

**PSY 130  
Psychology and Culture  
Dr. Sherry Loch**

**Paradise Valley Community College  
Phoenix, Arizona**

## SYLLABUS

Course Title:	PSY130 Psychology and Culture	3 credits
Instructor:	Dr. Sherry Loch, Ph.D., R.N. Office: J 108 Message Phone: 493-2854 (24-hour message service)	
Materials:	1. Culture and Psychology, Matsumoto, O., Palo Alto: ITP. 2. Psychology and Culture, Lonnen & Malpass. Boston: Allyn & Bacon.	
General Information:	In the Maricopa Community College District this course can be transferred to 4-year colleges as a Social-Behavioral Science. [SB] and as Global Awareness [G].	
Overview of Course:	All the areas of psychology that have a sufficient amount of cross-cultural research literature are presented and discussed. The topics span areas traditionally covered in social, clinical, developmental, and personality psychology. Also included are materials specifically relevant to communication processes, which are extremely important in cross-cultural psychology. Included are the cultural influences on the research process, which should give students a sense of how culture influences the ways in which we gather information about the world.	
Purpose of Course:	The purpose of the course is to evaluate the findings of psychology in cross-cultural and cross-national perspective. Most of the readings in psychology have focused on questions of Western psychology and almost all of the research used to answer psychological questions has used American or Western subjects. The discovery of universal principles can proceed only if psychology includes other cultures in its research and observations.	
Class Policies:	<ol style="list-style-type: none"><li>1. Read assigned articles and textbook chapters and complete all associated assignment sheets and interviews.</li><li>2. Take all required unit examinations in the Testing Center.</li><li>3. The examinations are computerized and the testing staff will assist you to take the test. A written copy is available to use simultaneously. Your test score will be given to you immediately after completion.</li><li>4. <b>Word process (type) all written assignments</b> and present to the instructor for grading.</li><li>5. Attend and participate in class activities.</li><li>6. Students will participate in the learning process by preparing, summarizing, presenting and discussing issues related to cross-cultural and cross-national psychology.</li></ol>	
Withdrawal:	The student who desires to withdraw from the course is responsible for signing withdrawal forms through Admissions and Records in B building.  A grade based on total points completed will be given if the student leaves or discontinues the course without withdrawing properly. Please <u>call or see me</u> (Dr. Loch, 493-2854) if you are having any type of problem that is interfering with your completion of the course. <u>Many times something can be done to help you remain in the course if you let me know that you are encountering a difficulty.</u>	

## SYLLABUS

### Grading Criteria:

The grade earned for the semester will be based on the total points earned on each assignment and added for the semester total. To earn a given grade you will need the following percentage of points:

#### Grading Scale:

A	90 - 100%
B	80 - 89%
C	70 - 79%
D	60 - 69%
F	0 - 59%

### Tracking Grades:

You can access your grades on computer in K108 by INFORM, a program that allows students to access information with their Social Security number. The instructor will post the grade on INFORM after the grading is complete. Please see the instructor immediately if you see discrepancies.

The K 108 Lab Assistant can help you learn the simple steps necessary to use INFORM. Also, read the directions in the syllabus.

## CRITERIA FOR GRADING PAPERS

1. Typed, word-processed, double spaced
2. Three (3) full pages or more to answer question; uses correct punctuation and grammar
3. Contains college-level writing and organization with a clear introduction, supporting paragraphs and concluding paragraph
4. Uses in-text citations by referring to sources in the readings, video, textbook or others; includes a final page listing all references cite in the paper. If you use it, cite it.

### Example

You may use any style of formatting that you have used in English 101. If you have not learned a particular style, use the following: (Author, Year = Bochner, 1994) on the reference page you would write the following:

### Reference(s)

Botchner, S. (1994) Culture Shock, In W. J. Lonner & R. Malpass (Eds.), Psychology and Culture (pp. 245-251). Needham Heights, MA: Allyn & Bacon.

Example of an article or chapter in a book:

Tobin, J.J., Wu, D.Y. & Davidson, D.H. (1989) Preschool in Three Cultures: Japan, China, and the United States. (Videocassette). New Haven: Yale University Press.

Example of a reference or a published videocassette:

5. Essay clearly addresses and discusses major issues in the readings (video) and answers the question. Uses appropriate terminology and concepts relevant to the topic are included.

## Assignment

PSY130

### 1. Cross-Cultural Differences

There is a large number of Latino's who work in Phoenix. They are all subject to various degrees of stress because they live in a foreign culture and have to interact closely with people of different cultural origins. We would like you to take this opportunity to learn something about cross-cultural differences and face-to-face interviews. Furthermore, many are here as immigrants not sojourners.

First decide what you want to know about this specific case of cross-cultural difference. You may focus on the common stressors experienced by these individuals and their coping strategies. You may also focus on other areas of social behavior such as child rearing practices or privacy regulation. Try to be specific and develop a rationale for your choice. The next step is to develop an interviewing scheme, through which you can gather reliable and accurate information. Describe how your interviewing scheme can avoid all sorts of biases that may occur in an interview. Finally, go out and interview at least 2 respondents who work for a local family organization.

Write a report of no more than 5 pages (type-written and double spaced in English). Based on the comparison of these two groups of families, discuss how culture influences the behavior that you are trying to analyze.

## Assignment

### PSY130 Psychology and Culture

#### Cross-Cultural Living

We would like you to learn more about the psychology of living in a foreign culture and cross-culture interaction. There are a number of foreign students studying at MCCC and ASU. They are living with a local family. Because the foreign student and the local student are from different cultures, problems sometimes may arise. We would like you to interview in detail 2 local students who live with foreign students or work with them, preferably from different countries (America, Japan, Europe, Korea, etc.). Find out in your interviews (1) the kinds of problems that cause difficulties in their interaction and why they occur; (2) how these problems are related to differences in the cultural background of the interactants; and (3) the ways these problems are dealt with; and (4) the delights of their cross-cultural mix.

Write a report of no more than 5 pages (type-written and double spaced in English) for your interviews.

## Assignment

Instructions for the Ethnic-Gender-Socioeconomic Roots Paper one of the exciting aspects of life in Arizona is that our residents are coming from increasingly diverse ethnic and cultural backgrounds. The goal of this assignment is to think about, describe, and analyze aspects of your own personal culture, which was formed in your own social or ethnic group.

### INSTRUCTIONS

Your paper should have 3 major headings as listed below and should include all the requirements listed below. The paper should be no less than 4 and no more than 8 pages in length.

1. **BACKGROUND:** Describe your own ethnic, racial or cultural background. Your family background may have been Black American, Filipino, German American, Hispanic, Irish American, Italian American, Japanese American, Norwegian American, etc. Or a key element in your experience may have been a religious tradition - fundamentalist Christian, Jewish, Mormon, Roman Catholic, etc. In two or three pages describe the main elements of your background in relation to:
  - A. What generation in the United States do you represent? Are you and your sisters and brothers the first of your family to be born in this country? Were you foreign born?
  - B. Where did you or your ancestors migrate from? Within the United States? From outside the United States? Why?
  - C. Does your immediate family or extended family practice ethnic or cultural customs that you or they value or identify with? These may include foods, celebrations, traditions, social behaviors, manners, beliefs. What customs do you prize most? Do you or your relatives speak your ethnic-group language?
  - D. What social conditions or conflicts do you or your kin experience within the present American culture? How about in the past? What migration experiences do you or other members of your family remember?
  - E. What occupations are represented in your family?
  - F. What were the main expectations/ rules/norms about behavior for males and females?
2. **GENDER PATTERNS:** As you see it, what have been the main stereotypes regarding males and females that you learned in growing up? What were the main expectations/ rules/norms about behavior for males and females?

Select 4 specific domains of life from the set below:

- A. Education
- B. Paid Employment
- C. Dating Patterns
- D. Expectations for Husbands and Wives
- E. Child Care and parenting
- F. Sexuality
- G. Importance of Individual vs. Family
- H. Other (get instructor approval in advance)

For each area that you select, discuss in detail the gender stereotypes and gender-based norms in your social group. To what extent has your own cultural group been experiencing social or historical changes in gender patterns? What have you noticed? What do you think is going on?

3. **SELF-REFLECTION ON PERSONAL IMPACT:** How do you think your own unique background has influenced your personal expectations, beliefs, and life goals as a woman or man? Did you experience conflict about sex roles? What are your personal goals for the 4 domains you discussed? Write about 1 page on your self-reflections.

Revised from an exercise developed by Dr. Mikel Garcia, California State University, Fullerton

## Assignment

### Criteria for Cross-Cultural Readings

#### Cross - Cultural Perspectives

Directions: Submit three (3) articles following this format from the list that follows:

I. Title of article:

II. Summary of article:

III. Application of Information: Write a short summary paragraph of the value of this articles findings to "real world" situations, (work, travel, communication, health care, education, mental health, peace, etc.)

IV. Definitions: Define key terminology (for example, accultivation, infibulation, peyote, collectivis, etc.)

## Additional Readings (by topic)

Accompanies Text: Lonna & Malpass

### Introduction

Achebe, C. (1958). Things Fall Apart. Great Britain: Cox & Wyman <The whole book>

Bond, M.H. (1991). Beyond the Chinese Face. Hong Kong: Oxford <Preface only>

### Cross Cultural Perspective

Bond, M.H. (1991). Beyond the Chinese Face. Hong Kong: Oxford <Chapter 1 only>

Denisoff, R.S. & Wahrman, R. (1979). Introduction to Sociology. NY: McMillan <Chapter 4 only>

Segall, M., et al. (1991). Human Behavior in Cross Cultural Perspective. NY: Pergamon <Chapter I only>

Smith, F. J. & Crano, W. D. (1977). Cultural dimension reconsidered: Global and regional analyses of the ethnographic atlas. American Anthropologist. 79, 364-387.

Triandis, H.C. (1983). One perspective on cross-cultural psychology. Acta Psychological Sinica, 3 306-310 (In Chinese).

### Methods

Brislin, R.W., Lonner, W.J., Thorndike, R.M. (1973). Cross-cultural Research Methods. NY: John Wiley & Sons. <Chapter 5 ONLY>

Russell, J.A. (1991). Culture and the categorization of emotions. Psychological Bulletin, 110(3), 426-50.

Sears, R.R. (1961). Transcultural variables and conceptual equivalence. In B. Kaplan (Ed.), Studying Personality Cross-culturally. NY: Harper & Row.

### Perception

Segall, M., et al. (1991). Human Behavior in Cross Cultural Perspective. NY: Pergamon <Chapter 5 ONLY>

Serpell, R. (1976). Culture's Influence on Behavior. London: Methuen <Chapter 6 ONLY>

### Cognition

Bond, M.H. (1991). Beyond the Chinese Face. Hong Kong: Oxford <Chapter 3 ONLY>

Segall, M., et al. (1991). Human Behavior in Cross Cultural Perspective. NY: Pergamon <Chapter 8 & 9 ONLY>

### Parenting

Bond, M.H. (1991). Beyond the Chinese Face. Hong Kong: Oxford <Chapter 2 ONLY>

### Acceptance and Rejection

Weisner, T.S. & Gallimore, R. (1977). My Brother's Keeper: Child and Sibling Care taking. Current Anthropology, 18(2), 169-189.

### Values and Emotions

Mesquita, B & Frijda, N.H. (in press). Cultural variations in Emotions: A Review. Psychological Bulletin.

Munroe, R.L. & Munroe, R.H. (1975). Cross-cultural human development. CA: Brookes/Cole. <Chapter 7 ONLY>

Schwartz, S.H. (in press). Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries. In M. Zanna (Ed.), Advances in Experimental Social Psychology, Vol. 25.

### Social Perception

Bond, M.H. (1991). Beyond the Chinese Face. Hong Kong: Oxford <Chapter 4 ONLY>

Hui, C.C.H. (1982). Locus of Control: A review of Cross-cultural research. International Journal of Intercultural Relations, 6, 301-323.

Zebrowitz-McArthur, L. (1988). Person perception in cross-cultural perspective. In M. H. Bond (Ed.), The Cross-cultural Challenge to Social Psychology (pp. 245-265)/ Newbury Park: Sage.

### Interpersonal Behavior

Bond, M.H. (1991). Beyond the Chinese Face. Hong Kong: Oxford <Chapter 5 & 6 ONLY>

Goodwin, R. (manuscript under review). Cross cultural Personal Relationships: A Critical Review and Theoretical Integration.

Segall, M., et al. (1991). Human Behavior in Cross Cultural Perspective. NY: Pergamon <Chapter 12 ONLY>

### Individualism and Collectivism

Bond, M.H. (1991). Beyond the Chinese Face. Hong Kong: Oxford <Chapter 7 ONLY>

Triandis, H.C. (1990). Cross-cultural studies of individualism and collectivism. In J. Berman (ed.), Nebraska Symposium on Motivation, 1989 (pp. 41-133). Lincoln, NE: University of Nebraska Press.

### Cross- Cultural Interaction

Bochner, S. (1982). The Social Psychology of Cross-cultural Relations. In S. Bochner (Ed.), Cultures in Contact. NY: Pergamon.

Bond, M.H. (in press). The characteristics of Cross-cultural Interaction. In Smith, P.B. & Bond, M.B. (Eds.), Social Psychology Across Cultures. London: Simon & Schuster.

### Globalization

Bond, M.H. (1991). Beyond the Chinese Face. Hong Kong: Oxford <Chapters 8 & 9 ONLY>

Yang, K.S. (1988). Will societal modernization eventually eliminate cross-cultural psychological differences? IN M.H. Bond (ed.), The Cross-Cultural Challenge to Social Psychology (pp. 67-85). Newbury Park: Sage.

