" as unfathomable, thus feared, and then excluded or avoided, is common. An American student in my classroom recently said, "I want to move out of California because I don't speak Spanish." The instructor can reduce the negativity with attitudes and behaviors that signal interest and inclusion. In my interviews with international students, instructors' attitudes of ethnocentricity, when they occurred, were harmful; the more so because such an attitude is inevitably picked up by other students in the classroom. Further, I assume such attitudes reflect a lack of awareness.

As a result of this study, I plan to make curricula changes in all my courses.

In Interpersonal Communication, I have discussed cultural differences in the units on perception and nonverbal communication. I plan to expand these sections so that the idea of diversity runs throughout the course of study: self concept, emotions, listening, intimacy and distance, communication climates, and conflict. While the course work remains solidly based on American communication behaviors and skills, the inclusion of other points of view



increases understanding and communication between students of diverse backgrounds.

Speech 1A lends itself to the inclusion of cultural diversity. As classroom demographics change, speech subjects chosen by students increasingly reflect those changes. Ten years ago demonstration speeches, for example, were almost exclusively drawn from traditional American experiences. In recent years, students reflect their diverse backgrounds in choice of subjects; for example, "the diamond trade in Pakistan," "the formal bow in Korea," "American Sign Language," "Guatemalan weaving," "rap music." There are two possibilities for the Speech 1A curriculum. The first is to simply formalize the trend in the demonstration speech by requiring a subject that reflects the speaker's culture. The second is to develop an assignment for the research expository speech that requires the student to investigate his or her family background. Either will afford the opportunity to share the richness not only of the international students' cultures, but of Americans' as well.

I will share the information from this year of study with my department. I plan to be active on the committee for cultural diversity, and am interested as well in participating in the development of an Intercultural Communication course in the Communication Department.

I have appreciated the opportunity to do independent study in this field, and extend my thanks to those who have made it possible.

VIII. APPENDIX

Appendix A

Proposal

MT. SAN ANTONIO COLLEGE  
Salary and Leaves Committee

MT. SAN ANTONIO  
COLLEGE  
1990 NOV 30 PM 3:11  
PERSONNEL OFFICE

APPLICATION FOR SABBATICAL LEAVE

Name of Applicant Darrelle Cavan

Address 4263 Los Serranos Blvd., Chino, CA 91709

Employed at Mt. San Antonio College beginning September 1964

Dates of last sabbatical leave:

From None To \_\_\_\_\_

Department Communication Division Humanities & Social Sciences

Length of sabbatical leave requested: Purpose of sabbatical leave:

One semester \_\_\_\_\_ Study \_\_\_\_\_ Project X

Fall \_\_\_\_\_ Spring \_\_\_\_\_

Two Semesters X Travel \_\_\_\_\_ Combination  
(specify) \_\_\_\_\_

**NOTE:** Sabbatical periods are limited to contractual dates of the academic year.

Effective dates for proposed sabbatical leave:

From September 9, 1991 To June 12, 1992 \*

and (if taken over a two school year period)

From \_\_\_\_\_ To \_\_\_\_\_

Attach a comprehensive, written statement of the proposed sabbatical activity(ies) including a description of the nature of the activity(ies), a timeline of the activity(ies), an itinerary, if applicable, the proposed research design and method(s) of investigation, if applicable.

Attach a statement of the anticipated value and benefit of the proposed sabbatical activity(ies) to the applicant, his/her department or service area, and the College.

Any change or modification of the proposed sabbatical activity(ies) as evaluated and approved by the Salary and Leaves Committee must be submitted to the Committee for reconsideration.

Darrelle Cavan  
Signature of Applicant

December 3, 1990

Date

\*I understand from Lynn Hanks' office that the calendar has not yet been finalized, and that these are the tentative dates of the 1991-1992 school year.

To: Salary and Leaves Committee  
From: Darrelle Cavan, Communication Department  
Re: Sabbatical Leave Proposal, 1991-92  
Date: December 3, 1990

Nature of Activity

I propose to conduct an independent study on the interpersonal aspect of intercultural communication behavior as it affects cross-cultural adjustment in the college environment.

Method

Through reading, on-site participation, observation, journal-keeping, and interviews, I will study the process of cross-cultural adjustment experienced by college students from other cultures as they enter American life and particularly the American educational system.

1. My reading will begin with an overview of intercultural communication, focusing on background and recent research trends in cross-cultural adjustment, and emphasizing those populations we are currently encountering from Japan and the Pacific Rim, Central America, Mexico, India, Pakistan, and the Middle East. The interpersonal aspects of intercultural communication behavior for research include self-concept, perception, emotions, listening, relationships, nonverbal communication, and conflict.

Since intercultural behavior is inevitably affected by the subcultural, I would expect that my reading may range as well into the areas of Hispanic-, Black-, Asian-, and Native-American, women, and possibly other, regional, populations with differing communication behaviors.

This general reading will give me an appropriate background and opportunity to follow my research into more specific areas as I see their application.

I plan to use the libraries and resources primarily at the University of California at Riverside, California State University at Fullerton, and Honnold at the Claremont Colleges. Also, I have an opportunity to research primary source material at the Huntington Library in Pasadena.

2. The reading will result in an annotated bibliography and card file, and give focus to the second part of the project: on-site participation, observation, and journal-keeping.

I will use College and University International Centers as a resource for my participation and observation. Dialogue with the Directors (Diane Elton at UCR and Charlene Martin at Claremont's International Place)\* and my research results will lead to selection of existing groups or selection of members for a specific group for discussion, participation, and observation. Concurrently, I will augment these activities by attending intercultural conferences, community intercultural events, extension classes, and performing and fine arts events as they become available throughout the period of study, and develop a resources file.

\* I have spoken to Ms. Elton and Ms. Martin, and they will be happy to serve as resources.

At this time I will be in a position to develop a series of characteristics for observation, and questions for interviews.

3. A planned series of interviews with students of varying cultural backgrounds will then augment my research of the literature. Interviewees will be selected from my own list of former foreign students, students I expect to encounter at the Centers, and possibly from Mt. Sac's bank of foreign students.

I would like to keep some options open for these interviews. I may simply conduct from 6-10 individual interviews with selected students, or I may be in a position to form a discussion group of students and combine my observations with interviews. I will select students and questions according to criteria developed during the first phases of the project. The questions, as I see it now, will elicit learning styles of the culture, the value of education to the family, understanding of the differences in the two cultures being experienced, the difficulties encountered in the new culture, and the pressures experienced from family and peers.

Concurrent with the student interviews, I will continue to dialogue with the resource people at the International Centers and supplement the literature research.

4. Clearly, this is a broad-based project which will result in an overview of the subject matter. It is not my intention to limit my research to a specific culture or interpersonal behavior at this time; but rather to survey the literature and other resources in order to understand more fully the impact of these communication behaviors on the college classroom.

The project will result in an annotated bibliography, a card catalog of research, a survey of resources file, and a written journal of observations and findings. I will integrate my findings into instructional methods and curricula which will facilitate cross-cultural adjustment for my students, schedule a meeting with my department to present my findings, and act as a resource person for the development of an Intercultural Communication course being developed by the Communication Department.

#### Timeline

September, October, November. Conduct preliminary research to acquire background and ascertain research trends, survey community intercultural and available group participation opportunities, and develop interview selection procedures and questionnaires.

December, January. Interview International Center resource people, observe in group settings, select interviewees and arrange interviews and/or group meetings with selected students, participate in intercultural events, continue research and independent study at home.

February, March, April. Conduct interviews with students, continue group observation, participation, and research.

May, June. Finish interviews and research. Compile and transcribe annotated bibliography, card catalog, survey of resources file, and written journal.



I will spend 10-15 hours a week at the libraries, 5-10 hours observing, participating, and interviewing, and 10 hours in preparation, travel time, compiling, and transcribing.

Value and Benefit to Applicant, Department, and College

With the unprecedented increase in the international population on campus, the researcher is increasingly aware of the multiplicity of communication behaviors in the college classroom; a variable given fairly little consideration even a decade ago.

In the field of Communication, particularly, it is imperative to approach this intercultural mix with as much insight and information as possible. I want to perceive and respond to the broad range of interpersonal communication behaviors with sensitivity. The alternative is to risk losing the student to confusion, boredom, and failure.

Although travel is not an option for me at this time, I propose to find out as much as I can about the communication behavior of these students from all over the world by utilizing the abundant cultural resources available here; the region of the country where the immigrant population is increasing most rapidly, and where the impact is profound.

My research will be of specific value in my Interpersonal Communication course, where intercultural and subcultural communication are an explicit part of the curriculum, and where the cross-cultural adjustment is perhaps most obvious.

It will also aid in the development of new course offerings. The Communication Department is developing a new course proposal for a class in intercultural communication, and I have been asked

to be the resource person for its design.

I view the broader application of the project as even more salient: as a base for my own communication perceptions and responses on a day-to-day basis in classrooms where, in an average group of 25 students, four are foreign-born, almost half are protected minorities, and over half are women.

This research can be made available on campus to staff development projects, foreign student and intercultural projects, and to committees and staff concerned with the cross-cultural adjustment of students.

The year of study has its obvious benefits. It will enhance my teaching in the ways I have discussed. It will afford the students in question a better chance of success and will foster increased understanding between foreign and American students in my classes. The sharing of my research with colleagues who are seeking this kind of information will be of value to them, to their students, and thus to the college.

In conclusion, the sabbatical, if granted, will result in:

1. An annotated bibliography.
2. A card catalog of research which can be transferred to computer for general use.
3. A survey of resources file.
4. A written journal of observations and findings.
5. Integration of findings into instructional methods and curricula.
6. Scheduled department meeting to present findings.
7. Resource for development of an Intercultural Communication course offered by the Communication Department.

Additionally, the project could assist in generating:

1. The formation of a campus committee which would develop a program for Mt. Sac's international students, the goal of which would be to establish an International Center to assist in cross-cultural adjustment.
2. A series of staff development workshops in intercultural communication and cross-cultural adjustment.

To: Salary and Leaves Committee  
From: Darrelle Cavan, Communication Department  
Re: Addenda for Revision of Sabbatical Application  
Date: 4 January 1991

Thank you for your memo of December 14, 1990, indicating my sabbatical proposal is "Acceptable with information."

Following are the required revisions, as you requested:

1. List specific events and conferences you will attend.

Through my reading and contacts with various people in the field during this proposal preparation, I have discovered that the following conferences, held annually, include my field of study. I have been as specific as possible about venues and dates; some of this information is not yet available.

California State University at Fullerton. Intercultural and International Communication Conference. March, 1992.

Teaching English to Speakers of Other Languages, Annual Conference (California).

California Association of Community Colleges, Annual Conference.

Speech Communication Association Annual Conference, Westin-Peachtree Plaza, Atlanta, Georgia. October 31 - November 3, 1991.

International Communication Association, Annual Conference.

I would plan to attend conferences held in California; personal considerations may prohibit traveling to the National and International conferences.

More to the point, however, are local conferences which address the cultural pluralism unique to California. I expect to discover, through my research, numerous meetings on a less grand scale. The CSUF conference noted above is a case in point.

For instance, I know that Mt. St. Mary's College Office of Minority Advancement Programs sponsored a conference, "Educating Minority Students," in November of 1990; Mission College in Santa Clara has initiated a "Cultural Pluralism Program"; CSU Sacramento's Department of Anthropology has an active Cross-Cultural Resource Center; and CSU San Francisco's "Multicultural Education Program" is working in this area through their Communication Department. Throughout the state, colleges and universities are beginning to address the issue with zeal--I just have to find them.

I will actively seek out these local meetings; dates and venues in most cases have not as yet been scheduled.

2. Be specific in what information you want to obtain from interviews.

I will attempt to discover the level of anxiety (or "culture shock") produced by unfamiliar norms and signals: the fatigue of constant adaptation, the sense of loss of familiar food and companions, rejection of and by the host population, confusion of values or identity, discomfort at violation of values, and feelings of incompetence at dealing with the environment (Taft, 1977).

Based on three dimensions of intercultural competence: Ability to deal with psychological stress, ability to communicate effectively, and ability to establish interpersonal relations (Hammer, Gudykunst and Wiseman, 1978), I will inquire into intercultural communication skills. This includes behavior when encountering cultural "rules" such as timing and timekeeping, "bribery," "nepotism," gifts (receiving, giving, opening), buying and selling, eating and drinking, special formal occasions, seating guests, and rules based on ideas (e.g. religious customs).

I will ask what types of acceptance behavior the interviewee participates in with regard to friendship (gossip, sharing meals, doing favors, spending time) and intimacy (willingness to fall in love, marry, have and raise children) with hosts. Further, what stumbling blocks have been encountered in the host country: Assumed similarity? Language? Nonverbal misconceptions? Preconceptions and stereotypes? Tendency to evaluate? High anxiety?

Finally, What, if any, problems, acts of discrimination, or feeling of mistreatment have you experienced in the classroom? Does the instructor treat the students equally and even-handedly? How comfortable do you feel participating in the classroom?

With your fellow students? What could the instructor do that would be helpful to you in terms of seating, asking questions, class discussion, tests, correcting your work, having conferences?

Based on my present knowledge, these are the lines of inquiry I anticipate. After my preliminary research, I would not be surprised if some changes were to occur.

3. Be specific about any particular readings, research, and other activities in which you will be engaged.

Following is a preliminary bibliography for my research:

Atkinson, Donald R., et. al. Counseling American Minorities; A Cross-Cultural Perspective. New York: William C. Brown, 1979.

Blackwell, J. E. "Faculty Issues Affecting Minorities in Education." In R. C. Richardson and A. G. de Los Santos (Eds.), From Access to Achievement: Strategies for Urban Institutions. Tempe, Arizona: National Center for Postsecondary Governance and Finance, Arizona State University, 1987.

Brandt, G. L. The Realization of Anti-Racist Teaching. London: The Palmer Press, 1986.

Brislin, Richard. Cross-Cultural Encounters. New York: Pergamon Press, 1981.

Collier, M. J. and R. G. Powell. The Effect of Student Ethnicity on Judgments of Instructional Communication. Paper presented at the annual meeting of the Speech Communication Association, Chicago, Illinois, 1986.

Collier, M. J. and R. G. Powell. Ethnicity, Instructional Communication and Classroom Systems. Paper presented at the annual meeting of the International Communication Association, New Orleans, Louisiana, 1988.

Communication and Culture, A Comparative Approach. New York: Longman Books, 1989.

Condon, J. and F. S. Yousef. Introduction to Intercultural Communication. Indianapolis: Bobs-Merrill, 1975.

Cones, J. H. and J. F. Noonan. (Eds.) Teaching Minority Students. New Directions for Teaching and Learning, No. 16. San Francisco: Jossey-Bass, 1983.

- Davis, Barbara Gross. Tools for Teaching. To be published by Jossey-Bass, Inc., 1991.
- Davits, J. R. The Communication of Emotional Meaning. New York: McGraw-Hill, 1964.
- Dodd, Carley H. Dynamics of Intercultural Communication. 2nd ed. Iowa: William C. Brown, 1987.
- Furnham, Adrian and Stephen Bockner. Culture Shock: Psychological Reactions to Unfamiliar Environments. New York: Methuen, 1986.
- Geertz, C. The Interpretation of Cultures. New York: Basic Books, Inc., 1973.
- Gleeson, Patrick and Nancy Wakefield. (Eds.) Language and Culture. Columbus, Ohio: Charles E. Merrill, 1968.
- Green, M. Minorities on Campus. Washington, D. C.: American Council on Education, 1989.
- Gudykunst, W. B. and S. Ting-Toomey. Culture and Interpersonal Communication. Newbury Park, California: Sage, 1988.
- Gudykunst, William B. and Young Yun Kim. Communicating with Strangers: An Approach to Intercultural Communication. New York: Random House, 1984.
- Gudykunst, William B. (Ed.) Understanding Communication Theory.
- Hall, Edward T. Beyond Culture. New York: Anchor Press, 1976.
- Hall, Edward T. Hidden Differences: Doing Business with the Japanese. New York: Anchor Doubleday, 1987.
- Hall, Edward T. The Hidden Dimension. New York: Doubleday, 1969.
- Hall, Edward T. "Learning the Arabs' Silent Language," The Bridge, 1980.
- Hall, R. M. and B. R. Sandler. The Classroom Climate: A Chilly One for Women? Washington, D. C.: Association of American Colleges, 1982.
- Hecht, Michael and Sidney Ribeau. "Ethnic Communication: A Comparative Analysis of Satisfying Communication," International Journal of Intercultural Relations 8, 1984.



- International and Intercultural Communication Award. Vol. 7.  
W. B. Gudykunst (Ed.). Anandale, Virginia: Speech  
Communication Association, 1983.
- Jenkins, M. L., J. M. Gappa and J. Pearce. Removing Bias:  
Guidelines for Student-Faculty Communication. Annandale,  
Virginia: Speech Communication Association, 1983.
- Katz, J. White Awareness. A Handbook for Anti-Racism Training.  
Norman, Oklahoma: University of Oklahoma Press, 1979.
- Kendall, Frances E. Diversity in the Classroom: A Multicultural  
Approach to the Education of Young Children. New York:  
Teachers College Press, 1983.
- Kim, Young Yun, and William Gudykunst. Theories in Intercultural  
Communication. Newbury Park, California: Sage, 1988.
- Kim, Young Yun. Interethnic Communication: Current Research.  
International and Intercultural Communication Annual,  
Vol. 10. Newbury Park, California: Sage, 1986.
- Kim, Young Yun. Communication and Cross-Cultural Adaptation:  
an Integrative Theory. Intercommunication 2. Clevedon,  
England and Philadelphia: Multilingual Matters, 1988.
- Knapp, Mark. Essentials of Nonverbal Communication. New  
York: Holt, Rinehart and Winston, 1980.
- Mehrabian, A. Nonverbal Communication. Chicago: Aldine,  
Atherton, Inc., 1972.
- Montgomery, B. M. and R. W. Norton. "Sex Differences and  
Similarities in Communication Style." Communication  
Monographs, 48, 1981.
- Pearson, Judy C. Gender and Communication. Dubuque, Iowa.  
William C. Brown, 1985.
- Pemberton, G. On Teaching Minority Students: Problems and  
Strategies. Brunswick, Maine: Bowdoin College, 1988.
- Peterson, Paul (Ed.). Counseling Across Culture. Honolulu:  
University of Hawaii Press.
- Powell, R. G. and J. J. Collier. Student Culture/Ethnicity  
and Judgment of Instructional Communication: A Replica  
and Extension. Paper presented at the annual meeting of  
the International Communication Association, Montreal,  
Canada, 1987.



- Ramsey, P. G., E. B. Vold, and L. R. Williams. Multicultural Education: A Source Book. New York: Garland, 1988.
- Ramsey, P. G. Teaching and Learning in a Diverse World. New York: Teachers College Press: Columbia University, 1987.
- Ross, Ed. (Ed.) Interethnic Communication. Athens, Georgia: University of Georgia Press: 1978.
- Sapir, Edward. Culture, Language and Personality. Berkeley: University of California Press, 1969.
- Samovar, Larry A. and Richard E. Porter. Intercultural Communication: A Reader. 5th ed. Belmont, California: Wadsworth, 1988.
- Samovar, Larry A., Richard E. Porter and Nemi C. Jain. Understanding Intercultural Communication. Belmont, California: Wadsworth, 1981.
- Schniedewind, N. and E. Davidson. Open Minds to Equality. A Source Book of Learning Activities to Promote Race, Sex, Class, and Age Equity. Englewood Cliffs, N. J.: Prentice-Hall, 1983.
- Tachiki, Amy. (Ed.) Roots: An Asian American Reader. Sacramento, California: Regents of the University of California, 1971.
- Weemann, J. M., V. Chase, and H. Giles. Beliefs About Talk and Silence in a Cultural Context. Paper presented at the annual meeting of the Speech Communication Association, Chicago, 1986.
- Woolbright, C. (Ed.) Valuing Diversity on Campus. Bloomington, Indiana: Association of College Unions International, 1989.
- Yetman, Norman R. and C. Hay Steele. (Eds.) Majority and Minority Dynamics of Racial and Ethnic Relations. Allyn and Bacon, Inc., 1974.

Further References  
(Abstracts, Indexes, Journals)

Abstracts of Popular Culture  
Chronicle of Higher Education  
Communication Education  
Communication Monograph  
Ethnic Studies Bibliography  
Human Communication Research

Index to Journals in Communication Studies  
International Journal of Group Tensions  
International Journal of Intercultural Relations  
International and Intercultural Communication Annual  
Journal of Cross-Cultural Psychology  
Journal of Ethnic Studies  
Psychological Bulletin  
Spectra  
Text and Performance  
Western Journal of Speech Communication

As to "other activities," I will contact International Centers within the California Community College, California State University, and University of California systems, as well as those in communities in Southern California. I will attend and/or participate wherever possible in social, cultural, and informational activities. I have no way of knowing at this time the extent of what I will discover. Institutions and communities are responding to the unprecedented increase of ethnicity in a variety of ways--from enthusiastic welcoming programs, to mere coping mechanisms, to fear and rejection. Among the "events" I expect to find are orientation sessions for immigrants, Wednesday night dinners, support groups for families of graduate students, religious ceremonies, panels for newcomers to the educational system--and maybe I'll even get invited to a wedding!

Regarding International Place at the Claremont Colleges and International Center at UCR, I would hope to establish an ongoing relationship which would allow me to participate in support groups for international students and their families, provide individual support services such as transportation, housing, consumer, and other information and assistance to individuals as requested, and attend and participate in their meetings, workshops, social, and cultural activities.

My goal here is largely experiential. It just seems imperative to me to supplement books with people.

4. and 5. I will maintain a good journal with summations and conclusions to assist in writing the sabbatical report.  
It is noted that the journal is not considered a report.
6. Provide information to justify a two-semester sabbatical.
  - a. The primary reason for a two-semester sabbatical is that I want to read everything possible. The bibliography I have supplied is preliminary; intercultural

communication is a new field for me. I want to do about five years' worth of reading next year, and will spend a good part of the first semester with this research in order to establish credibility in my approach to Center personnel and students.

- b. I want to attend a number of conferences and events, which will occur in both the Fall and Spring.
- c. It will take time to develop relationships which will foster the kind of self-disclosure I anticipate from interviewees and/or group participants. I hope to participate in the ongoing life of the International Centers at the Claremont Colleges and UCR, making myself available for projects and activities.

I trust I have supplied the information you require. Thank you for your consideration.

References:

- Hammer, M. R., W. B. Gudykunst, and R. L. Wiseman. "Dimensions of Intercultural Effectiveness: An Exploratory Study," International Journal of Intercultural Relations, 2, 1978.
- Taft, R. "Coping with Unfamiliar Cultures," Studies in Cross-Cultural Psychology, Vol. 1 (Edited by N. Warren). London: Academic Press, 1977.

9 December 1991

Peter L. Parra, Chairperson  
Salary and Leaves Committee  
Mt. San Antonio College  
Walnut, CA 91789

Re: Sabbatical Leave Modification

Dear Peter and Colleagues:

First of all, I want you to know how much I am appreciating this sabbatical.

My independent study project on the interpersonal aspects of cross-cultural adjustment is now well under way. When I submitted my initial proposal, I was unable to include extensive travel because of personal circumstances. Since that time, my situation has changed, and I am writing now to request a modification.

I would like to travel to Italy and England in the spring for three or four weeks.

The trip will enable me to experience intercultural relationships as a sojourner; a clear advantage and integral to my project. I will expect to have the same kinds of exchanges, discussions and/or interviews as detailed in my original proposal: culture shock, learning styles, values, rules/codes, and family and peer pressures experienced by foreigners in a host country (see p. 3 of proposal).

Additionally, during my stay in Italy, I plan to visit a school for American students in Arezzo--The Amity School--whose method of immersion in the culture includes participating at all levels in the community. This will be a unique opportunity to inquire into Americans' experiences while studying abroad. The additional perspective of the American as foreign student will provide insights into the cross-cultural adaptation research I've already completed, adding the intracultural dimension.

I trust this addition to my sabbatical project seems reasonable to you. I appreciate your consideration and look forward to hearing from you (please note home address below). Many thanks.

Sincerely,

Darrelle Cavan  
4263 Los Serranos Blvd.  
Chino Hills, California 91709  
(714) 597 3293

cc: Steve Runnebohm, Humanities Division Chair

Appendix B

Data File

## Adaptation

Vietnamese immigrants who speak English well, have best jobs, are suffering most from psychosomatic complaints and mental problems. Less optimistic about future than counterparts who remain in ethnic enclaves without attempts to adjust. An explanation: These people "spend considerable time in the mainstream...regularly facing the challenges and stresses of dealing with American attitudes" (Horn, 1980). Barna in Samovar and Porter 6th, 346-7.

## Adaptation

Information about customs, a smattering of language, not enough for the sojourner. Better, study history, political structure, art, literature, language. Provides framework for on-site observations. More important, develop investigative, nonjudgmental posture, high tolerance for ambiguity--all requires lowered defenses. Barna in Samovar and Porter 6th, 348.

## Adaptation

"It takes both awareness of the tendency to close our minds and courage to risk change in our own perceptions and values to dare to comprehend why someone thinks and acts differently from us. Religious wars and negotiation deadlocks everywhere are examples of this." Barna in Samovar and Porter 6th, 350.

## Adaptation

Prejudice. When people react negatively to others on an emotional basis, with absence of direct contact or facts, it is prejudice. Prejudice has been subjected to first-rate research by psychologists and sociologists. In the past, the majority of research has dealt with interpersonal contact within countries, especially black-white relations. The four functions that attitudes serve for people are:

1. Utilitarian or adjustment function. Attitudes lead to rewards and the avoidance of punishment.
2. Ego-defense function. Protecting people's self-esteem.
3. Value-expressive function. Express the aspects of life they highly prize.
4. Knowledge function. Prejudicial stereotypes provide knowledge about the world. Problem is that sometimes wrong and always overdrawn. Brislin in Samovar and Porter 6th, 366-7.

## Adaptation

## Forms of Prejudice

1. Red-neck racism. Formal education has had a tremendous influence on lowering the incidences of red-neck racism. Research shows that as formal educ. increases, racism decreases.
2. Symbolic racism. Threat to people's basic values and to the status quo. "Over the past few years, \_\_\_\_\_ have gotten more economically than they deserve." (agree)  
 "People in this country should support \_\_\_\_\_ in their struggle against discrimination and segregation." (disagree)  
 "\_\_\_\_\_ are getting too demanding in their push for

equal rights." (agree)

Sentiments like these probably more widespread than red-neck feelings among members of the affluent middle class.

3. Tokenism.

4. Arms-length prejudice. Semi-formal behaviors; friendly, positive. But in intimate behaviors, tense, hostile.

5. Real likes and dislikes. Real feelings about members of the group who engage in behaviors that are disliked. Less likely to interact pleasantly with other members of group in future.

6. Familiar and unfamiliar. Preference for what is comfortable and nonstressful. Brislin in Samovar and Porter 6th, 367-8.

#### Adaptation

Summary of research on individualism/collectivism

Hui, 1988, Triandis et al., 1988): many kinds of collectivisms (extended family work group, tribe, caste, country, etc) and individualisms (nuclear family, narcissistic). Should know exactly which, if any, groups important to culture.

Allocentric: attn paid primarily to group

Idiocentric: attn paid primarily to own needs

Key belief collectivist: smallest unit of survival is the collective.

Key belief individualistic: smallest unit of survival is the individual.

In many situations, people of collectivist cultures have internalized so completely that no such thing as distinction bet ingroup goals and personal goals (Bontempo, Lobel, and Triandis, 1988). Triandis, Brislin, and Hui in Samovar and Porter 6th, 371.

#### Adaptation

"Ultimately, it is not only the immigrant but also the host sociocultural system that undergoes changes as a result of the prolonged intercultural contact. The impact of immigrant cultures on the mainstream host culture, however, is relatively insignificant compared to the substantial influence of the host culture on the individual immigrant." Kim in Samovar and Porter 6th, 383.

#### Adaptation

"Adaptation occurs through the identification and the internalization of the significant symbols of the host society....differences in use and organization of space, interpersonal distance, facial expression, eye behavior, other body movement, and in the perceived importance of nonverbal behavior relative to verbal behavior....Subtle and profound difficulty in recognizing and responding...to...rules. The immigrant is rarely aware of the hidden dimensions of the host culture...influence what and how to perceive, how to interpret...and how to express..." Kim in Samovar and Porter 6th, 383.

