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INCORPORATING INTERCULTURAL COMMUNICATION INSTRUCTION
IN PROGRAMS FOR TEACHING ENGLISH TO SPEAKERS OF OTHER
LANGUAGES

A Project
Presented to the
Faculty of
California State University,
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts
in
Education:
Teaching English to Speakers of Other Languages

by
Selin Yildiz
September 2002

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Approved by:



Lynne Diaz-Rico / First Reader

Aug. 23, 2002

Date



Young-Suk Hwang, Second Reader

ABSTRACT

The main purpose of this project is to address the need for intercultural communication through a communicative approach in Teaching English to Speakers of Other Languages (TESOL) programs. Because culture and language cannot be separated, such approach incorporated into English language programs where there is usually a diverse group of students would be both beneficial to the program and to the students. Students in TESOL programs come with a wealth of knowledge about their own cultures. Validating students' cultural backgrounds as well as improving communication skills is most feasible through an intercultural communicative approach.

This project consists of five chapters. Chapter One outlines the background, rationale, and objectives of the project. Chapter Two reviews relevant literature. Chapter Three presents a theoretical framework applicable to curriculum design. Chapter Four provides an overview of the proposed English language instruction unit plan and gives details about the six lessons that comprise the unit of instruction. Chapter Five outlines the plan for assessment.

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CHAPTER ONE

INTRODUCTION

Background of the Project

The growing number of global business relations and the advancements in technology--especially the Internet--have expanded the use of English to the remotest corners of the globe. It is estimated that 80% of world's electronic information is stored in English, and English has grown to dominate in areas of science, technology, aviation, diplomacy, sports, international business, advertising and pop culture (Jandt, 1995). Through this globalization of English, international English instruction has gained importance, and English language schools and institutes have spread throughout the world. However, sharing a common language is by no means equivalent to sharing a common culture. People in the United States, Great Britain, Australia and New Zealand express their unique cultures through English. This proves that English is not exclusively tied to one culture; yet misunderstandings still occur between people from different cultures who use English to communicate. Because English is becoming a global language, its use is

spreading among peoples of many cultures other than the ones for whom English is a native language. A Japanese executive conducting business in Turkey in English, a Danish company advertising in English in order to find international clients, or even pop musicians from diverse countries whose songs are in English are a few examples of the intercultural uses of the English language. This fact brings the necessity of a intercultural communication approach to Teaching of English to Speakers of Other Languages (TESOL). Because communication is the main goal of language teaching, in order to achieve maximum accuracy in communication, it is essential to understand cultural differences as well as the sounds and symbols of a language.

The Challenge of Ethnocentrism

Because people are constantly immersed within their own cultures, it is difficult for them to understand the cultures of others. This is a crucial factor in TESOL education because language teaching and learning occurs within cultural contexts (Diaz-Rico & Weed, 1995). The problem arises when the learners do not feel that their own cultures are validated in class, and develop a subconscious resistance in acquiring a second language

because of its close association to culture. This resistance might also have roots in history. For example, in colonial times, language was one of the means to achieve cultural imperialism, and people who are strongly tied to their culture might see a monocultural approach in language teaching as a threat to their own beliefs.

Investigating further to understand the characteristics of cultural values, one comes across an interesting phenomenon: that, in fact, all cultures share a common attitude, which is the perception of one's own customs and beliefs as being the "right" ways. This tendency for every human group to believe that the absolute truth lies within their own culture is called "ethnocentrism" (Ting-Toomey & Korzeny, 1991). This kind of attitude is found universally. For instance, the Eskimos call themselves "innuit" which translates to "the people" or "human beings." Actually, many of the world's peoples have called themselves names that translate into "the people" or "human beings" (Bagish, 1999). If each group thinks of themselves as being human and having the best ways, then others might be perceived as less human or having inferior ways. Consequently, this might create an unwilling attitude to understand other cultures. This

kind of behavior not only fosters misunderstandings, but also creates negative feelings like discrimination, stereotyping, and prejudice.

The Hypothesis of Linguistic Relativity

The semantic and syntactic features of language shape the way people experience the physical and social world. The vocabulary of a language might reflect how people live in a certain environment as it encodes the patterns of culture. For example in the Hopi language there are no words for war or aggression. This creates a challenge for the learners to understand and use certain vocabulary items in English. Because language shapes how its users organize the world, culture is directly reflected in language (Lustig & Koester, 1999). This belief is expressed in the Sapir-Whorf hypothesis of linguistic relativity which states that language is created by culture, and is used to express specific information related to that culture. For example, in English sentence structure, the personal pronoun "I" comes first in sentences and is capitalized. This might be an indication of the individualistic nature of the culture that uses it; whereas in Turkish, personal pronouns are used at the end of a sentence and blended in

the verb, symbolizing the modesty that is valued in that culture. In addition, in many languages like French, Spanish, and Turkish, there are two forms of "you" (one formal, the other informal) making it easier to show respect and hierarchy (Dindi, 1996).