Note: Articles are available through interlibrary loan or through ASU Main or West. A large number of the books and articles are on reserve under Loch in the PVC Library.

## Student Handout

### Cross-Cultural Psychology

This module is designed to give you information about other cultures, which will help you distinguish some of the universal principles of human behavior. Most of the readings have focused on questions of Western psychology and almost all of the research used to answer psychological questions has used American or Western subjects. The discovery of universal principles can proceed only if psychology includes other cultures in its research and observations.

The module contains material about 1) Childrearing and education: 2) Aging. As you will notice each of these topics were discussed in your text in the chapters on development and social psychology and stress and coping. You may use your textbook to support your ideas and conclusions as you answer the essay questions. You do not need sources other than the readings to answer the questions.

DIRECTIONS: Choose one of the following topics to complete your assignment.

Each topic contains an article or a video from which you draw your answer to the question(s) at the beginning of the module. Use your textbook as another source of information.

Write a short essay answering the questions. You will write one essay of 3-5 pages (double-spaced) to complete this module.

DIRECTIONS FOR COMPLETING THE MODULES:

\_\_\_\_\_ A. Read the material highlighted in each section of the module.

\_\_\_\_\_ B. Word process your answers to the discussion questions at the end of each summary or research article.

In some cases, you will be assigned some but not all of the discussion questions.

\_\_\_\_\_ C. Pick up the teacher feedback one week after completion of the module.

## Teacher Guidelines

### Suggestions to the Instructor:

The module guidelines include alternate readings and essay/discussion questions that could be assigned depending on teacher preferences.

### Personal Experience with Materials:

I have found the video (Module 1) serves to stimulate student interest, in Asia and encourages comparisons. One caveat: I found students tended to see other cultures ethnocentrically. I recommend spending some time on this concept to avoid automatic negative reactions to other cultures, particularly around childrearing which is an emotionally charged subject. The readings in Module 3 can be helpful with this reaction if you have time to do more than one module in your class.

Module 2 readings can be helpful at encouraging more abstract thought about aging than students usually do. Again, students have preconceived ideas about aging in other countries, although, on this subject their reactions are biased toward seeing other countries in a more positive light than their own. Typically American students see the elderly's well taken care of in "the old country" and "put away" in a nursing home in the U.S. the facts are actually different so an interesting discussion can be encouraged around these stereotypes. Again, tying these reactions with the material on culture shock and reactions to other cultures can make an integrated lesson plan.

Topic 2  
Aging Across Cultures

READ:

Keith, J., Fry C.L. & Ikels, C. (1990). Community as context for successful aging. In J. Sokolovsky (Ed.), The Cultural Context of Aging: Worldwide Perspectives (245-261). NY: Bergin & Garvey Publ.

QUESTION:

Write a 3-5 page essay on the following:

What major concepts and ideas did researchers find contributed to elder well-being among individuals living in Swarthmore, Momence and Hong Kong. Where was aging "most comfortable" and explain your opinion.

Module 2: The following are another set of questions that can be used to expand the discussion of the article.

1. Summarize the concepts and ideas contributing to elder well-being among individuals living in Swarthmore, PA; Momence, ILL; and Hong Kong.

2. a. Write a short (2-3) page essay about your view of yourself at age 70. Write in the first person and include a detailed account of what you imagine a typical day would be for you at the age. Include physical, social, family and environmental (city home, nursing home?) circumstances in your essay.

b. How does your view of yourself aging differ from your view of an aged individual in Hong Kong or other Asian countries?

Topic I  
Basic Changes of Aging

Discussion Questions

Word process your answers to the following discussion questions. Answer each question in an essay format.

1. Please write a short (2-3 page) essay about your view of yourself at age 70. Write in the first person and include a detailed account of what you imagine a typical day would be for you at that age. Include physical, social, and environmental circumstances in your essay.

2. There are various definitions of aging. Explicate the distinctions between these definitions by giving behavioral/hypothetical examples of chronological, functional, psychological, and social aging.

3. Most cultures endorse some beliefs or myths about aging or aged persons. List 3-5 beliefs that are widely accepted among people your current age.

What are some potential negative consequences of these beliefs for both the elderly and younger persons?

## Aging Across Cultures

### I. Basic Concepts on Aging

1. Chronological aging represents only an approximate measure of the normative development or changes within an individual or age cohort. There is great variation in physical, emotional, social, and psychological development within and between individuals. The chronological aging of an individual interacts with a societal history, with a personal history, and with a number of sociodemographic factors (such as class, gender, ethnicity, education, place of residence).

2. Functional aging is a more accurate measure of aging, since individual differences by age are considered. Functional aging reflects the relationship between biological maturation or deterioration and how well, if at all, an individual can adapt and perform specific physical, social, or cognitive tasks.

3. Psychological aging involves the reaction to biological, cognitive, sensory, motor, emotional, and behavioral changes within an individual, as well as the reaction to external environmental factors that influence behavior and lifestyle.

4. Social aging involves patterns of interaction between the aging individual and the social structure. Many social positions are related to chronological age, and individuals are expected to conform to the age-based norms associated with these positions. Social aging is also influenced by the size and composition of the social structure as it changes over time, by change within a society and by cultural and subculture variations in attitudes toward aging and the aged.

5. A number of unsubstantiated beliefs about aging and the aged are accepted as fact. These myths may influence the behavior and expectations of aging individuals, as well as the attitudes of younger people toward older people, especially those outside the kinship system.

6. Aging as a social process can be studied on three levels of analysis: the 'individual' level (the micro level), which is concerned with age changes within individuals and age differences between groups of individuals; the 'social system' level (the macro level), which is concerned with the influence of the social structure on the aging individual and the influence of various social processes on aging individual or age cohorts; and the 'comparative' level, which attempts to explain aging by searching for cultural or subcultural variations or similarities within or between societies.

7. Age differences between individuals or cohorts can be inferred from cross-sectional research studies, whereas changes with age may be inferred from a longitudinal study. Cohort analysis may be used to infer age changes and age differences.

8. The aging process is influenced by elements in the physical environment such as geographical region, the type and quality of housing and neighborhood, and rural or urban residence.

9. Ascribed or achieved attributes of an individual (gender, race, religion, education, income, class, marital status, and ethnicity) influence life changes and lifestyle, and are important factors in the analysis of aging as a social process. These attributes acquire different social meanings or values within different cultures and at different points in the life cycle.

10. The evaluation of these attributes by means of social differentiation creates class, racial, ethnic, and gender stratification systems in many societies. These systems interact with age to influence both the process of aging and the status of being old. Individuals located near the least-valued end of these various stratification systems may be disadvantaged (blacks, females) through life, and may experience increased discrimination, segregation, or isolation as they age.

Excerpted from:

McPherson, B.O. (1990). *Aging as a Social Process: Introduction to Individual and Population Aging*. (2nd ed.) Toronto: Butterworths.

### II. Anthropological Methods for the Study of Old Age and Aging

A. Anthropology as a discipline studies the human species, its evolution adaptations, of which culture is central.

1. U.S. departments train in 4 major areas; archaeology, physical, linguistics and social/cultural.
2. Culture, the key human adaptation, refers to the shared understandings, or meanings, transmitted and maintained by members of human groups. An important issue for anthropologists is to distinguish human characteristics and behaviors that are universal to the species from those that are culturally shaped and variable.
3. Major characteristics of anthropological research are therefore that it is comparative, holistic, emic, and often concerned about origin.
4. Important strategies for data collection by anthropologists are: participant observation, life history, in-depth interviewing, social network mapping.

#### B. Anthropological research on age and aging

##### 1. Bio-physical

- a. studies of other primates
- b. studies of physical correlates of human aging in different environments

##### 2. Social-cultural (most research on age and aging is this type)

- a. structural/organizational uses of age

##### 1. age-graded societies

2. status and treatment of elderly group members
  - b. personal experience of older persons
  - c. "missing link" between structure and experience

C. Example of research "Project Age": comparative community studies in seven sites. Project Age, generation, and experience.

1. Goal to discover characteristics of communities that influence well-being of older persons, and the mechanisms through which those characteristics are linked to the life experiences of individuals.
  - a. Sites chosen to vary in scale, stability, family structure, age grouping, resources, demography and to be meaningful units in which cultural mechanisms can operate, e.g., towns, villages, neighborhoods, public housing estates
    1. needed researchers familiar with site and fluent in language
    2. funding from NIA
    3. sites: king, herero, Clifden, Blessington, Momence, Swarthmore, Hong Kong neighborhoods and housing estates
  2. Major methodological challenge to balance validity and comparability
    - a. Concept definition and strategies for discovering measures shared, measures site-specific
      1. functionality
      2. well-being
      3. perceptions of the life course
    - b. data management and analysis
      1. computer storage
      2. coding
      3. shift from reliability to comparability
      4. combination of qualitative and quantitative in interpretation and presentation
  3. Most work on the aged in primitive societies employs the Human Relations Area Files (HRAF) - a large file of assembled and codified information that ethnographers; and anthropologists have collected in a world sample of human societies. This data can be used by modern researchers to make comparisons and test hypotheses about societies studied in the past.
  4. Research Perspectives used to investigate social and cultural influences on Aging.
    - a. Comparative: How one society differs from another; what is the origin of the behavior or pattern?

- b. Holistic: Look at a whole group or social unit; not individuals. The unit or group you study may not be definable in advance.
- c. Emic: The meaning of a behavior or pattern within a particular social group: (culture, nation, family, clan, tribe). Primary method: Participant observation - Take a role in the group which is already present: waitress, office worker, nurses aide, field worker. Method yields powerful data about life from within the group "emic"
- d. Etic: Quantitative factors.

#### Suggested Readings

1. Jennie Keith, "Age in Social and Cultural Context: Anthropological Perspectives" in Rober Binstock and Linda George, eds., Handbook of Aging and the Social Sciences, 3rd Ed. New York: Academic Press, 1990.
2. Jennie Keith, "Participant Observation" in W. Shale, R. Campbell, W. Meredith and J. Nesselroade, Eds., Methodological Issues in Aging Research. New York: Springer, 1988.
3. Patricia Draper and Jennie Keith, "Cultural of Care: family Caregiving to the Elderly in Africa and America" in Journal of Aging Studies, March 1992.

## Topic II

### The Status of the Elderly

#### Discussion Questions

Word Process your answers to the following questions. Discuss each question in an essay format.

1. The modernization hypothesis states that the elderly lose power and status when a society becomes modernized. Explain and demonstrate (give examples) of the conflicting evidence for this thesis. What variables and factors account for the different reactions of societies to technological change.
2. Discuss situations in which the support for aging parents is a cultural norm, but may not lead to quality support of the physical, emotional, or psychological needs of aging.
3. Compare and contrast how two Asian subcultures influence the process of aging, particularly the status and treatment of the elderly.
4. What are the characteristics of communities or cultures that affect the long-term care of their older members? Describe these characteristics, their effects and the mechanisms that link them; then discuss how a national policy addressing needs for long-term care should take them into consideration.
5. The emergence of separate residential communities of older people is a recent development in the U.S. and Western Europe. Some planners are looking for ways to promote this development and expand it to meet the needs of a more diverse range of older people. What needs of aging people do these "Sun City" communities appear to meet? Discuss the conditions under which you think separate residential communities are likely to be successful vehicles for meeting the needs of older people.

Discuss the consequences of these communities for the meaning of age in the society at large.

6. What factors, beliefs, behavior patterns and relationships distinguish the elderly in Asian cultures from those living in Western cultures?

## Module I

### Childrearing and Education

#### READ:

Tobin, J.J., Wu, D.Y. & Davidson, D.H. (1989). Preschool in Three Cultures: Japan, China, and the United States. (Videocassette). New Haven: Yale University Press.

#### QUESTIONS:

Write a 3-5 page essay on the following:

What skills, attributes and personality characteristics do Chinese/Japanese and American parents most want their children to develop?

What is a "good child" in each culture?

To the Teacher

The attached module is a self-contained unit that you can use in any psychology section. Each assignment can be handled in either a group discussion format or a writing assignment.

The materials enclosed are introductory readings on cross-cultural topics, which can be used at several different points in a psychology semester.

Module 1: Use in developmental or personality sections.

Module 2: Use in developmental or research methods sections.

Module 1:

The videotape: Preschool in Three Cultures is available from Yale University Press, Customer Service department, Box 92A Yale Station, New Haven, CT 06520

A book by the same name is available as well. Together the cost was about \$100.00.

The method of development of the tape is of interest: the authors first videotaped a preschool in each culture, then showed the tapes to staff, parents and child development experts in each culture. Other issues can be discussed using this videotape as the stimulus, such as freedom, conformity, cooperation & discipline.

The tape is 58:00 minutes.

Suggestions for other discussion/essay questions are:

Preschool in Three Cultures: Japan, China, and the United States

Other discussion/essay questions:

1. What is the value of children in each culture?
2. What role do preschools play in societies with low birth rates?
3. Are children in China an economic asset or liability? In the U.S.; Japan; in Africa? What are the costs of having children?
4. Do boys and girls have different "value" in the U.S.? In China? Japan? Do parents have different strategies and plans for their sons than for their daughters?
5. How is women's work tied to the cost, availability quality and structure of childcare in each country?
6. How does each culture believe children learn to behave? How much latitude do they give children to misbehave? How is misbehavior in childhood related to misbehavior in adulthood in the three cultures?
7. What is each cultures view of individual differences in children's needs and abilities?
8. Chinese and Japanese preschools each stress groupism, but do they mean the same thing by this term?
9. How can cultures be compared? What categories do we use? What judgements can we make, while avoiding the problem of ethnocentrism?
10. What are the differences among the cultures in self-expression, creativity, and individuality? How did each culture go about making a child fit into society on these variables? What use are these characteristics in the larger adult world of each culture?