#### Adaptation

Prolonged & varied communication experiences necessary for communication competence. Direct bearing upon overall adaptation. Immediate effect lies in control immigrant is able to exercise over own behavior & host environment. Kim in Samovar and Porter 6th, 384.

#### Adaptation

Systems perspective (Ruben, 1975): Person interacts with environment through two interrelated processes--personal and social communication.

##### Personal communication

(or intrapersonal) refers to mental processes by which one organizes oneself; ways of seeing, hearing, understanding, responding. Cognitive structure: during initial phases, perception of host culture relatively simple; gross stereotypes. Later, more defined, complex, enabling immigrant to detect variations. Immigrant's knowledge in patterns & rules; Immigrant's self image in relation to others: alienation, low self esteem, etc. associated w/ greater perceptual distance between self & hosts (Kim 1980). Motivation functional in adaptation process.

##### Social communication.

Process underlying intersubjectivization; consequence of public symbolization and symbol utilization and diffusion (Ruben 1975). Further classified into interpersonal and mass. Interpersonal communication with hosts indicates degree of adaptation. A predominantly ethnic interpersonal network less adapted, less competent. Degree of intimacy in relationships an important indicator. Mass communication, exposure to newspapers,



magazines, television news, other informational programs 144 particularly functional for adaptation, compared to entertainment-oriented media (Kim 1977). Significant during initial phase; immigrant may feel awkward, negative feedback too overwhelming for immigrant to experience pleasure, turns to mass media as pressure free way to absorb elements of host environment (Ryu, 1978).  
Kim in Samovar and Porter 6th, 384-86.

#### Adaptation

Environment influences adaptation. Particularly influential is availability of native ethnic community in local area. Can ameliorate stresses; in long run, extensive involvement without sufficient communication with members of host society may retard intensity and rate of adaptation (Broom and Kitsuse, 1976).  
Kim in Samovar and Porter 6th, 386.

#### Adaptation

Individuals respond to change in terms of prior experience. Adaptation patterns not uniform, vary depending on adaptation potential. Following important in greater adaptation potential:

1. Similarity of cultures.
2. Age--older, greater difficulty.
3. Education--expands capacity.
4. Personality factors--gregariousness, tolerance for ambiguity, risk-taking, flexibility, openmindedness.
5. Familiarity with host culture prior to immigration (travel, contacts, mass media, etc.)

Kim in Samovar and Porter 6th, 387.

#### Adaptation

Communication viewed as THE major underlying process as well as an outcome of adaptation. Kim in Samovar and Porter 6th, 387.

#### Adaptation

"The extensive debate between 'assimilationists' (who adhere to the 'melting-pot' view) and 'cultural pluralists' (Proponents of conservation of ethnicity) loses its scientific relevance when we closely examine the inevitable adaptation of humans to their socio-cultural environment. No immigrant, as long as livelihood or other needs are functionally dependent upon the host society, can escape adaptation completely. Adaptation, in this sense, is a 'natural' phenomenon. A prolonged, direct contact by the immigrant with a new socio-cultural environment leads to adaptive change. It is too simplistic to decree that one must be "either A or B," forced to accept or reject one of the two positions. In reality, ethnicity and assimilation can be considered to be two sides of the same coin; they are interrelated and inseparable phenomena. What is important is that both the assimilationist and the pluralist perspectives acknowledge some changes in immigrants over time. When the changes are not complete, it is only natural that there remains a certain degree of ethnicity. Incomplete adaptation, depending

on one's point of view, can be interpreted as evidence of (some) assimilation or (some) ethnicity.

"Thus, the real issue between the two opposing views--assimilation vs. ethnicity--is not a scientific one, that is to say, whether or not there is such a phenomenon as adaptation. Rather, it is an ideological disagreement on the degree to which an individual immigrant should maintain (or lose) his or her original culture. Such ideological polarization along a continuum of adaptation among social scientists and social philosophers, however, does not interfere with the natural process of adaptive change. Nor should the philosophical disagreements interfere with the ultimate right of an individual immigrant to determine how far to acculturate beyond the minimum, functional level. In reality, most immigrants tend to follow the folk wisdom, "When in Rome, do as the Romans do." They recognize and accept the fact that it is they who are joining an existing socio-cultural system, and that the degree of success in building their new lives depends largely on their ability to adapt in the host society." Kim in Samovar and Porter 6th, 388.

#### Adaptation

Studies are beginning to investigate the coping, ego strength, and adaptation mechanisms that are built by natural support systems--family, neighborhood, ethnic associations, and self-help groups (Giordano and Giordano, 1977). Kim in Samovar and Porter 6th, 389.

#### Adaptation

Resocialization: some unlearning occurs, called "deculturization." Brim (Brim and Wheeler, 1966) suggests changes are only in overt role behaviors. One can infer and predict level of acculturation from nature of interpersonal communication networks. Gudykunst and Kim, Communicating with Strangers, 208.

#### Adaptation

Background factors for acculturation:

1. Degree of similarity of difference between original culture and host culture.
2. Degree of familiarity with host culture.
3. Personality characteristics (even where prejudice or enmity exists, possible for personality of specific stranger to overcome and win respect, good will, and even intimacy).
4. Demographics: age critical. The older, the more difficulty (rigidity).
5. Education level: closely associated with gender level. Men acculturate better, have more education.
6. Interaction potential: degree of physical, social opportunity.
7. Attitudes of host society.

Gudykunst and Kim, Communicating with Strangers. 218-220.

#### Adaptation

Various researchers and practitioners have designed programs to better prepare people for a successful sojourn in another country or to prepare for extensive interaction with members of other cultural groups (Landis and Brislin, 1983). Ultimate purpose: increase probability of successful adjustments to another culture. Successful adjustment defined as a combination of three factors (Brislin 1981, Ruben & Kealey 1979):

1. Good personal adjustment. Marked by feelings of contentment, well-being.
2. Good interpersonal relations with hosts. Marked by respect for hosts, good job-relations, free time spent with hosts, self-disclosure with hosts. Host view important.
3. Task effectiveness. Completion of work goals in host country.

Brislin, Cushner, et al., 14.

#### Adaptation

One major feature of 20th century is that increasing numbers of people, sometime during their lives, have extensive interactions in cultures other than their own. Brislin, Cushner, et al., 15.

#### Adaptation

Common responses to confrontation of past learning with present experiences are intense dislike of culturally different others (leading to prejudice), negative labels (stereotypes), and a refusal to interact with the others (discrimination). Brislin, Cushner, et al., 16.

#### Adaptation

Researchers and practitioners have identified five basic types of programs which are commonly offered to sojourners (Brislin, Landis, and Brandt, 1983; Gudykunst and Hammer, 1983):

1. Cognitive training. Emphasizes facts about host country, info about what commonly happens to sojourners. Methods: lectures, group discussions, presentation of written materials, and question-answer sessions with experienced sojourners.
2. Behavior modification. Role of rewards and punishment in sojourner's life. Methods: Asking sojourners to visualize what is rewarding/punishing in own culture., Asked to learn about host culture in terms of obtaining rewards and avoiding (or mitigating) punishments.
3. Experiential training. Emphasis on participation. Methods: role playing potentially problematic situations, simulations, and field trips.
4. Cultural self-awareness. Learn about importance of culture by examining common experiences in own countries. Methods: group discussion in which Americans might discuss the roots

of the value placed on individualism, Asians the value placed on the collectivity. Stimulate expanded thinking, useful when sojourners know they will be leaving own country but do not know exact destination (refugees, military personnel, overseas business trouble-shooters).

5. Attribution training. Learn about how people make judgments concerning causes of behavior. Assumption: misunderstanding stems from differing perceptions, or attributions, of same event.

No one ideal type. Most good orientation programs will use more than one of the five. Brislin, Cushner, et al., 21-22.

#### Adaptation

There are few sets of materials in widespread use. Tradition of homemade do it yourself materials with little distribution. No materials of which many trainers are aware and that they have used in actual programs. Brislin, Cushner, et al., 23.

#### Adaptation

Landis, Hope, and Day (1984) argue that cross-cultural experiences cause anxiety because people come to realize that information previously learned in their own culture is not always useful in the host culture. Use of previous knowledge may not result in expected response. Brislin, Cushner, et al., 25.

#### Adaptation

Stimulated by large scale programs such as the Peace Corps, as well as organizations that support foreign students, a rich and diverse body of research has developed focusing on the experiences of people who spend large amounts of time in cultures other than their own. Brislin (1981) struck by similarities in people's experiences, despite wide range of roles and large number of different countries. Formed basis for 100 critical incidents in Intercultural Interactions: A Practical Guide. Organized commonalities cross-cultural experiences according to nine broad categories:

1. the historical myths people bring with them to another culture;
2. people's attitudes, traits, and skills;
3. their thought and attribution processes;
4. the groups they join;
5. the range of situations in which they have to interact;
6. their management of cross-cultural conflict;
7. the tasks they want to accomplish;
8. the organizations of which they are a part, and, given an understanding of the above,
9. the processes of short- and long-term adjustment.

Brislin and Cushner, et al., 26-7.

#### Adaptation

Themes found in cross-cultural interaction:

- A. People's intense feelings
  1. Anxiety

2. Disconfirmed expectancies
3. Belonging
4. Ambiguity (appropriate behavior difficult because of ambiguous stimuli)
5. Confrontation with one's prejudices

B. Knowledge Areas

6. Work (different attitudes, relationships)
7. Time and space
8. Language
9. Roles
10. Importance of group and importance of individual
11. Rituals and superstitions
12. Hierarchies: class and status
13. Values

C. Bases of Cultural Differences

14. Categorization (different categories for individual elements: who is a friend, what a good worker does)
15. Differentiation (types of obligations accompanying kinship relations, ways to overcome red tape)
16. Ingroup-outgroup distinction
17. Learning styles
18. Attribution (judgments about causes of behavior)

Brislin, Cushner, et al., 39-42.

Adaptation

One way of coping with anxiety that is frequently ineffective is to ignore the psychological feelings (tension, worry, fear, uselessness) and to focus on somatic symptoms. Sojourners may visit medical doctors, seeking medication. Physicians all too frequently prescribe medications; resulting in anxieties not being dealt with directly.

Mild paranoia is one consequence of anxiety. Sojourner feels hosts are plotting against him/her. Leads to avoidance of hosts and consequently opportunities to discover info from hosts that would lessen anxiety. Brislin, Cushner, et al., 243.

Adaptation

Burnout can result from anxieties experienced over a long period of time. Marked by emotional exhaustion. Lose sympathy, feel unappreciated, begin to degrade others. Brislin, Cushner, et al., 243-44.

Adaptation

Promoting Cross-Cultural Understanding  
in the Classroom

1. Espouse an acceptance of and respect for different cultures and values.
2. Create a "third" culture in the classroom (the safe home field advantage with necessary modifications).
3. Give specific do's and don't's regarding kinds of behaviors appropriate (calling on students, time to speak, etc.)



4. Give examples and explanations based on shared experiences.
5. Help people develop their observation skills; objective observations and assumptions checked with a cultural native vs. stereotyped judgments.
6. Try to avoid making assumptions in spoken or written communication; be explicit whenever possible.
7. Try to help people understand underlying values, beliefs, and attitudes when behavioral differences come up.
8. Monitor your language, especially during more abstract explanations and discussions. Use the "here and now" and shared experiences to clarify.

Bowen, Doug. UCR Class, "Cross-Cultural Communication," 1991.

#### Adaptation

##### Attributes of a Good Interculturist

1. Able to comfortably accept ambiguity, uncertainty.
2. Sensitive, considering the position and feelings of others.
3. Observant, noting the context and nonverbals of a situation.
4. Curious, seeing differences as an added value to life.
5. Nonjudgmental, trying to use alternate value system.
6. Patient, realizing that intercultural communication is time-consuming.
7. Positive, appropriately enthusiastic and helpful.
8. Flexible, willing to compromise in appropriate areas.
9. Responsible, collecting all information and cues needed.
10. Good listener, letting people finish their thoughts.
11. Active listener, checking understanding and encouraging.
12. Possesses a high degree of personal integrity.
13. Possesses a well-developed sense of humor.

Bowen, Doug. UCR Class "Cross-Cultural Communication," 1991.

#### Adaptation

Someone who "takes the trouble" to learn at least a few phrases of another language may be considered more thoughtful and appreciative than someone who does not....there are nations and sub-cultures within nations where outsider not expected to speak language, or at least not to speak it too well. To a great extent Japan is such a nation: Foreigner who learns Japanese "too well" (read and write as well as speak) likely to be regarded ambivalently curiosity, admiration, and suspicion. Condon and Yousef, 254.

#### Adaptation

Probably the less a society expects a visitor to speak its language, the more the visitor will be praised. Tokyo and Paris are interesting examples of this. Condon and Yousef, 254.

#### Adaptation

If one learns a foreign language as an adult, he is unlikely to learn the appropriate nonverbal behavior...might be better to try to follow nonverbal patterns in host culture which are most directly related to interpersonal communication patterns and those which are not generally recognized within the host culture as being culture bound....Too much concern with misbehaving nonverbally is likely to produce an anxiety which itself is communicated. Condon and Yousef, 259-60.

#### Adaptation

Taboos are probably much overrated as a problem in intercultural communication. Likely to be corrected immediately, or person taken aside and told. Far more problematic are subtler errors, i. e. failing to offer a guest a drink if this is custom or failure to see guest to door, opening gift in presence of giver (or failing to do so). Likely to be interpreted as visitor's lack of respect or family upbringing. Condon and Yousef, 261.

#### Adaptation

The best starting point for appreciating differences in cultural values is, of course, some understanding of our own values. Aids for communication with someone from another culture: Difficulties in trying to adjust away from home should be appreciated. Clues about strain or confusion should be sensed and might be dealt with openly. Sincere concern about other can help to surmount specific conflicts based on cultural differences. A sympathetic manner toward visitor's problems is surely more important than trying to objectively study his culture. Condon and Yousef, 263.

Communication and Culture/Background

Intercultural communication practice faces human barriers of great magnitude:

1. Natural but endemic ethnocentrism. Below the surface; naturally give preference to the in-group, attribute increased importance to those who are closer to self, attribute positive traits to those similar to us. Denial of ethnocentrism crucial barrier--prevents confrontation, clarification, & acceptance. Must accept that ethnocentrism is natural & endemic as first step.
2. Assumed similarity. If they are different it is because they have not developed, or because they are defective (or superior). Making culture explicit will help us understand ourselves in contrast to others; IC professionals can teach this.
3. Lack of immediate rewards. IC training & research most likely to reward long-term strategies in cycle of economic productivity.
4. Cost and effort beyond expectations. Physical sciences funded in the several millions of dollars. Social sciences in general, communication in particular mostly funded at less than \$100,000 level. Acknowledge importance of IC in the productive cycle of the social system. Korzeny in Samovar & Porter 6th, 57-8.

Communication and Culture/Background

Benefits of IC for practitioners:

1. "Intercultural communication provides remediation of the cultural filter that information processors impose on the content." People likely to interpret info according to circumstances of their immediate lives. Diversity of interpretations.
2. "Cultural understanding avoids the pitfalls of early development communication research." Was assumed that only Western life styles were "modern" or "productive." When unable to understand function of cultural traits for members of a culture, cannot appreciate traits.
3. "The study of culture helps us understand ourselves." If we learn by contrast, then IC provides us with mirror image. Literature has been largely anecdotal. Research now becoming available & info being substantiated or negated. Can better tailor our messages & strategies to promote understanding. When differences are evident, "selves" more knowable, and prejudice lessens.
4. "Prejudice in the media is a manifestation of the beliefs of those who are in charge." Acceptance/recognition of prejudice may be best point of departure for its effective social management. Media under proper management can begin to help audiences question prejudice.
5. "Communication rules are seldom explicit; they must be uncovered."
6. "Establishing an intercultural relationship requires attention to the subtle aspects of culture." Bicultural or multicultural people in best position to serve as bridges.



Should provide means to produce these needed cultural interpreters.

7. "Although knowledge of a culture provides the cognitive tools for understanding, only acting in a culture can provide the tools for appropriate emotional and motor responses." Continuous bumping against the walls of the new culture is one of the most effective learning processes. Studying a culture in books or movies may not be enough. "To be able to function within a culture...one has to experiment within it."

8. "The study of culture & communication will become more important, but the nature of the individual culture and the problems analyzed will be different." Increasingly isolated individuals...electronic cultures...new cultures encompassing individuals who may have never been with each other physically. Interpersonal contact decreases.

9. "The study of communication and culture can prevent war." Perhaps most ambitious practical contribution this field can make. Korzenny in Samovar & Porter 6th, 58-60.

#### Communication and Culture/Background

Intercultural communication may require adaptive & making culture explicit so individuals may better understand themselves and others in a particular context.

IC has made great progress in the past 20 yrs. The field proper is only about that old. Important contribution of research has been to set agenda. Currently, intercultural training, teachers having intercultural skills, training for a multicultural work force are all acceptable & understandable. Korzenny in Samovar & Porter 6th, 57.

#### Communication and Culture/Background

"Cultures exist primarily to create and preserve common systems of symbols by which their members can assign and exchange meanings..." Barnlund in Samovar & Porter 5th, 5.

#### Communication and Culture/Background

"...intercultural communication entails the investigation of culture and the difficulties of communicating across cultural boundaries....Intercultural communication occurs whenever a message producer is a member of one culture and a message receiver is a member of another." Porter & Samovar in Samovar & Porter 5th, 15.

"Here, communication is defined as that which happens whenever meaning is attributed to behavior or to the residue of behavior."

"...any behavior to which meaning is given is a message."

"Communication is now defined as a dynamic transactional behavior-affecting process in which sources and receivers intentionally code their behavior to produce messages that they transmit through a channel in order to induce or elicit particular attitudes or behaviors. Communication is complete

only when the intended message recipient perceives the coded behavior, attributes meaning to it, and is affected by it. In these transactions must be included all conscious or unconscious, intentional or unintentional, verbal, nonverbal, and contextual stimuli that act as cues to both the source and the receiver about the quality and credibility of the message." P & S in Samovar & Porter 5th, 17.

#### Communication and Culture/Background

"Culture is the form or pattern for living. People learn to think, feel, believe, and strive for what their culture considers proper....Formally defined, culture is the deposit of knowledge, experiences, beliefs, values, attitudes, meanings, hierarchies, religion, timing, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a large group of people in the course of generations through individual and group striving....persistent, enduring, and omnipresent; it includes all of the behavioral reinforcements received during the course of a lifetime." P & S in Samovar and Porter 5th, 19.

#### Communication and Culture/Background

"A subculture is a racial, ethnic, regional, economic, or social community exhibiting characteristic patterns of behavior sufficient to distinguish it from others within an embracing culture or society.... deviant subgroups...are products of the dominant culture, but their group existence has not persisted long enough nor developed a sufficiently wide enough pattern of deviant behaviors to qualify as a culture or subculture." P & S in Samovar & Porter 5th, 20.

## Communication and Culture/Background

"...this anecdotal approach is not sufficient....What is needed is some way to organize and understand this plethora of potential problems in intercultural communication." Andersen in Samovar and Porter 6th, 288.

## Communication and Culture/Background

"Intercultural communication theory addressing cultural patterns of thought and problem-solving approaches has only scratched the surface of cognitive functioning and differences among cultures." Lieberman in Samovar and Porter 6th, 231.

## Communication and Culture/Background

Springer and Deutsch (1985): contend that different languages may be responsible for different hemispheric dominance in brain. If predominant problem-solving patterns which are associated with a particular hemisphere of the brain shows up in a particular culture, it follows that ethnocognitivism (thought patterns dominant within a culture) and hemisphericity should be a greater consideration in intercultural research. Lieberman in Samovar and Porter 6th, 231.

## Communication and Culture/Background

"...few intercultural communication scholars have addressed specific differences among cultures in their approach to solving problems. (Condon and Yousef (1975) and Samovar and Porter (1988) are notable exceptions.)" Lieberman in Samovar and Porter 6th, 229.

## Communication and Culture/Background

"Nearly two decades ago, anthropologist Edward Hall argued that culture is a hidden dimension. He explained that culture penetrates our perceptual system, thus masking the basic aspects of our existence that are immediately obvious to an outsider. Hall's position is now a basic tenet of intercultural communication....Hall believes that we can never really understand another's culture but being aware of its diversity is a tremendous aid in understanding our own culture better." Anderson and Powell in Samovar and Porter 6th, 208.

Communication and Culture/Background

Critics of IC say field focuses on few cultures, neglecting others. Research abundant on Japan and Mexico. Little on India or black Africa. East African Kenya and Tanzania have lived through Western government, language, culture, and oppression. The Kikuyu of Kenya have adopted Western culture with enthusiasm. The Maasai southern Kenya and northern Tanzania, have rejected much of Western culture: forms of government, dress, language, music, religion, and often assistance. Often referred to as "true Africans" because of their "purity"--of which they're very proud. Skow and Samovar in Samovar & Porter 6th, 88.

Communication and Culture/Background

"The westward movement and the subsequent takeover of the Indian nations and chunks of Mexico were justified by our doctrine of Manifest Destiny." Folb in Samovar and Porter 6th, 125.

Communication and Culture/Background

Arab-Israeli conflict: History

"The territory in the Middle East that Israel now occupies was originally called Palestine, a name taken from the Philistines who occupied the coastal part of the country in the twelfth century B.C. A Hebrew kingdom established in 1000 B.C. was subsequently controlled by Assyrians, Babylonians, Egyptians, Persians, Macedonians, Romans, and Byzantines. The Arabs took control of Palestine from the Byzantine Empire in A.D. 634-40. The Arabs maintained control until the twentieth century, when Britain captured Jerusalem in 1917.

Jewish immigration to the area increased throughout Britain's time of control, as British Foreign Secretary Arthur Balfour promised support for a Jewish state in Palestine. Discussions on partitioning the area were tabled during World War II. In 1946, the Jewish population in the region numbered 678,000 compared to 1,269,000 Arabs. Unable to resolve the problem, Britain turned it over to the United Nations in 1947, which voted for partition in the face of strong Arab opposition.

War began with the founding of the State of Israel in 1948. A cease-fire was negotiated in 1949, which increased Israeli territory by fifty percent. The simmering conflict erupted again in 1956 with the Suez crisis and in 1967, when Israel increased its territory two hundred percent by occupying the Golan Heights, the West Bank of the Jordan river, the Old City of Jerusalem, and parts of the Sinai Peninsula. These occupied territories provided the impetus for the 1973 war, which began on October sixth, Yom Kippur, the Israelis' holiest day of the year. Initial Arab gains were reversed, and a cease-fire was negotiated two weeks later. Anderson in Samovar and Porter 6th, 105.

Communication and Culture/Background

Only about 10% of present-day Arabs are Bedouins; however,

"contemporary Arab culture holds the Bedouin ethos as an idea to which, in theory at least, it would like to measure up." (Gudykunst and Kim 1984). Americans value materialism, success, activity, progress, rationality; Arabs value hospitality, generosity, courage, honor, and self respect.

Communication and Culture/Background

A Model of Intercultural Competence: consistent with theoretical and research literature and also provides specific predictions of competent behavior.

1. As communicator motivation increases, communicative competence increases: the more a person wants to make a good impression and communicate effectively, the more likely that person will view self and be viewed by others as competent.
2. As communicative knowledge increases, communicative competence increases: The more an interactant knows about how to communicate well, the more competent that person is likely to be.
3. As communicator skills increase, communicator competence increases: responsiveness to other, smooth flow, avoiding anxiety, expressiveness. Spitzberg in Samovar and Porter 6th, 355-59.

Communication and Culture/Background

U.S. assume similarity more strongly than some cultures. Japanese have reverse belief--feel they are distinctively different from rest of world. Expect no similarities; work hard to figure out foreigner, but don't expect foreigner to understand them. Results in exclusionary attitudes and passive efforts toward mutual understanding. (Eiko, 1986).

Communication and Culture/Background

"Assumed similarity" a stumbling block. Must assume differences; otherwise likely to misread signs and symbols and just ethnocentrically.

Communication and Culture/Background  
(Kleinjans 1972) Effective Communicator

1. sees people first and representatives of culture second.
2. knows people are basically good.
3. knows the value of other cultures as well as that of own.
4. has control over his/her visceral reactions.
5. speaks with hopefulness and candor.
6. has inner security; able to feel comfortable being different from other people

Individual traits (as above) cannot wholly explain effectiveness in communication, because not consistent. Gudykunst and Kim, Communicating with Strangers, p. 192.

Communication and Culture/Background

"Of all aspects of human learning, communication is most central and fundamental." Kim in Samovar and Porter 6th, 383.

## Culture Shock

"Repeated collisions between a foreigner and the members of a contrasting culture often produce what is called 'culture shock.' It is a feeling of helplessness, even of terror or anger, that accompanies working in an alien society. One feels trapped in an absurd and indecipherable nightmare....actions of others no longer make sense,..impossible even to express one's own intentions clearly....often the foreigner, without knowing it, leaves behind him a trail of frustration, mistrust, and even hatred of which he is totally unaware." Barnlund, Samovar & Porter 5th, 12-13.



### Culture Shock

"Oberg (1960) used this term to refer to the state of acute anxiety produced by unfamiliar social norms and social signals. Others have extended the notion to include the fatigue of constant adaptation, the sense of loss of familiar food, companions, etc., rejection of the host population or rejection by it, confusion of values or identity, discomfort at violation of values, and a feeling of incompetence at dealing with the environment (Taft 1977)....May last six months or longer.... Those going abroad for a limited period, like a year, show a U-shaped pattern of discomfort: in the first stage they are elated, enjoy the sights, and are well looked after. In the second stage they have to cope with domestic life, and things get more difficult; they keep to the company of expatriates and are in some degree of culture shock. In the third phase they have learned to cope better and are looking forward to returning home...problems of re-entry." Argyle in Samovar & Porter 5th, 32.

## Culture Shock

### Stage 1: Elation, Optimism

The visitor is fascinated with all of the obvious differences around him/her. Everything is fresh, new, and exciting. The visitor enjoys trying everything "native." This period may extend for months and is usually ended by an experience of homesickness.

### Stage 2: Frustration, Confusion

During this time period, the visitor misses friends, family, home, food--anything associated with the home culture. He/She may notice feeling tired all the time and may sleep more than is normal. The differences are no longer charming; everything involves negotiation or an effort to comprehend. Visitors often find themselves seeking out others from their culture and form a "clique."

### Stage 3: Adaptation

Usually, along with language fluency, some level of comfort and ease in the foreign culture is attained. At this stage, visitors can discriminate between the host culture's concept of the "good" and the "bad" of the foreign culture. This stage coexists with Stage 2 and visitors may swing back and forth between these two stages for years as layers of the cultural onion are revealed. Some conflicts between the two cultures will never be resolved.

### Stage 4: Re-Entry

At some point, the visitor will return home either permanently or for a visit. The visitor will be surprised at how much he/she has changed while living in a new culture. He/she will be shocked to find he/she actually prefers some aspects of the new culture. If the return is permanent, he/she will go through the same cycle adjusting to the home culture again. If it is only a temporary visit, he/she may feel happy to return to the new culture, but on arrival again miss the home culture.

Bowen, Doug. "Cross-Cultural Communication," UCR Class, Riverside. 1991.

### Culture Shock

Too-high arousal caused by building of continued stress depletes body's energy reserve. If the stay in a foreign country is prolonged and newcomer cannot let down level of stress, culture shock occurs. Illness may result, the body forcing needed rest and recuperation (Barna 1983). The distraction of feeling too much stress (sometimes called "internal noise") makes mistakes even more likely. Anxious feelings usually permeate both parties in a dialogue. Foreign member feels strange, vulnerable, helpless to cope w/ messages that swamp them. Own "normal" reactions inappropriate. Self-esteem often intolerably undermined unless employ defenses--withdrawing into own reference group or into self, screening out or misperceiving stimuli, rationalizing, overcompensating, become aggressive or hostile. International Student: "For, all the time, I strained every nerve in order to understand what the people were saying and make myself understood in my broken English...why they are laughing, I sometimes have to pretend to understand by smiling....we don't know how we should react...sometimes we can't guess....We always have a fear somewhere in the bottom of our hearts..." Barna in Samovar and Porter 6th, 350.

#### Culture shock

Withdrawal, excessive sleeping, a consuming desire for news from home, day dreaming about foods, alcoholism, or other escapist behavior are some of the most common symptoms.