Social Functions of Language

The belief that English is regarded primarily as the property of its native speakers puts a demand that non-native speakers should work towards the competence level of the native speakers. For example, speech functions such as suggestions, advice, refusals, and compliments are so deeply embedded in cultural values that learning to use them might require more cultural knowledge than linguistic ability (Smith, 1987). The instructors then might feel the students are not getting the points whereas the problem might simply be that these functions operate differently in the learner's culture. The students might not use the expressions "correctly" for those functions not because they lack the ability to learn, but because the function is used differently in their native environment.

Subsequently, there are also some expressions that non-native speakers have in their own languages that

serve the functions of saving face, facilitating group interactions or communicating insinuations that they might not be able to express in English. For example, Turkish people tend to talk with less certainty for future events by using expressions like "We'll see," "If God wishes," or "Let's see" (there are many more expressions like this in Turkish language than English) even if the situation seems definite.

There are numerous other discourse rules that differ subtly from culture to culture, such as choosing and maintaining the conversational topic, turn taking, the intimacy of disclosures, and the amount of overlapping or interrupting. These rules are governed by the sociocultural variations in interactions, and in turn affect the negotiation of meaning possible in conversations (Chambers, 1995).

The Paradigm Change

The paradigm change in the field of TESOL education is towards a more intercultural approach. TESOL education used to be based on Behaviorist methods, in which instruction heavily depended on the teacher's perspective, rote memorization, and emphasis on the rules of the target language. Now more cognitive, humanistic

and constructivist approaches are used, which emphasize thinking skills and relate learning to previous knowledge, and give more importance to the background of the learner.

One of the cognitive approaches in education includes different perspectives on intelligence. Howard Gardner, a professor at Harvard University, defined intelligence as the ability to solve problems or create products valued within a cultural setting. With this viewpoint, he introduced the multiple intelligence theory where human beings possess not one, but eight distinct intelligences. He argues that every human being possesses all eight intelligences, yet the value given to each intelligence differs according to culture. This affects the cognitive development of individuals as the types of intelligence that are valued might be selected and enhanced.

Learning style is another type of individualistic and cultural difference in learning. Just as two people listening to the same music respond differently to the nuances of the sounds, reflecting their experiences and perceptions, in learning, people gain information in different ways. People also show differences in what they

do with the knowledge they gain, in how they process the information, and how they think. Cultural as well as personal factors play a significant role in this process. Therefore, it is important to adopt a more constructivist approach to teaching English to Speakers of Other Languages; that is, to build knowledge upon the personal and cultural styles of individuals.

As languages and cultures go through changes, so do educational paradigms. With the advancements towards globalization, and scientific revelations about human cognition, English language education has gone through certain changes. Because language is a means to achieve communication, more emphasis is placed on the interactional components of language. Therefore, a more communicative as well as cognitive approach to language teaching reflects the importance and benefits of such changes. Today, TESOL educators are moving away from teaching "about" the language towards teaching how to communicate genuinely, meaningfully and spontaneously in English across cultures (Brown, 1994).

The Problem: Teaching English Interculturally

How then, to teach English crossculturally?
Improving the methods of TESOL instruction by the means

of cultural sensitivity has become an important issue. Implementing the paradigm change will not be easy because most of the current curricula, materials, and administration still rely heavily on single-cultural content and behaviorist methods of teaching English. Another problem related to this one is the lack of teacher training in this field. In many non-English-speaking countries and even in the U.S., TESOL training schools prefer native speakers of English. These teachers may struggle with the teaching process if they did not receive preparation in basic pedagogical training and methodologies; worse, if they were not introduced to the concepts of teaching intercultural communication.

Teaching Context

Target teaching schools for this project are the independent language schools in the U.S. and abroad. These schools might be a part of an established institution as are university extensions or completely private and independent language academies that provide TESOL training.

These schools provide English language training apart from the national curricula of primary or secondary schools. Accordingly, these independent academies have

more flexibility in developing a curriculum for the sole purpose of acquiring English proficiency. Because they are independent of other government institutions, in order to survive the competition, the success and satisfaction of their students is the driving force for developing efficient methods, not the preparation for standardized tests.

Although these institutions do not receive financial assistance, they must charge tuition to cover their costs. Because the lure of up-to-date pedagogy is attractive to students, these kinds of schools would be excellent trial grounds for implementing the new paradigm.

The age groups of the learners in these institutions are usually secondary level or adults. However, younger students can certainly benefit from these methods as well.

The Contribution of this Project

Through my experiences and education in the field of intercultural communication, I believe I can offer ideas for the curriculum to be efficient and relevant to the learners' background. Even though it is not possible for educators to develop methods and materials suitable for

all the cultures in the world, there are certain cultural patterns that have the shared beliefs, values and norms upon which generalizations can be made. These generalizations then can be used to develop materials and educate instructors. These generalizations are by no means stereotypes; they offer alternative views through which cultures can be understood and appreciated (Hofstede, 1986). Some of these include differences on the level of context needed to communicate, or various thinking styles affected by culture. By the means of extensive research combined with personal observations, it is possible to show that crosscultural education is a valuable method in making English a global language.

In order to achieve crosscultural understanding, the teacher's knowledge of intercultural communication is not enough. The learners must have a basic understanding of cultural differences to effectively communicate outside the classroom as well. Using culture as content in language education is an excellent tool that enables the teacher not only to teach language, but also to establish crosscultural understanding. Because culture is an often misunderstood concept, purposeful teaching of culture in TESOL programs might be challenging. However, as Ned

Seelye (1991) stated, a program that starts with the elementary level where the program is primarily focused on the concrete and observable, and ends with the higher levels of abstraction in studying value systems of a culture, is effective in integrating culture into the curriculum.