## Group Essay

Directions: This assignment can be used as a collaborative activity.

Papers must be typed or word processed.

Answer the questions with complete sentences and paragraphs. Think of writing an essay of lengthy "Letter to the editor".

Each question should be responded to with your knowledge and opinions from life experience in your own culture. In addition, you are expected to refer to material from the LaFrangois Text and/or video "Preschool in Three Cultures".

Write an essay for ONE of the following questions:

1. What skills/attributes/personality characteristics do Chinese, Japanese and American parents most want their children to develop? (In each culture, what is a "good child"?) How does the preschool shape those characteristics?
2. How do parents and teachers in China, Japan and the United States believe children learn to behave? (Rules, punishment, teacher interventions, children's responsibility, etc.). Include an analysis of parenting style and moral development (authoritarian, permissive; internalization, etc.) for each culture and the differences in behavior that result in each culture.
3. Chinese and Japanese preschools each stress groupism, but do they mean the same thing by this term? How do they differ in their view of children as members of groups? How do these cultures view achievement and competition?

## Handout

PSY130

### Approaches to the Study of Culture in Psychology

Some characteristics and assumptions associated with several perspectives in which culture plays some role.

#### "Mainstream" Psychology

**Research Perspective:** Individuals in one culture are studied. Actual manipulation of variables highly desired. The testing of explicit hypotheses is considered imperative. Assumption is that findings can be generalized to all humans and not just those in the study. Truth is truth, wherever it may be found.

**Number of Cultures Studied:** Somewhat irrelevant. To study one individual (or group of individuals) is to study all humans. Truth has no borders.

**Structure Guiding Research:** Whatever is considered with the Zeitgeist and the current epistemological status of the discipline.

**Example of Methodological Problem:** Methodological problems include those that are troublesome to any science and are usually wealth with in standard research and design courses.

#### Cross-Cultural Psychology

**Research Perspective:** Individuals in more than one culture are compared on some psychological dimension. Experimental (and usually quasi-experimentation) is often used, but with great caution. Any psychological topic is a candidate for study. A goal is to help develop a universal psychology.

**Number of Cultures Studied:** The method implies and usually requires the selection of individuals from two or more cultures. Large and carefully described samples are the ideal. Type of questions asked dictates the number of cultures, and/or participants.

**Structure Guiding Research:** Structures and paradigms used in "mainstream" psychology typically are taken to or imposed on other cultures. Any topic within psychology is candidate for study.

**Example of Methodological Problems:** Major problems involve selection of appropriate samples and the establishment of various types of equivalence. Inequivalence makes valid comparison questionable if not impossible.

#### Cultural Psychology

**Research Perspective:** Individuals in one culture (usually) are studied. While direct comparisons are eschewed, comparativism is at least implied. The interface between anthropology, psychology, and linguistics combine to look into issues concerning "psychic unity" in various areas of functioning.

**Number of Cultures Studied:** Typically a rather small number of participants from one target culture at a time are selected. Type of questions asked dictates which culture is chosen.

**Structure Guiding Research:** Common structures involve theories that attempt to account for reasons underlying human thought, information processing, language development, and other cognitive orientations.

**Example of Methodological Problems:** Conceptual and definitional problems that require solutions before proper testing. A search for contextually valid ways to measure and otherwise categorize responses.

## Indigenous Psychology

**Research Perspective:** Individuals in only one culture or ethnic group are studied by researchers who are usually from the same culture or ethnic group. Comparativism is rejected or not considered. Local conceptualization of what constitutes knowledge are emphasized to the complete avoidance of "outside" viewpoints.

**Number of Cultures Studied:** Only one. And within each, any relevant number of participants are studied.

**Structure Guiding Research:** Whatever structures exist within the culture as defined and chosen from within. Outside influences are discouraged and impositions.

**Example of Methodological Problems:** Determining proper methods of study that are contextually valid on the culture's terms.

## Psychological Anthropology (Hologeistic Perspective)

**Research Perspective:** Archives of accumulated data collected in many cultures and coded by experts are used to test hypotheses. Attempts are made to understand "human behavior" in general by testing hypotheses for which the archives are suited.

**Number of Cultures Studied:** Usually a large number of cultures are selected for the testing of hypotheses.

**Structure Guiding Research:** Structures are often dictated by the discipline of Anthropology. Common themes include socialization and child rearing, kinship, relations between ingroups and outgroups, etc.

**Example of Methodological Problems:** Solution of "Galton's Problem" (e.g. extent of cultural diffusion), quality of recorded and coded data, reliability and accuracy of reports.

PSY130

Handout

### Psychological Anthropology

*Psychological Anthropology* is a fairly recent newcomer to the field of Anthropology, but in name only because its lineage can be traced to the "Culture and Personality" school. Culture and Personality was influenced largely by Freudian frameworks and interpretations. Margaret Mead and Ruth Benedict, among other anthropologists, contributed steadily and influentially to this area in their famous cultural analyses (e.g. Samoa for Mead and Japan for Benedict). Bock (1988) describes the field of psychological anthropology very well, and the journal *Ethos* is probably its major periodical outlet.

Many psychological anthropologists (as well as other anthropologists) study culture and cultural variables under the mantle of *holocultural* or *hologeistic* research, and involves samples of cultures drawn from the whole world (which is why the prefix "holo" is used). This kind of research frequently involves the use of the Human Relations Area Files (HRAF), a system of data storage and retrieval started by George Peter Murdock in 1937. The enterprise is run from the head office in New Haven, Connecticut. While only 22 universities around the world have the complete files, a large number of colleges, universities, and other offices have some of the data. Your university library will be able to provide details about the local availability of the files.

HRAF material consists of a vast accumulation of reports, the results of research, anecdotes, and so on. The material is coded according to an alphanumeric system involving both cultures and topics. Stored in the archives, usually on microfilm, the holocultural researcher can search the files and test various hypotheses involving culture and human behavior. For instance, he or she might have developed a hypotheses stating that female circumcision (infibulation) is positively and significantly correlated with the presence of incest taboos. Or, another holocultural researcher might be interested in the relationship between the extent of father care and the development of male homosexuality. In all cases, holocultural research (that is, the testing of hypotheses) is *correlational*, and the nature and extent of research one can do is limited by a number of factors. These factors include the amount of data available for cultures and/or topics, the quality of the data, the age of the information, and so forth. HRAF archives can also be used in other ways, including the simple purpose of gathering descriptive information about various cultures of interest.

The instructor who elects to try and "situate" the various culturally-oriented perspectives should take care to avoid the same topic, often using the same or very similar methodology. Many people of different academic persuasions focus on culture. We are especially pleased that the field of psychology is involved in these efforts. Bock (1988) noted that "all anthropology is psychological", a position that we think complimentary to psychology. We can return the compliment by saying that all psychology can benefit from insights about the interface between cultures and human behavior that have been made by anthropologists.

Class Activity/Handout

The \$64,000 Question: What is "Culture"?

No one has yet come up with a completely satisfactory definition of "culture" - that is, a definition acceptable to everyone who uses the term. In the introductory chapter of *Psychology and Culture* we take great pains in pointing this out, and in explaining that the definition and understanding of culture resides in the "details" of culture. Studying the details of culture involves a careful probing analysis of the culture in question. Culture is an abstract concept much like intelligence: everyone knows that it's there to some degree, but in neither case can anyone get specific enough to satisfy all who might want to know the answers.

Nevertheless, sure to stimulate some discussion in class will be the "tossup" question, "What is culture"? Ask students to be specific. Ask for examples. Alternatively or in addition to that exercise, you could pose one or more of the following questions (or make up similar ones of your own).

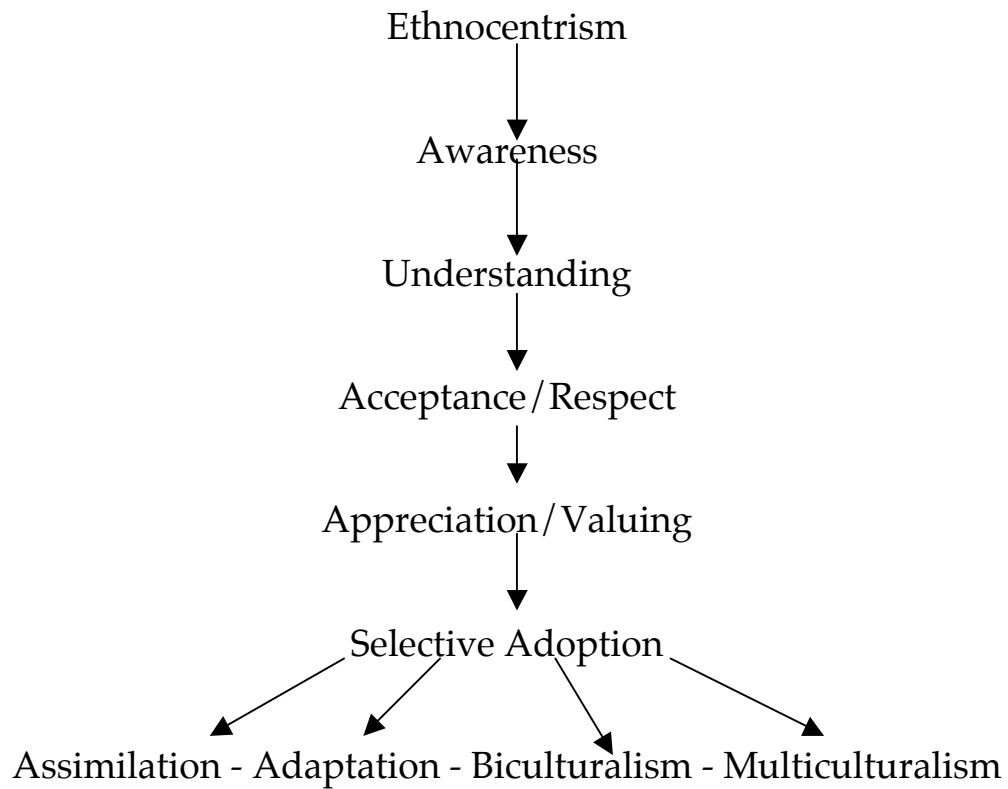
- What is meant by the term "Black Culture" or "Afro-American Culture"? (This and many of the following questions can lead to especially interesting definitions if there are enough African Americans and other groups, such as Whites, to develop their own separate definitions.)
- What is meant by the term "Hispanic Culture"?
- What is meant by the term "Asian (or Native American, or Cajun, or Greek-American, etc., etc.) Culture"?
- What is meant by "Canadian Culture"?

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Handout

### Intercultural Learning

Intercultural learning can be seen to take place along a continuum, running from ethnocentrism at one end of the spectrum to some form of adaptation or integration at the other. In outline form, the continuum looks like this:



## Class Activity

### Curriculum:

Make the "concept" of culture REAL.

Main Point: Develop a personal sense of culture as a significant daily reality. In discussions with trainees about their clinical experiences with geriatric patients, trainees often referred to their parents and/or grandparents as a way of relating personally to an age they have not yet experienced. Capitalize on the age cohorts, importance of family and self, and the trainees' cultural experiences.

### Action Steps:

1. Make a matrix similar to the one below.
2. Distribute copies to each student.
  1. Ask each student to write in their recollection of past sociocultural trends Indicated at the top of the matrix; next, write current trends.

Cultural traits	Clothing	Hair Styles	Language	Clothing	Hair Styles	Language
	Generational Cohorts					
Grandparents						
Parents						
Self						

Years:                      1992

1980

Period Effect: Students will observe and recollect participation in cultural variation over time and within their own families. The "culture change over time" exercise is an analog to cross-cultural experience. The student can quickly and in a classroom setting see themselves as culture-bearing humans.

PSY130

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Class Activities

Intercultural Interactions using cultural incidents about customs and interactions.

Includes: 9 incidents; 9 alternative explanations

Use as assignment, group activity or discussion

Intercultural Activities

by: \_\_\_\_\_

Directions for use of

Case Studies/Critical Incidents

Case studies involve the participants in problem-solving. They provide an excellent, brief and easy way of generating substantive discussion. If properly prepared, case studies are especially useful because they can focus on real life issues experienced by the students themselves, by people similar to them or by people in comparable situations.

Briefly, case studies are analogues of actual situations written as close to reality as possible. The advantage of the case study lies not within the described case, in which there may be more or less descriptive material than the individual or group might like to have, but in the almost unlimited potential for thinking about, talking about and deciding about the many ways of solving the problem, discussing the human and organizational interactions described, and analyzing both organizational and human successes and failures. Case studies open up the opportunity to think carefully, analytically, and understandingly about the experiences that the cases describe. None of the situations set forth in the cases is simple or capable of easy solution; many of the situations depend upon the attitudes, the sentiments, and the prejudices of the people involved rather than upon the actual events. Hence, these cases engender the need for careful thought about:

1. One's own personal reactions to the situation and to the people coping with it; 2. the points of view of each of the characters involved; and
3. The possible outcomes of such situations and their effects upon the various protagonists.

In other words, the case studies are designed to develop a method of approaching situations that will facilitate maximum understanding of those situations, of the people in them, and of the several outcomes that might result when one or another of the people emphasizes certain values rather than others. Furthermore, the case studies afford students an opportunity to practice this method of tackling problems before they are personally involved in situations that may be confusing, frightening or overwhelming.

To think carefully, analytically and understandingly as mentioned above is not as easy as it seems. In using case studies, seemingly simple situations when analyzed carefully are in reality complex and open-minded, amenable to resolution only over a long span of time.

What then is the case method?