Interesting: often occurs after the person believes he has adapted to a culture and even while he thinks he understands the causes of the problems. It is as if the body rebels--the person is quite literally sick of smiling or hugging or not, being crowded, having to wait, hurry, whatever might trigger the reaction unexpectedly. Condon and Yousef, 262.

## Gender

In "Teamsterville," located on the near south side of Chicago, blue-collar, low-income whites share a cultural outlook on communication. Manliness a theme of much neighborhood talk; a Teamsterville man is aware that his social performances will be judged frequently as to their manliness....groups of men have their own corner bar, their "turf," to which outsiders are not invited or welcomed. It is appropriate and proper in these situations for a man to produce a great quantity of talk. Philipsen in Carbaugh, 11-12.

## Gender

A high quantity of speaking considered inappropriate in situations in which the participants' identity relationship is asymmetrical. Such relationships are, for the adult man in Teamsterville, those with a wife, child, boss, outsider to the neighborhood, or a man of different ethnicity. Philipsen in Carbaugh, 13.

## Gender

It is not uncommon that a Teamsterville man must respond to insults directed at him or at the reputation of a woman relative or girlfriend. Silence or talk is not appropriate for men in such situations; fighting is usually the more proper response. Philipsen in Carbaugh. 14.

## Gender

When a Teamsterville adult man wants to affirm or assert power over or influence the behavior of a child, the use of speech is not only ineffective but may also entail damaging consequences for the man's reputation. The operation of the principle is seen in the failure of a man to respond to verbal abuse from a child by a show of physical power. For the child to challenge the man with speech, particularly brash speech, is an initiation of status symmetry, a challenge which, if met only with talk by the adult, is not met at all. An informant was asked how a man would be judged if he talked to an erring child before spanking him. "I don't know of that ever happening. That just wouldn't be natural for a man to do." Philipsen in Carbaugh, 17.

## Gender

Women seem to be more sensitive to social cues than men; more responsive to nonverbal cues, compared to verbal, than males. Also read it more accurately. Seems likely than females learn to become more sensitive early because of socialization...greater receptivity to nonverbal cues may be related to lower status in society and necessity of this skill to survival. Blacks, for example, have been shown to be better than whites at interpreting nonverbal signals. Eakins and Eakins in Samovar and Porter 6th, 298.

## Gender

Seems that males are generally more relaxed than females; as higher-status persons more relaxed than subordinates. Communicators in general are more relaxed with females than with males. Eakins and Eakins in Samovar and Porter 6th, 305.

## Gender

Considered unfeminine to: use body forcefully, sprawl, stand with legs widely spread, sit with feet up, cross ankle of one leg over knee of other; depending on dress, should sit with knees together, not cross-legged, not bend over.

Exercise for males:

1. Sit down in a straight chair. Cross your legs at the ankles and keep your knees pressed together.
2. Bend down to pick up an object from the floor. Each time you bend, remember to bend your knees so that your rear end doesn't stick up, and place one hand on your shirt-front to hold it to your chest.
3. Run a short distance, keeping your knees together. You will find you have to take short, high steps.
4. Sit comfortable on the floor. Arrange your legs so that no one can see [your underwear]. Sit like this for a long time without changing position.
5. Walk down a city street. Look straight ahead. Every time a man walks past you, avert your eyes and make your face expressionless.
6. Walk around with your stomach pulled in tight, your shoulders thrown back, and your chest out. Try to speak loudly and aggressively in this posture.

Eakins and Eakins in Samovar and Porter 6th, 305.

## Gender

Considerable research suggests androgyny = self esteem, competence, success, intellectual development. Health affected positively by androgyny. Internalized emotions not expressed result in high stress, blood pressure. Interestingly, countries considered very masculine show high levels of stress (Hofstede, 1982).

Significant differences in vocal patterns: countries where women are economically important, sexual standards permissive, show more relaxed vocal patterns; less tension between sexes, more vocal solidarity & coordination in their songs, more

synchrony in their movement, than in nonegalitarian countries. (Lomax, 1968). Andersen in Samovar and Porter 6th, 292.

#### Gender

Important: U.S. tends to be a masculine country (Hofstede, 1982). Other countries more or less sexually egalitarian. Most countries more feminine (i.e. nurturant, compassionate); and both sexes in U.S. frequently seem loud, aggressive and competitive by world standards. Andersen in Samovar and Porter 6th, 292.

## Gender

Masculinity is a neglected dimension of culture. Masculine traits typically: strength, assertiveness, competitiveness, ambitiousness. Feminine: affection, compassion nurturance, emotionality (Bem, 1973; Hofstede, 1982).

Nine countries w/ highest masculinity scores (Hofstede 1982) all lie in Central Europe and Caribbean, with exception of Japan. Most masculine first:

1. Japan
2. Austria
3. Venezuela
4. Italy
5. Switzerland
6. Mexico
7. Ireland
8. Great Britain
9. Germany

Eight countries w/ lowest masculinity are all Scandinavian or South American w/ exception of Thailand. Least masculine first.

1. Sweden
2. Norway
3. Netherlands
4. Denmark
5. Finland
6. Chile
7. Portugal
8. Thailand

Where's the Latin machismo in South American cultures? Hofstede (1982) suggests that machismo occurs more often in the Caribbean region than it does in South America.

Andersen in Samovar and Porter 6th, 291.



## Gender

## Sex Role Inventory (Bem 1974):

- High in masculinity and low in femininity - Masculine
- Low in masculinity and high in femininity - Feminine
- High in masculinity and high in femininity - Androgynous
- Low in masculinity and low in femininity - Undifferentiated

"Sex" - biological differences

"Gender" - internalized predispositions about masculine & feminine roles.

"Your integrated self will tend toward the behaviors others encourage you to perform....From the time we are born, we are treated differently because of our genitalia." Pearson in Samovar & Porter 6th, 152.

## Gender

While gender & sex highly related (men more likely to be masculine than are women, women more likely to be feminine than are men), they were never identical constructs and have become increasingly disparate in recent times. Also, a great number of people are androgynous or undifferentiated. Pearson in Samovar and Porter 6th, 154.

## Gender

We often confuse our perceptions of behavior with actual behavior. Both women & men demonstrate their prejudice toward women (Goldberg 1968). Recent research suggests that the differences between women and men may be fewer than we once believed, or they may be based on factors other than biological sex. Example: Staley (1978) did a study--discovered that men and women averaged about the same number of expletives in the questionnaire. So, women and men may be more alike than different on use of expletives; nonetheless people still perceive their behavior differently. Pearson in Samovar & Porter 6th, 156.

Gender

169

"Both a Saudi Arabian and an American would agree in the objective sense that a particular person is a woman. But they most likely would disagree completely on what a woman is in the social sense." P & S in Samovar & Porter 5th, 25.

## Gender

"Sex roles vary: In the Arab world women traditionally do not work or drive cars, but spend most of their time at home. The reverse operates in countries like Israel, China, and Poland where women do nearly all the same jobs as men." Argyle in Samovar & Porter 5th, 37.

**Gender**

Rhetoric of women's liberation writers in U.S. and Japan shows some striking differences. American writers typically stress **action:** what's wrong, what's to be done, and how to do it **now.** Their Japanese sisters describe the plight of women in Japan and then sadly, just stop. Condon and Yousef, 242.

### Global Village

If North Americans cannot learn to communicate more effectively with Mexicans, our capacity to function in cultures elsewhere in the world will be doubted. Many of the well-springs of Mexican culture flow free elsewhere, not only other Latin American states but in such distant lands as the Philippines. Condon in Samovar and Porter 6th, 110-111.

### Global Village

Mexico. Tourism makes up more than 80% of Mexico's primary source of revenue. Second largest number of Mexicans in the world reside in Los Angeles (Mexico City 1st). Scarcely 150 years ago that what had been Mexico became a part of the U.S. An increase in superficial similarities (foods, fashions, products, loan words) may actually contribute to culture-based misunderstandings. Since, culturally, the "anglo" culture is a minority among the nations of the Americas, the name "American" is not appreciated; "North American" more appropriate, Mexicans feel.

History: North Americans of English ancestry displaced native American, who had no great cities, monuments, etc. N.A. Indian excluded from the shaping of the dominant culture as well as the land. Conversely, Spanish soldiers found cities & temples of civilizations that had flourished for thousands of years when they arrived in Mexico in 16th century. In religion, language, and marriage, there was a fusion of Indian and European--totally different from U.S. pattern. The fusion of European and native American cultures in Latin America is a source of great pride--the spirit of "La Raza" (identification with other Latin Americans and separateness from anglo world). The land that became U.S. was mostly hospitable; while less than a fifth of the land left to Mexico is arable.

Mexico's image of the U.S. was largely shaped in Europe at a time when Europeans had little good to say about U.S. Even today the ideals of freedom and democracy are more likely to be inspired by French than by North American.

Regional differences not well known in U.S. Mexico has perhaps 150 different languages still spoken, e.g.

Early analysis of Mexican national character by Samuel Ramos found the national character in the "pelado" (the plucked one); at the bottom of the pecking order. This is a thesis considered over the years and "some of the same themes of doubt and frustration and of a tragic outlook on life continue in contemporary Mexican interpretations." Condon in Samovar and Porter 6th, 107-8.

## Global Village

"Within no longer than a decade or two the probability of spending part of one's life in a foreign culture will exceed the probability a hundred years ago of ever leaving the town in which one was born....It has taken centuries to learn how to live harmoniously in the family, the tribe, the city state, and the nation. Each new stretching of human sensitivity and loyalty has taken generations to become firmly assimilated in the human psyche. And now we are forced into a quantum leap from the mutual suspicion and hostility that have marked the past relations between peoples into a world in which mutual respect and comprehension are requisite...Every new reduction in physical distance has made us more painfully aware of the psychic distance that divides people..." Barnlund in Samovar & Porter 5th, 5.

## Global Village

Every culture attempts to create a "universe of discourse" for its members, a way in which people can interpret their experience and convey it to one another....one of the most precious of all cultural legacies--transmitted to each generation in part consciously and in part unconsciously." Barnlund in Samovar & Porter 5th, 11.

## Global Village

"The issue is more conceptual than linguistic; each society places events in its own cultural frame and it is these frames that bestow the unique meaning and differentiated response they produce." Barnlund in Samovar & Porter 5th, 7.

## Global Village

In US long assumed a common traditional pass--an undifferentiated melting pot. This assumption has been replaced with multicultural image, where cultural differences need to be addressed rather than ignored.

## Global Village

"...the peoples of Japan and the United States would appear to constitute a particularly dramatic test of the ability to cross an intercultural divide. Consider the disparity between them.." Japan: tiny, island, minimum resources, natural disasters, isolated geographically & (by choice) culturally, Shinto & Buddhist, deep respect for nature, nonmaterialist in philosophy, intuitive in thought, hierarchical in social structure. Avoids the explicit, monumental, bold, boisterous; expresses sensuality in impeccable gardens, rural temples, flower arrangements; theater of containment of feeling, art & literature delicate, crafts honest & earthy. People homogeneous, modest, apologetic, ambiguous and evocative language, interpersonal rituals, strive for inner serenity rather than influencing others. Unpretentious buildings of wood & paper. SUDDENLY emerges an industrial giant, surpassing rivals with decades of industrial experiences, greater resources, more technician.

Labor works harder longer more frantically than any in the world, builds earth's largest city, constructs some of its ugliest buildings, most garish & insistent advertising, pollutes air and water beyond imagination.

United States: immense, sparsely settled, richly endowed, tied to European heritage, subdues nature, Judeo Christian, European abstract and analytic though, materialist, experimental, pragmatic, equalitarian, competitive, individualistic w/ humanitarian overtones. Cities geometrical, separating people in workplaces, popular arts huge, spontaneous, earthy, loud, experimental, monumental. People smorgasbord of races, religions, dialects, nationalities; turned outward, impatient with ritual and rules, casual, flippant, logical, approachable, direct, flamboyant, exaggerated assertion. Curious, open, helpful, proselyting. SUDDENLY this dominant nation finds itself uncertain of direction, doubts its own premises and values, questions motives & materialism, engages in an orgy of self criticism. Barnlund, Samovar & Porter 5th, 12.

### Global Village

Today we live in a world of global community. Rigid adherence to culture of our youth isn't feasible or desirable. Strong cultural identity is more nostalgic than realistic. Northrop (The Meeting of the East and the West, 1949) proposed an "international cultural ideal." to provide foundation for his vision of "Partial world sovereignty." Early attempt. Later, Thompson (1973) explored "planetary culture," integrating Eastern mysticism with Western science & rationalism. Elgin (1981) proposed "voluntary simplicity" as an emerging global "common sense." Present writer (Kim, 1982) presents "intercultural person" who is open to growth beyond parameters of own culture.

Others

(Lutzker, 1960 with "international"; Walsh 1973 with "universal"; and Adler, 1982 with "multicultural" have presented similar ideas.)

Kim in Samovar and Porter 6th, 401.



### Intracultural

"And there was a myth, a pervasive myth, to the effect that if we only learned to speak English well and particularly without an accent--we would be welcomed into the American fellowship....the true test was not our speech, but rather our names and our appearance....We were, in short, the other."

Being the **other** is feeling different, excluded, disdained, scorned, invisible, sticking out, stereotyped; being the **other** disturbs, disquiets, discomforts, provokes distrust, suspicions, frightens, scares. "For the majority otherness is permanently sealed by physical appearance."

We called (and call) ourselves Hispanos in New Mexico.

"I knew then that we--a we...who had come to encompass American Indians, Asian Americans, Black Americans, Puerto Ricans and Women--were truly missing persons in American institutional life....no matter what the individual reality, the assessment of the individual is inevitably conditioned by a perception that is held of the class."

Since 1965 the principal demographic growth experienced in the U.S. has been people who are non-European. Birth rate of the majority population has decreased. The Asian Americans, historically small and concentrated communities of Chinese, Filipino and Japanese Americans, has doubled over the past decade--addition of Cambodians, Koreans, Hmong, Vietnamese, etc. We now live in the most demographically diverse nation in the world. Folb in Samovar & Porter 6th, 119.

### Intracultural

Sitaram and Cogdell (1976) have identified intracultural communication as "the type of communication that takes place between members of the same dominant culture, but with slightly differing values."

Nondominant groups include people of color, women, gays, physically challenged, aged, to name some of most prominent. Within the U.S. white, male, able-bodied, heterosexual, and youthful in appearance (if not age) persons are most likely to hold and control positions of real power.

We tend to think of caste in terms of East Indian culture, but can apply to U.S. Most visible marks of caste here relate to gender, race, age, and the degree to which one is able-bodied. We assign low to high status and privilege to people.

Have generally viewed racial minorities as less than equal...second class...Blacks, Mexican Americans, Indians, and Orientals are still subject to prejudice and discrimination and treated in many respects as colonized subjects (Porter and Samovar 1976).

Add to the list: women, physically challenged, aged.

National fiction: U.S. is a classless society. Have well established class structure based largely on economic power and control over material resources and the attendant wealth, privilege, and high status. No accident that many nondominants are also poor. Historically the unpaid, low-paid, and/or enslaved work force for the economic power elite. Folb in Samovar and Porter 6th, 125.

### Language

The gist of the Sapir-Whorff hypothesis:

Language is not merely a more or less systematic inventory of the various items of experience which seem relevant to the individual, as is so often naively assumed, but is also a self-contained, creative, symbolic organization, which not only refers to experience largely acquired without its help but actually defines experience for us by reason of its formal completeness and because of our unconscious projection of its implicit expectations into the field of experience. Condon and Yousef, 171, quoting David Mandelbaum, ed., Selected Writings of Edward Sapir, 1949.

### Language

One interpretation of Sapir-Whorf theory to extreme position on continuum, called "linguistic determinism," meaning that virtually everything we perceive and think about and hence how we act depends on the language we speak and in which we think. At other end of continuum, a position to represent absolutely no relationship between a person's language and the ways in which he perceives, thinks, and acts. Condon & Yousef, 172.

### Language

Another helpful view of "language": three-part division proposed by Charles Morris (Signs, Language and Behavior, 1946) called semiotics ("a general theory of signs," including language but also other symbol systems). Morris distinguished:

- A. Syntactics. The relationship between signs and other signs, words and other words (grammar, syntax, logic).
- B. Semantics. The relationship between signs or symbols and their referents in fact or concept.
- C. Pragmatics. The relationship between signs or symbols and human behavior. Condon and Yousef, 176.

### Language

Wallace Chafe (Meaning and the Structure of Language, 1970) takes the view which seems most congenial to other communication scholars: "Meaning," which is conceptualized, comes first. It is this conceptualization which then "generates" sentences which then go through the components of syntax and phonology, a process he has called "literalization." Condon and Yousef, 176.

### Language

The transformationalist seeks a common denominator for different languages. Find common denominators **within** a culture but not necessarily across cultures. Condon and Yousef, 176.

### Language

There is general agreement that differences in theories of semantics correspond to characteristics of the cultures in which the different languages are spoken.

A basic premise of translation: anything that can be said in one language can be said in another, but perhaps not so elegantly or simply. Condon and Yousef 178.

#### Language

Arguments are advanced supporting the position that there is no necessary connection between language and how one thinks. Transformational grammarians argue that at a deeper level all languages are basically the same, and that they differ only superficially.

Students of intercultural communication can object to the transformational linguist's implied assumption that perceiving and "thinking" must take place at the level of "deep structure." While "deep structure" might be a useful concept for linguistic analysis, that does not mean it is operative in our thinking. Condon and Yousef, 179.

#### Language

If a language strongly influences the way a person thinks and perceives, then it may be essential to learn another language before being able to see things as a native speaker would. Condon and Yousef, 179.

#### Language

Dorothy Lee, cultural anthropologist, believes cannot separate language from culture, and cannot even make the conventional distinction between "words" and "things." As soon as "thing" is conceptualized, even if the name is not spoken, it has been objectified, and thus language is already being used. Disputes assumptions of basic premise of General Semantics school that "the word is not the thing." By even thinking you are looking at "a thing," you are already following the dictates of your language. Lee's position sensible, provides rationale for rejecting both extreme positions. Condon and Yousef, 180.

#### Language

There is evidence (Carothers 1959, McLuhan 1964, and Doob 1961) that people in societies which have no written language have better memories than those who are accustomed to reading and writing. Condon and Yousef, 194.

#### Language

In English-speaking countries there are 'identical twins.' In Japan, there are not; one child is always older than the other. (Not simply a matter of language, of course; values toward age differentiation correspond to these verbal distinctions.) Condon and Yousef, 216.

## Language

## Problem-Solving

Everyone has the same cognitive components but learns to use them differently. Cultural influence conditions the alternative cognitive processes chosen to complete tasks or problem solve (Cole and Scribner (1974) supporting Luria). Lieberman in Samovar and Porter 6th, 229.

## Language

## Problem-Solving

Griffin found that Fijian language doesn't allow for creative or abstract problem solving--inadequate verbal coding to identify a new problem (Griffin 1983).

## Language

## Problem-Solving

Kaplan (1966): English-speaking Americans more linear & direct than Semitic, Asian, Romance, or Russian speakers. Semitics solved problems with tangential/semidirect approach. Asians, circular. Romance, more consistently circuitous, and Russians, combination of direct and circuitous. Lieberman in Samovar & Porter 6th, 231.

## Language

"Cultural cognition" paradox: Does a culture train its individuals to have dominant left or right hemispheres, or are cultures inherently left- or right-hemisphere dominant (Parades and Hepburn, 1976). Springer and Deutsch (1985) resolve: "every human brain is capable of more than one kind of logical process, but cultures differ with respect to the processes used with various situations."

## Language

Tsunoda (1978, cited in Science) says Japanese brain actually functions differently from Western brain. Among other things, Westerners process emotion in right hemisphere, Japanese in left. The language first learned develops the patterns of thought and influences "the way the brain's two halves process language." Western children raised in Japanese culture, speaking Japanese, "typically acquire Japanese brains." Lieberman in Samovar and Porter 6th, 231.

## Language

Public speaking, especially debating different views, has generally been unacceptable in Orient. Background: China & Japan densely populated labor-intensive cultures since ancient times. Survival depended on peaceful cooperation. Little change in life patterns. Travel & change minimized; experience accumulated only through repetitions of years; one most experienced was village elder. Age & rank became the basis for distinction of inferior and superior..word was law, without further logical examination. Throughout Chinese history there

were purges and book burnings--standardization over individuality. Safe ritual phrases tend to take over from self expression. Becker in Samovar and Porter 6th, 237.

#### Language

Chinese (thence Japanese) written language pictographic in origin; written on tortoise shell fragments, so necessary to use bare minimum to convey message. Four-character sentence remained standard even when other writing surfaces became available. Remains efficient but highly ambiguous; no copulas, no plurals, no tenses. Japanese who originally imitated Chinese hieroglyphics and vocabulary were TONE DEAF! All four Chinese tones of a given phoneme were condensed into same Japanese sound; so, sixteen unique two-syllable Chinese words all came to have same pronunciation in Japanese. Becker in Samovar and Porter 6th, 236-7.

#### Language

Chinese language ambiguities reinforce notion that language was a vehicle for art and not for conveying information. Chinese has been "an awkward medium for expressing abstract thought" (Nakamura 1964). Same can be said of Korean & Japanese. So, language takes on very different functions in Orient than in West. Becker in Samovar and Porter 6th, 237-8.

#### Language

China & Japan: communication has more to do with achieving togetherness than with exchanging info or ideas...parroting sentiments in same words, singing, chanting in social situations. Becker in Samovar and Porter 6th, 238.

#### Language

China & Japan: When oriental performs any number of actions, he is expected to say or shout words. To no one, communicating nothing; some little more than "animal grunts and cries given phonemic pronunciations." In many situations, oriental language used less to communicate than to commune, congratulate, emote, begin/end activities. Assumes a kind of telepathic intuition all but ignored in Western studies of communication. Becker in Samovar and Porter 6th, 238.

#### Language

Ambiguity & intuition in oriental languages further illustrated by difficulties in learning English--omission of subjects, objects, and specific referents. That their cultures function as efficiently as they do is "testimony to the well-nigh telepathic sensitivity of each person to the unvoiced intentions of each speaker." Sensitivity may be due in part to homogeneous cultures w/ single languages for thousands of years; to close-knit families, densely packed societies; to the fact that hieroglyphic language users sort language into the right hemispheres of their brains (Westerns usually put language in left, linear-logical hemisphere) and right hemispheres linked



to intuition, art, and telepathy (cf. Sasanuma 1980; Sibatani 1980; Tsunoda 1973; Tzeng 1978; Walker 1981). Becker in Samovar and Porter 6th, 238.

#### Language

Opposition to debate in orient

Confucius says the ideal man is slow to speak; men were loath to speak in antiquity [the ideal time]. Principle of hsin--one's words always in accordance with one's behavior, life: words inextricably interrelated to person who says them; thus impossible to criticize an idea without insulting character of speaker. Attitude still persists widely in East Asia.

Tao philosophy, language and precision are root of contention & dissatisfaction, therefore barrier to contentment. Thorough rejection of both speech and communication.

Zen agreed with Taoist ideas that fundamental principles are inexpressible in language; and thus that many questions are also unanswerable (Fung 1948).

Westerners may agree that an ideal speech situation requires equality, freedom, suspension of privilege, and free expression of feeling, but this is both impractical and even theoretically inconceivable to traditionally educated Chinese and Japanese. Becker in Samovar and Porter 6th, 241-2.

#### Language

##### Sapir-Whorf Hypothesis

Whorf's principle of linguistic relativity: "...users of markedly different grammars are pointed by their grammars toward different types of observations and different evaluations of externally similar acts of observations, and hence are not equivalent as observers but must arrive at somewhat different views of the world" (1952:11).

Sapir-Whorf Hypothesis central idea: Language functions, not simply as a device for reporting experience, but also, and more significantly, as a way of defining experience for its speakers. Hoijer in Samovar and Porter 6th, 244.

#### Language

Of 3,000 reported languages currently in use, only 78 possess a written literature (Edmonson, 1971). People from oral cultures (no written language) are inextricably bound to social context, incapable of conceiving of spoken words as separate from objects or deeds (Luria 1976).

Few field studies have been conducted on oral societies and no reported research has limited its scope to the interpersonal patterns of oral people or examined how these patterns influence acculturation into a literate society...studies on orality limited to...ancient Greece. Shuter in Samovar and Porter 6,

270-271.

Language

Hmong of Laos. Predominantly preliterate culture (oral); over 68,000 people in U.S. Many of most recent Southeast Asian refugees to U.S. from oral cultures. Immigration in late 1970s, after attack by Communist Laotians and Vietnamese for assisting U.S. during Vietnam war. Essentially an oral people, no written language until the 1950s when missionary developed rudimentary written Hmong, which is still unfamiliar to most Hmong.

Narrative communicators; structure and content of interpersonal messages generally in form of a story. Narrative style reflects world view of oral people: "totalizing" (Ong, 1982). That is, words cannot be disconnected from deeds and events; people can't be separated from social context.

From Shuter's research:

"Normally, when the person who knows most of the things in the community, most of the cultural things, when they realize that the man is old, people will go to his house at night and ask him to teach them...When you and I learn together, you may remember one thing and I remember what I forgot. I may remember what you forgot."

Individual study does not exist in an oral society..literate are less dependent on groups for information and seem to develop a keener sense of independence than oral people...in oral society persons with excellent memories are respected and are the most credible. Shuter in Samovar and Porter 6th, 272-273.

Language

Black. Since J. L. Dillard's Black English, 1972, much has been written on subject of black language. Research focuses on historical and linguistical; very little to communications and cultural functions. Smitherman (1972) says that black English (dialect) is "an Africanized form of English reflecting Black America's linguistic-cultural African heritage and the conditions of servitude, oppression, and life in America....[It] is a language mixture, adapted to the conditions of slavery and discrimination, a combination of language and style interwoven with and inextricable from Afro-American culture."

Weber in Samovar and Porter 6th, 177.

Language

Black. Creole hypothesis generally accepted by linguists: as a result of contact between Africans and Europeans, new language. French, Portuguese, English spoken on African west coast before slave trade, as early as 16th century. African languages have similarities to black English (grammar, phonetics, rhythm).

General concepts found throughout African cultures.

Primary principle: everything has a reason for being. Four elements of life. Muntu, mankind; Kintu, things; Hantu, place



and time; and Kuntu, modality. Exist as forces with consequences<sup>184</sup> and influence.

Muntu: (Man) distinguished by possession of Nommo, magical power of the word. Without Nommo nothing exists. Consequently, mankind, possessor of Nommo, becomes the master of all things.

"All magic is word magic...since the word has this power every word is an effective word, every word is binding. And the muntu is responsible for his word" (Jahn 1961).

Nommo is so powerful in black community that only those who are skillful users of the word become leaders. Speaker generates and creates movement & power within listeners. Interplay between speaker and listeners called "call and response;" a part of the African world view--all elements & forces are interrelated. Rhythmic...flows like African languages. Rappin' originally dialogue between man/woman, main intention to win admiration of woman; ritualistically expected by black women, black men must learn to "rap" to a woman. "Runnin' it down" is a form of rappin' without sexual overtones--explaining something in detail, vivid recreation. "The dozens" verbal battle of insults between speakers (came from slavery--disabled slaves sold by the dozen at discount. Term "dozens" refers to negative physical characteristics). Physical confrontation, winner not determined by the fight but by the verbal confrontation. Preaching style encompasses all elements of black language and is most African in form. Weber in Samovar and Porter 6th, 278-281.

#### Language

Black. Reasons for continued use: 1) If a group's experiences are unique, need a different vocabulary to express. 2) Black language reaches across superficial barriers (education, social position); the language that binds, creates community. 3) Political statement that blacks are Africans who have not given up vital part of themselves in slavery--their language. Weber in Samovar and Porter 6th, 281-82

## Language

"Several studies have shown that language fluency is a necessary condition for the adjustment of foreign students in the United States, though there is also evidence that confidence in the use of language regardless of ability is just as important (Gullahorn and Gullahorn 1966)" Argyle, Samovar & Porter 5th, 33.

## Language

While efforts to speak the language are usually well received, this is not always so; the French dislike the inaccurate use of their language. Argyle, Samovar & Porter 5th, 33.

## Language

Most cultures have a number of forms of polite usage, which may be misleading. These may take the form of exaggeration or modesty. Americans ask questions which are really orders or requests ("Would you like to...?")....Americans prefer directness, but Mexicans regard openness as a form of weakness or treachery, and think one should not allow the outside world to penetrate their thoughts. Frankness by Peace Corps volunteers [Philippines] ...leads to disruption of smooth social relationships (Brein and David 1971)." Argyle in Samovar & Porter 5th, 33.