Summary and Proposed Solutions

Materials Development for Intercultural Communication

Developing supplementary materials in communication functions other than the ones that are validated in Western societies would be a good start. If English becomes a global language, that means that not only the native speakers of English will interact with the non-natives, but more so non-native speakers will interact with non-native speakers (Lado, 1988). Therefore, language suitable for non-Western situations should be introduced.

In reading, culturally diverse materials are available to instructors. To keep the interest high at beginning levels, stories and culturally relevant anecdotes from various backgrounds could be introduced. If the students were already familiar with the content,

introducing hard-to-grasp skills such as developing the main idea would be easier and more enjoyable.

Study of Crosscultural Personal Behavior

Some behaviors such as turn taking in conversations, eye contact, physical contact, or the loudness of voice might have different implications in different cultures. Both learners and educators might benefit from including such points in language education.

Teacher Education

Teachers must be educated in crosscultural understanding. They must appreciate the diversity among different groups of people and keep the students' beliefs, values and norms in mind while establishing communication. There should also be a mandatory continuing education for TESOL educators to keep up with the latest methods and approaches in intercultural communication. National and international conferences on the subject offer current solutions to common problems and opportunities to share effective ideas in teaching. Also short seminars and workshops can be valuable tools for educators to keep up with the new methodologies and tools to teach about culture.

Teaching Style

Aligning the teaching style of the instructor to the students' learning styles seems to be an ideal situation. However, because the learners come from various backgrounds, and it is not possible to learn each student's particular style, a more cooperative approach can be used. The students can be shown how to determine and assess their own learning styles where instructors can try to direct teaching through a variety of modalities. By this way, individuals not only acknowledge their own teaching/ learning styles, but also have the opportunity to expand their preferences

Use of Technology

The Internet today offers a variety of sources to educate people crossculturally. Because the teaching resources come from all around the world, it is possible to find culturally suitable materials to sustain students' interest and motivation. It is also possible to create, sort, and store information through the use of a computer as well as to generate a web of instructors with similar experiences to share functional resources.

Reducing Ethnocentrism

When educating individuals for intercultural contact, it is best to understand situations in which cultures differ. One does not have to suppress negative feelings about a given cultural difference; but acknowledging their existence and seeking to minimize their effect is a positive step in establishing communication. That is why educators must try to validate the learners' beliefs without judging them.

Acculturation

Despite a universal tendency towards ethnocentrism, people can accept other cultures' ways. For example, when societies encountered others that had useful or desirable practices such as technology, music or greetings, they may have chosen to adopt the new ways without abandoning or switching their ways altogether. Therefore, learning about diverse cultural characteristics might be a valuable bi-product of learning English. As Confucius once said, "If you have one egg and I have one egg and we give each other our eggs, we still end up with one egg each; but if I know one thing and you know one thing and we give each other what we know, we both end up knowing two things" (Bagish, 1999).

Assessment and Evaluation

At the heart of evaluation is the word "value."

Evaluation means making value judgments. The standard ways to assess English language competency might not be the only way to evaluate competence. Especially in oral competency tests, crosscultural differences must be considered and included in the perspective of the evaluation process.

Purpose of the Project

The goal of this project is to identify some of the problems associated with crosscultural learning of English and to propose some solutions that might help English to become a global language for all cultures.

This project provides guidelines by which culture can be part of the curriculum. In designing such curriculum, the background of teaching/learning styles, identification of the students' multiple intelligences, and interactional and communicative competence are emphasized. A unit of instruction is provided to demonstrate the methodology that uses culture as content in language teaching. The unit includes applicable

pedagogical theories referred to in the Review of Literature.

Content of the Project

Chapter One introduces the concept of globalization and how it affects the TESOL field in relation to crosscultural situations. In addition, the importance and necessity of a crosscultural approach in education is presented as is the shift in educational paradigm that allows such an approach. This chapter also examines the problems educators face in terms of the paradigm change, and proposes certain solutions to facilitate the application of crosscultural education.

Chapter Two is comprised of five key words that are relevant to the new paradigm in education. Intercultural communication, learning styles, multiple intelligences, interactional competence, and crosscultural language teaching are the themes explored in this review of literature to demonstrate the theories of learning incorporated with culture.

Chapter Three provides a theoretical framework based on the five key concepts introduced in Chapter Two. A

schematic explanation of the theory is provided in this section.

Chapter Four connects the key concepts to the unit of instruction and explains the synthesis of these concepts in relation to culture teaching. A synthesis of these key concepts is applied in a curriculum design that incorporates culture as content in English language education.

Chapter Five presents the assessment methods used in the unit of instruction. The unit consists of five lessons that utilize the concept of intercultural communication as content in various social situations, and the assessment methods are explained for each lesson.