1. It is a description of a specific situation, as near to reality as analogy permits (with names changed to protect the innocent).
2. The focus is on experience, therefore an actual situation where action/decisions are made.
3. The discussion centers on an actual, multi-faceted situation.
4. As much as possible, case studies emphasize the particular rather than the general.
5. The participants should feel that they have had the experience that the case study describes.
6. The case study must be interesting.
7. The decision-making is done by the individual reader or the group. There are no observers or spectators.
8. The decision-making process itself can be dissected and analyzed as the group moves toward solutions.
9. Ideally, the case study method, when used well, gets the participant in the habit of making decisions.
10. If a time-frame is established, i.e., 60 minutes, 2 hours, etc. decision-making includes use of time. We have to decide, and "not to decide is to decide."
11. To make good decisions, all the factual material in the case study should be used.
12. Case studies are best when they come as close to reality as possible; therefore, they should reflect day-to-day and run-of-the-mill decision-making with opportunity for differences of opinion. Resolving those differences of opinion into consensus, or majority-minority decisions, is part of the task.

Critical incidents are shorter case studies, usually no more than a few paragraphs long, which present the bare outlines of an event. They are designed more as a trigger for discussion than as the focus of substantive analysis.

An interesting video taped series of critical incidents has been produced by the Human Relations Research Organization in cooperation with the Illinois Office of Education. Included in the series are brief encounters between Anglos and Hispanics in a school setting. These encounters are designed to show differences in values, perceptions and behaviors between the two culture groups. In its current form, the series is intended to be used in cultural awareness training programs for Anglo school personnel. (Further information may be obtained from Dr. Alfred Kraemer, HUMRO, 300 N. Washington Street, Alexandria, VA)

## INTERCULTURAL INTERACTIONS

The following situations are based on these commonly mentioned topics. Our shorthand for these frequently discussed topics is *knowledge areas*, and because people are socialized within their own cultures to learn that certain things are appropriate, many specific cross-cultural differences exist within these areas. People about to live and work across cultures should realize that many potential misunderstandings abound in these knowledge areas.

- *Work*: Many people crossing cultures spend a great deal of time in various workplaces, whether these are schools, factories, offices, or social service agencies. Differences in the amounts of time people spend on task versus time spent socializing, who has the obligation of control, and the manner in which decisions are made are examples of differences that may occur in this area.
- *Time and spatial orientation*: Various attitudes exist regarding the importance of adhering to clock time in certain situations, as well as the proper spatial orientations people adopt with respect to one another during different interpersonal encounters. These important areas have been well examined in the seminal works of Edward Hall (1959, 1966).
- *Communication and language use*: Communication differences are probably the most obvious problem that must be overcome in the crossing of cultural boundaries. Cross-cultural verbal and nonverbal communication, attitudes toward language use, and the difficulties of learning another language as it is actually spoken rather than read from a book are part of this knowledge area.
- *Roles*: There are generally accepted sets of behaviors people perform in relation to the roles they adopt. Examples of roles include the family provider, the boss, the volunteer, and the leader. Tremendous differences may exist with respect to the occupants of such roles and how they are enacted in different cultures.
- *Importance of the group and the importance of the individual*: All people act at times in their individual interest and at other times according to their group allegiances. The relative emphasis on group versus individual orientation varies from culture to culture and may have a significant impact on people's decision-making processes, choices of peers and associates, and the degree to which they perform effectively on their own. Of all the differences found to exist between cultures, group versus individual orientation seems to be one of the most significant. Another set of terms frequently used in discussing this distinction is individualism/collectivism (Bhawuk & Brislin, 1992; Triandis, Brislin, & Hall, 1988).
- *Rituals versus superstition*: All cultures have rituals that help people meet their needs as they cope with life's everyday demands. People in all cultures also engage in behaviors that outsiders may label superstitious. One culture's "intelligent practices" may be seen as another culture's rituals and superstition.
- *Hierarchies-class and status*: Whenever a large number of people have to interact frequently, leaders emerge and power becomes unevenly distributed or new groups must recognize that they will often be considered out-group members and that there are some behaviors associated with in-group membership in which will never participate.
- *Learning styles*: Change and growth, as well as the possibility for self-improvement, involve new learning. Even though people desire change and improvement, the styles in which people learn best may differ from culture to culture. People involved in change efforts (e.g., teachers, social workers, technical assistance advisers) may find that information presented in ways attractive and efficient to them may be awkward to others and may not lead to desired outcomes.
- *Attribution*: People observe the behavior of others, and they also reflect upon their own behavior. Judgments about the causes of behavior are called *attributions*. The same behavior, such as a firm handshake and a pleasant chat with the newcomer to an organization, may be attributed to different underlying causes by the parties involved. The person offering the hand-shake may consider the greeting polite. The newcomer may label it insincere, especially if norms concerning the proper length of time for the chat differ according to people's cultural back-grounds. Because research on attribution is central to thinking about the culture assimilator in cross-cultural training, we have presented more information on this topic earlier in this chapter.



## INTERCULTURAL INTERACTIONS

Participants can use these incidents as models and develop new ones that speak to their specific needs. Individuals can also prepare a number of critical incidents specific to their own work settings that can subsequently become a training and orientation package designed for a given group. In any case, the following guidelines for preparing critical incidents may be helpful.

1. *Identify relevant themes/issues* for your purposes. You may select from the 18 – these cultural-general frame work or identify specific themes/issues or relevance to your needs. *Remember, you wish to use the incident to inform others about a cultural issue or theme underlying the incident – not merely to relate the story.*
2. *Generate episodes* by identifying incidents based in personal experience, interviews with others, the research and/or ethnographic literature, or observation and analysis.
3. *Construct episodes or stories*, being certain to include only relevant information. Be sure to verify context; refine generalizations, abstractions, and specifics; and speak to your intended audience. The resulting incident should be clear, concise, straightforward, interesting, and believable, while maintaining the original conflict situation.
4. *Elicit attributions* by identifying different interpretations of the incident through interviews, ethnographic data, and open-ended questions completed by experienced and inexperienced individuals.
5. *Select attributes to use.*
6. *Complete the critical incident with feedback and explanations*, remembering that it is through the explanation that relevant cultural knowledge can be transmitted.

Assignment: Have groups develop several of their own critical incidents based on their own experience. Include alternative explanations.

## HOST CUSTOMS AND INTERACTING WITH HOSTS

### CRITICAL INCIDENTS

As used here, customs refers to habitual ways of going about everyday activities. Individuals learn their cultures' customs at a very early age and come to take them for granted as the appropriate ways of accomplishing the tasks people face on a regular basis. Some of the clearest examples of cultural differences occur when people encounter different customary ways of working, entertaining, or interacting with others. Especially important for the individuals involved are those customs that are understood to be totally appropriate, with any other behaviors seen as boorish or ignorant. What may be understood in one culture to be impolite behavior may be seen as appropriate and acceptable in another. When people begin to understand others' customs and to see how they make sense, they begin to internalize the concept of cultural relativity. That is, one cannot judge the customs of others from a preconceived set of ideas learned elsewhere; rather, one must understand how various customs have developed to contribute to the smooth functioning of a society.

1

#### *A Packed Lunch*

An American family living in Japan for a year wanted their son (age 10) to attend a Japanese elementary school. When they so indicated to their landlord, he sent his English-speaking daughter to act as a go-between (*chukaisha*). The boy was duly enrolled and began school. He had to take a lunch (*bento*) every day, so he took a regular American meal of sandwich, chips, cookies, and drink. The teacher subsequently contacted the go-between to have her talk with the parents about the inappropriateness of the lunch and to request that the parents provide a more Japanese-style bento.

1. The teacher feared that the Japanese children would become dissatisfied with their own lunches.
2. The teacher felt the lunch was not sufficiently nutritious.
3. The typical Japanese bento has symbolic significance, and the teacher felt that the child was breaking with tradition.

See discussions of these alternative explanations.

2

#### *The Unsuccessful Dinner Party*

Having been treated to a wonderful time by Mei-ying's family on her first visit to the Orient, Alice wanted to return their hospitality. She invited them out for a meal, but they politely refused, knowing that her travel budget could not afford it. Being aware of the Chinese emphasis on food, Alice volunteered to make the family a genuine American meal. They agreed to this, saying that they would get whatever she needed. Alice made a list, and Managua took her to the marketplace. There seemed to be a horde of people pushing and grabbing at the various items displayed in every available spot, right there in the street. Managua attempted to maneuver Alice to the meat section, where she could get some steaks. However, as she neared the area, Alice spotted a man who had just wrung a chicken's neck and then hung it up to bleed it. Alice was aghast but continued on, her gaze now directed to the street they were about to cross. There in the gutter, a man was scaling and cleaning out a large fish. At this, Alice remarked on the unsanitary conditions of the place. She nonetheless made her way to the booth with the beef, where she was met with the blank stare of a dead steer's head. Totally repulsed at this, she queasily asked Managua to take her to another market, preferably one that was indoors. Managua hesitantly agreed, saying that there was a Western-style supermarket on the next block, but that she rarely went there as she was unsure of the freshness of the items. To her delight, Alice found all the items she needed. However, she noticed Managua poking and pinching and squeezing items, with a worried look on her face. When all was prepared and served, Alice noticed the Mei-ying's family just picked at the food. How would you help explain the family's reluctant feelings?

1. Managua and her family were unaccustomed to eating American food, and they really did not want Alice to cook for them.
2. Mei-ying's family thought that Alice should pay for the items she needed to cook the treat for them.

3. Alice had insulted Mei-ying's family by suggesting that she cook for them, implying that their manner of cooking was not really acceptable.
4. Managua and her family and Alice have different ideas about sanitary conditions and freshness of food.

See the discussion of these alternative explanations.

3

### *Betting on the Bull*

George is an American salesman working for a multinational company in Spain. He had expressed an interest to his Spanish colleagues in attending a bullfight, so when the first *corrida* (fight) of the season was announced, they invited him to accompany them. As the first bull was let out, George jokingly asked the others, "So who's going to win? I'll put my money on the bull." The rest suddenly became silent, and one of his fellow salesmen remarked tartly, "You Americans know nothing." George did not know what he had said to offend them and felt very uneasy throughout the *corrida*.

What explanation would you give to George as to how he had given offense?

1. His colleagues thought George was suggesting they bet on the outcome.
2. George was viewing the event as a sport; the Spanish view bullfighting more as a ritual.
3. His colleagues obviously thought the bull had no chance, and so George was being very ignorant.
4. It is regarded as very unlucky for the matador for someone to proclaim publicly that the bull will win.

See the discussions of these alternative explanations.

It was not long after John moved to Indonesia that he found himself in the company of two of his local acquaintances at a nearby marketplace. The older of the two Indonesians was named Soleh. After walking around for some time observing the local crafts and food items that were for sale, the men stopped for a few beers. The conversation swayed between such topics as aid to developing nations and the role of women in society. Just after initiating a discussion of local politics, John excused himself to go buy a round of beers, thus treating everyone at the table. He returned clutching three bottles in his right hand. While still holding the bottles, John suddenly remembered a point he wanted to stress with Soleh. Leaning forward and reaching for Soleh's shoulder with his hand before sitting down, he proceeded to talk. Soleh and his companion began to appear uncomfortable. The conversation began to move away from John. When the two Indonesians finished their beer, they politely excused themselves and left. Neither made contact with John again. How can you explain this incident?

1. Touching a person of the same sex is understood to mean a sexual advance in the local culture. Both men were put off by John's apparent advance.
2. The left hand is considered unclean in some cultures, and there is a taboo against personal contact with it. Both Indonesian men were insulted when John touched Soleh with his left hand.
3. Soleh perceived John as flaunting his wealth by paying for the drinks. He was obviously insulted by John's purchase.
4. Both men were insulted that John would get up and leave just after initiating a discussion. It is preferable to signal to the waiter rather than leave your friends.

Mr. Wong and Mr. Chang have known each other for a good number of years. They both have several children of about the same ages. Mr. Chang has two brothers who live in the United States and have small family businesses. Both Mr. Chang and Mr. Wong have businesses that seem fairly prosperous. In fact, it was the capital that Mr. Chang provided that enabled his brothers to get started in their own flourishing livelihood. In recent times, however, Mr. Chang has had several difficulties. Interest rates are up and the unstable character of his country's monetary unit has caused him much financial loss. He has the opportunity to invest in a very promising venture, but at the moment does not have enough cash. This venture could pull his whole operation out of the slump he finds himself in, but his brothers do not have the large sum that he needs. Even though they seem to be doing well, their cash-flow situations prevent them from making additional investments. Mr. Chang considers carefully and then goes to Mr. Wong, who gladly lends him the money. The venture does indeed turn out very profitable for Mr. Chang, who is then able to repay Mr. Wong, with interest, immediately.

Later that year, when both men's sons are applying for colleges, Mr. Wong calls on Mr. Chang, whose other son is already attending a university in the United States, to help get Mr. Wong's son into the school by using his connections. Mr. Chang acquiesces and secures a place for Mr. Wong's younger son. A few months later, Mr. Wong's nephew plans to go to the United States by himself. Mr. Wong asks Mr. Chang if perhaps his brothers could help the nephew out and give him a job when he gets there. Again Mr. Chang complies without hesitation. The two men's relationship continues in this manner, with Mr. Wong calling on Mr. Chang for assistance in several more instances and Mr. Chang in some instances asking for several small favors as well.

How can one explain Mr. Wong's attitude?

1. Mr. Wong was simply taking advantage of Mr. Chang's good fortune.
2. Mr. Chang had obligated himself to Mr. Wong and it was his duty to help, which also obligated Mr. Wong to him.
3. This just shows the spirit of friendship and cooperation, of friends helping one another.
4. Mr. Chang was just taking as much as he could, but he was planning a way to get back at Mr. Wong.

See the discussion of these alternative explanations.