## Language

"The nearly universal question-answer sequence is not found in some African cultures where information is precious and not readily given away (Goody 1978).

"In Asian countries the word "no" is rarely used, so that "yes" can mean "no" or "perhaps." Saying "no" would lead to loss of face by the other, so indirect methods of conveying the message may be used, such as serving a banana (an unsuitable object) with tea to indicate that a marriage was unacceptable (Cleveland, Mangone, and Adams 1960).

"The episode structure of conversation varies a lot: Arabs and others have a "run-in" period of informal chat for about half an hour before getting down to business. "Argyle in Samovar & Porter 5th, 33.

## Language

"...friendly criticism may be interpreted as hatred, and very positive attitudes as neutral, by someone from another culture (Triandis, Vassiliou and Nassiakou (1968)

## Language

African languages are often short of words for geometrical shapes, so that it is difficult to communicate about spatial problems. (Awa 1979) Argyle in Samovar & Porter 5th, 40.

## Language

Average person in U.S. devotes about twice the time to conversation (6 hrs. 43 min.) than do Japanese (3 hrs. 31 min.) (Ishii and Klopff (1976). Inagaki (1985) researched 3600 Japanese: 82 % agreed with "Kuchi wa wazawai no moto," (Out of the mouth comes all evil." Ishikawa (1970) interviewed business men and women in Tokyo: 1) men should or need to be silent to be successful in life and 2) 65% of businesswomen would choose silent males to marry. Ishii and Bruneau in Samovar and Porter 6th, 317.

## Language

For natural and effective interaction, esp. with Japanese, N.A.'s need to feel more comfortable with silence and vagueness. Ishii and Bruneau in Samovar and Porter 6th, 317.

## Language

Japanese different from U.S. students: less dominant, less inclined to initiate and maintain conversation, less apt to speak frequently and long, less inclined to talk, less fluent. (Ishii, Klopff, and Cambrà (1979, 1984). Ishii and Bruneau in Samovar and Porter 6th, 317.

## Language

"Northern European and North American societies...are so involved in linear progression that even flashes of silence are filled with action and doing. In these cultures, silence is viewed as dark, negative, and full of "no things"--all of which are considered socially undesirable....In other cultures, however, silence is often achieved. Here breaking silence is a necessary evil, at best; speaking is a negative act." Ishii and Bruneau in Samovar and Porter 6th, 314.

## Language

Silence is the mode of communication for the contemplative throughout the world. People in action seldom experience deep silence. Silence = stillness, a mental phenomenon of some duration. Silences = connected to deeper silences, but has to do with sitting still, solitude, inaction. Many Far Eastern cultural groups biased in favor of lengthy silences. Often sign of respect for wisdom and expertise of others. Elderly often expect silence of young, of less authoritative family members. Ishii and Bruneau in Samovar and Porter 6th, 315.

Language "Contrary to outspoken and often ego-driven Western women (even the milder ones), many women in Eastern cultures view their silent roles as very powerful....This power often goes unrecognized by those who value speech-as power...assertiveness by all....It is, without a doubt, a truism that many cultures of the world expect more silences from women and children." [Give me a break.] Ishii and Bruneau in Samovar and Porter 6th, 315.

## Language

Intercultural implications of silent behaviors diverse; value

& use of silence vary. Consequently, comm. scholars ought to<sup>189</sup> pay more attention to cultural views of silence. Ishii and Bruneau in Samovar and Porter 6th, 316.

#### Language

Silence usually seen as ground against which speech is perceived, valued. Two should sometimes be perceived in reverse. Ishii and Bruneau in Samovar and Porter 6th, 316.

#### Language

For newcomer to foreign culture, general knowledge of when and where to keep silent may be basic social requirement. U.S. interpretations of silence (Wayne 1974): 1) sorrow, 2) critique, 3) obligation, 4) regret, and 5) embarrassment. Ishii and Bruneau in Samovar and Porter 6th, 316.

## Language

Arabs: Bedouin tribal storytellers functioned as historians and moralists. A poet "was both a molder and agent of public opinion" (Almaney and Alwan 1982). To this day poets are held in the highest esteem. Poetry frequently functions in a political context and is as valued as scholarly dissertation. Power of words not in reflecting human experience, but in transcending it toward the divine. Arab appreciates persuasive power of rhythm and sound of words. Style relies heavily on emotional impact. Emphatic assertions expected. "If an Arab says exactly what he means without the expected assertion, other Arabs may still think he means the opposite" (Almaney and Alwan 1982). "To Arabs...a soft tone implies weakness or even deviousness" (Gudykunst and Kim 1984). Americans are used to explicitness in messages. Arabs are used to reading implicit meanings. Arab cultures (high context) make great use of subtle contextual clues in interpreting, whereas Americans (low context) emphasizes explicit meanings. Anderson in Samovar and Porter 6th, 98-101.

## Language

"An Arab would view American's insistence on a unitary perspective based on "objective" facts as deliberately deceptive in neglecting the broader historical context behind the immediate issues. It is this American lack of a sense of "historical totalities" that contributes to Arab complaints that American portrayals are arrogant, one-sided, and simplistic." Anderson in Samovar & Porter 6th, p. 105.

## Language

The Mexican will tease, flatter, or charm others more than N.A., who has been taught to distrust someone who "lays it on." Also: Mexicans want to maximize differences in sex, status or age; N.A.'s make effort to minimize. N.A. often suspicious of effusive praise, and discount use of titles. Mexicans value impressing with wit and charm, and titles not to be slighted; this is challenging one's dignity.

## Language

Two kinds of realities: objective and interpersonal. U.S. tends to treat things in terms of objective reality; Mexico in terms of interpersonal relations. Mexican tries to say what other wants to hear "so that for a short while the visitor is made happy."

N.A.'s value telling truth (in value if not always in fact). Gonzalez Pineda says that a Mexican must be able to lie if he is to be able to live without complete demoralization. The lie in Mexico, he says, is almost an institution, particularly in the capital, where the use of the lie is socially acceptable in all its forms. N.A.'s will more commonly use incomplete truth or evasion.

### Language

"The language that we use was created primarily by men and for men--the words we have available reflect male experience and encourage male domination." Kraemarae (1981) has proposed "Muted Group Theory." Suggests that women are a muted (silenced) group because of exclusion from creation of human symbols. Males perceive world, create symbols to represent their experience. Since women's experience are different and they aren't allowed to create alternate set of symbols, women are muted. Pearson in Samovar & Porter 6th, 157.

### Language

"Maa[sai] people frequently claim that their language is particularly rich in figurative speech forms. Nonliteral language, especially the use of metaphors, is in fact encouraged from earliest childhood on, and the success of a political leader depends to quite a large extent on the creative use of it." (Heine & Claudi 1986).

Messages are full of elaborate symbolism--blunt and simple words are rarely used. Most of the metaphors in the Maa language reflect the important aspects of culture, e.g., use of umbilical cord to refer to a very close friend indicates value of childbirth and bonds between same-set members. Skow and Samovar in Samovar & Porter 6th, 93.

### Language

Proverbs are integral in Maasai language. Focus on respect, parents, children, wisdom, proper conduct. e.g. "Medany olkimojino obo elashei" means "One finger does not kill a louse," indicating need to cooperate. Skow and Samovar in Samovar & Porter 6th, 93-94.



### Meaning

High/Low context: "A high-context (HC) communication or message is one in which most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted parts of the message" (Hall, 1976, p. 91).

Lowest context cultures probably Swiss, German, North American, and Scandinavian (Hall, 1976, 1984; Gudykunst and Kim, 1984). Preoccupied with specifics, details, time schedules. Utilize behavior built around Aristotelean logic, linear thinking (Hall, 1984). Some characteristics of both HC and LC: France, England, Italy (Gudykunst and Kim, 1984).

Highest context cultures China, Japan, Korea. American Indian cultures with roots in East Asia remarkably like contemporary oriental cultures...in their need for high context (Hall 1984). Most Latin American (fusion of Iberian (Portuguese/Spanish) and Indian traditions are high context; also Greeks, Turks, and Arabs tend to HC. Andersen in Samovar and Porter 6th, 294.

HC Cultures: may be perceived as nondisclosive, sneaky, mysterious, disvalue verbal comm.; more reliant and sensitive to nonverbal: tensions, movements, speed/location of interaction.

LC Cultures: often perceived as too talkative, belaboring obvious, using redundancies, [particularly men] fail to perceive nonverbal comm. Do not process many unarticulated feelings, subtle gestures, environmental cues.

Both extremes don't recognize the basic differences. Andersen in Samovar and Porter 6th, 294.

### Meaning

High Context, Japan: Enryo = reserve or restraint; Messages sent through psychological "exit" which is much smaller than message receive "entrance" called sasshi. So, better to have good enryo, sending out only safe and vague ideas so as not to hurt or damage atmosphere. This message screening process makes Japanese appear silent, vague, awkward with superiors, strangers, and other cultures. Good sasshi, intuition about other's needs, ideas, is highly appreciated. one of keys to understanding Japanese interpersonal relations. U.S. listener tries to reduce information when received. Not expected to guess or develop message. Ishii and Bruneau in Samovar and Porter 6th, 318.

### Meaning

In its many forms, culture...designates what we pay attention to and what we ignore. This screening function provides structure for the world and protects the nervous system from "information overload....The solution to the problem of coping with increased complexity and greater demands on the system seems to lie in the preprogramming of the individual or organization. This is done by means of the "contexting" process....what one pays attention to, context, and information overload are all functionally related." Hall in Samovar & Porter 5th, 45.

Problem lies not in the linguistic code, but in the context, which carries varying proportions of the meaning. Spoken language is an abstraction of an event; writing system is an abstraction of the spoken system. Intelligence is paying attention to the right things.

Five categories of events must be taken into account in governing what one perceives and what one is blind to: subject or activity, situation, one's status, past experience, and culture. Meaning and context are inextricably bound up with each other.

A high-context communication or message is one in which most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted part of the message. A low context communication is the opposite: the mass of the information is vested in the explicit code.

American culture is toward the end of the low context scale. Hall in Samovar & Porter 5th, 47.



## Meaning

"It appears that most people most of the time find satisfying relationships easiest to achieve with someone who shares their own hierarchy of beliefs." Barnlund in Samovar & Porter 5th, 10.

## Meaning

"Similarity of Communicative Styles": [means] the topics people prefer to discuss, their favorite forms of interaction--ritual, repartee, argument, self-disclosure--and the depth of involvement they demand of each other....includes the extent to which communicants rely upon the same channels--vocal, verbal, physical--...and the extent to which they are tuned to the same level of meaning...factual or emotional content....common vocabulary...may help people to understand each other." Barnlund in Samovar & Porter 5th, 10.

## Meaning

"To establish common meanings seems to require that conversants share a common vocabulary and compatible ways of expressing ideas and feelings." Barnlund in Samovar & Porter 5th, 10.

## Meaning

"Human beings...occupy a symbolic universe governed by codes that are unconsciously acquired and automatically employed....As long as people remain blind to the sources of their meanings, they are imprisoned within them." Barnlund in Samovar & Porter 5th, 13.

## Meaning

"Three major socio-cultural elements have a direct and major influence on the meanings we develop for our precepts. These elements are our belief/value/attitude systems, our world view, and our social organization. P & S in Samovar & Porter 5th, 25.

## Meaning

"Beliefs, in a general sense, can be viewed as individually held subjective probabilities that some object or event possesses certain characteristics...In matters of intercultural communication there are no rights or wrongs as far as beliefs are concerned. If someone believes that voices in the wind can guide one's behavior along the proper path, we cannot throw up our hands and declare the belief wrong, we must be able to recognize and to deal with that belief if we wish to obtain satisfactory and successful communication. P & S in Samovar & Porter 5th, 26.

Meaning  
High-Low Context

Continuum of Cultures from High to Low Context:

**HIGH CONTEXT CULTURES**

Japanese  
American Indian  
Chinese  
Vietnamese  
Arab  
Greek  
Thai  
Brazilian  
Spanish  
Mexican  
Italian  
English  
French  
American  
Scandinavian  
German  
German-Swiss

**LOW CONTEXT CULTURES**

Adapted from Copeland & Griggs Consultants, Going International,  
San Francisco, California: N.D.

### Meaning/Perception

"The degree to which culture influences intercultural communication situations is a function of the dissimilarity between the cultures." S & P in Samovar & Porter 5th, 21.

### Meaning

"Events are devoid of meaning until someone assigns it to them." Barnlund in Samovar & Porter 5th, 8.

### Meaning

"What any event acquires in the way of meaning appears to reflect a transaction between what is there to be seen or heard, and what the interpreter brings to it in the way of past experience and prevailing motive." Barnlund in Samovar & Porter 5th, 8.

### Meaning

"Each fashions from every incident whatever meanings fit his own private biases. These biases, taken together, constitute what has been called the 'assumptive world of the individual.'" Barnlund in Samovar & Porter 5th, 8.

### Meaning

"If understanding is a measure of communicative success, a simple formula--which might be called the Interpersonal Equation--may clarify the major factors that contribute to its achievement: Interpersonal Understanding = f (Similarity of Perceptual Orientations, Similarity of Belief Systems, Similarity of Communicative Styles)" Barnlund in Samovar & Porter 5th, 9.

### Meaning and Perception

"Similarity in Perceptual Orientations" refers to a person's prevailing approach to reality and the degree of flexibility he manifests in organizing it. Some people...have a high tolerance for novelty; [others] a low tolerance for novelty. It is a balance between these tendencies...that characterizes most people....when secure, people may widen their perceptual field, accommodate new ideas or actions; when...insecure...narrow their perceptual field to protect existing assumptions from the threat of new beliefs or life styles.....People differ also in the degree to which their perceptions are flexible or rigid. Some react with curiosity and delight....others are disturbed or uncomfortable in the presence of the confusing and complex. [Some] show a high degree of tolerance for ambiguity; others...low." Barnlund in Samovar & Porter 5th, 9.

### Meaning

Similarity in Systems of Belief: refers not to the way people view the world, but to the conclusions they draw from their experience....Research done by Donn Byrne and replicated by the author demonstrates how powerfully human beings are drawn to those who hold the same beliefs and how sharply they are repelled by those who do not." Barnlund in Samovar & Porter 5th, 9.

Nonverbal/Architecture, Interior Design

Our antecedents helped shape the home into which we were born, and to some extent that home has influenced us. Homes are more personal and more subtly influential than most aspects of culture.

Nonverbal/Architecture, Interior Design

Swahili House: Looks like small single-family dwelling; rectangular with single door in middle of front of house. Entering, visitor looks down long hallway often with three doors opening on each side. In each of the six rooms there is a family, often from 15 to 25 people, living in the house. At the rear is a common area for cooking and another for a toilet, and possibly a place to bathe. The families may not be related. All aspects of life are shared among neighbors and members of extended family. Neighborhood feels obliged to assist in any way possible, and if a visitor comes, host will take visitor around to meet neighbors just as he would introduce own family.

Much of this description is similar to traditional communities in most of the world. The spirit of community, sharing, lack of private property and privacy, appear throughout the world as the rule rather than the exception. Condon & Yousef, 155.

Nonverbal/Architecture, Interior Design

Japanese Home: Single room serves functions of living, bedroom, dining room. Very little furniture, futon (sleeping mat) stored in day and used to sleep; a single low table may serve as coffee table, dining table, study table. Lightweight sliding doors separate rooms, which can be made smaller or larger as needed by closing or removing them. This aspect of home structure seems consistent with contrasting values of Japanese and Western peoples. Family as a whole, rather than individual, highly valued in Japan. There is no word for "privacy" in Japan. Japanese will always say "our" house, not "my" house.

Cannot prove any cause or even significant correlations between home structure and cultural patterns of communication, we would expect less individualism within the Japanese home and a stronger separation of the home from the outside than would be true in the West. And of course this is exactly what is usually said about Japanese culture. Condon & Yousef, 156.

Nonverbal/Architecture, Interior Design

Middle Eastern Home: A room, the salon, is usually set aside for receiving and entertaining guests. Pride of the family. Room reflects family's degree of education, affluence, and modernity. Taste, quality, and degree of Westernization reflect family's status and image it wants to project.

A door usually opens into a family room, hallway, and a number of rooms opening to either. In the back are kitchen, bathroom.

In most homes, all rooms look alike. Use and function decided upon by family. Salon usually farthest away from others and closest to outside door. Guest exposed to only the most shining, formal and stylized part of home, gets to meet only family members it is intended for him/her to meet. Guest asks for permission to go to the bathroom and for guidance. Uncommon for a salon-only guest to use bathroom. Kitchen is exclusive, domain of household, mainly females. Most intimate place in home. Guest highly regarded to be admitted into kitchen. Children join elders in sitting room infrequently. Deference is reflected in subduing physical noise. In some homes, only elder male may have access to all rooms; and not unusual that only mother has access to father if he is alone in his room. Middle-Eastern home reveals the authority system within the home, roles and norms of behavior for each sex, and a culture's outlook toward friends and neighbors. A miniature replica of its society and a propagator of many of its values and patterns of communication. Condon & Yousef, 162.

#### Nonverbal/Architecture, Interior Design

German Home: Doors, hedges, fences reflect emphasis on privacy, pervasive throughout German life. Formal, regimented behavior, tempered by love of out-of-doors. Relatively little "dropping by." Time periods for making noise may be prescribed: No running water after 10 P.M. Refer to each other as Frau or Fraulein so-and-so, not by first names. Yards in back, well shielded. Meals or snacks outdoors at all hours of day. Homes not used for entertaining. "**Stammtisch**" (regular's table) for patrons who come each evening. Main hot meal usually served around 1 PM. Shopping daily for food, whole family present for meal.

Afternoon for school work with parent supervising. Headaches, tension, nervous breakdowns cause for concern in German, but much of the child's day at home is spent under such pressure; and everything may be reviewed again in evening with father. Except for the hours involved, note that schooling in the German home nearly identical to that of contemporary Japan.

Living room most formal, for entertaining guests. Privacy provided by heavy drapes or with drapes opened but sheer curtains drawn. Rooms smaller than American, but twin beds far more common than double. Closed doors, massive furniture seem to fill need for stability and social distance, according to Hall (Hidden Dimension, 123-29).

In regard to privacy and mutual obligations re neighbors, German and Japanese patterns show some remarkable similarities. Condon and Yousef, 162-166.

#### Nonverbal/Architecture, Interior Design

The home can be seen as a microcosm of society, the place where each person first learns how to communicate within the norms of his culture. Condon and Yousef, 167.

### Nonverbal/Kinesics

"...women have been consistently shown to smile more than men..."  
(LaFrance & Cramen, 1980; Halberstadt, Hayes, and Pike, 1988.)

### Nonverbal/Kinesics

Maasai are tall, slender; posture reflects appearance of strength, vigor; at times appear to be floating. "The morans [warriors] especially, walk very erect and relatively slowly. It's like they are in so much command of their environment that they are absolutely at ease" (Johnstone, personal correspondence, 1988). Women: heads held high as a way of emphasizing confidence & superiority over other tribes. Skow & Samovar in Samovar & Porter 6th, 94.

### Nonverbal/Physical Appearance

Maasai. Both men and women adorn themselves with elaborate beads, body paint, other distinctive jewelry and dress, to wear during certain periods of each life-stage. Beauty is important. Skow and Samovar in Samovar and Porter 6th, 92.

### Nonverbal/Proxemics

Maasai: Space communal, all land Maasai's to use, although today most Maasai subtly mark territory. "Trespassing" viewed as a Western notion. Lining up and taking one's turn not done; space is like time: plenty of it, so everyone crowds, appear disorderly to outsider.

### Nonverbal/Time

Edward Hall talks about "monochronic" (M-time) and "polychronic" (P-time). N.A.'s are M-time: taking care of "one thing at a time," time lineal, segmented, measured, precise, scheduling, distressed by distractions and interruptions. Mexicans are P-time: human activities not expected to proceed like clock-work. NOTE: N.A. treatment of time appears to be the more unusual on a world scale.

N.A.'s are irritated when Mexicans seem to give less than undivided attention. Interpret as lack of respect or professionalism; but culturally different treatment of time. [Example: When I was buying shoes at Payless Shoe Store, and the Latina clerk was talking on the phone the whole time she rang up my four pair of shoes. I told her afterwards what a beautiful girl she was, and I didn't want to make her feel bad, but it would be so good if she wouldn't talk on the phone while she was waiting on me.]

Mexico: An invitation for 8:00 may produce guests by 9:00 or 10:00. Visitors may go to another party first and another party after. For N.A., diminishes importance of their party.

### Nonverbal/Time

Maasai: always enough time. Self-possessed, calm, and patient. Children taught early never need to rush. In Kenya, buses and

"matutus" covered pick-up trucks, leave when they are full. If an American were to ask when transportation is leaving, answer might be "just now." Anywhere from five minutes to an hour. Wisdom is found not in the present or future, but in the past, governed by knowledge of the elderly, not by discoveries of young. Insignificance of future clear in perception of death: there is nothing after death unless one is a "laboni" (wise man). Skow & Samovar in Samovar & Porter 6th, 95.

#### Nonverbal/Touch

Maasai: Same-sex touching common. Greeting with light brush of palms. Women-friends greet with light kiss on lips, maybe embrace & clutch other's upper arms. Men may drape arms around each other while conversing. Children greeting an elder bow heads so that elder may place hand on young person's head: respect and fondness. Affectionate. Skow & Samovar in Samovar & Porter 6th, 95.

#### Nonverbal/Vocalics

Maasai: Frequently used "eh" sound. Drawn out to have different meanings ("yes," "I understand," "continue.") Skow & Samovar in Samovar & Porter 6th, 94-5.



## Nonverbal/Eyes

"Gaze...is used in a similar way in all cultures but the amount of gaze varies widely. Wagson (1970) studied the gaze of pairs of students from different countries. The highest levels of gaze were shown by Arabs and Latin Americans, the lowest by Indians and northern Europeans. When people from different cultures met, if the other had a low level of gaze he was seen as not paying attention, impolite, or dishonest, while too much gaze was seen as disrespectful, threatening, or insulting." Argyle, Samovar & Porter 5th, 34.

## Nonverbal/Kinesics

"Chinese express anger and disgust by narrowing the eyes, the reverse of that found in the United States (Chan 1979)

"...Japanese display rules forbid use of negative facial expressions (Shimoda, Argyle and Ricci Bitti (1978)...it is not yet known whether they make use of alternative channels, such as posture, for transmitting information normally conveyed by the face.

## Nonverbal/Kinesics

"...there are probably more gestures in Italy than anywhere  
"The same gesture can have quite different meanings in different cultures. For example the V-sign, showing the back of the hand, which is a rude sign in Britain, simply means "2" in Greece. The pursed hand means a question in Italy, "good" in Greece, and "fear" in northern Europe (Morris et al. 1979)" Argyle in Samovar & Porter 5th, 34.

## Nonverbal/Kinesics

"Greeting...Japanese bowing, the Indian placing of the hands together...(Krout 1942)"

"Disagreement is signaled by a head-shake in Western countries, but a head-toss in Greece and southern Italy (Hewes 1957)" Argyle in Samovar & Porter 5th, 35.

## Nonverbal/Time

Rules about time. Britain and No. America, okay to be 5 minutes late for a business appt., but not 15, and certainly not 30. Thirty minutes late perfectly normal in Arab countries. OK to be 5-15 minutes late for dinner in Britain; 2 hours in Italy, later in Ethiopia and perhaps not at all in Java (Cleveland, Mangone, and Adams 1960)

"A meal in Russia at a restaurant normally takes at least 3 hours. In Nigeria it may take several days to wait one's turn at a government office, so professional "waiters" do it for you." Argyle in Samovar & Porter 36.

## Nonverbal/Vocalics

"Arabs speak loudly and give the impression of shouting. Americans speak louder than Europeans and give the impression of assertiveness." Argyle in Samovar & Porter 5th, 35.



### Nonverbal/Eyes

Oculesics is the study of messages sent by the eyes, including eye contact, blinks, eye movement, and pupil dilation. Only marginal attention by scholars: Gudykunst and Kim, 1984; Jensen, 1985; Samovar, Porter, and Jain, 1981. Eye contact has been called an "invitation to communicate," and cross-cultural variations important topic. Andersen in Samovar and Porter 6th, 287.

### Nonverbal/Kinesics

Kinesic behavior includes facial expressions, body movements, gestures, and conversational regulators. Research by Burgoon and Saine, 1978; Gudykunst and Kim, 1984; Hall, 19767; Jensen, 1985; Malandro and Baker, 1983; Rich, 1974; Samovar, Porter and Jain, 1981; Schefflen, 1974). Andersen in Samovar and Porter 6th, 287.

### Nonverbal/Kinesics

In collectivist cultures, families work collectively and kinesic behavior tends to be synchronized. Movements, schedules, actions, coordinated (Argyle, 1975). May suppress emotional displays that are contrary to mood of group; maintaining group harmony primary.

In individualist cultures, more smiling (Tomkins 1984); perhaps because individualists responsible for their own relationships and happiness.

### Nonverbal/Physical Appearance

Most important nonverbal code during initial encounters. Considerably less research. Some discussion of intercultural differences by Schefflen, 1974; and Samovar, Porter, and Jain, 1981. Andersen in Samovar and Porter 6th, 287.

### Nonverbal/Proxemics

Proxemics is the communication of interpersonal space and distance. Research has documented that cultures differ widely in use of personal space, distances, territory, and meanings assigned to proxemic behavior (Burgoon and Saine, 1978; Gudykunst and Kim, 1984; Hall, 1959, 1976; Malandro and Barker, 1983; Samovar, Porter, and Jain, 1981; Schefflen, 1974). Andersen in Samovar and Porter 6th, 287.

### Nonverbal/Proxemics

People from individualistic cultures comparatively remove, distant. Collectivistic cultures interdependent: work, play, sleep close. Andersen in Samovar and Porter 6th, 290.

### Nonverbal/Smell

Olfactics, the study of interpersonal communication via smell, has been virtually ignored in intercultural research (Samovar, Porter, and Jain, 1981).

### Nonverbal/Eyes

Japan: Traditionally and even today in many settings, an audience listens by looking down, not toward speaker. Looking down is a sign of humility and respect. Speakers often reciprocate by looking down. Condon and Yousef, 238.

### Nonverbal/General

Currently, most academic studies of nonverbal behavior assume that, like spoken language, they are learned, that they conform to some system, and in time will yield something like a grammar, syntax and vocabulary. Still, present scholars are hesitant to state rules or even the parts of silent speech. To put it simply, nobody knows very much about nonverbal communication in any society, let alone its function across cultures. Condon & Yousef, 126.

### Nonverbal/General

There currently seems to be a temptation to put the burden of communication across cultures on the nonverbal, in part to compensate for having ignored the subject matter for so long and in part, perhaps, because the field is so rich in dramatic illustrations. When we have a broader view of communication, however, we may be able also to locate more realistically a place for what we now isolate as nonverbal. Condon & Yousef, 146.

### Nonverbal/Physical Appearance

Clothing: Japan is a culture based on group-centered identification. Notorious for its uniformity in clothing. The stereotyped *salariman* (businessman) wears a dark suit and tie, shiny black shoes, and company lapel pin. More likely to judge another person (foreign or Japanese) by his dress than other cultures. Condon & Yousef, 138.

### Nonverbal/Time

What is "on time" in one society may be "late" or "early" in others. 8:00 invitation to dinner in Latin America may mean for the guests to arrive between 8:30 and 11:00. A Mexican who says he will come "manana" may or may not mean tomorrow. Possibly, the dominant activity orientation in Latin America is one of **being**; the dominant in N.A. is one of **doing**; hence the difficulty. Condon & Yousef, 237.

### Nonverbal/Time

Units of time reference differ markedly between Arab and American cultures. To an American, the major unit of time is five minutes. Fifteen minutes is a significant period of time. To an urban Arab, the unit of time that corresponds to our five-minute block is fifteen minutes. Thus, when an Arab is thirty minutes late (by the clock), he is not even ten minutes late by his standards. Brislin, Cushner, et al., 179.

### Nonverbal/Silence

When real [American] Indians who are strangers to one another pass each other in a public place, wait in line, occupy adjoining seats, and so forth, they take it that it is proper to remain silent and to not initiate conversation. Being silent at this point is a constituent part of the real Indian's mode of communicating with others, especially other Indians. Among other things, it communicates that the one who is silent is a real Indian. Examples from student informants:

I passed this Indian girl on the way to class for two months, and we never spoke--she knew who I was, and I knew her name.