Significance of the Project

This project offers the TESOL educators an opportunity to use culture as content in English language education by the use of various educational theories to facilitate acquisition. Intercultural communication is an important component of this project, and helps students develop understanding and tolerance towards different cultural situations by examining these situations in their own cultural context. The instructional medium is

enhanced by using various sorts of teaching styles to improve learner motivation. This is a significant step toward globalization, as culture is often a less-emphasized concept when misunderstandings occur in communication. By combining language education with culture we can "kill two birds with one stone," that is, improve linguistic and crosscultural understanding with a combined approach in language education.

CHAPTER TWO

REVIEW OF THE LITERATURE

The literature review in this chapter mainly consists of five key words that synthesize the proposed approach in TESOL education. Intercultural communication, crosscultural teaching, learning styles, multiple intelligences and interactional competence are the titles for these key components. A crosscultural communicative approach to teaching includes all these key components that have been researched.

Intercultural communication carries great importance in TESOL education because the learners are usually from various cultural backgrounds. Improving communication across cultures is one of the main goals of TESOL education. In order to achieve this goal, certain aspects of intercultural communication must be researched and understood. The literature review on this subject reveals an in-depth understanding of cultural variations and how they affect communication.

The research in learning styles sheds light on how individuals differ in their learning, and what factors contribute to these differences. By understanding these

elements, TESOL educators can come up with a more sophisticated approach to teaching and learning.

The next key word, "multiple intelligences," is a theory on how human intelligence is perceived, and its implications on teaching and learning. The research on this theory is a helpful source of information on individualistic differences that play a role in human learning process.

The research on interactional competence reveals a wealth of information about the many facets of communication. A significant portion of one's life is dedicated to learning, developing, and utilizing interactional skills. As language learners develop their skills, they learn appropriate strategies applicable in a variety of contexts. This is an important aspect of TESOL education because both the learning and the application of language takes place in interactive environments.

The last key word, "crosscultural teaching," reveals the cultural aspects that affect language acquisition. The research offers the benefits of using culture in language teaching, and suggests several strategies that can be applied to TESOL education.

Intercultural Communication

Perception of Culture

Throughout their entire lives, people exist in relationships with other human beings. Each of the groups in which one has been raised, or which one has spent a great deal of time, conditions the individual to view the world from a certain perspective (Singer, 2000). The noted linguist Benjamin Lee Whorf once said, "We are thus introduced to a new principle of relativity, which holds that all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar, or in some way be calibrated" (Singer, 2000, p. 29). In this sense, it would be conceivable to replace the word "linguistic" with the word "cultural."

Experience within one's primary culture influences how one perceives others (Nemetz-Robinson, 1988). People also learn to analyze their experience and form categories. These categories portray variations in cultural patterns. Understanding cultural differences can be a very useful tool in achieving better communication skills. To understand cultural differences, one must perceive each culture in terms of its own context. This

provides a framework that can be used to explain some of the differences. Although intercultural communication is a broad concept and there are many different perceptions of analyzing cultural orientations, the scope of this paper is limited to certain variables deemed relevant to the project.

The Framework for Cultural Orientations

Earlier work done by interculturalists was based on business situations. In the recent literature of values orientations, Brake and Walker (1995) identified ten variables that can be used to delineate a scheme for understanding cultural variations. Each of the ten variables includes a set of two or more behavioral opposites which create a value continuum for each variable. This framework is based on many years of data collection and investigation (Buckley, 2000; see Appendix A, Figure 1).

The Environment Variable. Members of contrasting cultures tend to view the environment differently in terms of the degree to which nature can be controlled or to which nature controls humans (Buckley, 2000). For example, the dominant assumption in United States is that nature and the physical world should be controlled by

humans (Stewart & Bennett, 1991). Examples of this assumption could be seen in damming rivers to control floods, breeding cattle for increased meat production, using pesticides on plants (Jandt, 1995), and even getting face lifts and breast implants to improve personal appearance (Buckley, 2000). However not all peoples in the world share this assumption; there are contrasting cultures that view human beings as being in harmony with nature. An example of this can be seen in Navajo culture where people respect the natural elements, animate or inanimate, and try to create harmony between humans, nature, and the supernatural (Buckley, 2000). In addition, a view prevalent in much of Asia stresses the unity among all forms of life and inanimate objects. This belief can be seen in traditional Japanese architecture where the gardens and the temples appeal to the eye as a unity between the natural environment and man-made structures (Stewart & Bennett, 1991).

Time Variable. The time variable can be analyzed in terms of four separate dimensions. The first one is single focus versus multi focus. In single-focus (monochronic) cultures, time is used in a linear way and is divided into segments, making it possible for a person

to concentrate on one thing at a time. In contrast, in multi-focus (polychronic) societies, people tend to deal with several tasks simultaneously because they are so much involved with one another (Hall & Hall, 1990). People of the United States, along with some Northern European cultures, tend to fall on the continuum towards a monochronic attitude towards time. If time is not spent on a task to be completed at a given point in time, it is usually said to be "lost" or "wasted." In polychronic cultures such as Mediterranean or South American cultures, time spent developing relationships rather than completing a task is totally acceptable and not considered as "lost."