Mr. Yung had come to the United States from Korea about 7 years ago. Being hardworking and adaptable, he had found work and was able to bring the rest of his family over about 4 years ago. Despite their language difficulties, members of his family were able to get along fairly well in the community. The Yungs made a number of new friends who gladly helped them to adjust to various aspects of the new culture. In addition, the Yungs enjoyed their company, accepting and reciprocating invitations to dinner and to such festivities as birthday celebrations. The Yungs also discovered many other Korean immigrants and joined a few immigrants' organizations. However, the family still did not feel comfortable in this new society. They felt that in general people were always too busy and had no time for one another. They missed their old friends in Korea, who would often casually stop by to chat and stay for hours. Although they had new friends here, everyone seemed very business oriented and not really like friends at all. When Mr. Yung mentioned this to a neighbor "friend," the neighbor responded by inviting Mr. Yung to dinner "next week." Mr. Yung replied, "That's exactly what I mean." Although he accepted the invitation, his expression showed his disappointment. The neighbor was totally bewildered and frustrated about what to do. How would you intervene and help explain? Don't be satisfied with overly general explanations.

1. Mr. Yung and his family expect too much from their friends.
2. Mr. Yung and family are used to a much more socially oriented society, where people do not have to make formal plans to spend time with friends.
3. Mr. Yung and his family are experiencing culture shock and adjustment problems.

4. Mr. Yung was upset at the vagueness of the reference to "next week." He wanted a specific date and time to be set.

See discussions of these alternative explanations.

7

### *Foreign Bureaucracy*

Robert, an Englishman, has recently arrived in a Middle Eastern country and obtained a position as a private English teacher. He is required to obtain a work permit, and so presents himself at the appropriate government office to apply. He is told to fill out a form and return in a few days. When he returns and asks if the permit is granted, he is told there are some problems and to return in a few days. On two more visits he meets the same response and exasperatedly asks another teacher if this is normal. He is told that such delaying tactics are frequent and that he can avoid them by giving the official a small amount of money to expedite the process. Robert becomes very indignant at this and declares he will never resort to such bribery. However, after several more fruitless visits he slips the official some money and is subsequently granted his permit. He feels very bitter about the incident, however, and constantly denounces the corruption of "these people" to his fellow expatriates. How would you interpret the official's action so as to make it more acceptable to Robert?

1. The official is not being discriminatory, as everybody is obligated to pay such bribes. Robert should not take it so personally.
2. The payment could be regarded as equivalent to a tip for service, such as that given to a waiter or porter.
3. Such behavior is probably not seen as unethical by the official, so Robert should not try to impose his culturally influenced values upon someone from another culture.
4. The official does not demand any large sums of money, so he is not really doing anything seriously wrong.

See the discussions of these alternative explanations.

## Alternative Explanations

### Incident 1: Rationales for the Alternative Explanations

1. This is possible, but it was probably not uppermost in the teacher's mind. Please choose again.
2. It probably is less nutritious, but there is not indication that this was the concern of the teacher. There is a more likely explanations. Please try again.
3. The bento is usually made in the traditional manner, but it is not the breaking of tradition or desecrating of any symbol that upset the teacher. There is a more fundamental factor arising from the difference between the American lunch and bento. Please try again.
4. This is the best choice. Conformity is a dominant characteristic of Japanese society, and the teacher possibly feared that such individuality could set a bad example or lead to teasing or ostracism of the boy. Many cultures stress strict conformity to group or societal norms as essential for the smooth functioning of the society. The socialization of children in such cultures is highly controlled, and any deviance from norms, values, or appearance is severely criticized may lead to ostracism if continued. Although hosts may view sojourners much more leniently (and accept them despite their differences), in situations where they feel sojourners' actions may adversely influence group behavior (such as encouraging differences in children, as in this example), they will probably attempt to isolate, change, or criticize sojourner behavior so as to reduce its influence. Sojourners should be sensitive to such issues and not unduly contradict local norms merely for the sake of asserting their own individuality.

### Incident 2: Rationale for the Alternative Explanations

1. It is probable that Mei-ying and her family were not accustomed to eating American food and perhaps did not care very much for it. There were, however, all aware of the gesture that Alice was trying to make, and they all indicated that they would be happy to try some genuine American cooking. There is n answer that more fully explains the situation. Please choose again.
2. It may have been more usual for Alice to pay, but considering this particular situation, and also the fact that Mei-ying's family already know of Alice's financial status, this is not the case here. Please choose again.
3. There is no indication of this in this incident. The family seemed to appreciate Alice's plan when she first introduced it. Please choose again.
4. This seems to be the overriding problem. Food and the outdoors (certainly not the street) with no refrigeration do not seem to meet sanitary conditions from Alice's point of view. On the other hand, the Western-style market has food that may have been refrigerated for an indefinite period of time or in unknown places of storage. This food does not meet standards of freshness and cleanliness from Managua and her family's perspective. The vegetables seem dried up and everything is covered or packaged so one cannot really tell how fresh things are. Managua and Alice have different ideas about what constitutes sanitary or fresh food.

### Incident 3: Rationale for the Alternative Explanations

1. Although they may be offended by such ideas, to the Spanish there is no notion of either bull or man "winning," so they would not conceive the event as anything to gamble on. Please select another response.
2. This is the best response. To the aficionados (devotees) bullfighting is a ritual, not a sport. It is viewed as a ceremony or drama in which the form, skill, and intensity of the performance are regarded as more important than the outcome. If the ritual is correctly performed, the bull's death is inevitable, but he will be allowed to exhibit dignity in this final act. Thus the concept of a "winner" is irrelevant, and George's colleagues saw his flippant remarks as debasing the event and were offended. Modern secular societies have stripped their cultures of many of the rituals that were formerly significant or have trivialized them to such a degree that they have largely lost their meaning. Sojourners from such societies are apt to view rituals of other cultures as quaint,

amusing superstition or mere spectacle or sport. Failure to take them seriously can easily cause offense, so sojourners should be sensitive to their hosts' regard for such events.

3. George's colleagues would probably not expect George to know anything of the relative merits of individual bulls or matadors, nor would they be likely to take offense at George's ignorance of such matters. There is a more probable explanation. Please select again.
4. Although many matadors have their own personal superstitions, and our validation sample found this a possibility, there is nothing in the story to indicate that such statements are thought of as unlucky. There is a more substantial explanation for the Spaniards' reaction to George's remark. Please choose again.

#### Incident 4: Rationales for the Alternative Explanations

1. On the contrary, in Indonesia physical contact is often acceptable between members of the same sex. Neither would have been insulted merely because he was touched. Please select a better response.
2. This is the best answer. There is a taboo about personal contact with the left hand in many nations of Asia and Africa. The left hand is considered hygienically unclean and should not contact either people or food. An individual could expect a similar reaction if he or she is seen eating with the left hand.
3. There is no indication in the incident that this would be the case. In fact, it is common practice to share the purchase of beer. Please select another response.
4. This could be a possible explanation. One should be aware of social customs when interacting with host nationals. However, this is not the overriding issue in this incident, as there is a much more critical point. Please choose a better response.

#### Incident 5: Rationales for the Alternative Explanations

1. Although this may seem like what is happening, we must remember that Mr. Chang is also a successful businessman and that he did not become one by letting other people take advantage of him. There is nothing in the story that would make one think of Mr. Chang as a good-natured fool. There is more going on here; please choose again.
2. A very complex system of reciprocity is at work here. Yes, Mr. Chang had obligated himself to Mr. Wong, but Mr. Wong's requests were not entirely annoying to him, because in the process Mr. Wong's requests were also obligating him to Mr. Chang. As the two had long been friends and were also very wealthy men, this could work to the advantage of both. In this system, one reciprocating act does not necessarily pay back another. There can be many rounds of requests, and at the same time those requests could be incurring other obligations. If it seems that this could go on forever, that is precisely the point. It could pass on through generations. This choice makes the most sense.
3. That is a very nice thought, and our validation sample found this explanation a possibility. However, it is doubtful that either Mr. Wong or Mr. Chang is so idealistic. Friendship is not necessary for the relationship between Mr. Wong and Mr. Chang to continue. Please consider again and make another choice.
4. If Mr. Chang really did not like or want to stand any more of Mr. Wong's actions, he certainly did not have to take them. He could have curtailed them right at the start, especially if he was planning to get back at Mr. Wong, which would have certainly ended their relationship. There is a better choice.

#### Incident 6: Rationales for the Alternative Explanations

1. Although this may seem true, Mr. Yung and his family are well liked in the community and are not demanding of their friends in any way. There is more going on in the situation than this. Please choose again.

2. This is the best answer. Mr. Yung and his family seem fairly adjusted into the society except for this one aspect. Many people in the United States work hard to accomplish goals they set for themselves. Although Americans may also be interested in leisure and enjoyment, even time with friends is often carefully scheduled. Mr. Yung and his family are used to a more socially oriented society, where it is more important to be together with other people. They are used to a society where people drop in on friends without calling ahead. This occurs even to the extent of dropping in at dinnertime and joining in the meal with the family.
3. Although there may be some aspects of culture shock operating here, and our validation sample found this possible, this is too broad a generalization to explain this specific situation adequately, as Mr. Yung and his family seem fairly well adjusted in other areas. Please choose again.
4. The lack of an exact date and time is not the problem. In fact, such a formal approach to scheduling social interaction is what Mr. Yung dislikes. Please choose again.

#### Incident 7: Rationales for the Alternative Explanations

1. This is a partial explanation. Robert's negative reaction is more a result of a perceived violation of his ethics than because he feels discriminated against. Such practices are very common in many countries, and Robert probably realizes this. However, this knowledge probably will not go far toward making the actions more acceptable to him. There is another explanation. Please choose again.
2. This could be the best way to view such behavior. If one can relate certain customs to actions that are similar or parallel to some in one's own culture, one may see previously unacceptable behaviors in a better light. Tipping for various services is very common in England and accepted as an ethical practice, yet visitors from countries that do not have such practices feel very uneasy at being obliged to tip. The reason for such financial supplements is generally to compensate the worker for a low basic remuneration. The official in the Middle East country probably requests such supplementary payments for the same reason.
3. This alternative has a good deal of merit, and our validation sample selected this as the best possible response. This explanation, however, will probably not help reduce Robert's feeling that his values are being violated. Although such explanations are often given to attempt to endorse such behaviors, they are very abstract-it is preferable to find an explanation that Robert can relate to more specifically. In light of this, please try again.
4. It is unlikely that the size of the sum will decrease Robert's perception of the act as corrupt.

There is a better suggestion.

8

#### Party Problems

Ronald Richards worked in the personnel department of a large multicultural firm that was beginning to make plans for expansion into Brazil. In such a position, he had considerable influence concerning who would be given interviews for high-level positions in the company once plans had proceeded to the point where hiring could start.

Ronald was at a party one evening with a Brazilian woman, Rosalita, whom he had known for a long time. Ronald felt comfortable enough with Rosalita that he felt he could tell jokes, share personal thoughts, and make observations about Brazil and Brazilian life without always feeling on guard about offending her. At the party, Rosalita said to him, "I'd like to introduce you to one of my good friends," indicating a woman on the other side of the room. "She is very capable, and she is thinking of going back to work, having raised her children for the last 10 years. She is very interested in your company ied, "Okay-I just hope I don't get hustled."osalita was noticeably upset at this remark. She excused herself as politely as she could and did not speak with Ronald for the rest of the evening.

If Ronald asked you to help him interpret this obvious misunderstanding, on what would you focus your attention?

1. Rosalita felt that Ronald might like some female companionship and felt that Ronald and her friend would make a good pairing.
2. Rosalita and Ronald were spending too much time together at the party. In Brazil, the norm is to speak with many people over the course of an evening.
3. Rosalita thought that Ronald was making sexual advances toward her.
4. Rosalita interpreted Ronald's use of the word "hustled" in a very negative manner.

See discussions of these alternative explanations.

9

## New Friends

Edson and Maria Nascimento recently arrived in New Orleans from Brazil in order for Edson to pursue graduate studies in Latin American history. At a welcome party given by the graduate school in honor of new students, the Nascimentos met Trish and Tom Johnson, an American couple, who were also new to New Orleans. The Johnsons were very interested in learning more about Brazil and invited the Nascimentos to join them for lunch the following Sunday. The Brazilians were very happy about their good fortune in meeting an American couple so quickly.

On Sunday afternoon, the Johnsons picked up their guests and brought them to their off campus apartment, where a pleasant lunch had been prepared. The lunch over, Tom drove his guest home. As they were leaving the car, Tom said, "We really enjoyed ourselves today. Drop in anytime." the following weekend, the Nascimentos invited the Johnsons to dinner for a typical Brazilian meal. Everyone seemed to enjoy themselves. Edson and Maria were enthusiastic about the long-term possibilities for the friendship. Classes began and a month went by, during which the two couples did not seem to have the time to get together. Edson had seen Tom on campus a couple of times when in passing Tom shouted, "Let's get together some time!" as he ran off to class. After another month, the Nascimentos purchased a car. While out on a drive one Friday evening, they realized they were in the Johnsons' neighborhood. They stopped by the Johnson house and rang the bell, and a surprised Tom opened the door. He asked Edson and Maria to come in, but kept them standing in the hall while he "straightened up the room." After about 5 minutes, Tom asked the Nascimentos to be seated, but offered them no refreshments, saying he had nothing in the apartment. Trish did not appear at all, and Tom offered no explanation for her absence. The conversation remained rather strained and awkward. The Nascimentos left after 10 minutes, feeling very hurt by Tom's rudeness, and reassessed the friendship in negative terms. What do you think is behind the uncomfortable situation?