When I was at this conference, this other Indian girl and I never did talk to each other until the last night. There was one girl who was there and did come up and talk to who said she was Indian, but I could tell she wasn't, because if she was, she probably wouldn't have come up and talked to me.

Wieder and Pratt in Carbaugh, 51-52.

### Nonverbal/Time

Chronemics: Study of meanings, usage, and communication of time. Probably most discussed and well-researched nonverbal code in the intercultural literature (Bruneau, 1979; Burgoon and Saine, 1978; Gudykunst and Kim, 1984; Hall, 1959, 1976, 1984; Malandro and Barker, 1983; Merriam, 1983). Andersen in Samovar and Porter 6th, 287.

### Nonverbal/Touch

Haptics are interpersonal patterns of tactile communication. Research by Andersen and Leibowitz, 1978; Malandro and Barker, 1983; Prosser, 1978; Samovar, Porter, and Jain, 1981. Andersen in Samovar and Porter 6th, 287.

### Nonverbal/Touch

Immediacy behaviors. Actions that simultaneously communicate warmth, closeness and availability for communication; signal approach, not avoidance, and closeness, not distance. Examples are smiling, touching, eye contact, close distances, vocal animation. Another term: "Expressive" (Patterson, 1983).

Contact cultures. Cultures displaying immediacy; stand close, touch often (Hall, 1966). Generally located in warm countries. Include most Arabs; Mediterranean including France, Greece, Italy; Jews from Europe and Middle East, Eastern Europeans, Russians, Indonesians, and Hispanics (Condon and Yousef, 1983; Jones and Remland, 1982; Mehrabian, 1971; Montague and Matson, 1979; Patterson, 1983; Samovar, Porter, and Jain, 1981; Schefflen, 1972). Cultures in warm climates tend to be interpersonally oriented and "warm." W/in U.S., people in warm latitudes tend to exhibit more contact than people in cold (0.31 correlation between latitude of universities and touch avoidance, Andersen, Lustig, and Andersen 1987).

Australians and North Americans moderate in contact level, although N.A.'s tend toward low (Patterson 1983).

Low-Contact Cultures: Tend to stand apart and touch less. Generally in cool climates. Include most of Northern Europe, including Scandinavia, Germany, and England; British-Americans; white Anglo-Saxons (primary U.S. culture) and Japanese (Andersen, Andersen, and Lustig, 1987; Heslin and Alper, 1983; Jones and Remland, 1982; Mehrabian, 1971; Montagu and Matson, 1979; Patterson, 1982; Samovar, Porter, and Jain, 1981; Schefflen, 1972). Evidently cultures in cool climates tend to be task-oriented and interpersonally "cool."

Explanations include level, climate, metabolism (Andersen, Lustig, and Anderson, 1987). Andersen in Samovar and Porter 6th, 289.

### Nonverbal/Vocalics

Nonverbal elements of voice, received comparatively little attention. Gudykunst and Kim, 1984; LaBarre, 1985; Rich, 1974; Scheflen, 1974; Samovar, Porter, and Jain, 1981. Music and singing almost completely overlooked except for excellent study by Lomax, 1968. Andersen in Samovar and Porter 6th, 287.

### Nonverbal/General

"Ray Birdwhistell estimates that in most two-person conversations the words communicate only about 35 percent of the social meaning of the situation; the nonverbal elements convey more than 65 percent of the meaning. Another estimate is that the nonverbal message carries 4.3 times the weight of the verbal message." Eakins and Eakins in Samovar and Porter 6th, 297.

### Nonverbal/Eyes

Women look at other more than men; look at one another more than men do w/ men. In conversation listener tends to look more at speaker, whereas speaker often looks away while talking. Women spend more time listening and therefore probably more time looking. Eakins and Eakins in Samovar and Porter 6th, 298-99.

### Nonverbal/Eyes

When gazes of two people meet, struggle for dominance. Submissiveness signaled by person who looks away or down. Women often slightly tilt head. May imply submission.

### Nonverbal/Kinesics

Women smile more than men, whether or not they are happy or amused. May be an indicator of submission, may be used unconsciously, even when inappropriate, because so much a part of female socialization. Eakins and Eakins in Samovar and Porter 6th, 302.

### Nonverbal/Kinesics

Experiment w/ parents & children: Mothers' statements were not more positive when they were smiling, and sometimes were even slightly more negative when smiling. Appears that fathers are more sincere when they smile. What does the middle-class mother's public smile mean? May be trying to meet expectations for "good" mother, which discourage open expression of negative feelings. Smile may be a kind of softener of critical statements. Both women and men are "deeply threatened" by a female who does not smile often enough and who is apparently not unhappy. Eakins and Eakins in Samovar and Porter 6th, 303.

### Nonverbal/Kinesics

Superordinates can be casual and show relative unconcern with body comportment; subordinates can't. The one who is sprawling, leaning, propping feet while other is "proper" probably has power role. Eakins and Eakins in Samovar and Porter 6th, 303.

### Nonverbal/Kinesics

Birdwhistell describes posture differences, among most easily recognizable American gender identification signals. Can be measured exactly. Women giving off gender signals: bring legs together, sometimes cross upper legs. Upper arms close to trunk. Male tends to keep legs apart 10-15 degree angle, arms 5-10 degrees away from body in giving gender cues. As people age or become ill, gender positions underemphasized or

indistinguishable. Eakins and Eakins in Samovar and Porter 6th, 305.

#### Nonverbal/Kinesics

Some indication that women use more gesticulations than males in approval-seeking situations. Some studies have shown that males talk more, interrupt more, dominate conversations more than females, perhaps women resort to nonverbal more frequently.

#### Nonverbal/Physical Appearance

Correlation between physical attractiveness, grade point average, being firstborn, and being female (study where faculty compared women's pictures & rated, compared ratings w/ g.p. averages & position in family). Women who used "exhibiting behavior" [what is that?] sat in front of room, came to see prof. after class or in ofc more frequently. Upon checking researcher discovered that firstborn females did indeed seem more aware of and socially concerned about their looks. Eakins and Eakins in Samovar and Porter 6th, 307.

#### Nonverbal/Physical Appearance

Regardless of sex, attractive people are rated high on character in credibility scales. Both females and males seem more accepting of arguments or views from an unattractive male than from an unattractive female. Eakins and Eakins in Samovar and Porter 6th, 307.

#### Nonverbal/Physical Appearance

Women needed skirts to hide their children under, to protect their own bodies, and form convenient carrying places...skirts later became a male constriction for females, according to clothing historian Moira Johnston, because men feared the power a woman's childbearing ability gave her. Consigned her sexuality to hiding. Later, skirt became form of modesty, attempt to conceal seductive areas. Johnson says silhouette loosens in periods when morals are lowered. Eakins and Eakins in Samovar and Porter 6th, 309.

#### Nonverbal/Proxemics

Dominant persons are not approached so closely as subordinates. However, research shows that women are approached by both sexes more closely than men. Compared w/ men, women see own territory as smaller and more open to influence. Women less likely to have special and unviolated room in home. While men may have own chair, women rarely do. People of both sexes tend to cut across females' paths more frequently. Has been observed that women condense or compress; men expand. Males use space expansively; women, by holding extremities close to body, crossing legs, etc., seem to try to take up as little space as possible. Eakins and Eakins in Samovar and Porter 6th, 309-10.

#### Nonverbal/Touch

Females touched by others more than males are. Mothers touch



their female children more than their male children from 6 mos. on. Further investigation: mothers touch sons more than father; fathers touch daughters more than sons. Research does not support greater sexuality in males than females; rather, touching can be seen as sign of status or power; touching is personal space invasion. When touching is not reciprocal, can indicate power and status. Eakins and Eakins in Samovar and Porter 6th, 311.

#### Nonverbal/Touch

"...the wholesale touching of women carries the message that women are community property. They are tactually accessible just as they are visually and informationally accessible" (Henley and Thorne, 1975). Women don't interpret man's touch as necessarily sexual invitation, but men often interpret woman's touch in that way. Eakins and Eakins in Samovar and Porter 6th, 312.

#### Nonverbal/Touch

Japanese mothers make more efforts than do U.S. mothers to soothe their children with physical rather than verbal contact (Caudill and Weinstein (1969).

#### Nonverbal/Proxemics

Personal space analogies: David Katz - shell of a snail; Stern - personal world; Von Uexkull - soap bubble worlds. (Sommer, 1959). Sundstrom (1976) - three dimensional electrical field.

#### Nonverbal/Touch

The following research raises serious questions about Hall's contact/noncontact theory and his view of culture as the primary factor in behavior, "the backdrop against which all other events are judged" (Hall, 1966): Forston (1968) observed eight dyads of male Latin American students and same of U.S. students. N.A.'s (noncontact culture) sat closer to each other than Latin Americans (contact culture); no touch interaction occurred at all (except one handshake between two N.A.s.

#### Nonverbal/Proxemics

The need for personal space increases with age...children closest, adolescents intermediate, adults greatest. (Baxter, 1970; Aiello and Jones 1971). Heshka and Nelson (1972) propose that spatial needs begin to decrease at about 40 and continue to decrease into old age [So far, my experience suggests the opposite. I need more and more space.] Dolphin in Samovar and Porter 6th, 323.

#### Nonverbal/Proxemics

Jeffrey Sanders and colleagues (1985) research on personal space zones with American (noncontact culture) and Arabs (contact culture): Very little difference between Arab males and Americans in general, male or female. Arab females showed dramatic differences--male friends kept at much further distance than female friends; male friends kept nearly as far away as

male strangers. Dolphin in Samovar and Porter 6th, 323.

#### Nonverbal/Proxemics

Curt and Nune (1983) Puerto Rico (contact culture) research: People of same sex & age touch and stand close; people of opposite sex and age do not touch at all and stand farther apart than Americans do. In closer male/female relationships, women may touch males, males do not reciprocate. Females tend to avoid eye contact with males; many Puerto Rican wives never look directly at husbands. Dolphin in Samovar and Porter 6th, 323.

Robert Shuter (1976) research. A greater number of Costa Ricans touched each other than did Panamanians and Colombians. Directness of interaction diminishes as one travels from Central to South America. Dolphin in Samovar and Porter 6th, 324.

#### Nonverbal/Proxemics

Privacy. "...may be seen as the establishing of a physical and/or psychological barrier against the world." (Canter 1975). Western societies: territoriality and/or physical barricades, creating sense of aloneness. Eastern societies: privacy may be had in a crowded room, individual retreats into self. Neither Arabs (contact culture) nor Japanese (noncontact culture) have a word for "privacy" as we understand it. Both tolerate crowding, pushing, and close proximity which is uncomfortable to American. Homes are open, flexible, emphasize need to be with one another. Arab homes usually without room dividers; Japanese walls flexible. Personal interaction differs significantly: Arab close enough to smell breath, maintaining eye contact; Japanese much more distant, averted eyes. Dolphin in Samovar and Porter 6th, 326.

#### Nonverbal/Proxemics

Some indication blacks will more readily invade personal space of another black than will whites invade personal space of person of either race. (Bauer 1973).

Sussman Rosenfeld (1982): Japanese, Venezuelan, and American student dyads maintained further distances when speaking a foreign tongue than when using their native language. Dolphin in Samovar and Porter 6th, 328.

#### Nonverbal/Time

P-Time: Polychronic. New Mexican Spanish, Latin America, Arabia. Doing many things at once. Stresses involvement of people and completion of transactions. Appointments not taken too seriously, frequently broken. Less tangible than M-Time; seldom experienced as "wasted." Arab will say: "I will see you before one hour," or "I will see you after two days." No longer than an hour, and at least two days. No recognized order as to who is to be served next, no queue or numbers. Typical office has large reception area outside private suite, small groups wait, visited by minister or aides. Most business done here. Takes less time, gives others feeling they're in presence of minister

& other important people. In Latin America, intelligentsia & academicians often in several fields at once: business, philosophy, medicine, poetry are common and respected combinations.

M-Time. Monochronic. Doing one thing at a time, events scheduled as separate items. North Europe. Schedule-dominated; compartmentalized; can concentrate on one thing at a time, but reduces context. Scheduling selects what will and won't be perceived and attended; permits limited number events within given time. Priorities must be set to meet schedule. Tangible: "saved," "spent," "wasted," "running out." Without schedules or something similar, doubtful that industrial civilization could have developed. M-Time seals off one or two from the group, intensifies relationships with one other, or at most two or three people. Arbitrary, imposed (learned). Treated as though it were only natural and logical way or organizing life, yet not inherent in biological rhythms or creative drives. M-Time can alienate us from self and others. Edward Hall (from The Dance of Life: The Other Dimension of Time, 1983) in Samovar and Porter 6th, 323-334.

#### Nonverbal/Time

American time is both polychronic and monochronic. M-Time dominates business, government, professions, entertainment, sport. However, in the home, particular traditional home (women the core) P-Time takes over. Most of us automatically equate P-Time with informal activities and with the multiple tasks and responsibilities and ties of women to networks of people. At the preconscious level, M-time is male time and P-time is female time, and the ramifications of this difference are considerable. [Pullease!] Anti-human aspect of M-time alienating, especially to women. [Pullease again]. Hall in Samovar and Porter 6th, 336-337.

#### Nonverbal/Kinesics

Smile. Not the universal sign people assume it to be.

Japanese student: "If someone smiles at a stranger in Japan, especially a girl, she can assume he is either a sexual maniac or an impolite person.

Korean student: "We never talk or smile at strangers."

Arabian student: "Many people smiled at me. I was very embarrassed and rushed to the men's room to see if I had made a mistake with my clothes.

Vietnamese student: "Americans...talk and smile too much...Americans make friends very easily and leave their friends almost as quickly." Barna in Samovar and Porter 6th, 347.

#### Nonverbal/Kinesics

IC class in Oregon, woman student asked Saudi how he would nonverbally signal that he liked her. He responded by smoothing back his hair. To her, this was just a common nervous gesture, meaning nothing. Three times she repeated the question, three times he smoothed his hair. Finally, he realized she was not

recognizing this movement as his reply to her question. He ducked his head and stuck out his tongue slightly in embarrassment. The girl recognized this behavior and thought it was a strange way to signal that he liked her. Barna in Samovar and Porter 6th, 349.

## Perception

**Mexican Perceptions**

Reserved  
 Rushed/Time conscious  
 Realistic/hardheaded  
 Teamworker  
 Quality Conscious  
 Unemotional  
 Serious/business-like  
 Self-controlled

**OF  
 AMERICAN  
 TRAITS**

**Taiwanese Perceptions**

Friendly/Outgoing  
 Relaxed/Easygoing  
 Optimistic  
 Independent  
 Output Oriented  
 Emotional  
 Fun-loving/joking  
 Self-indulgent

Bowen, Doug. "Cross-Cultural Communication," UCR Class handout.  
 Riverside, 1991.

## Perception

"...laboratory research confirms...: people with similar perceptual styles attract one another, understand each other better, work more efficiently together and with greater satisfaction than those whose perceptual orientations differ." Barnlund in Samovar & Porter 5th, 9.

## Perception

"The aim of human perception is to make the world intelligible so that it can be managed successfully," Barnlund in Samovar & Porter 5th, 8.

## Perception

"We respond to stimuli as we do primarily because our culture has taught us to do so....Culture tends to determine which are the important criteria of perception....minor problems in communication often are exaggerated by these perceptual differences.

## Perception

"Social perception is the process by which we attach meanings to the social objects and events we encounter in our environments and is an extremely important aspect of communication....we develop culturally determined perceptual sets [which] not only influence which stimuli reach our awareness, but...influence ...the attachment of meaning to these stimuli. It is our perception that intercultural communication can best be understood as cultural variance in the perception of social objects and events. The barriers caused by this perceptual variance can best be lowered by a knowledge and understanding of cultural factors that are subject to variance, coupled with an honest and sincere desire to communicate successfully across cultural boundaries." P & S in Samovar & Porter 5th, 24.

### Perception

"Some of the most impressive demonstrations of the brain's ability to supply the missing information--the function of contexting--are the experiments of Edwin Land, inventor of the Land camera. Working in color photography using a single red filter, he developed a process that is simple, but the explanation for it is not. Until Land's experiments, it was believed that color prints could be made only by superimposing transparent images of three separate photographs made with the primary colors--red, blue and yellow. Land made his color photographs with two images: a black-and-white image to give light and shadow, and a single, red filter for color. When these two images were projected, superimposed on a screen, even though red was the only color, they were perceived in full color with all the shades and gradations of a three-color photograph! Even more remarkable is the fact that the objects used were deliberately chosen to provide no cues as to their color. To be sure that his viewers didn't unconsciously project color, Land photographed spools of plastic and wood and geometric objects whose color would be unknown to the viewer. How the eye and the visual centers of the brain function to achieve this remarkable fact of internal contexting is still only partially understood. But the actual stimulus does only part of the job." Hall in Samovar & Porter 5th, 49.

### Perception

Maasai history. Three historical episodes greatly influenced perception of themselves, others, events: Creation, Fierceness, and Reaction to Modernization.

**Creation:** In oral tradition, only tribe to escape deep valley during drought. Went on to be the true Maa-speaking people. Helps explain how Maasai perceive themselves compared to other tribes. Strong feelings of pride; the story of their origin tells them they're better than other tribes.

**Fierceness:** History of warfare & conflict. Before colonialism in latter 19th century, other tribes often fiercely attacked by Maasai and usually forced from lands. Some Maasai, particularly elders, still see themselves as conquerers; and warlike reputation persists even today.

**Reaction to modernization:** Due to unfair treatment by the British (broken treaties, land take-over) Maasai adopted attitude of passive resistance to Western innovations. Refused to change. Other tribes and government perceive them as stubbornly traditional, backward, uneducated, isolated. Kikuyu, however, respect them for retaining traditional customs. Skow and Samovar, Samovar and Porter 6th., 91.



### Perception

Native inhabitants lulled by appropriate dress and language into expectation of similar nonverbal codes, thoughts, feelings. In U.S., nodding smiling and affirmative comments from foreigner probably interpreted by Americans as meaning they have informed, helped, pleased newcomer. Really, foreigner probably understood very little and was trying not to embarrass self or other.

## Rules/Codes

"...Europeans and Americans in Africa and Third World countries...are not expected to wear local clothes or engage in exotic greetings....definite "role of the visitor" to which one is expected to conform..."

"In the United States...much greater conformity is expected, probably as a result of the long history of assimilating immigrants....expected that visitors shall show a positive attitude toward the local culture...not complain or criticize."  
Argyle, Samovar & Porter 5th, 32.

## Rules/Codes

Japanese are more influenced by situations, while British behave more consistently, i.e., as a function of personality. So, it is more difficult to infer the properties of personality from instances of behavior for the Japanese. (Argyle, Shimoda, and Little (1978). Argyle, Samovar & Porter 5th, 36.

## Rules/Codes

Within cultures in developing countries, have two sets of rules and ideas: Modern and Traditional attitudes. Patterns center around independence from parental authority, use of time, openness to new experience, etc. Modernism is highly correlated with education & social class. (Dawson, Whitney, Lan 1971).  
Argyle in Samovar & Porter 5th, 36.

## Rules/Codes

"'Bribery.' In many parts of the world it is normal to pay a commission to civil servants, salesmen, or professional people who have performed a service, although they are already receiving a salary. Sometimes there is a regular fee [so much % of the sale]...but in Europe and North American it is often illegal and unethical."

"'Nepotism.' In Africa and other countries people are expected to help their relatives. Sometimes relatives have contributed to an individual's education; when he gets a good job as a result they expect some return."

"Gifts. In all cultures it is necessary to present relatives, friends, or work colleagues with gifts on certain occasions, but the rules vary greatly." Japanese spend a lot of money, which are bought in a standard shop so value can be ascertained and gift of same value returned. "The gift is not opened in the presence of the giver and a small token present is given immediately, in return (Morsbach 1977)." Argyle in Samovar & Porter 5th, 35.

Buying and selling. Alternate sets of rules--barter, bargaining, fixed-price sales, auction. "In cultures where bargaining is used it is normal to establish a relationship first, perhaps while drinking tea, and there are conventions about how the bargaining should proceed." Argyle in Samovar & Porter 5th, 35.

Eating and Drinking. Rules in all cultures about what may or may not be eaten and drunk--especially regarding meat and alcohol. Also rules about how eating is performed--chopsticks, which hand, etc. Also extensive rules about table manners: when to start, how much to leave, how to obtain, refuse second helping. Argyle in Samovar & Porter 5th, 36.

#### Rules/Codes

"When a young Peruvian woman applied for employment with a well-known company in the United States, she attached twenty dollars to her application. To her, the money was given because it was the only polite thing to do....The American employer, of course, was angered by what he perceived to be an attempt at bribery." Lustig in Samovar & Porter 5th, 60.

### Rules/Codes

In many cultures it is considered rude to give a direct rejection or refusal. Hesitancy and ambiguity are used to convey reluctance and so avoid embarrassment to either party. Honesty may be of lesser value than preserving dignity in interpersonal interactions and one of the main sources of cultural conflict in this situation is the differing weights attached to honesty. While many Western cultures view the direct and honest statement of intentions or opinions as a very positive trait, others regard such behavior more ambivalently or even as discourtesy. When uncertain of the cultural "rules," discretion and tact are always advisable. Brislin, Cushner, et al., 221.

#### Rules/Codes

For real [American] Indians, any conversation with another who turns out to be a real Indian establishes substantial obligations through the mutual acknowledgment. The prospect of this obligation leads some Indian students (especially graduate students) to avoid direct contact with fellow Indians in their own classes. Wieder and Pratt in Carbaugh, 53.

#### Rules/Codes

When real [American] Indians are asked to participate in discussion groups, e.g., on college campuses, the real Indian will not present himself as being more knowledgeable than other group members or boast about personal achievements. The norm is to remain silent...and to refrain from expounding on the expertise an individual might possess in any given area. Wieder and Pratt in Carbaugh, 57.

#### Rules/Codes

Among all those persons who, by reason of ancestry, may claim to be Indians, real Indians recognize only those who "know and respect" "Indian ways." Wieder and Pratt in Carbaugh, 62-3.

#### Rules/Codes

The "Denny Doodlebug Problem" from The Open and Closed Mind by Milton Rokeach: Readers are given all the rules that govern his culture: Denny is an animal that always faces North, and can move only by jumping; he can jump large distances or small distances, but can change direction only after jumping four times in any direction; he can jump North, South, East or West, but not diagonally. Upon concluding a jump his mater places some food three feet directly West of him. Surveying the situation, Denny, concludes he must jump four times to reach the food. No more or less. And he is right. All the reader has to do is explain the circumstances that make his conclusion correct.

The large majority of people who attempt this problem fail to solve it, despite the fact that they are given all the rules that control behavior in this culture. If there is difficulty in getting inside the simplistic world of Denny Doodlebug--where the cultural code has already been broken and handed to us--imagine the complexity of comprehending behavior in societies where codes have not yet been deciphered." Barnlund in Samovar & Porter 5th, 11.

#### Rules/Codes

"About...[some codes such as] gestures and facial codes, we have only rudimentary knowledge. On many others--rules governing topical appropriateness, customs regulating physical contact, time and space codes, strategies for the management of conflict--we have almost no systematic knowledge." Barnlund in Samovar & Porter 5th, 7.

#### Rules/Codes

Politeness phenomena in language (indirectness is just one of them) may derive from the notion of "face." (Brown & Levinson 1978) Confucian legacy of consideration for others led to patterns that will preserve face. Indirect communication helps to prevent embarrassment of rejection or disagreement--leaves relationship and face intact. (Katriel 1986). Yum in Samovar & Porter 6th, 75.

#### Rules/Codes

The most frequent sources taboos are bodily functions, sex, death, and often money. They may be anticipated but mostly in terms too general to be very helpful. Much more to intercultural communication than learning to do all the do's while avoiding all the don'ts. Authors are convinced that culturally influenced patterns of communication are, for the most part, comprehensible, systematic, and within limits, adaptable by persons from outside the culture. Condon & Yousef, 142.

#### Rules/Codes

In the U.S. the **doing** orientation has been reinforced by Puritan assumptions of evil. The person with nothing to do is seen as easily getting into trouble. Condon & Yousef, 96.

**Rules/Codes**

In some cultures, polite to refuse first or second offer of refreshment. Many foreign guests have gone hungry because they never got a third offer. Another case of "no" meaning "yes." Barna in Samovar and Porter 6th, 348.

**Rules/Codes**

U.S. Student: "A Persian friend...says back home you are supposed to take a friend's or family's side even when they are wrong. When you get home then you can attack the "wrongdoer" but you are never supposed to go against a relative or a friend to a stranger."

Korean student: "When I call on my American friend he said through window, "I am sorry, I have no time because of my study." Then he shut the window...House owner should have welcome visitor whether he likes or not and whether he is busy or not. Also the owner never speaks without opening his door." Barna in Samovar and Porter 6th, 350.



## Social Org: Family

Acculturation, like life itself, is born of the family. Nearly every significant element of culture is introduced to the individual through the family. Condon & Yousef, 73.

## Social Org: Family

Lineal orientation: e.g. traditional Japan and China, identification with family involves more than taking family name. May require taking care of ancestors' graves, obeying wishes of parent long since dead. Taking care of parents in old age.

Collateral orientation: differs from lineal by relative lack of historical consciousness. Extended family typical of collateral orientation. Includes uncles, aunts, distant cousins, who may share deep sense of relationship. (e.g. prepared to remain in refugee camps with uncles and cousins rather than be separated through relocation.) [Note barrio]. Help from relatives asked, rather than some outside person or institution. Worst scenario, nepotism. Condon & Yousef, 74-5.

## Social Org: Family

Child-centered, or democratic, families in U.S. Margaret Mead (1948) suggests that as a result American children grow up with no other model than themselves and become only older children. (The **childlike** if not **childish** style of people from the U.S. has been mentioned by many foreign critics.) British adult speech is likely to strike some Americans as stuffy; U.S. adult speech is likely to strike some Englishmen as noisy, exaggerated, childlike. And it can all be traced, so the argument runs, to the authority at the dinner table. Condon & Yousef, 76.

## Social Org: Relationships

Social reciprocity.

1. Independence: value is to avoid as many commitments and obligations as possible, all being seen as threats to freedom.
2. Symmetrical obligatory: value is that a person has obligations primarily to equals or institution with whom he has established some contractual base.
3. Complementary-obligatory: value is that person is forever indebted to others and is a recipient of such debts, especially those of superior or subordinate status.

2nd and 3rd patterns stress importance of obligation or returning in kind or worth what has been given (actual thing or favor). Condon & Yousef, 81.

## Social Org: Relationships

Group membership in most traditional societies: Person born into social groups, remains part of those limited groups throughout life. Serious or prolonged encounters with strangers are rare. Condon & Yousef, 83.

**Social Org: Relationships**

**Intermediaries:** Americans avoid enlisting or serving as go-betweens. Tied to values of informality & individualism; directness in human interaction is highly valued in U.S. Using intermediary likely to be seen as an inconvenience or even a sign of weakness, lack of courage. Go-betweens may be viewed as "meddlers."

In much of the world, go-betweens essential. May provide human bond, guarantee that an agreement (maybe marriage, or business) is in good faith. A paper agreement, or words exchanged between strangers, may be seen as less binding. Condon & Yousef, 85.

**Social Org: Relationships**

**Formality:** All societies seem to allow for both formality and informality in specific relationships. N.A.'s are likely to assume that informality is essential in sincere human relations. Language influences these orientations. Romance and Teutonic languages have retained pronouns for the formal **you** and the intimate or friendly **you**. A shift to or from informality may be signalled through the change in pronouns. English has long since lost this distinction (thee, thou). Japanese (and to a lesser extent, Chinese and Arabic) have a much more elaborate system--pronouns and honorifics to indicate appropriate degree of formality. Condon & Yousef, 87.

Social Org: Relationships

Collectivist: helpful & supportive in ingroup; often considerable distrust and even hostility when outgroups are involved. Help from friends, relatives, business partners expected and frequent (e.g. Japanese touring group). Show much more subordination to ingroup than to outgroup authorities, which they often find ways to circumvent or ignore.

Individualist: trusts strangers and outsiders to greater extent. Does not need "protection" of in-group members to get on with life. Triandis, Brislin and Hui in Samovar and Porter 6th, 376.