A second dimension of the time variable is fixed time versus fluid time. As Buckley indicated, fixed-time cultures tend to place value on being on time and getting things done at a certain time, whereas fluid-time societies are comfortable with flexible deadlines and shifting priorities. In United States, for example, schedules, efficiency, and meeting deadlines are very important and people are expected to be punctual at scheduled events. On the other hand, in Turkish culture, time is something that exists as a backdrop of human

activity, and interaction with others is highly valued (Dindi, 1989). A Turkish person might see the American view of time as inhibiting one's enjoyment of life; on the other hand, an American might think that Turks are too relaxed, lacking seriousness, or lazy.

A third dimension of the time variable is fast paced versus slow paced. A culture's time orientation might indicate the pace of life. The fast, hectic pace of European Americans with set schedules and appointments is commonly accepted in United States. The pace of life in cultures such as India, Kenya, and Argentina and among African Americans is less hectic and more relaxed (Lustig & Koester, 1999).

The fourth dimension of time is past and future orientation. Some cultures emphasize past as the most important, others emphasize the present, and still others emphasize the future (Lustig & Koester, 1999). Cultures in countries such as Iran, India, and China are past oriented. Others such as United States are oriented to the present and future, and Latin America can be said to have a past and present orientation.

Action Variable. This kind of variable defines human actions through activities. On the being/doing continuum,

"being" is a variable that can be described as inaction and acceptance of status quo. African Americans, Greeks, and Hindus from India are often regarded as "being" cultures. "Doing" on the other hand is a characteristic of European Americans, who seek to change and control what is happening to them. When faced with adversity, for example, European Americans encourage one another to work hard and not to give up (Lustig & Koester, 1999). The Puritan idea that anything is possible with hard work is deeply rooted in the American culture. For "being" cultures, the religion also has a lot to do with this inactivity. Turks, for example, partially because of the teachings of Islam, have faith in a higher power that controls the destiny of humans (Dindi, 1989). Hard work is still valued; however, when something goes wrong, acceptance is more common than "doing something about it."

Communication Variable. This variable probably is the most important one because misunderstandings usually occur on the communication continuum. There are five different dimensions to this variable. The first one is high-context versus low-context cultures. One of the deep and hidden aspects that separate cultures is the amount

of context that members of a culture expect in social interactions. Context in this sense is the set of circumstances surrounding any situation. Therefore cultures differ on a continuum that ranges from high context to low context (Lustig & Koester, 1999). In general, high-context cultures place importance on factors like ambiance or tone of the mood, the decorum, the relative status of the participants, manner of the message's delivery or other non-verbal cues such as body language (Winters, 1997). Low-context cultures, on the other hand, ignore such issues and emphasize communication that features highly verbal and logical content and directness, with the actual message considered more valuable than the means of delivery (Hall, 1977).

In an overview of cultural diversities of the countries around the world, Copeland and Griggs have generated a continuum (see Appendix A, Figure 1). Countries fall along this continuum according to the level of context needed to communicate. For the sake of identifying purposes, cultural generalizations were made on a country-by-country basis instead of specific

cultural heritage. Acquiring this kind of information takes years of statistical data and cultural research.

Formality is another dimension to which people from different cultures have a hard time adjusting. In an American classroom setting, for example, informality is intended to encourage interaction and acceptance, and signals friendliness and equality (Buckley, 2000). Americans tend to address everyone in the same way. They believe that treating everyone the same is ultimately respectful (Stewart & Bennett, 1991). However, a student that had been educated in a more formal culture might feel uncomfortable instead of relaxed. The student might even question the teacher's authority because of lack of formality. On the other hand, the Asian student's insistence on hierarchy may seem cold and distancing. For example, Professor Yoshida from Japan, in spite of his bilingual competence, still finds it difficult to address his colleagues in the United States by their first names. His colleagues might interpret this as a tendency to be overly formal whereas in Japan it is the appropriate behavior (Smith, 1987). Another example would be that Korean children are taught to look down and avoid eye contact as a sign of respect. However, an American

teacher might interpret this behavior as evidence of guilt or hiding something, and become annoyed (Lado, 1989). Furthermore, many European and Asian languages have two separate forms to identify "you" (one being the formal, and the other informal), that makes it easier for the user to show the distinction.

Directness is another dimension in crosscultural communication. In direct cultures, the ideas are stated explicitly, whereas in indirect cultures, meanings may be implied or signaled non-verbally (Buckley, 2000).

Americans, are usually quick to come to a point in conversations. They indicate this sometimes with words like "The reason I needed to see you is...;" or if a greeting goes on too long they might use phrases like "What's on your mind?" or "Get down to business." This is a linear style of conversation in which speakers move along a line of logical thought towards a conclusion. In contrast to this style, in many cultures, a more indirect, contextual style of communication is more valued. The detailed greetings of Asian, Arab and Latin American cultures help establish a context for the matters to be discussed. The contextual style is not necessarily presented in a linear form. Most of the time

the conclusion is implied. In African communication style, listeners are expected to embellish the theme rather than jump into the main point of the problem (Stewart & Bennett, 1991). Asian contextual styles are more likely to use subtlety of nuance or silence. In Japan, it is difficult to say "no" politely, therefore a "yes" might indicate "I am listening" rather than affirmation (Weaver, 2000). Similarly, in Turkish culture "inshallah" (if God wills) is an expression used to mean yes or maybe, but sometimes can mean an indirect or tactful "no" depending on the situation (Dindi, 1989).