1. Tom was probably studying for an exam. He should have explained this to the Nascimentos, who probably would have understood.
2. The surprise visit probably embarrassed Tom. After all, his house was a mess and he felt a need to clean up.
3. The Nascimentos probably misunderstood the Johnsons' invitation.
4. Tom was really insincere in his invitation.

See discussions of these alternative explanations.

## 10 A Natural Disaster?

Frank, a British engineer, works for an international aid agency. He had been assigned to a 6-month program in Guatemala to help develop disaster preparedness schemes following a particularly severe earthquake. Although he had some success in convincing local government leaders of the necessity for the measures, he was continually frustrated in trying to initiate preventive building and health programs among the largely Indian rural population. Frank was impressed with their rebuilding efforts after a disaster, but could not interest them in preparation for disaster. These people were ardent Catholics and believed that natural disasters were acts of God and their survival was determined absolutely by God's will. Preparations intended to minimize the effects of calamities thus seemed futile, as no person could subvert God's will. Frank himself was a practicing Christian and respected the strong faith of the people,

but he could not accept or understand what seemed to him blind fatalism. How could you help Frank to interpret this difference in religious beliefs?

1. The Guatemalans did not have sufficient education or sophistication to appreciate his viewpoint.
2. The Guatemalans had been repressed so long by political and economic forces that they had lost the will to act on their own behalf.
3. The Guatemalans probably had an inherent distrust of outsiders and were using their religious beliefs as an excuse not to cooperate.
4. The Guatemalans had an intense religiosity that pervaded their lives to a degree that Frank was not likely to experience in his culture

See discussions of these alternative explanations.

Incident 10: Rationales for the Alternative Explanations

Incident 8: Rationales for the Alternative Explanations

1. There is no evidence in the story that Rosalita felt that Ronald and her friend would make a good pairing in the sense of male-female companionship. Even if there was this motivation in Rosalita's mind, there was a more immediate problem to which Rosalita was obviously reacting. Please choose again.
2. There is nothing in the story to indicate that Rosalita and Ronald were spending too much time together. Please choose again.
3. This choice comes close to one of the issues in the story. However, Rosalita probably did not feel that Ronald was making advances toward her-rather, the advances (if any) involved Ronald and Rosalita's friend. A direct translation of Ronald's comment is that he hoped the friend would not make advances toward him. Please choose again.
4. This is the best choice. In informal use of American English by native speakers, hustle can have at least two meanings. As he was the director of personnel for an important company. Ronald had undoubtedly been to many parties at which people asked him to use his influence to get them jobs. When he said, "I just hope I don't get hustled," he was using an informal English idiom to express his unwillingness to be "hustled for a job." As mentioned in the story, Ronald felt he could make such comments to Rosalita because he had a good relationship with her. However, hustled can also refer to making romantic or sexual advances toward a person. Rosalita must have thought that this was the meaning Ronald had in mind, and she was probably insulted that he felt her friend would do this. Rosalita must have felt that this went over the line, or beyond the acceptable level of candor, she and Ronald had established in their relationship. The general point is that sojourners have to be very careful with slang terms or idiomatic expressions because of the potential for misunderstanding. This is especially true of slang terms that can have more than one meaning, such as the term under consideration in this story. Sojourners expect far too much when they feel they can use terms and be well understood. In preparing talks for translation or simultaneous interpretation, sojourners are advised to delete such terms, because they are unlikely to have equivalent in other languages.

Incident 9: Rationales for the Alternative Explanations

1. In many instances, Americans may tend to think that exams are more important than friendships-at least for the time being-whereas Brazilians would place greater value on friendship. However, there is no indication that Tom was preparing for an exam. Please choose again.
2. There may be some truth to this. However, although most Americans may not keep their homes ready for visitors at all times, it was probably the unexpectedness of the visit that upset Tom the most. Please choose again.
3. This as a signal to end a current discussion while at the same time encouraging the chance to meet again. Many do not really mean for such statements to be taken at face value-in this case, as

an open invitation really to stop over at any time. American social life tends to be rather structured around work/school responsibilities, and therefore events are normally planned well in advance. The colloquialism "Drop in anytime" is not meant to be taken at face value. This is something the Nasciementos will slowly grow to understand.

4. There is no indication that Tom was insincere in his initial invitations. The present situation is strained because there is another factor at play. Please choose again.

#### Incident 10: Rationales for the Alternative Explanations

1. This is a rather simplistic viewpoint. Despite their lack of education, the rural Guatemalans were certainly sophisticated enough to comprehend Frank's rational arguments. However, they felt there were forces operating that made the logic of his argument irrelevant. There is a more thoughtful explanation. Please choose again.
2. Although this may seem plausible, Frank himself noticed the will and determination of the people to reconstruct their communities following disasters. Because of inadequate government assistance, most of this reconstruction was done on a self-help basis. There is a less political explanation. Please choose again.
3. There is little evidence for this in the story. If the Guatemalans could have seen some benefit in the programs, they would probably have been quite willing to accept aid. Please choose again.
4. This is the best response. Although Frank and the Guatemalans may have believed in the same God, cultural and historical influences have created divergent interpretations of the nature of the deity. European culture, through the pervasive influence of science, has become distinctly secularized, and this has led to a strong belief in humankind's technology mastery over nature and a greater self-determination than existed in medieval times. This belief tends to color all aspects of society, so that even Christians such as Frank who claim to accept the will of God still have a fundamental faith in their own self-will and less inclination to see God's hand in all that happens in the natural world. The Guatemalan Indians, on the other hand, have been little affected by these secular, technological influences and have a long, unbroken history of subjugation to the powers of god(s)-initially their Maya gods, more recently the Catholic, Christian God. Their culture has never really experienced or accepted forces (such as technology) that would seem to deflect the hand of God and so an intense religiosity continues to dominate their beliefs and actions.

## CONSTRUCTING A CROSS-CULTURAL ROLE PLAY

### OBJECTIVE

To provide a classroom experience of cross-cultural interaction in a form offering depth involvement.

### PARTICIPANTS

Two or three volunteer "actors."

### MATERIALS

Instructions for actors; scenarios for actors and observers; props (dress, artifacts, ect.) if appropriate.

### SETTING

Appropriate to scenario.

### TIME

Variable. At least forty-five minutes.

### PROCEDURE

For this role play the instructor needs an incident or an encounter between persons from two of the culture groups on which the course focuses or which are represented among the students in the class. It may take place in school, in an office, on the playground, in the home, in a store, on the street, or in any other natural setting. Just so that people of two different cultures encounter each other in some significant way. This incident is then turned into a scenario for the students to act out.

Next, the instructor defines the objectives of the role play. These may be based on the subject of the course or may be derived uniquely from the role play. Example objectives:

- a. Demonstrate an understanding of the importance of conformity and tradition
- b. Demonstrate an understanding of the value of status and respect for authority
- c. Show an awareness of different attitudes toward change and other cultural values
- d. Show skill in dealing with an official from another culture group
- e. Show awareness of certain family pressures faced by the other person
- f. Demonstrate the ability to control the tendency to push one's own point of view, finding a thoughtful compromise and controlling one's frustration during the process.

From the incident and the objectives the instructor builds the event or events which constitute the scenario. It should be a short encounter, which can be played out in 15 or 20 minutes. The scenario should be described briefly on a sheet of paper separate from the "instructions" (see next item).

The aim is to provide a core event, which the students can act out adding their own words and elaborations according to their individual personal responses to it. Written instructions are prepared for each of the "actors" which establish each character's point of view or role. The instruction for each role should be on separate pieces of paper. Actors should see instructions for only their own role. The role should be culturally logical and consistent and should give the student a clear guide as to how in general to behave. The roles, however, should be directed toward conflicting ends or should use incompatible means of achieving a common end.

At the beginning of the session everyone should be given a copy of the scenario. Actors should be selected in whatever way is most comfortable for the teacher. The rest of the class are then considered "observers" and are asked to watch for the following:

- a. Sources of conflict between characters
- b. Differences in motivation, approach and perspective
- c. Kinds of feelings exhibited
- d. Types of non-verbal communication
- e. The influence of real or pretend culture in the encounter.

After the scene has been played, allow twenty to thirty minutes for discussion of it.

### DISCUSSION

First ask the observers what they saw and how they reacted. Then ask the actors to describe (1) how they felt during the session and (2) what it meant to them.

Be sure to relate the role play, by way of summary, to other intercultural issues. All the students should be asked to take a few minutes to record what they learned from the session.

### NOTES:

If the facilities are available, you might try video taping the role play. Watching the video tape can be both fun and a reinforcement to the learning experience.

Care must be taken in writing the situation so it is believable -- and performable. You might have to try several situations before you get the right one. Be sure that the scenario is written as non-value-laden as possible ne way or the other. Make sure the roles are clear and descriptive, but do not make them so rigid that the participants have no freedom of action.

Check the accuracy or believability of the exercise before conducting it so as to avoid stereotyping and loss of credibility.

Source: Adapted from "Role Plays" in A Manual of Teaching Techniques for Intercultural Education (UNESCO). Henry Holmes and Stephen Guild, eds., 197

## A TUTORING PROJECT

### OBJECTIVE

To practice resolving a cross-cultural conflict situation by using skills in communication and analysis to reach a solution.

### PARTICIPANTS

There is no particular group size but it should not be so large as to intimidate the actors.

1. Scenario.
2. Individual Roles.
3. Props (dress, artifacts, ect.).

### SETTING

Any standard classroom, preferably with movable chairs.

### TIME

Variable. One class period should be sufficient.

### PROCEDURE

1. Distribute copies of the scenario to the entire class, who will be observers. This is the only information they will receive.
2. Distribute the roles and a scenario to the "actors" being careful not to expose one role to the other.
3. Set the stage both physically -- with props, furniture, ect. -- and educationally by preparing the observers and participants for what they are going to do. (There is a tendency, especially at first, to treat role plays and situational exercises lightly, so the instructor's role is very important in setting the right mood.)
4. When all are clear on their parts, start the exercise. Let it run as long as you feel is productive. When the action begins to lag, it should be stopped.
5. Follow with discussion, perhaps 20-30 minutes, organized around these suggested topics:
  - a. What was each of the individuals trying to accomplish?
  - b. What were the problems?
  - c. What differences did you notice in each individual's behavior? What non-verbal differences did you observe?
  - d. How do you think each felt during the scene?

## SIMULATIONS

The simulation is probably one of the most powerful experiential learning tools used in classrooms and training programs. It can raise a wide variety of issues; it can translate those issues from abstractions to a situation of surprisingly accurate simulated reality; it can involve learners intensely; and it can produce feelings and thoughts that constitute a rich resource for discussion and learning. Simulations tend to be long, especially since ample time must be left for discussing and "processing" the experience, but the scheduling adjustments, which may be necessary are worth it.

One simulation, "Albatross," is not included in this manual but should be mentioned. It was developed at the Experiment in International Living and can be found in Batchelder and Warner, 1977. It is an effective device for intercultural learning, but it often raises strong emotions and should be used only by skilled trainers and teachers.

Scheduling a simulation in a course or training program depends on the function it is expected to serve. Placed at the beginning, it tends to create group cohesion, but is less effective as a learning tool. It does serve as a point of reference for later learning, however. Scheduled later, when the participants have more experience and knowledge in the subject, it tends to add depth to the learning.

It is best for the instructor to experience the simulation before attempting to run it. In most simulations there is so much happening that it is easy for the inexperienced leader to stumble. Just reading the directions is insufficient preparation, though someone experienced in simulations may be able to learn a new one by running through it with a small test group.

Changing the rules of a complex simulation is not advised. Simulations have been carefully constructed and the repercussions of even minor adjustments can so alter the experience that it does not produce the desired results - - or it may simply fall apart.

Finally, simulations are, in our opinion, among the most enjoyable ways to learn.

## BAFA BAFA

Simulation Game written by Gary Shirts  
Published by  
Simile 11  
P.O. Box 910  
Del Mar, CA 92014

### OBJECTIVES

1. To increase awareness of our own cultural identity; to increase intercultural communication skills; to increase understanding of "culture" and its function in interpersonal relations; to understand the problems of adapting in a new environment; to become better interpreters of nonverbal communication; and to stimulate thoughtful discussion about differences in values, attitudes, and communication styles across cultures.
2. To have an enjoyable educational experience with other people; to practice new roles in a non-threatening environment; to become aware of the effects of social interaction and the dynamics of groups.

### MATERIALS

A set of materials can be ordered from Simile II at a cost of over \$30.00. Instructions for making a set is available at less cost. The ease of using the ready-made game, however, is worth the price.

### PARTICIPANTS

A minimum of twelve and a maximum of forty participants.

### SETTING

Two connecting or adjacent rooms which can be closed off from each other; movable chairs.

### TIME

Two to three hours, an hour to an hour and a half is needed to explain and play the game; a minimum of one hour should be set aside to discuss issues and deal with participants' feelings.

### PROCEDURE

Participants are divided into two groups, Alpha culture and Beta culture. Each group is taught a new (and different) set of culture values, behaviors and communication styles. Then by sending visitors back and forth each group attempts to learn or figure out the culture of the other. The participants are urged to join in the game uninhibitedly, to exaggerate, and to have fun acting out the designated roles for the duration of the game. Participants usually experience the major pitfalls of cross-cultural interaction: stereotyping, misperception, culture-shock, in-group/outgroup feelings, ect.

Strengths -- Its ability to draw people into the game emotionally, so that the learning comes through experience rather than abstract concepts. It also sharpens intercultural communication skills.

Weakness -- Long opening explanations may drag and/or make participants take the game too seriously. The simplicity or rigidity of the new cultures may bother some participants. It must be made clear that the focus is on the intercultural relations process, not the content of the cultures.