Social Org: Relationships

In training people from collectivist cultures to interact with people from individualist cultures:

1. Pay less attention to the groups to which the Other belongs.
2. Compliment the Other for effort more than you are used to; Other will be proud of accomplishments.
3. Expect Other to be more emotionally detached from ingroup events than you are used to in your culture.
4. Expect Other to be more involved in horizontal relationships and less in vertical.
5. Do not feel threatened by competition; learn to expect it.
6. Other will define status in terms of individual accomplishments rather than on the basis of ascribed attributes (sex, age, family, etc.) much moreso than in your culture.
7. When persuading, arguments stressing cooperation, harmony, or avoidance of conflict will not be as successful as in your culture.
8. Other will be less strongly attached to extended family; obligations to them less likely to be accepted by Other as excuse for failing to do your assignment. Need to explain why in your culture this is important.
9. Expect relationships with Other to be superficial, short-termed, good-natured.
10. Can do business with Other right away. Needn't spend much time on preliminaries.
11. Expect relationships to last only so long as Other gets more from them than it costs to maintain relationship. Likely to be a short time.
12. Pay attention to contracts, signatures, written word.
13. You will be uncomfortable with relationships that disregard status differences, but individualists enjoy equal or close-status relationships.
14. Other emphasizes equity (to each according to contribution), rather than distributing awards equally or according to need.
15. Do not expect to receive respect simply because of your position, age, sex, or family name. You must demonstrate accomplishments or achievements.
16. It is all right to talk about your accomplishments. You do not have to be modest.

17. Other views outgroups as less different than you view them.
18. Avoid being bossy or servile. They make a bad impression on Other.
19. Expect other to suspect authority figures.
20. Expect to see more horizontal than vertical good relationships. Example, boss-employee may become friend-friend.
21. "Illicit behavior" means actions which favor ingroup but put outgroup at disadvantage. Other much less tolerant of illicit behavior ("bribery" "nepotism").
22. Do not expect to be accompanied or assisted all the time.
23. Other finds it more difficult than you to join work groups in which individual effort may go unrecognized.

Triandis, Brislin and Hui in Samovar and Porter 6th, 377-9.

#### Social Org: Relationships

In training people from individualist cultures to interact with people from collectivist cultures:

1. Pay attention to group memberships.
2. Watch attitudes of Other's ingroup authorities; likely Other's attitudes & behaviors will reflect.
3. When Other's group membership changes, Other will probably change to reflect the different group.
4. Find out about Other's ingroups. Events? Duties?
5. Other is likely to be much more involved with groups than your culture.
6. Other more comfortable in vertical relationships.
7. If you want Other to do something, see if Other's superiors can give signal that they approve.
8. If you want Other to do something, show how will promote Other's ingroups.
9. Other will be uncomfortable in competition.
10. Emphasize harmony and cooperation, help other save face, avoid confrontation. If criticism absolutely necessary, better in private. Collectivist prefers that you talk "in his back" and save his face, than to be criticized in public.
11. If must criticize, be careful--remember can't criticize other's ideas without criticizing person. In Other's culture generally do not say "no" or criticize. Indicate disapproval in very subtle ways.
12. Cultivate long-term relationships.
13. If Other is Asian, expect extraordinary and unjustified modesty.
14. Expect Other to use equity in early phases of relationship and equality or need in later stages.
15. Other likely to be comfortable in unequal status relationships. Even small differences in age will result in more respect for older person. Collectivists will try to convert all horizontal relationships into vertical relationships.
16. First-time meetings, Other's social behavior will be more formal; polite, correct, not necessarily friendly. May have to be introduced to people by a respected mutual person; show proper concern for ingroup; before Other becomes friendly.

17. Gift giving important. Be generous, don't expect immediate repayment. Gifts put you into ingroup. Other likely to repay much more than you expect. Others do not accept money for services. (E.g. If you give a gallon of gas to help Other, not likely to pay you in cash; likely to get a gift later, worth much more than price of gas.)
  18. Let Other guide you toward intimacy. Be willing to self disclose. Expect other to ask about age, income. Avoid discussions about sexuality or any topic that might dishonor ingroup.
  19. Don't jump to conclusions... "play along" until you get more information when Other says something "strange."
  20. Learn to understand illicit behavior. Other's culture more tolerant of it (E.g. paying a government official to approve a form. Official may expect payment as part of salary).
  21. Remember Other has many obligations and duties you don't know about. Don't expect same devotion to work. If a conflict bet work and social relationship, Other likely to value social over work. (Individualists who marry collectivists often annoyed w/ time, energy, resources. Collectivist puts into extended group.)
  22. Expect relationship w/ Other to shift abruptly as you move from outgroup to ingroup. Expect to pay costs for being in ingroup (goals, sacrifice, illicit behavior).
  23. You may feel your privacy infringed upon; collectivist may find it unimaginable and painful to be without company.
- Triandis, Brislin, and Hui, Samovar and Porter 6th, 378-80.

#### Social Org: Relationships

When self disclosure in close relationships is examined, more similarities than differences between college students from Japan and from U.S. in the frequency of self disclosure across 9 topics: relationships with others, parental family, physical condition, school/work, money/property, interest/hobbies, attitudes/values. Differences between two groups on 3 topics: love/dating/sex, own marriage, emotional feelings. Results here suggest frequency of self disclosure in close friendships may be somewhat similar in Japan and U.S. (Gudykunst and Nishida 1983). Gudykunst and Kim, Communicating with Strangers, p. 182.

#### Social Org: Relationships

Dating: Lampe (1982) research on interethnic dating (white/black, white/Mexican American, black/Mexican American) in U.S. Motivation same as for intraethnic dating: personal liking for each other. No consistent reason against interethnic dating. Most commonly cited for not dating interethnically, "No desire." Gudykunst and Kim, Communicating with Strangers, p. 183.

#### Social Org: Relationships

Choosing mate: (Char, 1977) Living in, or visiting, host culture results in close propinquity to potential marriage partner; far away from any potential partner from home culture. Often marry because only available; related to chance and availability. Practical reasons: escape unhappy home, come to America. Also,

beliefs about culture is a reason (e.g. a Japanese wife is willing to wait on her husband). Gudykunst and Kim, Communicating with Strangers, p. 184. 230

Social Org: Family

Marriage: Problem is that partners are not prepared to recognize cultural differences (Tseng, 1977). Each partner reacts to differences on the basis of own background, not recognizing the other is reacting from a different set of cultural standards. Gudykunst and Kim, Communicating with Strangers, p. 184.

Social Org: Family

Five general patterns of marriage adjustment (Tseng 1977)

1. One-way adjustment. Spouse totally adopts.
  2. Alternative adjustment. Both insist own cultural patterns be followed, as in two weddings being held.
  3. Mid-point compromise. Each gives up some part of value.
  4. Mixing. Random and awkward, or balanced and harmonious (e.g. home furnishings, eating, religion).
  5. Creative adjustment. Give up both and invent own culture.
- Gudykunst and Kim, Communicating with Strangers, 185.

Social Org: Relationships

We seek more information in initial interactions with strangers than we do in ones with people who are familiar. If we do not perceive sufficient similarity, relationship probably will not change in levels of intimacy over time. May remain acquaintances. Gudykunst and Kim, Communicating with Strangers, 187-88.

Social Org: Relationships

If relationship reaches stage of friendship, then home culture becomes less important; or, since friendships have a personalistic focus in which cultural stereotypes are broken down, culture from which one comes is not a major factor in predicting close-relationship behavior. Exhibit more similarities than differences, and differences that do exist best attributed to idiosyncratic rules and structure of particular relationship. Gudykunst and Kim, Communicating with Strangers, 190.



## Social Org: Family

"The family, although it is the smallest social organization in a culture, is one of the most influential." P & S in Samovar & Porter 5th, 27.

## Social Org: Relationships

Main difference between East Asian and North American perspectives on communication...East Asian emphasis on social relationships & their maintenance (rather than abstract concern for a general collective body) as opposed to N.A. emphasis on individualism.

Confucian value of reciprocity and proper relationships was not correlated with Hofstede's individualism-collectivism dimension (Chinese Culture Connection, 1987).

deToqueville coined term "individualism" to describe most notable characteristic of Americans in 1830s. There is but one system of principles regulating interpersonal relationships in America and that is individualism (Varenne 1977). Yum, Samovar & Porter 6th, 67.

## Social Org: Relationships

Americans perceive social structure "not as a system made up of different groups considered to be in a symbolic relationship, but rather of different individuals who come together to do something (Varenne 1977). The most notable characteristic in East Asia is the emphasis on social relationships...stems from Confucianism. Yum in Samovar & Porter 6th, 67-68.

## Social Org: Relationships

Human relationships under Confucianism are not universalistic but particularistic...warm human feelings of jen are exercised according to one's relationship with the other. Ethics are, therefore, based on relationships and situations rather than on some absolute good, and not applicable to larger society as a whole. Relationships graded & regulated according to level of intimacy, status of other, and context. No universal pattern that can be applied to someone who is not known. Yum in Samovar & Porter 6th, 69.

## Social Org: Relationships

Reciprocity (jen) is core in Confucianism, just as individualism is core in North American culture...Confucian philosophy sees relationships as complementary or asymmetrical and reciprocally obligatory. Person is forever indebted to others. Creates warm, lasting relationships but also must accept the obligation accompanying. Yum in Samovar & Porter 6th, 70.

## Social Org: Relationships

Confucian principle i (faithfulness, loyalty, justice) requires one to affiliate and identify with relatively small, tightly-knit groups over long period. Depend on each other, clear distinction between in-group & out-group members, in and out

have drastically different meanings. Yum in Samovar & Porter 6th, 70.

Social Org: Relationships

Distinctions between in and out group members strict, need an intermediary to help one initiate a new relationship in East Asia. Confucian emphasis on propriety and proper rituals. Yum in Samovar & Porter 6th, 71.

Social Org: Relationships

Main function of communication under Confucian philosophy is to initiate, develop & maintain social relationships. Important in East Asia to engage in small talk before business and to communicate personal info--especially info to place each in proper context.

Social Org: School

"Schools are endowed with a major portion of the responsibility for passing on and maintaining a culture...a community's basic link with its past as well as its taskmaster for the future." P & S in Samovar & Porter 5th, 27.

Social Org: Work

Confucian concepts lead to distaste for purely business transaction. Mix personal and public relationships. In business, parties feel more comfortable if transaction occurs on a more personal, human level. Principles of social reciprocity dictate following steps to develop good business relationship in Korea (Lee, 1983): 1) have frequent contacts over lengthy period, 2) establish personal relationship, 3) create some common experience: sports, drinking, travel, 4) foster mutual understanding re personality, personal situations, etc, and 5) develop trust and favorable attitude. Goal: to diminish distinction between personal and public relationship. Implication: If one develops a warm, personal relationship, a good public relationship will follow, because it is based on trust and mutual reciprocity. Yum in Samovar & Porter 6th, 71.



## Social Org: Family

"Foa and Chemers (1967) point out that in traditional societies the family is the most important source of relationships....Throughout Africa and the Middle East the family takes a similar form..." Marriage arranged as contract between families, money paid for bride, kinship traced through father and male relatives, and polygyny accepted (Roberts 1979). Argyle in Samovar & Porter 5th, 37.

"In China great respect is paid to older generations: Parents are respected, large financial contributions are made to the family by unmarried children who have left home, regular visits are paid to the graves of ancestors." The family takes varied forms; more than 1 wife, or a wife and concubines Groupings may be based on age, generation, consanguinity, or sex. (Tzeng and Landis 1979) Argyle in Samovar & Porter 5th, 37.

## Social Org: Relationships

"In Britain...rules about seating people at table, when there are 6, 8, or other numbers present. In the United States there appear to be no such rules and British visitors are...surprised....In China the tables are circular and the seating rules are...similar to the British though the most important person faces the door. In Japan different seating positions in a room have different status." Argyle in Samovar & Porter 5th, 36.

## Social Org: Relationships

"Americans, and to a lesser extent Europeans, mix work and family life, and receive business visitors into the home; Japanese and Arabs do not." Argyle in Samovar & Porter 5th, 37.

## Social Org: Relationships

'Outside Europe and North America, there is greater social distance between ranks, more deference & obedience, and generally more authoritarian social structure. Subordinates do not speak freely in front of more senior people, and less use is made of face-to-face discussion."

Egyptian Arabs (Moslem or Christian) had higher score in study (Melikian 1959) on authoritarianism than Americans. Democratic-persuasive type most effective in U.S. & Europe, not so elsewhere. In India, authoritarian style more effective; China, no difference; Japan, authoritarian led groups did best with difficult task (Mann 1980). "In Japan the teachers and superiors at work adopt an Oyabun-Koyun relationship, involving a paternalistic care for the subordinates." Argyle in Samovar & Porter, 5th, 37.

## Social Org: Relationships

Groups have more power over their members in a number of cultures--Japan, China, Israel, Russia, for example. Individual subordinated to group and high degree of conformity expected. America & Europe thought to be more individualistic. Experiments

have shown relatively low levels of conformity in Germany & France. In Japan group decisions traditionally carried out by a kind of acquiescence to the will of the group, without voting.

Stress on cooperation rather than competition: Israeli kibbutz, Mexican villages, Australian aboriginals (Mann 1980).  
Argyle in Samovar & Porter 5th, 38.

#### Social Org: Relationships

"In all cultures there are hierarchical divisions of status and horizontal divisions of inclusion and exclusion."

Hierarchical divisions: social classes (recognized by clothes, accent in Britain, others). Ethnic groups which have place in hierarchy as in U.S.

Immutable castes in India. "This creates special problems for visitors in India: European visitors are relatively rich and clean, and so appear to be of high caste, but also eat meat even with the left hand and drink alcohol like untouchables, so a special visitor caste, of *videshis*, has been created. However, visitors to ashrams who adopt the costume of holy men to not fit this caste and cause great offense to the Indians (Wujastyk 1980)."

Horizontal divisions: Africa, tribes; Scotland and China, clans.  
Argyle in Samovar & Porter 5th, 38.

#### Social Org: Relationships

In U.S. social skills concentrate on assertiveness; strong among American women. Has been suggested that absence of universally accepted rules makes it necessary to stand up for your rights frequently...Americans are perceived as assertive in other parts of the world. Some cultures (China, parts of Indonesia) do not value assertiveness; submissiveness and maintenance of pleasant social relations valued more. (Noesjirwan 1978)  
Argyle, Samovar & Porter 5th, 39.

#### Social Org: Relationships

Americans and Canadians are more extraverted than the British (Eynsenck and Eynsenck 1969); Americans are good at the early stages of a relationship, British can be shy and awkward.  
Argyle, Samovar & Porter 5th, 39.

Social Org: Relationships

"...people in the United States are individualists for better or worse....blind to its impact until travel brings us in contact with...more collectivistic cultures." Andersen in Samovar and Porter 6th, 289.

Social Org: Relationships

"Western man has created chaos by denying that part of his self that integrates while enshrining the parts that fragment experience." Edward Hall, 1976, p. 9, cited by Andersen in Samovar and Porter 6th, 290.

Social Org: Relationships

Individualism one of fundamentals that distinguish cultures. Landmark intercultural study of Hofstede (1982) found nine most individualistic countries (in order), all Western or European:

1. United States
2. Australia
3. Great Britain
4. Canada
5. Netherlands
6. New Zealand
7. Italy
8. Belgium
9. Denmark

Nine least individualistic (least first), all oriental or South American:

1. Venezuela
2. Colombia
3. Pakistan
4. Peru
5. Taiwan
6. Thailand
7. Singapore
8. Chile
9. Hong Kong

Andersen in Samovar and Porter 6th, 290.

Social Org: Relationships

Sitaram and Cogdell (1976): individuality primary importance in Western cultures, secondary importance in black cultures, lesser importance in Eastern and Muslim cultures. Andersen in Samovar and Porter 6th, 290.

Social Org: Relationships

Extreme individualism makes it difficult for Americans to interact/understand other cultures; all other cultures less individualistic. Andersen in Samovar and Porter 6th, 290.

Social Org: Relationships

In collectivist countries traditional ties (e.g. extended family)

foster less of a need to make friendships. Friends are predetermined. In individualist countries affective relationships must be acquired by each individual personally (Hofstede 1982). Affiliativeness, dating, flirting, small-talk, and initial acquaintance more important than in collectivist, where social network more fixed. Andersen in Samovar and Porter 6th, 291.

Social Org: Relationships

Self-disclosure is not central to development of intimacy across cultures. (e.g. Korean student said feelings of intimacy understood, rude to explicitly communicate how you felt about someone). Anderson and Powell in Samovar and Porter 6th, 210.

## Social Org: School

In postfigurative societies: older people disseminate their knowledge to younger, less experienced, and less knowledgeable individuals.

In cofigurative cultures: adopt primarily peer learning patterns. (One-room schoolhouses of early 1900s).

In prefigurative cultures: learn from younger members who are more up to date. (Complex industrial societies where rapid technological & scientific advances quickly outdate previously acquired knowledge). Anderson and Powell in Samovar and Porter 6th, 211.

## Social Org: School

American acceptance of prefigurative learning patterns permit & encourages younger students to inform or disagree with older teachers. Many cultures (Asian, e.g.) students would seldom disagree with teacher. Also, may not join into interaction to answer negotiable questions ("Do you agree?").

## Social Org: School

Primary school system highly informal in Israeli kibbutz; close social relationships between teacher, students. Soviet Union, however, sharp contrast: rows face teacher, stand when teacher enters, stand when asking or answering, sit with arms folded when listening. Teacher in complete control. Anderson and Powell in Samovar and Porter 6th, 210.

## Social Org: School

Jamaica: primary school students flap or snap fingers to signal they know answer.

Trinidad: index & middle fingers on forehead with inside facing out to ask permission to be excused.

Some cultures don't have a way for students to signal a desire to talk to teacher; speak only when spoken to.

Vietnam: virtually no classroom interaction.

Mexico: all classroom interaction tightly teacher-controlled.

Israel: Kibbutz very noisy, interaction spontaneous.

China: Classrooms so quiet that Americans teaching there find silence unnerving.

Hispanic: haven't been conditioned to use every moment in a productive task-oriented manner.

American Indians: Have a 'polychronic' time. Do things when time is right, not for calendar, clock.

In many cultures, classes end when subject matter has been thoroughly discussed rather than when clock says.

U.S.: Show respect to teachers by looking at them when they speak.

Jamaica: Looking at teachers sign of disrespect (not looking sign of respect)

Black Americans & Many West African: reflect Jamaican pattern.

Italian: teachers and students touch each other frequently.

Children greet teacher with kiss on both cheeks, arms around teacher.

Chinese & Japanese: Show complete emotional restraint in classroom.

Anderson and Powell in Samovar and Porter 6th, 211-212.

Social Org: School

U. S. educational system has not realized that it is almost entirely teaching students using left-hemisphere skills (linear, analytic, rational, nonemotional thought). (Blakeslee, 1980).

Lieberman in Samovar and Porter 6th, 232.

Social Org: School

Felder and Silverman (1988) claim that most U.S. college students need teaching methods stressing right-hemisphere visual info. Silverman (1987) found that students retain:

10% of what they read

26% of what they hear

30% of what they see

50% of what they see and hear

70% of what they say

90% of what they say while doing something

Lieberman in Samovar and Porter 6th, 233.

Social Org: Work

Americans view socializing as unimportant in business...more likely to presume trust of their counterparts at the beginning of negotiations (Graham, 1987); emphasize written agreements, believing integrity is at stake (Fisher 1980); tend to convey warmth, sincerity, confidence, positiveness; ready to engage in bargaining, compromise (March 1985); often fail to understand type of person negotiating with; dynamic speaker probably considered highly credible; Western notion of "introduction, body, conclusion" not found in most of the world. See selves working in everyone's best interests (Fisher 1980); rely on rational thinking, concrete data (Weiss and Stripp 1985); use a factual style of persuasion (Glenn Witmeyer, Stevenson 1977); Outcomes depend upon events at the table, not role of negotiator or socializing (Campbell, Graham, Jolibert, Meissner, 1988). Hellwig, Samovar, and Skow in Samovar & Porter 6th, 186-191.

French may distrust counterparts at first...use formal hospitality; see themselves as more experienced negotiators (history of international negotiations); put emphasis on written agreements or contracts (Fisher, 1980). Employ frequent "no" communication; often insist on using own language (Scott 1981); Said to be "most difficult" of Europeans; long-winded; may be perceived as inflexible (Fisher 1980). Relish debate, welcome & respect dissent; confrontation, competitive. Generally conservative, safe decision-makers (Weiss and Stripp 1985). Hellweg, Samovar, and Skow in Samovar and Porter 6th, 186-191)

Japanese see socializing as integral, must establish long-term relationships; rely on trust established and on implicit understanding (Fisher, 1980). Identify fewer specifics, less detail oriented than Americans (March 1985) Rely primarily on general, brief written agreements.."principles" are important, not specifics (Weiss and Stripp 1985). Appear to be easily persuadable; seemingly accepting, passive; little reactions except nodding; pause a lot, appear not rushed, expect patience, no interruptions. Ambiguous language leads to frequent communication failures. Use indirect modifiers ("perhaps" "probably") (Ishii, 1985; Okabe 1973; Yotsukura 1977). Silence, harmony, smoothness. Most polite; among least aggressive (Graham, Campbell, Meissner 1988). In Japan a dynamic speaker is not to be trusted. Hellweg, Samovar, Skow in Samovar and Porter 6th, 186-191.

Chinese expect socializing (like Japanese). Contracts not considered as binding as the trust between participants. Like Japanese, prefer written agreements that might seem too general to Americans and French. Leaving room for "trust" and "common sense" (Weiss and Stripp 1985). Tend to be suspicious of Western negotiators. Must not be forced, due to loss of face (Scott 1981). Decision-making by higher authorities (Weiss and Stripp 1985). Hellweg, Samovar, and Skow in Samovar and Porter 6th, 186-191.



Middle Easterners want personal relationship established. Hospitality priority. Trust & respect necessary for successful negotiations (Scott 1981). Prefer agreements bound by oral understanding; written agreement secondary (Weiss and Stripp 1985). Detailed, written agreement not central. An intuitive-affective approach to persuasion; broad, seemingly-unrelated issues brought up. Personal bias often exercised (Glenn, Witmeyer, and Stevenson 1977). Saudi Arabia: subordinates consulted but leader always makes final decision (Weiss and Stripp 1985). Hellweg, Samovar and Skow in Samovar & Porter 6th, 186-191.

Brazilians & Mexicans similar to Middle East. focus on establishing and maintaining personal relationships in business (Graham and Herberger 1983). Mexicans don't consider public forum appropriate place to consummate negotiations; formal negotiations not a time for objective analysis and pragmatism. Mexicans prefer oral agreements; written is secondary (Weiss and Stripp 1985). "Rhetoric and the grand idea are pursued" by Mexican negotiators (Fisher 1980) No advantage in frank talk; compromise threatens dignity. Emphasis on contemplation and intuition. Centralized decision-making; authority inherent within individual, not his/her position (Fisher 1980). Brazilians very aggressive by American standards; lots of commands, "no's," "you's." Often appear to Americans to be rude and poor listeners (Graham and Herberger 1983). Hellweg, Samovar and Skow in Samovar and Porter 6th, 186-191.

Germans tend not to compromise; generally clear, firm assertive (Scott 1981); may not ask many questions but will disclose and frequently interrupt (Graham, Campbell, Meissner 1988). Hellweg, Samovar and Skow in Samovar and Porter 6th, 188.

British negotiating style similar to Americans, but use more silence and are less egalitarian. Interrupt less. Kind, friendly, sociable, agreeable, flexible, responsive (Scott 1981). Hellweg, Samovar and Skow in Samovar and Porter 6th, 188.



## Social Org: Family

Family much less important to an individual in U.S. Mexican depends on relatives or close friends to help "arrange things" if there is a problem, or to provide a loan. Dominant N.A. favor institutions which are seen as efficient and fair.

## Social Org: Family

Maasai. Children are highly valued. Central gov't tries to emphasize need for population control; but the Maasai with the most children is the wealthiest & happiest of all men.

The more cattle a man has the more respected he is. Skow and Samovar, Samovar and Porter 6th, 91.

## Social Org: Relationships

Maasai. Life-stage groups specifically defined. All men go through:

1) childhood, 2) adolescence (circumcision), 3) moranship (junior & senior warriorhood), 4) elderhood (junior and senior.)

Women go through 1) childhood, 2) circumcision and 3) marriage.

Tribe and life-stage group more valuable than individual (Johnstone, 1988).

Elders. male and female are respected. Older you are the wiser, and Maasai believe a wise person deserves deference and respect. Hold history in high regard, and the elders know the history.

Pride for a Maasai means having the virtues of obedience, honesty, wisdom, and fairness. Skow and Samovar in Samovar and Porter 6th, 91.

## Social Org: Relationships

Meanings of the word respect (respeto) differ in U.S. and Mexico. For N.A.'s, "respect" is bound up with equality, fair play, democratic spirit; with no emotional overtones. For Mexicans, "respect" emotionally charged word, pressures of power, possible threat, & often love-hate relationships. "The meaning of respect arises from powerful human relationships such as between father and son or patron and peon, not a system of principles to which individuals voluntarily commit themselves." Condon in Samovar & Porter 6th, 108-109.

## Social Org: School

...pressure starts with a child's application to nursery school in Japan. As pressure becomes more intense, suicide rate among teens and even preteens is reaching alarming proportions. (Drucker 1978). Stewart in Samovar and Porter 6th, 173.

## Social Org: Work

Japanese see individuality as immaturity; autonomy as the freedom

to comply with obligations and duties (Fox 1977). Evidence that so-called consensus-building system (ringi system) is not dedicated to true consensus. Middle management prepares proposal, circulates to various units of organization, where it is reviewed, revised, approved; finally to higher level authority for final approval. Involves group meetings, etc., but should be labeled "consensual understanding" rather than decision making by consensus. "It is not uncommon for the ringisho to be merely the formalization of a suggestion from higher management which has had the benefit of considerable prior discussion before being drafted" (Fox 1977). Stewart in Samovar and Porter 6th, 171.

Social Org: Work (Language)

Pascale (1978) argues that the Japanese tendency to use more face-to-face contacts is more efficient because the Japanese language does not lend itself to mechanical word processing and most written communication has to be done by hand.

While Japanese managers are not actually using a consultative decision-making style, they are talking to their workers a great deal. Stewart in Samovar and Porter 6th, 172.

Social Org: Work

German/American Development of Discussion Behavior at a Glance;  
Robert Friday.

AMERICAN	FOCUS	GERMAN
Impersonal; acts as own agent; will move on when bus. does not serve his/her needs or when better opportunity arises.	<b>Relationship to Business</b>	Not as impersonal; corp. more cohesive unit; identity more closely assoc. w/ position; sec. needs met by corp.
To be liked; expressed through informal address & gesture.	<b>Personal Need</b>	For order & place in hierarchy; expressed through formal address and gesture.
Short term; largely informal; many procedures picked up in progress.	<b>Orientation to Corporation</b>	Long term training; formal; specific rules of procedure learned.
Based on accomplishment & image; underlying drive toward equality.	<b>Status</b>	Based on educ. & credentials; underlying drive toward hierarchy.

Assertive; fair play,  
give benefit of doubt  
or handicap.

**Confrontation**

Assertive; put  
other in his/her  
place.

Disc. about sports,  
weather, job, what you  
do, how feel about some-  
one. Logical, histori-  
cal analysis rarely ven-  
tured. Native lang.  
sophistication usually  
low.

**Common Social  
Intercourse**

Besprechung;  
rigorous logical  
exam. of history  
& elements of  
issue. Politics  
favorite topic.  
Forceful debate  
expected. Na-  
tive lang. soph-  
istication high.

-----  
Friday in Samovar & Porter 6th, 179.

Social Org: Work

"It takes a long time to get on a first-name basis with a German; if you rush the process, you may be perceived as overly familiar and rude....Germans are very conscious of their status and insist on proper forms of address....Bewildered by the American custom of addressing a new acquaintance by his first name and are even more startled by our custom of addressing a superior by first name" (Hall, 1983). Friday in Samovar & Porter 6th, 175.

Germans are brought up on "sentiments of obligation" to others; but Americans regularly participate in more extracurricular group functions from kindergarten on. Learn a good deal more about getting along with others, cooperating. (McClelland et al., 1958). Friday in Samovar & Porter 6th, 176.

Social Org: Work

German manager "May strike with vigor and enthusiasm at the other's error....American manager...may feel attacked."  
Friday in Samovar & Porter 6th, 179.