Another dimension is the amount of emotion displayed versus restraint over feelings that takes place in cultures. Emotions influence behaviors in many ways, but some cultures seldom include them in communication. When emotion in communication is considered, American style lies somewhere in mid-range. Arabs and Latin Americans generally consider Americans to be cold, while Japanese and Northern Europeans judge American communication to be emotional (Stewart & Bennett, 1991). A Turkish manager's crying over a loss of contract may seem bizarre and exaggerated to an American and certainly to a Scandinavian; however, lack of showing any emotions on

such an issue might make the Turk suspect the sincerity of the participants in the first place.

The performance of language also plays a role in crosscultural communication from highly choreographed to interactive to relatively independent. In Japan, for example, the use of the language is highly choreographed, meaning the participants usually know what is going to be said before it is said, so the act of language becomes more of a ritual than an unpredictable exchange. In other cultures such as Middle Eastern, Latin American, and Mediterranean cultures, speakers actively respond to the comments of the previous speaker and therefore the direction of the conversation changes depending on each speaker's response. In United States, however, the conversations are more fragmented, meaning that speakers usually follow an internal agenda on the topic and are not as engaged with the other speakers as interactive cultures (Buckley, 2000). In Richard Holetson's Encountering Cultures (1995), Nancy Sakamoto described American conversation style as a tennis game where there is a goal and strategy as well as a back-and-forth action; whereas Japanese conversational style is described as being more like bowling, where the players

each have a different style and everybody waits till one's game is finished. One might think, then, that the Latin American or Mediterranean cultures' conversational style is like dancing, where each move depends completely on the other and happens at the same time.

Space and Distance. Space and distance can be understood on a continuum with "public" on one side and "private" on the other side. In many cultures, people have a strong sense of public self involving an image of self presented to society, and a private self that only a few close friends or relatives share. In United States, these two seem to converge. People find it easy to talk about private issues or opinions in public. In some cultures it is simply not customary to reveal any part of the private self to the public. For example, in Turkey, the teachers would never reveal anything remotely private about their lives to the students whereas in United States, teachers are comfortable about telling anecdotes from their private lives (Dindi, 1989).

There is also the aspect of how much physical space people need when talking or standing next to each other. Edward Hall used the term proxemics to refer to the study of how people differ in their use of personal space.

People from colder climates typically use larger physical distances when they communicate, whereas people from warmer climates tend to prefer close distances. A Mediterranean might think the Scandinavians are "too distant and aloof" whereas a Dane might think Turks are "too close for comfort" (Lustig & Koester, 1999).

Power. Power and prestige are distributed differently within different cultures (Jandt, 1995). There is inequality in every society in terms of wealth, power or status. One way to measure the degree of inequality within cultures is an index called power distance (Hofstede, 1991). Power distance reflects the range of answers to the basic question of how to handle inequality in various countries. The cultures with high power distance have the power and influence concentrated in a few people who are authoritarian and reinforce the differences among people (Jandt, 1995). In addition, these people tend to respect more of a hierarchy than equality. In these kinds of societies inequality is visible, with distinct social class, education level, and occupation (Hofstede, 1991). In the small-power-distance situation, subordinates and superiors are considered equal, and the hierarchical system is viewed as unequal.

Moreover, decentralization is popular, meaning there are a limited number of supervisory personnel in a flat hierarchical pyramid (see Appendix B, Table 1).

Individualism Variable. This variable concerns people's relationships to the larger social groups of which they are a part. Cultures differ to the extent that individuality is regarded favorably or unfavorably (Lustig & Koester, 1999). Hofstede (1991) created an Individualism Index to assess cultures' individualism/collectivism dimension. Individualist cultures assume that individuals look primarily after their own interests and the interest of their immediate family (husband, wife, and children). Collectivist cultures assume that people through birth and possible later events belong to one or more tight "in-groups," from which they cannot detach themselves. The "in-group" (whether extended family, clan, or organization) protects the interest of its members; but, in turn, expects their permanent loyalty. A collectivist society is tightly integrated; an individualistic society is loosely integrated (Brown, 1994, see Appendix B, Table 2).

In addition, high-profile behaviors such as self-promoting actions tend to be encouraged in

individualistic societies while low-profile behaviors, emphasizing modesty and humility, are encouraged in collectivistic societies and are seen as promoting group harmony (Buckley, 2000). For example, Turks value being modest with respect to one's achievements, expecting their friends to speak well of them and state their achievements. Consequently, a Turk's resume may offer only basic factual information, and his friends, professors and co-workers are expected to be the real source of information for him (Dindi, 1989).

Competition Variable. This variable is closely related to the individualism/collectivism dimension. Individualistic societies tend to value competition among its members. On the contrary, cooperative societies tend to be associated with collectivist societies (Buckley, 2000). Americans, with their individualist orientation, respond well to competition (Stewart & Bennett, 1991). In group oriented cultures, such as Japan, or Turkey, cooperation carries a great deal of importance. Although in these countries' groups such as sports teams or different businesses compete fiercely with one another, individuals within the groups experience a communal feeling that controls personal competition (Dindi, 1989).