Leadership -- BaFa can produce strong feelings, which need to be aired and resolved at the end. It is one of the functions of the leaders to accomplish that resolution. Two trainers are needed, one for each group. They should be experienced and able to deal with the variety of reactions, which occur. They should also be imbued with enthusiasm, persistence, and stamina.

Processing -- Participants should be assisted in getting a clear understanding of what happened and exploring with each other their reactions. It is the role of the leader to highlight the issues and draw out the learning. A list of discussion questions is included in the trainers' manual.

Themes or topics that can be the focus for discussion:

Male-female relationships (cross-culturally or in one culture)

Family life - norms, beliefs, communication

Work and play

Adaption to new environments (as it affects self-esteem, perhaps) Interrelationship of language and culture

Materialism, competition, alienation

Friendship, hospitality, intimacy

Task orientation vs. relationship orientation

Source: Adapted from a description of BAFA BAFA written by Ann Gillespie for Handbook for Leaders in Cross-Cultural Exchange Programs, Barbara Ostrander and Penny Pusch, editors, unpublished.

## STAR POWER

Simulation Game written by Gary Shirts  
Published by  
Simile II  
P.O. Box 910  
Del Mar, CA 92014

### OBJECTIVES

To examine the nature of bargaining and negotiation between groups; to explore intra- and inter-group dynamics; to develop a better understanding of how individuals and groups relate to and communicate with each other when power and economic status are important; to identify the cultural dimensions of these behaviors.

### PARTICIPANTS

Minimum of 18 participants, maximum of 35.

### MATERIALS

Star Power Kit (a set of materials or directions for assembling your own can be purchased from Simile 11), trainer's manual and blackboard.

### SETTING

A large room with chairs that can be arranged in three circles (each as far away from the other as possible) and space for people to walk around.

### TIME

Variable, about 1- 1/2 hours to play the game and at least 45 minutes for processing. The processing will probably take longer, however.

### PROCEDURE

This is a trading game in which poker chips are used to represent owned or acquired goods and serve as instruments for trading and bargaining. Players try to gain as many points as they can as they trade and bargain for chips. After the first trading session, participants are arranged into three groups according to the 'scores' acquired during the round. Those with the highest scores are labeled "Squares," the middle range become "Circles," and those with the lowest scores are called "Triangle." They are provided with the appropriate emblems to wear and are seated together. At this point, the game director "stacks" the game in favor of the Squares so that in each subsequent round they become wealthier and wealthier. While there is a little mobility between groups, the game has essentially created a three-tiered society with the Squares dominant. Conflict, competition and resentment among the groups arise.

Next, the Squares are permitted to revise the rules of the game -- and almost invariably construct rules that enhance or secure their power position. Anything can happen after new rules have been announced. The disadvantaged groups may attempt to manipulate the system, form liaisons in an effort to force changes within it or revolt when the rules are blatantly unfair. The game director should stop the game when it becomes apparent that the squares have abused their power and the other groups show signs of resentment. This takes some judgment and the director must be constantly alert to responses of individuals and the groups.

Maintaining an atmosphere that protects the participants against undue abrasion of personal feelings is important. During the discussion that follows, there may be some need to air emotional reactions but it is important to insure that it does not become personal. The discussion should focus on the issues rather than personalities; cultural differences in the perception of power, authority and competition, the importance of the social system in determining individual behavior and how interpersonal relationships evolve under these conditions.

Star Power provides an objective medium for exploring conditions that exist in the participants' organizational or social life. By focusing on the issues involved, it is possible to analyze intergroup conflict, group decision making and problem solving, interpersonal communication, the dynamics of power, the frustrations and pressures experienced in minority groups and a host of other topics. As the name implies, it is about power, it can also be a relatively powerful experience.

## INTERCULTURAL LEARNING CONTINUUM

### OBJECTIVE

To help the students become more aware of the intercultural learning process and how they have moved along it. (See page ??)

### PARTICIPANTS

Any number.

### MATERIALS

Pencil, continuum chart.

### SETTING

No special requirements.

### TIME

30-45 minutes

### PROCEDURE

1. Ask each person to write three cultures or ethnic groups in spaces provided at the top of the chart (could be limited to those represented in the class or group if there are enough).
2. Then instruct participants to place themselves on the continuum according to where they feel they are relative to each of the culture or ethnic groups.
3. Ask participants to look back and see if they can remember any events or points in time at which they moved from one stage to the next relative to each culture.
4. Divide into subgroups for discussion of the charts, then have general discussion in large group.

### DISCUSSION

Focus on illuminating the intercultural learning process and how it helps the students understand better whenever they are personally in relation to other cultures and how they can analyze the learning process others (their future students for example) are experiencing. Lively and illuminating discussion can be developed out of reactions to the last five items. The intercultural learning process may also be fruitfully compared and contrasted with James Bank's "Stages of Ethnicity" which are: (1) Ethnic Psychological Captivity; (2) Ethnic Encapsulation; (3) Biethnicity; (4) Multiethnicity or Pan-Humanism. (see page ??).

Source: Developed by trainers of the Intercultural Network, Inc.

INTERCULTURAL LEARNING CONTINUUM

CULTURE/ ETHNIC GROUPS			
Ethnocentrism			
Awareness			
Understanding			
Acceptance/ Respect			
Appreciation/ Valuing			
Selective Adoption			
Assimilation			
Adaptation			
Biculturalism			
Multiculturalism			

## SELF-ASSESSMENT OF MULTICULTURAL EDUCATION SKILLS

### OBJECTIVE

To assess the level of competence in skills relevant to working in multicultural education prior to a cross-cultural education program (or a program including cross-cultural training techniques) and to evaluate changes in those skills at the close of the program.

### PARTICIPANTS

Used by individuals in the group. May or may not be shared with others.

### MATERIALS

Assessment instrument and gummed tabs with words or phrases typed on.

### SETTING

No special requirements.

### TIME

Twenty minutes. Discussion time if desired by any of the participants.

### PROCEDURE

At the outset of a course, students are asked to place on a continuum adhesive tabs upon which are printed skills or attitudes which it is important for the student to have when working in the field of multicultural education. When given the tabs, participants are asked to place each on the continuum according to their personal assessment of their skills. Words which they do not recognize or understand should be placed on the lines under "I have no knowledge or understanding of the following."

Participants may wish to discuss their profiles with others in the group for feedback purposes. If so, time should be allotted for this discussion.

At the conclusion of the course, each student is asked to repeat the self-assessment exercise, using a second profile sheet. This provides a check on the degree to which the student feels he or she has progressed during the course.

One word or phrase is placed on each tab. The terms that are used may be selected from the list that follows or may include others that have been chosen to meet the defined objectives of a program or course. Students may want to precede (mentally) each term with phrases such as "I can . . ." or "I am skilled in . . ." or "I possess. . ." (whichever is appropriate) for clarity. Terms that may be used include:

self awareness	openness
respect for other cultures	adaptability
withholding judgment	tolerance
perception checking	cross-cultural analysis
overcoming prejudice	comfortable with difference
non-verbal communication	awareness of stereotyping
bicultural	feeling of self-worth

acceptance of diversity

acceptance of cultural pluralism

affirmation of own culture

self-knowledge

non-evaluative feedback

Tabs are placed on the self-assessment instrument according to the person's degree of strength or weakness in each area. This is a personal assessment and need not be discussed or revealed to anyone if the individual prefers to keep it private. The important thing is that the individual be honest with him- or herself

In some cases, increased understanding of a particular set of concepts in intercultural communication or the experiences in an educational program can result in an individual "lowering" his or her assessment at the close of the course. This should not be viewed with dismay. It may be an indication of new insights and awareness. Those terms that appeared under "I have no knowledge or understanding of the following" should, however, be clarified during the course of the program.

Source: Adapted from a "Self assessment of Leadership Skills" instrument developed by Lowell Ingram, University of Washington.

SELF ASSESSMENT  
of  
Multicultural Education Skills and Attitudes

----- Range of Competence -----

STRONG

AVERAGE

WEAK

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I have no knowledge or understanding of the following:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

## PROFILE OF ATTITUDES AND FEELINGS

### OBJECTIVES

To provide students in a training program with a profile of their attitudes and feelings about various cultures, persons and concepts.

### PARTICIPANTS

Used by individuals in a group. May or may not be shared with others.

### MATERIALS

Profile sheet(s) and gummed tabs.

### SETTING

No special requirements.

### TIME

Approximately twenty minutes. Discussion time if desired by the participants.

### PROCEDURE

At the outset of a course, a profile sheet is given to each student. They are told that they will be given a series of words, which have been printed on adhesive tabs. They are to place each tab on the instrument in the place which best describes their initial emotional response at the time it is read; it should be placed as much as possible according to free-association or first emotional response without reflection on specific individuals or events.

The various areas on the instrument are then carefully described:

- a. AREA OF IGNORANCE (no contact)  
Have had no contact with the term or group whatsoever and therefore are completely ignorant of it. Exposure through mass media, etc. would preclude placing a tab in this zone.
- b. POSITIVE/COMFORT ZONE  
The word on the tab evokes close, warm and the most positive of feelings.
- c. NEGATIVE ZONE  
The word evokes negative feelings. If a tab is placed at the point of "most negative," it would indicate a total rejection of the word or group.
- d. LINE OF AMBIVALENCE  
If a tab is placed on this line, it means a response of indifference, no opinion one way or the other, neither negative or positive.

Tabs may be placed at any point along the continuum from most positive to most negative. However, the inner circle or "Comfort Zone" represents feelings that indicate an acceptance into one's own "life space" and of course, if placed at the tip of the arrow at "most negative," represents total and unqualified non-acceptance.

The students are instructed that the exercise is completely private and they will not be required at any time to share the completed profile publicly. It is suggested, however, that they fill it out honestly and discuss with someone any disturbing aspects of the profile. If an individual chooses to share the profile in a group discussion, this is acceptable.

Some terms that may be used for the tabs:

foreigners	Japanese	Greeks
my family	French-Canadians	Latin Americans
God	Blacks	Africans
Arabs	Native Americans	Irish-Americans
Italians	Puerto Ricans	Anglos
Jews	Orientals	poor whites
my classmates	Haitians	my neighbors
Chicanos	Eskimos	Japanese
Chinese	pluralism	freedom
equality	honesty	authority
nationalism	whites	

A profile may be made prior to a seminar or workshop and another completed at the end of the program to determine whether or not attitudinal change has taken place on any subject.

Note: The instructor may want to restrict the terms to culture groups and people. Interesting results can be obtained from including persons identified by profession, i.e. taxi drivers, waitresses, businesspeople (of either gender), doctors, pilots, dentists, construction workers, social workers, teachers, school administrators, ect. The list is endless and should be selective according to the makeup of the group and the particular aims of the exercise.

Source: Adapted from a Self-Assessment Instrument of Attitudes and Feelings developed by Lowell Ingram, University of Washington.

## DIALOGUE WITHIN OURSELVES

### OBJECTIVE

To gain practice in listening to and making cultural interpretations based on an "internal dialogue" about a cross-cultural issue or experience that has generated ambivalent thoughts and feelings.

### PARTICIPANTS

Small group.

### MATERIALS

Pencil and paper.

### SETTING

A private, quiet place with a writing surface. Class or meeting room.

### TIME

Thirty minutes for writing. Approximately one hour for discussion.

### PROCEDURE

Ask students to do the following:

1. Select a cross-cultural subject or experience which produces ambivalent thoughts and feelings within them. For example, dislike for a person of another culture that the student feels may involve prejudice; an unpleasant experience at another culture group's social event which caused feelings of self-doubt; the advisability of having multicultural education programs; U.S. policy toward the country from which the participant or his/her forebears originally came, ect.
2. Listen to your ambivalent thoughts and feelings, and listen to the two sides of your internal dialogue.
3. Do one of the following:
  - a. Describe in writing the two sides of the issue and your feelings of ambivalence about them, or
  - b. Write down as a script of a play or conversation the dialogue between your internal voices, attempting to identify the emergence of cultural bias.
4. Return to the group.

Instructor can ask for one or two volunteers to read what they have written and discuss this with the class. The discussion should center around the reasons for the ambivalence rather than trying to judge what was "right" or "wrong" in the situation. In fact, any attempt to make judgments should be strongly discouraged.

This exercise can be used individually as well as in a group setting. The number of "dialogues" processed depends upon time available.

Source: Adapted from "Dialogue Within Ourselves," A Manual of Structured Experiences for Cross-Cultural Learning, Weeks, William H., Paul B. Peterson and Richard W. Brislin, Editors, East-West Center Culture Learning Institute, Honolulu, Hawaii.

## ASSUMPTIONS AND VALUES CHECKLIST

### OBJECTIVE

To bring different value systems to awareness by comparing the value systems of different cultures and identifying the conscious and unconscious assumptions about man and his world on which their values are based.

### PARTICIPANTS

Any size group.

### MATERIALS

Copies of the Assumptions and Values List, pencils.

### SETTING

No special requirements.

### TIME

Variable, usually about an hour.

### PROCEDURE

The outline provided identifies some of the basic areas in which human beings make the assumptions on which they base their values. It then contrasts two cultures, Mainstream North America and the Philippines, in each of the categories. (The comments on Philippine culture were prepared by a sociologist from the Philippines.)

This analysis is by necessity composed of generalizations. It is recognized that any society or culture-group is composed of personality types of great variety, indeed, probably every variety. What we are concerned with here are those beliefs and patterns of behavior which are most prominent or most widespread and which give a culture its special character.

Participants are provided with copies of the outline and asked to fill in what they feel dominant values are for their own culture-group in each category. After the outline has been completed, the information provided by each participant is discussed with emphasis on the differences that have emerged in basic assumptions and the values they produce. Similarities are also considered and why participants think they occur. Mainstream Americans and Filipinos in the class may either critique the classification of their own culture, project themselves into another, or both.