Manager Background at a Glance; Robert Friday.

-----  
**AMERICAN**

**FOCUS**

**GERMAN**  
-----

Immediate group peer  
pressure; reluctant  
to go beyond bounds of  
fair play in social in-  
teraction; backdrop is  
social relativism.

**Guidance  
System**

Peer pressure  
from general-  
ized or larger  
social group;  
forceful drive  
to conform to the  
standard; backdrop  
consistent & clearly  
known.

Generally weaker higher **Education**

Higher ed. standards

educ.; weak historical perspective & integrated thought; focus on future results; get educ. req. out of way, get to major, get to career success.

generally superior; speak sev. lang.; strong in hist. phil., politics, lit., music, geography, art.

More group oriented; social phase develops into team spirit; indiv. strengths pulled together to act as one.

**Problem Solving**

More individualized and compartmentalized; rely on credentialed & trained prof.

Informal awareness; get the hang of variations; often unconscious until pointed out.

**Learning**

Formal awareness; specific instruction given to direct behavior; one known way to act; highly conscious.

-----  
Friday in Samovar & Porter 6th, 180.

"Germans are better trained and better educated than Americans....Their undergraduate degree is said to be on a par with our master's degree" (Hall 1983). Friday in Samovar & Porter 6th, 181.

"All cultural groups excel in some area more than other cultural groups." Friday in Samovar & Porter 6th, 181.

"Even our most powerful traditions do not generate the binding force which is common in some other cultures...We Americans have emphasized the informal at the expense of the formal." (Hall 1973). Friday in Samovar and Porter 6th, 18.

Social Org: Relationships

Power Distance. The degree to which power, prestige, and wealth are unequally distributed in a culture. Hofstede's (1982) power distance index (PDI). Cultures with high PDI scores = power and influence concentrated in the hands of a few rather than distributed more or less equally throughout population. Nine countries with highest PDI, all South Asian or Caribbean w/ exception of France (highest first):

1. Philippines
2. Mexico
3. Venezuela
4. India
5. Singapore
6. Brazil
7. Hong Kong
8. France
9. Colombia

Nine countries with lowest PDI are European, middle-class democracies located at high latitudes. U.S. slightly lower than median. Fundamental determiner of PDI is latitude; latitude and climate are major forces in shaping cultures (Hofstede, 1982); says key variable is that technology is needed for survival in colder climates; produces chain of events in which children less dependent on authority, learn from other than authority figures. 0.65 correlation between PDI and latitude. Northern cultures may have to be more tolerant and less autocratic to ensure cooperation and survival in harsher climates.

1. Austria
2. Israel
3. Denmark
4. New Zealand
5. Ireland
6. Sweden
7. Norway
8. Finland
9. Switzerland

Andersen in Samovar and Porter 6th, 292

Social Org: Relationships

Power distance index (PDI): High PDI countries may prohibit interclass touching, dating, marriage, taken for granted in low PDI countries. Andersen in Samovar and Porter 6th, 293.

Social Org: Relationships

Social Org: Family

An interesting example of importance of group (collectivist cultures) comes from way people are named.

Bali: A personal name is a nonsense syllable almost never used. Name that is used is related to the family. E.g., second born of family X; mother of Y; grandfather of Z).

In many collectivist cultures, family name comes first (e.g. Hui Chi-chiu). People attached to fewer groups than individualistic cultures, but attachment highly defining of one's identity. Example, individualist father can separate self from son (can discuss shortcomings, etc.); but not possible in collectivist. Group dependency manifests in changes in leader. Leader (e.g. Mao) often defines group norms, results in entirely new situation. Changes in attitude of rest of group also changes attitude so that decision by consensus is prominent feature of group decision. Triandis, Brislin, and Hui in Samovar and Porter 6th, 372-373.

Social Org: Relationships

Allocentric collectivists value highly their participation in ceremonies, and would feel gravely insulted if not invited. Triandis, Brislin, and Hui in Samovar and Porter 6th, 373.

Social Org: Family

In general, collectivists have most positive attitudes toward vertical relationships (e.g., in China, father - son; India, mother - son; Africa, older brother - younger brother). Individualists have most positive attitudes toward horizontal relationships (e.g. friend - friend; spouse - spouse). Triandis, Brislin, and Hui in Samovar and Porter 6th, 374.

Social Org: Relationships

Collectivists see competition as occurring among groups; dislike interpersonal competition within their group. Poor "joiners" of new groups, do badly when meeting people first time: likely formal, stiff, cold.

Individualists can cooperate or compete according to what maximizes benefits relative to costs. Competition acceptable at all levels. Superb "joiners" and start conversations easily. Early stages of relationship easy, but do not get into intimate relationships. Triandis, Brislin, Hui in Samovar & Porter 6th, 374.

Social Org: Relationships

Collectivists want ingroup harmony; confrontation taboo, face-saving important. Circumvent disagreements. When face-saving breaks down, bitter fight may follow & subsequent relationship may be worse than would be after disagreement bet two individualists. Common for others to mediate. Triandis, Brislin, and Hui in Samovar & Porter 6th, 374-5.

### Universals

Every culture has customs, traditions, practices, and beliefs associated with the following cultural items. which can serve as a checklist for cross-cultural discussions.

### Cultural Common Denominators

numerals	luck superstitions	funeral rites
calendar	cooking	mourning
personal names	food & food taboos	medicine
greetings	family	education
gestures	marriage	law
etiquette	kin-groups	land-use policies
mealtimes	housing	attitude toward
kinship nomenclature	hospitality	animals
age-grading	visiting	community organization
athletic sports	gift-giving	residence rules
games	friendship customs	property rights
leisure activities	courting	status differentiation
music	joking	racial & ethnic groups
dancing	sexual restrictions	mobility
feasting	incest taboos	trade
bodily adornment	modesty in natural	government
folklore	functions	patriotism
		religious practices

Adapted from George P. Murdock, "The Common Denominators of Culture," in The Science of Man in the World Crisis, ed. Ralph Linton, N.Y.: 1945.

## Universals

"Privacy, itself, it without universal meaning." Barnlund in Samovar and Porter 5th, 7.

## Universals

"There are few if any universal gestures..." Argyle in Samovar and Porter 5th, 34.



Universals

"Unfortunately, there are few cultural universals..." Barnlund  
in Samovar & Porter 5th, 13.

**Universals**

A mother's concern for her newborn infant reflects a biological program that exists across all known cultures. Lustig in Samovar & Porter 5th, 56.

### Universals

Universal similarities are mainly biological. Eibl-Eibesfeldt lists the "sucking response, the breast seeking automatism, smiling, crying, and a number of reflexes" as universals. There is also Pavlov's "orienting reaction"--instantaneous bodily changes that occur when threat is perceived. Universal needs (all people procreate, feel hunger & pain, need shelter and security, and group into families and/or societies) have cultural variations re type and amount required and differ in this regard. There seem to be no universals or "human nature" that can be used as a basis for automatic understanding. Barna in Samovar and Porter 6th, 345.

**Values**

The student of values is interested in what is reflected within the form, and not in the form itself...seeks the deep structure of the culture. Members of culture not likely themselves to be aware of this deeper structure. Acculturation derives from a vast number of surface specifics (parental discipline, folk/fairy tales, jokes, etc.). When speaking of values, focus should be on cultures, not nations. Condon & Yousef, 48.

**Values**

Every society probably contains, at any one time, alternative or even competing values. Condon & Yousef, 49.

**Values**

Most value interpretations must be abstracted from diverse sources. These include child-rearing patterns, folk tales, linguistic data, tacit codes of social interaction, law, and much more. The value of informality so characteristic of much of the United States, for example, is revealed in many forms: verbally, non-verbally, forms of address, architecture. Ethel Albert (1968) in Condon & Yousef, 51.

**Values**

Not only do values pervade all of the other topics, they also may provide the best guidance for understanding and adapting to other cultural patterns of communication. Condon & Yousef, 60.

**Values**

Chart of value orientations below. NOTE: 1. All variations may exist in one society. 2. While those orientations listed in the left-hand column are those often attributed to the United States as a culture, there is no necessary relationship among all of the values in either of the other two columns. 3. This outline is neither definitive nor exhaustive; to be applicable to specific communication between persons from particular cultures, further refinement would be necessary.

**SELF****Individualism-Interdependence**

1. individualism	2. individuality	3. interdependence
------------------	------------------	--------------------

**Age**

1. youth	2. middle years	3. old age
----------	-----------------	------------

**Sex**

1. equality of sexes	2. female superiority	3. male superiority
----------------------	-----------------------	---------------------

**Activity**

1. doing	2. being-in-becoming	3. being
----------	----------------------	----------

**THE FAMILY****Relational orientations**

1. individualist	2. collateral	3. lineal
------------------	---------------	-----------

**Authority**

1. democratic                      2. authority cent.                      3. authoritarian

**Positional role behavior**

1. open                                      2. general                                      3. specific

**Mobility**

1. high                                      2. phasic                                      3. low, stasis

**SOCIETY****Social reciprocity**

1. independence                      2. symmetrical-obligatory                      3. complementary-obligatory

**Group membership**

1. many groups, brief ident., subordination of gp. to indiv.                      2. balance of nos. 1 and 3.                      3. few gps., prolonged ident., subordination of member to group.

**Intermediaries**

1. none; direct                      2. specialist intermed. only                      3. essential intermed.

**Formality**

1. informality                      2. select. formal.                      3. pervasive formal.

**Property**

1. private                      2. utilitarian                      3. community

**HUMAN NATURE****Rationality**

1. rational                      2. intuitive                      3. irrational

**Good and Evil**

1. good                      2. mixture                      3. evil

**Happiness, pleasure**

1. happiness as goal                      2. inextricable bond of hap. & sadness                      3. life is mostly sadness

**Mutability**

1. change, grow, learn                      2. some change                      3. unchanging

**NATURE****Relationship of man and nature**

1. man dominates                      2. man in harmony                      3. nature dominates

**Ways of knowing nature**

1. abstract                      2. circle of induction-deduction                      3. specific

**Structure of nature**

1. mechanistic                      2. spiritual                      3. organic

**Concept of time**

1. future                      2. present                      3. past

**THE SUPERNATURAL****Relationship of man and the supernatural**

1. man as god                      2. pantheism                      3. man controlled by supernatural

**Meaning of life**

- |                                      |                                    |                                 |
|--------------------------------------|------------------------------------|---------------------------------|
| 1. physical,<br>material goals       | 2. intellectual<br>goals           | 3. mysterious and<br>unknowable |
| <b>Providence</b>                    |                                    |                                 |
| 1. good in life<br>unlimited         | 2. balance of good<br>& misfortune | 3. good in life<br>limited      |
| <b>Knowledge of the cosmic order</b> |                                    |                                 |
| 1. order is<br>comprehensible        | 2. faith & reason                  | 3. mysterious &<br>unknowable   |

Condon & Yousef, 60-62.

#### Values

Individualism: "What interests us here...is the sense of individualism symbolized by the individual stars [of the American flag]. Each state...is given an identical representation....What marks individualism in the United States is not so much the peculiar characteristics of each person but the sense each person has of having a separate but equal place in the society....This fusion of individualism and equality is so valued and so basic that many Americans find it most difficult to relate to contrasting values in other cultures where interdependence, complementary relationships, valued difference in age and sex greatly determine a person's sense of self." Condon & Yousef, 65.

#### Values

Individuality: Much more the norm in the world than U.S.-style individualism. Refers to person's freedom to act differently within the limits set by social structure. Compared to U.S., many other cultures appear to be much more tolerant of "eccentrics," "local characters." More than a century of visitors to U.S. have been struck by "sameness" or standardization. Cultures characterized by values of individuality likely to allow for greater diversity in personal behavior. Condon & Yousef, 66.

#### Values

Conformity: In Japan few decisions are put to a vote: The consensus of feeling is sought. Condon & Yousef, 67.

#### Values

Age: The value of age has traditionally been the dominant orientation of most cultures in the world. Elders were repositories of knowledge as well as locus of power and authority.

#### Values

##### Gender

Sex: Male superiority takes two divergent forms. One, perhaps generally true of non-Western societies, woman's role is to serve the man. The romantic tradition of the West somewhat different--women treated much like children. Specific activities vary considerably from culture to culture. Equality of sexes that no particular role distinction that results from sex

difference) an exceptional value in the world. Many societies claim it. Women's Movement in U.S. consistent with other American values. In many other societies, goals of women's liberation contrary to total cultural patterns; likely to be rejected just as any other foreign value in isolation would be. Condon & Yousef, 70-71.

### Values

India: status & glory most valued, wealth not valued (associated with arrogance and fear of thieves).

Greeks: punishment associated with justice and power valued.

Japanese: serenity and aesthetic satisfaction; ignorance, deviation and loneliness disvalued.. (Triandis, Malpass, Davidson 1972)

Americans: love and friendship, health as 5th most important concern.

Work was regarded as a good thing in moderately difficult environments and rated less favorably in easy or difficult environments.

### Values

Ethnocentrism is a learned belief in cultural superiority...serves useful purpose by maintaining order and cultural stability. Would not survive if members of culture did not believe that their values & customs were superior. Regarded as superior by its members precisely because it is rarely if ever, "changed, challenged, questioned, or even seen" (Laing 1972). Most people remain oblivious to the unseen forces that govern cultural behaviors. Lustig in Samovar & Porter 5th, 55.

### Values

Predictable behavior patterns are stable over time & lead to roughly similar behaviors across similar situations, are based on a form of mental programming called values. (U.S.: frwys clog during rush hours, lunch usually over by 1:30 p.m., gifts brought by dinner guests usually opened in their presence. Italy: lunch hasn't even begun by 1:30 p.m., soccer is more popular than American football. Malaysia: gifts never opened in front of the giver; bad manners to do so.) Values: good/bad, beautiful/ugly, clean/dirty, valuable/worthless, right/wrong, kind/cruel, just/unjust, appropriate/inappropriate. Mental programs that govern specific behavior choices. Lustig in Samovar & Porter 5th, 55-56.

### Values

Cultures invent, discover, or develop specific values as a result of two forces: 1) environmental adaptations: need for culture to accommodate specific external constraints (Harsh weather, availability of foods) and biological forces (life expectancy, fertility rates) and 2) historical factors: unique experience within cultures (wars, inheritance rules, economic developments, prior experiences, etc.)

Example of environmental & historical forces influencing cultural values: Ireland, late 19th century: population large relative to available food, severe food shortages. Needed to reduce size of population. Irish Catholic, so birth control unacceptable. Result: cultural value evolved that women ought not marry before thirty. India, late 19th century: Same harsh conditions, but



life expectancy about 28, and nearly half of the children died before age 5. Result: cultural value evolved that preferred age for an Indian woman to marry was 12 or 13. These are extreme adaptations, not made consciously (Singer 1987). Lustig in Samovar and Porter 5th, 56-57.

#### Values

Values referring to broad modes of conduct ('means') are called instrumental values: honesty, love, obedience, ambitiousness, independence. Further divided into moral values (interpersonal comm. such as cheerful, helpful, loving, honest with others) and competence values (personality such as: being ambitious, imaginative, logical, self-controlled). Values referring to end-states of existence ('ends') are called terminal values: freedom, comfortable life, wisdom, world at peace, true friendship). Further divided into social focus (world peace, social recognition, true friendship) and personal focus (freedom, happiness, salvation). (Rokeach) Lustig in Samovar & Porter 5th, 57. (See Table 1)

#### Values

Using data gathered from more than 116,000 respondents in 40 countries, Hofstede (1980) described 4 dimensions along which cultural value systems can be ordered: power, distance, uncertainty avoidance, individualism-collectivism, and masculinity-femininity. Power Distance: degree to which culture believes that power should be distributed unequally. Small power distance countries include Austria, Denmark, Israel, New Zealand. Large power distance countries include Mexico, Philippines, Venezuela, India. Uncertainty Avoidance: degree to which culture feels threatened by ambiguous situations and tries to avoid uncertainty by establishing more structure. Weak uncertainty avoidance cultures include Great Britain, Hong Kong, Ireland, Sweden. Strong uncertainty avoidance cultures include Greece, Belgium, Japan, Portugal. Individualism-collectivism: degree to which culture relies upon & has allegiance to the self or to the group. Individualist countries include U.S., Australia, Netherlands, Belgium. Collectivist countries include Venezuela, Thailand, Pakistan, Peru. Masculinity-femininity: degree to which culture values "masculine" or "feminine" behaviors. "Masculine" countries include Japan, Mexico, Austria, Italy. "Feminine" countries include Norway, Portugal, Chile, Sweden. U.S. & Mexico differ in all dimensions except "Masculinity." Mexico very high on "masculine" and U.S. about mid-point. Lustig in Samovar & Porter 5th, 60. (See Table 2).

#### Values

Etzioni (1968) says there's no such thing as a truly "rational" decision because virtually all cultural decisions presume an agreement on fundamental values that were acquired without specific intent or even conscious awareness. Lustig in Samovar & Porter 5th, 60.

### Values

No. Amer. Value system, 3 assumptions: 1) people are basically the same, 2) each person should be judged on individual merit, and 3) merit is revealed through actions. Comparison of accomplishments provides means of judging or knowing a person.

Mexican Value system: Uniqueness of individual is valued; quality resides within, not necessary evident through action or achievement. Inner dignity must be protected at all costs. Contrast between N.A. "individualism" and Mexican "individuality."

Mexican sees inner qualities in terms of soul or spirit. N.A. uncomfortable with terms like this. Results in Mexicans viewing N.A.'s as insensitive.

### World View

Maasai depend solely on nature's benevolence for their existence. They change as nature fluctuates, adapting. Will not kill or eat wild animals unless they pose a threat, or a severe drought. Cultivating and hunting seen as destructive to nature. Skow & Samovar in Samovar & Porter 6th, 88-91.

## Values

"Values are the evaluative aspect of our belief/value/attitude-systems. Evaluative dimensions include qualities such as usefulness, goodness, aesthetics, need-satisfaction ability, and pleasure production. [The values that] tend to permeate a culture...are called cultural values....Cultural values define what is worth dying for, what is worth protecting, what frightens people and their social systems, what are considered proper subjects for study and ridicule, and what types of events lead individuals to group solidarity...which behaviors are important and which should be avoided...a set of organized rules for making choices and reducing conflicts within a given society....Values express themselves within a culture by prescribing behaviors that members of the culture are expected to perform. These are called normative values.

"Beliefs and values contribute to...attitudes...a learned tendency to respond in a consistent manner with respect to a given object of orientation." P & S in Samovar & Porter 5th, 26.

### Values

Top collectivist culture values: Harmony, face-saving, filial piety, modesty, moderation, thrift, equality in the distribution of rewards among peers, and fulfillment of other needs.

Top individualist values are: Freedom, honesty, social recognition, comfort, hedonism, and equity (to each according to his/her contributions to group performance). Triandis, Brislin, and Hui in Samovar and Porter 6th, 375.

## World View

"World view deals with a culture's orientation toward such things as God, humanity, nature, the universe, and other philosophical issues that are concerned with the concept of being...helps us locate our place and rank in the universe...timeless...most fundamental basis of a culture...influences a culture at a very deep and profound level...effects often are quite subtle and not revealed in such obvious and often superficial ways such as dress, gestures, and vocabulary....as a member of a culture, each communicator's world view is so deeply imbedded in the psyche that it is taken completely for granted, and the communicators each assume automatically that everyone else views the world as they do." P & S in Samovar & Porter 5th, 26.

## World View

Confucianism. Danger in generalizing certain cultural patterns to large geographical areas. Many patterns, sometimes contradictory, within what we call "Eastern" or "Asian." Popular notion that Asians are more spiritual than Westerners might apply to India but not to China, Korea or Japan. Chinese and Japanese are much more nonmetaphysical than Westerners (Nakamura 1964). China, Korea, & Japan have been most influenced by Confucian philosophy. Vietnam, the only country in Southeast Asia to have been influenced more by China than India, also exhibits essence of Confucian doctrines (Luce & Sommer 1969). Yum in Samovar & Porter 6th, 67.

## World View

Indian culture has continuous 5,000-yr. history; Hinduism evolved very early. Hinduism: amorphous body of beliefs, philosophies. worship practices, and codes of conduct. Essential spirit: "Live and let live." Resilience, absorption, respect for alternative ways of reaching same goal are major characteristics. India united by set of cultural patterns widely shared among Hindus, who comprise about 80% of 850 million.. Jain in Samovar & Porter 6th, 79.

## World View

Confucianism. Basic social and political value system for over 1,000 years. Official philosophy of Yi dynasty in Korea for 500 years; Tokugawa shogunate in Japan for 250 years, & many dynasties in China. Confucian classics required textbooks throughout history of China, Korea, & Japan before modern education curricula. "Confucianism is extremely rationalistic since it is bereft of any form of metaphysics and in the sense that it lacks traces of nearly any religious basis....At the same time, it is more realistic than any other system...." (Max Weber quoted by Nakamura 1964). Yum in Samovar & Porter 6th, 68.

## World View

Confucianism. Four principles from which right conduct arises:

1. Jen. Humanism.
2. I. Faithfulness, loyalty, or justice.

3. Li. Propriety, rite, respect for social forms. 4. Chih.<sup>261</sup>  
Wisdom or a liberal education. Yum in Samovar & Porter 6th,  
69.

#### World View

Hinduism. Ultimate reality not seen as separate, apart from ordinary, but as inner being and ground of everyday existence. Deepest level of reality is normative: norms for right living an integral part of the fabric of existence. Existence is boundless; all possibilities may coexist without excluding or compromising each other. Ultimate reality is so profound that it cannot be comprehended. All gods symbolize the one ultimate reality and this reality cannot be captured entirely by a symbol. Ordinary means of acquiring knowledge (senses, reason, empiricism) cannot penetrate the ultimate. Hence, meditation. Jain in Samovar & Porter 6th, 81

## World View

Hinduism. Tradition of tolerance outstanding feature Indian thinkers willing to adopt new perspectives without abandoning old...new is added, providing another dimension. Indian culture believes in universal tolerance. **Accepts all religions as true.** Comprehensive, suits needs of everyone, makes room for all. Theory of syadvada, the theory of "maybe." No absolute affirmation or denial is possible, as all knowledge is probable and relative. The other person's point of view is as true as one's own. Jain in Samovar and Porter 6th, 86. World View U.S.: man views himself as master of nature, but maintains a kind of junior partnership with God.

Moslems: man subordinated to deity. Many critics, including Moslem critics, believe that this value has stultified change in Moslem cultures for centuries. When an Arab says "God willing," as in "God willing, I will see you tomorrow," he is likely to mean it quite literally.

Latin America (and Copts and other Christians in Middle East): Man's relationship to God much more personal, frequently mediated by patron saints or the Virgin Mary. (One explanation for lack of missionary success in Latin America and Middle East: by discouraging veneration of saints they have "eliminated the middleman." The loss of intermediaries disrupts social order.) Condon & Yousef, 112-113.

## World View

Material wealth and physical well-being seem to be much more valued in the U.S. than are spiritual or intellectual goals. Purely spiritual goals in life depend a great deal on one's concept of man's place in time and in the divine order. If there is life or lives after death or before, the spiritual dimension will be much more important. (India a good example). Self-immolations and other acts of suicide, where they arise from culture and not as reactions to personal frustrations, are likely to indicate that spiritual values transcend material values. Condon & Yousef, 114-115.

## World View

Cultures where socioeconomic systems follow one orientation and religions which follow an apparently inconsistent orientation:

Northeast Brazil: National motto is 'orden y progreso' but spiritism, with its dominant values of mystery and acceptance, claims the largest number of believers in the land. Japan: The land of the much-touted economic miracle retains values of mystery. Almost no building undertaken without consultation of priests and uranaishi who determine proper orientation to avoid evil. And thousands jam shrines at the time of the college entrance examinations to pray for luck and to carry home talismans. Condon & Yousef, 118.



## World View

Most powerful complicator of communication between persons of different cultures. Religion is "an individual's ultimate concern (Tillich 1959)....The influence of religion on cultural patterns (particularly values) is so deep & pervasive that even the most secularized person unconsciously carries extensive remnants of the particular religious heritage that permeates the person's culture. "The final sanctions behind most cultural norms are religious, for the cultural norms are seen as the means toward the ultimate fulfillment of life itself." Smart in Samovar & Porter 5th, 62.

## World View

"I recall vividly the occasion in 1956 when a servant's infant was having a third set of convulsions. Her family refused to allow me to take Minah and her little Azziz to the hospital. I felt callous and torn as I walked away from their refusal of help: "If he lives or dies, it is the will of Allah." There was no way I could communicate with the mother at that moment. It was made impossible not only by her religious beliefs, which dictated acceptance, but by mine, which dictated action....We ignore **at our peril** the religious dimension of interactions with other cultures." Smart in Samovar & Porter 5th, 63.

## World View

World's major religions can be grouped into 2 divisions: those who see good in terms of **harmonization** (Hinduism, Shintoism, Confucianism, Taoism) and those who see it in terms of **transformation** (Jews, Christians, Moslems--divine grace)....More than 90% of the world falls into one of these two, each consisting of about 45% of the world's population (over 5 billion in 1986). Smart in Samovar & Porter 5th, 63.

## World View

In all Far Eastern religions, deity is immanent ("in things"). God is all mixed up in every aspect of life, God is these things. Key notion: everything and everybody is god. This is the basic view in most of China, India, and the smaller Far Eastern countries--almost half the human race. In the Middle East (birthplace of all Western religions) deity is transcendent (beyond all limitations). Clear line of development and shared traditions from Hebrews to Christians to Moslems. All believe in one, absolute ruler who created and continues and will end the universe. Smart in Samovar & Porter 5th, 63.

## World View

Western--dualism. God out there, everything else here. Gulf; things don't work the way God meant; something went wrong. God determines all things. the best of people is a reflection of God; lesser behavior is a distortion of what God meant to be. What should be done? Obey God.

Far East--begins with human beings. Religion is a way of explaining (& perhaps improving). God is an idea that comes



into the picture when you happen to think you need it. <sup>257</sup> God is made in the image of man ( anger, killer gods; lust, lustful gods; caring, nurturing gods). Smart in Samovar & Porter 5th, 63-65.

#### World View

Hinduism & Buddhism: Chief interest is in explaining what happens inside each of us. Psychological orientation is dominant.

Confucianism: North Asian religious tradition started not with individual, but with group. How do groups of people get along? China. Social ethics. Smart in Samovar & Porter 5th, 64.

#### World View

Western religions (Judaism, Christianity, Islam) are absolutist or dualistic religions: God and creation. Blind faith (starting with Abraham who was commanded to sacrifice his son, Isaac). Jacob (Abraham's grandson, later called Israel) cheated his brother, and it is from these that the Jews and Arabs descended. God demanded absolute obedience from Israel. Centuries later, King David's injustice required repentance. Smart in Samovar & Porter 5th, 67.

#### World View

Islam. Every word in the Koran was written down at the time it was said. Hence, Moslems revere Koran as superior and even correcting holy books of Jews and Christians, which were edited over the centuries. Koran seen as verbatim transcript of God's words as spoken by archangel Gabriel. A complete law book and still used as THE law in Indonesia, Saudi Arabia, and Iran. The changes Mohammad effected benefited women and children: Koran changed laws of inheritance from eldest male child inheriting everything to every child gets something. Girls were often buried alive at birth, but Koran forbids. Islam's growth outdistances all other faiths. Smart in Samovar & Porter 5th, 68.

#### World View

Western tradition: Man as image of God has become alienated from nature and our total environment through our belief in our right and obligation to control it. Smart in Samovar & Porter 5th, 69.

#### World View

Debt owed to Islam by West: Renaissance preserved & used Greek thought and learning. World's first university the El-Haram, in Cairo. Impetus to Western science and mathematics and to the father of Catholic philosophy, Thomas Aquinas. Moslem scholars preserved what hordes of Northern Europe would have destroyed unknowingly. Smart in Samovar & Porter 5th, 68.

## World View

## Basic Differences

Western

## Monotheism

Eastern

## Pantheism

Far Eastern traditions never limited deity to a single place or form.

## Dualistic

## Monistic

In Far East, sin does not exist, everything benign, nothing Westerners are concerned about matters very much in long run.

## Absolute

## Relative

In Far Eastern religions, everything relative to situation.

## Teleological

## Cyclical

In Far East, life is circular; reincarnation. West, everything leads to some end.

## Sacred

## Secular

In Eastern tradition, absolute, or goodness, found in ordinary things, not just in special places or "sacred" acts.