Structure variable. The structure variable includes three dimensions. The first one is universalism versus situationalism. In extreme universalism, cultures can define right and wrong clearly and there is little exception to the rules. Strong situational thinking argues that right and wrong depend on the circumstances. There is a great variation between universalism and situationalism in the United States.

The second one is order versus flexibility. In highly ordered societies, ambiguity and change are negatively viewed whereas in relatively flexible cultures, change is seen inevitable and sometimes is valued (Buckley, 2000). Hofstede (1991) identified this characteristic as tolerance of ambiguity (uncertainty avoidance) in a culture. Cultures with strong uncertainty avoidance tend to be more emotional and intolerant; while cultures with weak uncertainty avoidance tend to be unemotional, relaxed, and fairly tolerant. Examples of countries that have high uncertainty avoidance are Greece, Belgium, Japan, and Peru; and examples of countries with weak uncertainty avoidance could be Denmark and Canada (Hofstede, 1991).

The third dimension is risk avoiding versus risk taking. Risk avoiding cultures tend to value rules and structure and are correlated with universalistic and ordered thinking. Conversely, risk taking cultures tend to be more comfortable with less structure and are associated with flexible and situation-oriented groups. In American classrooms, risk taking is encouraged since most students are not concerned about a loss of face (Buckley, 2000).

Thinking Variable. What is considered logical in one society might be viewed as irrational in another. These different parameters might be helpful in understanding the different thinking styles of cultures.

One aspect of the thinking variable is linear versus holistic thinking. Strong linear thinking is defined as sequential and all points that clearly do not lead to the goal are eliminated. Holistic thinking, on the other hand, explores issues from many different perspectives allowing digressions. An example of this could be seen in medicine. In Asian cultures, people tend to hold more of a holistic attitude towards health; such as when something goes wrong with one part of the body, the source and the remedy might involve the soul, the mind,

and the body instead of an isolated body part. Western medicine tends to research health problems in a linear, systematic way.

Another aspect of the thinking variable is factual versus intuitive thinking. In linear cultures, factual thinking is also valued. Drawing conclusions and reasoning inductively and deductively using causal relationships are the skills that are appreciated. Intuitive cultures, on the other hand, might value insights of respected individuals and "gut feelings" more so than factual explanations.

The third aspect is abstract versus concrete thinking. There are cultures that value abstract theories more so than concrete examples, stories, or metaphors.

The last aspect of the thinking variable is detached versus attached thinking. Detached thinking requires an objective, impersonal relationship toward an issue or objective. In attached thinking, people tend to be more closely connected with the subject matter they are discussing and cannot separate self from the issue. For example it may not be possible for a devout Christian to discuss religion in objective terms without violating his or her own personal sense of identity. Many Americans

consider detached thinking as sophisticated and intelligent, whereas attached thinking may be associated with lacking intelligence rather than exhibiting cultural preference (Buckley, 2000).

These variables provide information about some of the ways people differ faced with similar circumstances. There are, of course, individual differences and subcultural variations that affect communication as well; however, using a guideline where cultural variations are acknowledged is a good start at establishing successful intercultural communication.

Some Other Related Variables

The ten variables mentioned can further be separated into many other categories. Some of these categories include variables such as masculinity versus femininity, religious and philosophical beliefs, human nature, or materialism.

Masculinity Versus Femininity. The behaviors considered masculine or feminine differs among societies. However, there is a common trend in the distribution of the gender roles. Men are supposed to be more concerned about achievements outside the home, such as hunting and fighting in ancient societies and economic

accomplishments in modern societies. Men, are supposed to be assertive, competitive, and tough. Women, on the other hand, are supposed to be more concerned with taking care of the home and children, and people in general. Women, therefore, are supposed to have more tender roles.

According to Hofstede (1991), based on these distinctions, masculinity pertains to societies in which the gender roles are clearly separate, such as men being assertive and women being tender. Conversely, Hofstede argues that, femininity pertains to societies in which social gender roles might overlap such as both men and women being modest, tender, and concerned with the quality of life.

A Masculinity Index score were computed to see the tendency for 50 different countries. The results showed as follows: The four most feminine countries were Sweden, Norway, the Netherlands, and Denmark. Some Latin countries were also on the strong feminine side like Costa Rica, Chile, and Guatemala. Some other countries on the feminine side were France, Spain, Turkey, Israel, and Iran.

On the other side of the scale, the champions of masculinity were Japan and some European countries such

as Austria, Switzerland, and Germany. Moderately masculine countries included Anglo countries such as Great Britain, Canada, New Zealand, and Jamaica. Some other masculine countries were Greece, Belgium, and the Arab-speaking countries (Hofstede, 1991; see Appendix C, Table 3 for the key differences between feminine and masculine societies).

Religious and Philosophical Beliefs. Religion is an important institutional network that unites people and helps to maintain cultural bonds. However, the manner of organizing and connecting people differs in many religions. In Christianity or Judaism, people who are deeply into the practice of religion usually belong to a church or synagogue. The congregation is the main affiliation and the religious services are usually attended at the same place at scheduled times. Religious organizations in non-Christian cultures are defined very differently and the ways they organize and connect people also vary. For example, in India, one might find Hindu temples varying in size and simplicity and there are no scheduled services (Lustig & Koester, 1999). In Islam, people get together in mosques at praying times, religious holidays and funerals. Many times the Muslim

priest (hoca) comes to people's homes to perform certain services such as birth, death or memorial services (Dindi, 1989).