## THE PARABLE

### An Introduction to Cultural Values

#### OBJECTIVES

This is a useful exercise for

1. helping participants get acquainted with each other
2. demonstrating, through the discoveries they will make themselves, how their decisions are determined by cultural values
3. acquainting participants with specific cultural differences and similarities among other members of the group
4. stimulating awareness of problems in transmitting one's own ideas and listening to others'.

This sort of novel beginning also tends to provide a congenial atmosphere which often leads to some laughter, informal conversation, as well as cultural understanding. Participants are likely to pursue their conversations after the session.

#### PARTICIPANTS

The size of the group is unimportant -- from 10 to as many as 100 people.

#### MATERIALS

7. Chalkboard and chalk.
2. Paper and pencils.
3. Comfortable seating arrangements, in which chairs can be moved into small groups.

#### TIME

About 25 minutes for the exercise itself.

#### PROCEDURE

The leader tells a simple yet somewhat ambiguous parable, in this case one involving 5 characters. He may draw stick figures on the board as "illustrations" of the story. The behavior of each of the characters is intended to suggest a number of different values. After the telling each participant is asked to select, in order of rank, the characters whose behavior he or she most approves; then the large group is divided into groups of four or five to discuss individual choices with the assignment to arrive, if possible, at unanimity of rank ordering. An open discussion follows, in which participants are asked to share on a voluntary basis what they have learned during the small group sessions.

Steps to Follow: 1. The leader tells the following parable to the group, illustrating with rough drawings if he chooses:

"Rosemary is a girl of about 21 years of age. For several months she has been engaged to a young man named -- let's call him Geoffrey. The problem she faces is that between her and her betrothed there lies a river. No ordinary river mind you, but a deep, wide river infested with hungry crocodiles.

"Rosemary ponders how she can cross the river. She thinks of a man she knows, who has a boat. We'll call him Sinbad. So she approaches Sinbad, asking him to take her across. He replies, 'Yes, I'll take you across if you'll spend the night with me.' Shocked at this offer, she turns to another acquaintance, a certain Frederick, and tells him her story. Frederick responds by saying, 'Yes, Rosemary, I understand your problem -- but -- it's your problem, not mine.' Rosemary decides to return to Sinbad, and spend the night with him. In the morning he takes her across the river.

"Her reunion with Geoffrey is warm. But on the evening before they are to be married, Rosemary feels compelled to tell Geoffrey how she succeeded in getting across the river. Geoffrey responds by saying, 'I wouldn't marry you if you were the last woman on earth.'

"Finally at her wits' end, Rosemary turns to the last character, Dennis. Dennis listens to her story and says, 'Well, Rosemary, I don't love you ... but I will marry you.' And that's all we know of the story."

2. The leader now asks the students to write down on a piece of paper, the five characters, listing them in a descending order from the person who's behavior is most approved to the person who's behavior is least approved.

3. Next, students are split into groups of four or five and asked to discuss the choices they made. Not more than 10 - 15 minutes should be allowed for this discussion; its main purpose is to sharpen the issues, not exhaust them.

4. Calling them back to the larger group, the instructor asks what results of their discussion have been. Some open discussion is allowed to get a full expression of value perspectives on the story.

5. The instructor may then ask the group; "Can anyone point to some place, some source within your own past where you learned the values that caused you to take the position that you did?" Students may have some difficulty with this question; no matter. It is intended to be a difficult question.

6. Next the leader says, "Now I would like you to ask yourselves -- I don't want an answer on this one, just want you to consider -- how many of you feel you could faithfully restate, to the satisfaction of someone else in your small group, the point of view, the value being expressed by that person? Again, I don't want you to answer, just think about the question."

7. The leader may then summarize the session briefly, making the following points, preferably on chalkboard or newsprint:

- a. Values come out of one's cultural background. They are difficult to track down to a particular source and are often a part of a person's unconscious behavior.
- b. Within any particular culture a person's values are usually very logical. They make sense in that culture.
- c. For these reasons people should be very cautious about making moral judgment about other people's values.
- d. If one really wants to understand someone else, one has to listen extremely well and try to "get inside" the other person. This is the reason for the question, "How accurately do you think you could re-state someone else's opinion?" Those of you who would have to answer "not very" have some work to do.
- e. What are some other areas in life where people's values differ?

8. If the students keep a journal (which can be a useful aid to learning), they should be asked to record what they have learned during the session.

9. The leader should conclude the session almost as if it were the beginning, rather than the end, of a learning experience. One way to do this is simply to say that this is the end of the formal session and then join one of the small groups for conversation, rather than leave the room.

Source: Developed by Sidney Simon, Professor of Education, University of Massachusetts. First published in A Manual of Teaching Techniques for Intercultural Education, (UNESCO), Henry Holmes and Stephen Guild, editors, October, 1971.

## WE AND YOU

### OBJECTIVE

To identify inter-group, culture-based perceptions and stereotypes.

### PARTICIPANTS

A group of eight to fifteen persons over twelve years of age and of mixed cultural backgrounds is recommended.

### MATERIALS

Questionnaire (prepared by facilitator along suggested lines), pencils.

### SETTING

No special requirements.

### TIME

At least sixty minutes.

### PROCEDURE

1. Two cultures are selected to be the focus of attention. The facilitator prepares a questionnaire to focus on issues to which there are contrasting reactions in the two cultures. The group may participate in selection of the issues. The following are examples.

Attitudes toward - man's basic nature; control of one's environment; women and work; change, life, authority; material objectives, science, technology; time, death; achievement; value of experience; old people; strangers; relationships between sexes; dating; under-dogs; homosexuals; meeting commitments; government bureaucracy; classroom discipline; children being brought up to be independent.

Three questions are asked relating to each issue: How each student

- a. Thinks most people from "other" culture feel about the issue in question.
- b. Thinks most people from his own culture feel.
- c. How he himself feels about it.

Each question is answered on a scale from 1 - 9 representing opposite extremes, and the individual must answer for the two target cultures and his own by selecting a number on the scale for each. A typical attitude statement might be:

Most Hispanic Americans	Most Mainstream Americans	Myself	1. Believe that man's basic nature is
6	3	4	Basically Good/Basically Evil 1 2 3 4 5 6 7 8 9

2. Each participant is given a copy of the finished questionnaire. Working alone for fifteen to twenty minutes participants answer all questions.
3. Participants form into small groups and try to reach a consensus (one number) upon their conceptions of each culture. This focuses the group's attention on real differences. The exercise ends when each group has reached consensus on all items, or when an arbitrary time limit is reached. (Individuals are not asked to reach consensus on their own perceptions.)
4. A thorough discussion of the experience both in terms of their reactions to the substantive issues and the process of interaction which occurred during the exercise can follow. A great deal should have been revealed about the way people respond to cultural questions.

Adapted from "We and You" in A Manual of Teaching Techniques for Intercultural Education (UNESCO). Henry Holmes and Stephen Guild, eds. October, 1971.

## SHOULD THE CHILD BE TAUGHT

### OBJECTIVE

Explore contrasting culturally-based values through a consideration of what value orientations should be taught to students.

### PARTICIPANTS

Any number.

### MATERIALS

Pencil, paper and questions from "Should the child" list.

### SETTING

One that enables students to talk in pairs or small groups.

### TIME

Half-hour to 45 minutes.

### PROCEDURE

Break students into pairs, threes or foursomes. Assign each pair or group one of the "Should the child" questions to discuss. Allow the approximately 10 minutes to come to agreement as to how to answer the question. Reassemble and ask each pair or group to describe their answer and the thinking behind it.

Discussion will focus on the fact that in most cases one or more American cultures can be found on each side of each question. When this does emerge, the instructor should point it out. There is not only no right and wrong, it is easy to identify embodiments of these values and argue that desirability of them in the context of the different cultures. Discussion should lead students to a greater awareness of the relativity of culture and of the fact that positive value can be found in opposite behaviors when viewed from different cultural perspectives.

### SHOULD-THE-CHILD LIST

1. Should the child be taught to respect and accept obligations to parents or to become an independent person? (Each sentence begins with Should the Child be Taught -- this introductory phrase will not be re-written for each question.)
2. ... to control or use the natural environment or to value and derive spiritual sustenance from it?
3. ... that we are progressing toward better and better life or that we should appreciate what we have?
4. ... to be motivated by the challenge of competition or by the benefits of cooperation?
5. ... to judge people according to separate or specific actions or as a whole person?
6. ... to relate to many people and have many friends or to have only a few deep friendships?
7. ... to confront problems and interpersonal relations directly or to be sensitive and avoid embarrassing confrontations with people?
8. ... to think that what they do or achieve is more important than who they are, the quality of their being?

9. ... to believe that work and play should be separated or woven together so that play or personal enjoyment occurs during their work?

10. ... to feel that everyone is equal or that there are levels of status relative to age, family role, profession, education, ect.

Source: David S. Hoopes, Intercultural Network, Inc.

## PROVERBS: CULTURE AND VALUES

### OBJECTIVE

To explore cultural assumptions and values by examining proverbs - which usually express values and attitudes broadly accepted and understood within a culture group.

### PARTICIPANTS

Any group.

### MATERIALS

Paper, pencil and list of Proverbs.

### SETTING

No special requirements.

### TIME

Variable.

### PROCEDURE

Although we all know a proverb when we hear one, it is difficult to define the term precisely. The introduction of a specific culture can include a study of its proverbs: what they are and what purpose they serve in communication of attitudes, values, and beliefs. Proverbs can be defined as "short, pithy epigrammatic statements, which set forth a general well-known truth." When viewed as part of a communicative act, they are vehicles for sending messages about opinions, feelings, manners or customs of a people. They serve as witnesses to the social, political, ethical and religious patterns of thinking and behaving of a culture group.

Proverbs are characterized by a touch of the fanciful in their unique turn of a phrase, the unusual use of a word, or perhaps a specific rhythm. Many are paradoxical, or antithetical, while others are strongly metaphorical. Here in an educational setting, we are concerned with how to use proverbs to get at underlying cultural assumptions. We can examine proverbs for their exaggeration of attitudes commonly held by a cultural group. Hyperbole, personification, and alliteration are common attributes of the proverb, which give us an unforgettable phrase or kernel of thought. Each proverbial statement has a quality of permanence in the culture and recurs in its folklore.

Give participants a sheet of paper containing the following proverbs:

- 1 "You got eyes to see and wisdom not to see."
- 2 "Muddy roads call the mile post a liar."
- 3 "Every bell ain't a dinner bell."
- 4 "A mule can tote so much goodness in his face that he don't have none left for his hind legs."
- 5 "The graveyard is the cheapest boarding house."

For each of the above proverbs, choose a phrase in your own language or dialect, which approximates the meaning of the proverb. Use familiar language, and symbols, for example: "Kumquats are both sweet and sour," if you aren't familiar or comfortable with "kumquats," substitute "oranges."

What does the original proverb mean? What is the message?

What does the proverb indicate to you about the culture? Can you generalize about it, whether it is traditional, rural, submissive, dominant, happy-go-lucky, cautions, ect.?

What are the dominant values of the culture represented in the proverb?

Think of some parallel proverbs from your own culture. Convey a similar message if you can. If you can not, why not? For example, "For the turtle to make progress, it must stick its neck out," is similar to "To learn to swim, you must first get your toes wet." The message is similar, the symbols are slightly different.

Try to identify the culture from which all five examples are drawn. What type of culture do you think it is, and some reasons why you characterize it that way... elaborate.

At the end of the exercise, the trainer reveals that the culture we are looking at is AfroAmerican Slave - these are real examples of proverbs taken from the folk literature.

The first example, "You got eyes to see and wisdom not to see," is pointing to the slave culture's accurate perception of what goes on around the people, but the sense not to "see" or acknowledge the reality. Emphasis is placed on not knowing something which would upset you or get you into trouble if you acknowledged being aware of it.

In the next example, the muddy roads are relatively impassable, therefore the person traveling them cannot count on the mile posts to gauge how long his journey will take. We can tell this is a rural culture, and that its people are used to translating signals into their own particular knowledge about dealing with nature.

Number three indicates frequent conflicts between the dinner bell, a safe cue, and the bell calling slaves in from the fields, sometimes a warning of imminent danger. Again, the rural culture is reflected in the image of the bell.

The mule often looks like he will be a kind of helpful farm animal, but his legs still can kick you or refuse to budge - so don't be deceived by appearances. Again, an agricultural culture is reflected in the imagery, and a realism born of knowing the environment and what you can expect.

The graveyard, in the last example, is escape from the troubles of a hard life - so don't worry about death - death is a kind of freedom for the slave, rest from all the hard times.

Source: Sandra Tjitendero, University of Massachusetts.

A variation on this exercise is to ask a group to simply list the proverbs and axioms of mainstream American culture. A few examples can be supplied to get the group started, such as:

A women's place is in the home.

Little children should be seen and not heard.

Then the group is asked to determine what value is being taught by the axiom.

Examples	Values
Cleanliness is next to godliness	Cleanliness
Time is money	Value of time thriftiness
A penny saved is a penny earned	Thriftiness
Birds of a feather flock together	Guilt through association
Don't cry over spilt milk	Practicality
Waste not; want not	Frugality
Early to bed, early to rise	Diligence
God helps those who help themselves	Initiative
It's not whether you win or lose, but . . .	Good sportsmanship
A man's home is his castle	Privacy; property
No rest for the wicked	Guilt; work ethic
You've made you bed, now sleep in it	Responsibility

Many of these proverbs were brought from the more traditional societies of Europe. Discuss which no longer apply to mainstream society and why. List proverbs of other culture groups represented in the class and identify cultural meaning and values conveyed by them.

Source: Robert Kohls, International Communication Agency.