Smart in Samovar & Porter 5th, 71.

## World View

Eastern way far more difficult than Western religions; most Far Easterners will not have achieved what one reads about in books on Far Eastern religions. Self-realization movement--human potential--Westernized version of Hinduism.

## World View

Hinduism: Many gods and goddesses as manifestations of one divine spirit, Brahman. (Jesus is a major manifestation  
Spirituality through physical & mental discipline, improving next rebirth. You can have what you want, but need to know what that is can find out through 1) Liberation, 2) Duty, 3) Pleasure, 4) Worldly success. Pleasure and worldly success don't last. Duty's ok. Liberation is the best. Liberation means you have 1)joy, 2)awareness, and 3)being. Get these three by one of the four major ways: Yoga. 1)Jana Yoga (knowledge--hardest & shortest), 2)Bhakti Yoga (through emotions), 3)Karma Yoga (activity--using "work"), and 4)Raja Yoga (the royal way--meditation). Whichever of the 4 routes, need to live at the appropriate stage of your life: student, householder, retiree, and (possibly) sunyasin--spiritual seeker, holy man. Many paths but one God. Smart in Samovar & Porter 5th, 70-72.

## World View

Buddhism: Gautama Buddha sought to purify the existing Hindu tradition. Buddhism devoid of 1) authority, 2) ritual, 3)speculation (no metaphysics, supernatural, life after death, 'spiritual realities'). Not bound by "fate."

- 205
- A. Life is out of joint [there is suffering].
  - B. The cause of life's dislocation is the drive for private fulfillment [attachment].
  - C. That disease can be cured by overcoming the egoistic drive; there is hope [attachment, hence suffering, can be overcome by detachment].
  - D. The way [to detach] is by the Eightfold Path: Right
    1. Knowledge
    2. Hoping
    3. Speech
    4. Behavior
    5. Occupation
    6. Effort
    7. Thought
    8. Absorption

Within 300 years of Guatama's death his teachings dominated Asia, splitting into two quite different forms--Theravada which follows Gautama's teachings faithfully (in Thailand and Burma today) and Mahayana in which old habits of ritual, superstition, petitionary prayer are dominant (in Tibet, China, Mongolia, Korea, Japan today). India is not Buddhist--Indonesia, Malaysia, & Pakistan now Moslem, the rest Hindu. Zen is a variant best known in the West: Japan's form of Buddhism. Shinto is the home-grown religion in Japan. Smart in Samovar & Porter 5th, 72-74.

#### World View

Lao-Tse: (b. 604BC) religion of living in the way (Tao) of nature. Opposites are limited views of complementarities--the "opposites" that complete each other and make a whole. Yang and Yin. Smart in Samovar & Porter 5th, 74.

#### World View

Confucius: (551-479BC) Troubled by anarchy, chaos, brutality. Asked why in Analects, which for 2500 yrs has been the most significant determinant of the Chinese way of life. People get along best not by force, love, reason, or accident, but by a deliberate tradition of social harmony. Basic formula:

If there be righteousness in the heart,  
there will be beauty in character.  
If there be beauty in the character,  
there will be harmony in the home.  
If there be harmony in the home,  
there will be order in the nation.  
If there be order in the nation,  
there will be peace in the world.

Smart in Samovar & Porter 5th, 73.

#### World View

In Moslem countries there are strict rules based on religious ideas, such as fasting during Ramadan, saying prayers five times each day, and giving one-fortieth of one's money as alms (Roberts 1979).

"In order to visit some kinds of Australian Aboriginals it is necessary to sit at the edge of their and wait to be invited further: To move closer would be regarded as an invasion of

territory. It is necessary for them to have smoking fires (without chimneys) for religious reasons, despite possible danger to the health of those inside (O'Brien and Plooij 1977)." Argyle in Samovar & Porter 5th, 36.

#### World View

The Traditional Black Church is an exemplary form of Black communication. To speak of the "traditional" Black Church is to speak of the holy-rolling, bench-walking, spirit-getting, tongue-speaking, vision-receiving, intuitive-directing, Amen-saying, sing-song preaching, holy-dancing, and God-sending Church. Put another way, this Church may be defined as that in which the cognitive content has been borrowed from Western Judaeo-Christian tradition, and the communication of that content--the affective process--has remained essentially African. Daniel and Smitherman in Carbaugh, 28.

#### World View

The call-response pattern, exhibited most clearly in traditional Black worship service, is reflective of the Traditional African World View. Upon close examination, we find that it is pervasive in secular dimensions of Black Culture and communication and that it reveals not simply a surface difference between white and Black Americans, but a more profound "deep structure" difference rooted in the Traditional African World View. Daniel and Smitherman in Carbaugh, 29.

## World View

Maasai have one god--Engai--encompassing everything in nature. Herding the only acceptable livelihood, since it is God's will. No priests or ministers; have "laiboni" who are wisest elders, and who cast curses & give blessings. Nature is God, people must live in harmony with God, and Maasai must work together. (Different fm Christianity, where God is separate from humans.) Skow and Samovar in Samovar & Porter 6th, 92.

## World View

Maasai perceive death in context of coexistence of nature & humans. Except for wise man, all corpses are left out & devoured by scavengers. Bones go back to earth. Circular, mutually beneficial relationship between nature & humanity. Skow & Samovar in Samovar & Porter 6th, 92.

## World View

Hinduism. Reincarnation. Basic Hindu view of God involves infinite being, consciousness, and bliss. Brahman is supreme level of reality; also supreme soul of the universe, of which every living soul is a particular manifestation. Atman is ultimate level of reality at individual level. Body, personality and atman together make up a human being. Passage through a series of increasingly complex bodies until at last a human one is attained. As soul graduates into human body, it is now fully responsible for its behavior through the doctrine of karma--the moral law of cause and effect. At the deepest level the self is identical with ultimate reality--the Brahman--the soul puts an end to the process of reincarnation and merges with the Brahman, from whence it originated. This state is called moksha or nirvana. Jain in Samovar & Porter 6th. 81-82.

## World View

Hinduism. Dharma. Refers to code of conduct that guides the life; as an individual and as a member of society. Law of right living. It is the system of conduct that the general opinion, conscience, or spirit of the people support. Traits, rather than forces, virtue; a living spirit that grows and moves in response to the development of the society.

Dharma one of four aims of human life. Other three:

2) artha, wealth. It is not true that Indians have chosen poverty deliberately as a wife of life. "Wealth gives constant vigour, confidence and power. Poverty is a curse worse than death...." (Panctantra, a popular book of wisdom); 3) kama, enjoyment. Legitimizes the human need for enjoyment, but not at the pain or expense of other creatures or persons; 4) moksha, liberation. has priority over other three. Guides ones efforts to realize identity with ultimate reality. Jain in Samovar & Porter 6th, 83.

### World View

Hinduism. The Caste System. Began in India about 3,000 years ago. Second millennium B.C., Aryans (different language, culture, tall, fair, blue-eyed, straight hair) migrated into India. Clash of differences eventually established caste system because Aryans took the kinds of work thought to be most desirable. Became rulers, religious leaders, teachers, traders. Other people forced to become servants. Outcome was four castes:

1. Brahmins. seers. priests.
2. Kashtryas. administrators, rulers responsible for protecting life and treasures.
3. Vaisyas. Traders, businesspeople, farmers, herders.
4. Sudras. Artisans, e.g., carpenters, blacksmiths, laborers.

Caste system later misinterpreted by priests as permanent and immutable as the word of God. System then justified in terms of "immutable and inborn" qualities of people, the "unchangeable result of actions in previous reincarnations," and the unalterable base of Hindu religion. After independence in 1947, discrimination based on caste outlawed. Urban: common to cross caste lines. Rural: still major influence. Jain in Samovar & Porter 6th, 85.

**World View**

Navajo. A universe of eternal and unchanging forces with which man attempts to maintain an equilibrium...any disturbance will be revealed in the illness or unexplained death of an individual, other personal misfortune, or community disaster. Diviner must be consulted, determines cause and prescribes appropriate counteracting religious ceremony or ritual to restore harmony with the universe. Hoijer in Samovar and Porter 6th, 249.



- Adler, R. B., Rosenfeld, L. B., and Towne, N. (1992). Interplay. 5th ed. New York: Harcourt Brace Jovanovich College Publishers. An interpersonal communication text focusing on how theory and research relate to practical application. Culture receives special emphasis. Good text for introductory course.
- Abbott, S. (1983). Womenfolks: Growing up down south. New York: Ticknor and Fields. A social history of southern women, their mothers and daughters.
- Bateson, M. C. (1990). Composing a life. New York: Plume. 1990. An inquiry into the creative potential of complex lives where energies are not narrowly focused toward a single ambition, but rather are continually refocused and redefined. Bateson, daughter of anthropologist Margaret Mead, explores the lives of five women: an anthropologist and college president; a dancer, writer, and jewelry designer; an electrical engineer and entrepreneur; a psychiatrist and researcher on homelessness; and her own as a writer and professor.
- Begley, E. (1977). Of Scottish ways. New York: Harper and Row, Publishers. A 218-page paperback that manages to tell a little about almost everything Scottish. Geography, history, social organization, religion, politics, education, law, art, sports, superstitions, literature, science, music, theatre, gardens, courtship, marriage, death, and food. The appendix includes holidays, proverbs, organizations; and an index makes it all easily accessible.
- ben Jelloun, T. (1987). The sand child. New York: Ballantine Books. Moroccan poet, essayist, and novelist writes about the confusion and hypocrisy surrounding sex roles in Arab society.
- Brett, S. (Ed.). (1987). The Faber book of diaries. London: Faber and Faber. An anthology of diaries and travel journals kept by Britishers over a period of four centuries.
- Brislin, R. W., Cushner, K., Cherrie, C., and Yong, M. (1986) Intercultural interactions: A practical guide. Beverly Hills: Sage Publications, Inc. Practitioner-oriented, focusing on the "critical incident" technique. 100 typical critical incidents, useful in exchanges between any cultures and any roles, and analyses of issues raised. The basic assumption of the guide is that all people can be assisted in successfully overcoming difficulties if they are aware of the range of challenges to be faced. Attempts to identify central issues in cross-cultural interaction are unique in that existing materials are usually targeted for specific audiences. An excellent

Appendix C  
Annotated Bibliography

guide for classroom and training.

Canary, D. G., Weger, H., and Stafford, L. (1991). Couples' argument sequences and their associations with relational characteristics. Western Journal of Speech Communication, 55, 159-179. Investigates the relationship between argument sequences and control.

Carbaugh, Donal. (Ed.). (1990). Cultural communication and intercultural contact. Hillsdale, New Jersey: Lawrence Erlbaum Associates, Publishers. Communication in cultural contexts, its meaningfulness to situated participants, the local forms it takes, and the moral orders created as participants interact socially. Groups discussed: Teamsters, Blacks, Osage Indians, Anglos, Americans (in designated patterns), Israelis, Aboriginal Australians, Zulus, Athabakans, Western Apache, Warm Springs Indians, and the Ilongot. Contributors from a broad range of fields explore the problems of shared identity and common means and meanings.

Carroll, R. (1987). Cultural misunderstandings: The French-American experience. Trans. Carol Volk. Chicago: University of Chicago Press. The author, an anthropologist, identifies areas of misunderstanding between French and Americans, and the context in which they can arise. Colorful anecdotes.

Carter, D., and Chandler, A. [N.D.] Fostering a multi-cultural curriculum: Principles for presidents. AASCU Issues. A publication of the American Association of State Colleges and Universities. Analysis of multiculturalism in the United States and a guide to its inclusion in campus life for college presidents.

Condon, J. C. (1985). Good neighbors: Communicating with the Mexicans. Yarmouth, Maine: Intercultural Press. Differing cultures of United States and Mexico: the misperceptions in ways the peoples of the two countries believe, behave, and think. Condon, a cross-cultural specialist, has lived in Mexico and teaches at the University of New Mexico.

Crystal, D. (1987). The Cambridge encyclopedia of language. New York: Cambridge University Press. Monumental reference illustrating diversity of languages. Maps, diagrams, photographs.

Culturgrams. (1991). Provo, Utah: Brigham Young University. Condensations of best information available on customs,

courtesies, traveling, attitudes, language, family and social behaviors for the travelers. An excellent resource surveying over forty countries.

- Daglish, R. (1985). Coping with Russia. New York: Basil Blackwell Inc. A writer and editor with long Russian residency writes a practical handbook of advice for the visitor to Russia (note: prior to Confederation).
- David-Neel, A. (1979). Buddhism: Its doctrines and its methods. New York: Avon Books. Introduction to the Buddhist philosophy.
- DeVito, J. A. (1988). Human communication: The basic course. New York: Harper and Row, Publishers. Well-known text for introductory college survey of communication. Includes two sections on intercultural communication.
- Dziech, B. W. (1991). Colleges must help to unravel the bewildering complexities of sexual harassment. The Chronicle of Higher Education, 38 (12), B1. An analysis of the Anita Hill-Clarence Thomas controversy as it applies to academe.
- Feig, J. P. and Blair, J. G. (1975) There is a difference. Washington, D.C.: Meridian House International. Focus on constant attempt to relate various aspects of American life to visitor's own background; most trouble some aspects of American life to visitor. Uses a collection of specific-country stories to aid awareness of cultural differences.
- Ferguson, H. (1987). Manual for multicultural education. 2nd ed. Yarmouth, Maine: Intercultural Press, Inc. A complete, practical manual for use in developing multicultural faculty and curriculum. Includes forms, exercises. Exceptionally user-friendly resource in loose-leaf notebook form.
- Fong, J., Villena-Mata, D. (1992). The Challenge of Diversity. Paper presented at the annual meeting of the Western States Communication Association, Boise, Idaho. Materials and bibliography useful in developing and teaching an intercultural communication course.
- Ginwright, S. A. (1992). A model of intercultural training effectiveness. Paper presented at the annual meeting of the Western States Communication Association, Boise, Idaho. Develops a model of cross-cultural training.
- Gollnick, D. M. and Chinn, P. C. (1990). Multicultural education in a pluralistic society. 3rd. ed. New York: Maxwell Macmillan International Publishing Group.

An overview of microcultures (class, ethnicity and race, gender, exceptionality, religion, language, and age) and how they can be used to impelment multicultural education.

- Greeley, A. M. (1981). The Irish Americans. New York: Harper and Row. A history of Irish-Catholics in America by the former director of the Center for the Study of American Pluralism at the University of Chicago.
- Grosz, S. (1991). Political correctness hits home. The Rostrum, Nov./Dec, 4. An analysis of the controversy around economics professor Ernest Buchholz' letter criticizing multicultural education.
- Gudykunst, W. B. and Kim, Y. Y. (1992). 2nd ed. Communicating with strangers: An approach to intercultural communication. Menlo Park, Ca.: Addison-Wesley Pub. Co. Emphasis on intercultural communication theory, providing framework for specific encounters. That communication between people from different cultures is essentially the same as communication between people from different subcultures, and even that all interactions are essentially the same underlying process is the premise of the communication model presented. The nature of communication between strangers and its fundamental universality, as well as some of the variations, are addressed.
- Gudykunst, W. B. and Kim, Y. Y. (1988). Cross-cultural adaptation: Current approaches. Newbury Park, California: Sage Publications. Current theory and research using studies dealing with cross-cultural adaptation of individuals born and raised in one culture who find themselves needing to adapt to a foreign culture.
- Gudykunst, W. B., et al. (1992). The influence of social identity and intimacy of relationships on interethnic communication: An extension of findings from the United States to Australia and England. Communiation Reports. 5, 90-98. The researchers were testing the generalizability of previous findings from the United States to England and Australia; study suggests generalizability to England but not to Australia.
- Gudykunst, W. B. and Kim, Y. Y. (Eds.). (1988). Readings on communicating with strangers. New York: McGraw-Hill, Inc. A reader to accompany the text, Communicating with strangers, when used at the upper division and/or graduate levels.

- Guerriero, J. (1990). Multicultural awareness in the classroom. Journal of Staff and Organizational Development, 8, 167-173. A model for a faculty development workshop in ethnic and cultural differences.
- Hale, J. L., Mongeau, P. A., and Thomas, R. M. (1991). Cognitive processing of one- and two-sided messages. Western Journal of Speech Communication, 55, 380-389. Research testing two causal models of cognitive processing.
- Hall, E. T. and Hall, M. R. (1990). Understanding cultural differences. Yarmouth, Maine: Intercultural Press, Inc. A guide for helping American business people understand French and German psychology and behavior. Emphasis on the impact of culturally conditioned behavior on the conduct of international business. Identifies obstacles and offers solutions. New, eagerly anticipated work by Hall.
- Haro, R. P. (1991). So-called experts on cultural diversity need to be subjected to careful scrutiny. The Chronicle of Higher Education, 38 (12), B2. Points out that the old definition of American culture is no longer universally compelling and no good alternative has emerged. Meantime, academics with scant qualifications jump on the "diversity" bandwagon as experts.
- Harris, M. (1974). Cows, pits, warts, and witches: The riddles of Culture. New York: Vintage Books. Erudite explanations of "previously inscrutable" customs and lifestyles, including the well-known "phantom cargo" phenomenon occurring in island cultures, by a Columbia University anthropologist.
- Hasenauer, J. (1988). Using ethnics humor to expose ethnocentrism: Those dirty DEGs. Etc.: A Review of General Semantics, 45, 351-357. The use of ethnic humor as a tool to raise awareness of racism, prejudice, and ethnocentrism.
- Hatcher, W. S. and Martin, J. D. (1989). The Baha'i faith: the emerging global religion. San Francisco: Harper and Row, Publishers. An excellent introduction to this international religion which originated in Persia in the mid-nineteenth century. Overview of history, leadership, and teachings. Encyclopedia Britannica's 1986 book of the year in religion.
- Helferich, S. (1992). A code of integrity: Western Apache and Israeli sabra speech. Paper presented at the annual meeting of the Western States Communication Association, Boise, Idaho. Adding a new category, integrity, to Phillipson's model of honor and dignity in ethnographic

research.

- Heller, S. (1991). "Frame-up" of multicultural movement dissected by scholars and journalists. The Chronicle of Higher Education, 38 (14), A15. Argues that the furor over political correctness is part of an organized conservative campaign to reverse gains made by women and minorities.
- Hewlett, S. A. (1986). A lesser life: The myth of women's liberation in America. New York: William Morrow and Co., Inc. Problems of work and family life bring women's liberation into question.
- Huang, W. V. (1991). Immigrant communication networks in the context of ethnic adaptation. A paper presented at the Conference on Communication in Japan and the United States. CSU Fullerton, Fullerton, California.
- Imahori, T., and Cupach, W. R. (1991). A cross-cultural comparison of the interpretation and management of face: American and Japanese responses to embarrassing predicaments. A paper presented at the conference on Communication in Japan and the United States. CSU Fullerton, Fullerton, California. A comparison of remedial facework in Japanese and North American cultures.
- Infante, D., and Gorden, W. I. (1991). How employers see the boss: test of an argumentative and affirming model of supervisors' communication behavior. Western Journal of Speech Communication, 55, 294-304.
- Institute of International Education. (1992). Foreign student enrollment. Higher Education Advocate. 9, 3. Statistics on 1990-91 foreign student enrollment in the United States.
- James, W. (1936). The varieties of religious experience. New York: The Modern Library. The class philosophical and psychological study of religious phenomena.
- Johnson, D. (1987). Persian nights. New York: Ballantine Books. "Colonialism" in Iran on the eve of the revolution. Explores cultural differences and the adjustment of British and American wives of upper class Persians.
- Johnson, H. M. (1986). How do I love me? 2nd ed. Salem, Wisconsin: Sheffield Publishing Co. A method of enhancing self esteem used successfully in this counselor's practice.
- Johnson, H. M. (1989). A workshop on self esteem. Salem, Wisconsin: Sheffield Publishing Co. A manual for leading a workshop on self esteem.



- Kapoor, S., and Rosenquist, A. (1991). Mass media impact on American and Japanese students' value perceptions. A paper presented at the conference on Communication in Japan and the United States. CSU Fullerton, Fullerton, California. Study of media and interpersonal impact, perception of values.
- Knapp, M. L., and Hall, J. S. (1992). Nonverbal communication in human interaction. 3rd ed. New York: Holt Rinehart and Winston, Inc. In classroom use since the 1972 first edition. A social psychologist co-authors this edition. Research largely about nonverbal communication in the United States, although at times focuses on other cultures.
- Kurogi, A. (1991). Communication stress and coping strategies among Japanese university students in the United States. Paper presented at the conference on Communication in Japan and the United States. CSU Fullerton, Fullerton, California. The relationship among communication variables in Japanese students studying in the United States.
- Lee, W. (1992). Missing the boat: The centrality of idioms in intercultural communication. Paper presented at the annual meeting of the Western States Communication Association, Boise, Idaho. Explores the importance of idioms in intercultural communication teaching and research.
- Lee, W. (1992). Why can't we have fun together? Toward a theory of comprehension crisis in intercultural communication. Paper presented at the annual meeting of the Western States Communication Association, Boise, Idaho. Studies humor comprehension in non-native speakers.
- MacHaffie, I. S. and Nielson, M. A. (1976). Of Danish ways. New York: Harper and Row, Publishers. One of a series. See Begley, Of Scottish ways.
- Malan, R. (1990). My traitor's heart. New York: Atlantic Monthly Press. A South African exile returns to face his country, tribe, and conscience.
- Males, S. O. (1991). Facework and lying. Paper presented at the conference on Communication in Japan and the United States, CSU Fullerton, Fullerton, California. Comparison of lying behaviors in Japan and the U. S.
- Martinsson, J. P. (1981). Swedes as others see them. Lund, Sweden: Studentlitteratur. Written for the Swedish businessman to emphasize the important role of personal



relationships in the outcome of negotiations. Includes foreign businessmen's impressions of Swedes based on interviews.

- Mayle, P. (1980). A year in Provence. New York: Vintage Books, 1989. An English émigré gives a charming and informative account of French social life and customs during his first year in Provence as owner of a 200-year-old farmhouse.
- McCarthy, M. (1959). The stones of Florence. New York: Harcourt Brace Jovanovich, Publishers. A history of the art of Florence, Italy.
- Metts, S., Cupach, W. R., and Imahari, T. (1992). Perceptions of sexual compliance-resisting messages in three types of cross-sex relationships. Western Journal of Communication, 56, 1-17. Examines responses to messages rejecting sexual overture using different situations and genders.
- Montalvo, F., Lasater, T. T., and Garza, N. (1981). Mexican American cultural simulator for child welfare trainer's manual. San Antonio, Texas: Office of Continuing Education in Human Services, Our Lady of the Lake University. A comparison of family values and characteristics.
- Morrison, T. (1987). Beloved. New York: Alfred A Knopf. A stunning novel about the effects of slavery on whites and African-Americans.
- Morton, B. M. (1986). Americans in London. New York: William Morrow. Anecdotal guide to historical American sojourners in London.
- Natzuki, S. (1989). Innocent journey. New York: Ballantine Books. Japanese couple plan a double suicide; by a best-selling Japanese mystery writer.
- Nicklin, J. L. (1991). Teacher education programs face pressure to provide multicultural training. The Chronicle of Higher Education, 38 (14), A1. More and more school districts are demanding teachers trained in incorporating race and gender issues in their lessons.
- Nicklin, J. L. (1991). School systems seek guidance from universities in bringing more diversity to curricula. The Chronicle of Higher Education, 38 (14), A17. The part played by university educators in developing policy, curricula, and texts for state departments of education.
- Parrinder, G. (Ed.) (1983). World religions from ancient history to the present. New York: Hamlyn Publishing

Group. Survey of religion from prehistory to Islam in the context of world history and culture.

- Patton, J. (1990). Cultural pluralism program at Mission College in Santa Clara, California. Paper presented at Barstow College Staff Development Workshop, Barstow, California. An overview of the process of developing the cultural pluralism program at Mission College.
- Piet-Pelon, N. J. and Hornby, B. (1985). In another dimension: a guide for women who live overseas. Yarmouth, Maine: Intercultural Press, Inc. Practical guidelines for women sojourners, including preparation, cultural adjustment, the workplace and home, children, health, and stress. The authors urge careful planning to avoid undue problems in adapting.
- Potok, C. (1972). My name is Asher Lev. Greenwich, Connecticut: Fawcett Publications, Inc. Coming-of-age novel about a young Brooklyn-born Jew leaving family and faith.
- Renshaw, S., Tudman, C. G., Aoki, E., and Kumagai, M. (1991). Terms for friendship: Similarities and differences in Japanese and American perceptions. Paper presented at the conference on Communication in Japan and the United States, CSU Fullerton, Fullerton, California. Study of nine terms of friendship placed on a continuum of perceived intimacy.
- Ringwald, G. (1992). The battle of the sexes is really the assault on women. The Press-Enterprise, Santa Rosa, California, Jan. 23. Article discusses the backlash against the women's rights movement, citing S. Faludi's Backlash and current studies by the University of New Hampshire's Family Research Laboratory.
- Roiger, J. F. (1992). When lying is acceptable: cross cultural comparisons of strategic deception. Paper presented at the annual meeting of the Western States Communication Association, Boise, Idaho. Argues that deception is commonplace and acceptable.
- Rosenfeld, L. B. and Bowen, G. L. (1991). Marital disclosure and marital satisfaction: Direct-effect versus interaction-effect models. Western Journal of Speech Communication, 55, 69-84. Assesses two competing hypotheses regarding the relationship between self-disclosure and marital satisfaction.
- Ross, F. H., and Hills, T. (1961). The great religions by which men live. Greenwich, Connecticut: Fawcett

Publications. History and traditions of Brahmanic Hinduism, Buddhism, Taoism, Confucianism, Christianity, Shintoism, Judaism, and Islam.

- Rhodehamel, J. H., Rhode, S. E., and Von Blum, P. (1991). Foundations of freedom. Los Angeles: Constitutional Rights Foundation. A history of the Bill of Rights.
- Samovar, L. A. and Porter, R. E. (1991). Communication between cultures. Belmont, California: Wadsworth Publishing Co. A new text for an intercultural communication course by two well-known authors. Their reader, Intercultural communication, is in its sixth edition.
- Samovar, L. A. and Porter, R. E. (1991). Intercultural Communication: A Reader. 6th ed. Belmont, California: Wadsworth Publishing Company. An excellent selection of essays, articles, papers, and lectures, affording a comprehensive overview of recent research in the field. A good text for an intercultural communication class.
- Sanders, J., Goss, R., Wiseman, R., and Brusckke, J. (1992). Ethnic comparison and measurement of argumentativeness, verbal aggressiveness, and need for cognition. Communication Reports. 5, 50-56. Analysis of argumentative behavioral traits of Asian, Hispanic, and European Americans, revealing significant ethnic differences for verbal aggressiveness.
- Schlissel, L. (1982). Women's diaries of the westward journey. New York: Schocken Books. A history of the westward movement chronicled in their letters by the women who made the journey.
- Stencel, S. (Ed.). (1991). Asian Americans. The C. Q. Researcher, 1 (30). A special issue on the Asian experience in America.
- Stewart, J. (Ed.) (1990). Bridges not walls. New York: McGraw-Hill Publishing Co. An interpersonal communication reader, widely used in classrooms.
- Ting-Toomey, S., and Korzenny, F. (Eds.) (1991). Cross-Cultural Interpersonal Communication. Newbury Park, California: Sage Publications. Current research findings in cross-cultural interpersonal communication.
- Ting-Toomey, S., and Korzenny, F. (Eds.). (1989). Language, communication, and culture. Multiple orientations to theory and research among language, communication, and culture.

- Thomas, E. M. (1959). The harmless people. New York: Vintage Books. Study of the Bushmen in the Kalahari.
- Tuleja, T. (1987). Curious customs: The stories behind 296 popular American rituals. New York: Harmony Books. Intriguing historical background of popular American behaviors: etiquette, gesture, posture, transitions, courting, marriage, etc. Helpful information for the international student.
- Vanberg, B. (1970). Of Norwegian ways. New York: Harper and Row, Publishers. One of a series. See Begley, Of Scottish Ways.
- Walker, B. G. (1987). The skeptical feminist. San Francisco: Harper and Row. Spiritual autobiography of a feminist.
- Witteman, H. (1992). Analyzing interpersonal conflict: Nature of awareness, type of initiating event, situational perceptions, and management styles. Western Journal of Speech Communication, 56, 248-280. Situational perceptions provide a more powerful account of styles than initiating factors.