One should also consider that although the principles and values of each religion might be explicit, the way they are practiced in different cultures might vary. For example the values and religious practices of the Muslims in Turkey, Malaysia, and Saudi Arabia might show variations, such as in the women's role in the society (Weaver, 2000). In Saudi Arabia, women are not permitted to expose any part of the body to strangers in order to protect dignity, chastity, and integrity; whereas in Turkey, women may choose to dress whichever way they want and still hold the same values of Islam. In both countries, women have the right to gain knowledge, participate in public affairs, inherit property, and get a divorce (Jandt, 1995).

The Chinese scholar Confucius proposed an ethical system to govern the relationships in the family, community, and state. Confucianism emphasizes virtue, selflessness, duty, patriotism, hard work, and respect for hierarchy. In Confucian tradition, fathers transmit

family honor and ancestral virtue to their sons through an unbroken line of male-linked kin (Jandt, 1995).

Confucian work dynamism is a philosophy related to work environment. This dimension includes such values as thrift, persistence, having a sense of shame, and order in relationships. Countries high in the Confucian work dynamism are Hong Kong, Taiwan, Japan, South Korea, and Singapore (Jandt, 1995).

In summary, crosscultural understanding does not have to be an intimidating experience. In fact, it might even create great satisfaction and prevent frustration from misunderstandings when people encounter others from different cultures. Education is one key in accomplishing this satisfaction as it prepares people for the unexpected, reducing fears of the unknown. The variables and values discussed above might be helpful in creating a framework to achieve optimum results in communication. By facilitating one's understanding of the unknown, one can overcome fear. Consequently, knowing the benefits of such preparation helps individuals want to become more aware of cultural differences without being judgmental. This desire for knowledge instead of fear also shows that people care about such issues, and facilitates

appreciation of other cultures. Therefore, one must keep an open mind and try to understand people's cultural differences without biases. Educating people in crosscultural understanding not only prepares people for unfamiliar situations, but also establishes respect and tolerance for individual differences.

Learning Styles

Everyone has a style. Some people have a certain style of dress and some have a distinct style of speech. Style in this sense is a recognizable pattern in factors like people's behavior, speech, or dress. The basic patterns in personality that influence many aspects of personal and professional behavior are called personality styles. When they affect learning, they are referred to as learning styles (Guild & Garger, 1985). "Learning style" in this sense is a learner's natural, habitual, and preferred ways of learning. The elements that make up an individual's pattern of preferences in learning are the following: the individual's innate psychological and cognitive make-up, particular upbringing and socio-cultural background, and educational background.

Because some of these factors contributing to a learning style are related to the environment, they may be alterable, whereas others may not be (Willing, 1988). All these factors connected with learning styles fall along a continuum, with people registering in different places along the range of values (Anderson, 2001).

The Importance of Learning Styles

Knowing that people see different things in different ways helps educators to communicate with more focus. In addition, appreciating different beliefs and values of people facilitates understanding of a diverse school population. Accepting the diversity of style then can help educators create the context and experiences that encourage each individual to reach his or her full potential (Guild & Garger, 1985). The cliché of American educators, "change the child or change the curriculum," then becomes too simplistic, because learning styles are a combination of many factors both innate and sociocultural (Morris, Sather, & Scull, 1978).

Individual Differences in Style

Since the 1960s, educators have been directly addressing the possibility that the world might actually look, sound, and feel different to different persons.

Anthony Gregorc (1982) proposed the existence of different mind qualities governing how information is perceived and processed. Rita and Kenneth Dunn (1975) have investigated a number of learning preferences which they organize by categories of four stimuli. David Kolb's (1976) interest lay in exploring the processes associated with making sense of concrete experiences. McCarthy (1983) introduced a model for teaching based on Kolb's experiential learning cycle. James Keefe (1982) looked into style and brain behavior and introduced his research as a fundamental new tool at the service of teachers and schools. Grasha and Riechmann (1990), in their research, drew a connection between learning styles and classroom preferences affected by different personality dimensions.

Gregorc's Style Delineator. Gregorc (1982), in researching left-right brain functions, identified two basic mental skills: perceiving and ordering. Perceiving can take place either through physical sensory abilities (concrete) or through nonphysical imagination and mental constructions (abstract). Ordering can take place either through one or two dimensional sequences (sequential) or through non-linear and multi-dimensional processing (random). Gregorc named these four mediation channels

abstract-random, abstract-sequential, concrete-random, concrete-sequential. Abstract-random learners are imaginative, sensitive, perceptive, and use emotions to understand. Abstract-sequential learners value knowledge and facts, and want to be quiet and alone with books. Concrete-random learners like to experiment, and want a busy environment with many resources; they are inquisitive, independent, intuitive, and use trial and error in learning. Concrete-sequential learners are ordered, practical, linear thinkers who want a structured environment and are perfection oriented. People with each of these learning styles have unique means of viewing time, thinking, validating, and creating.

Dunn and Dunn Learning Styles Model. The Learning Styles Model as developed by Dunn and Dunn (1975) is built on the theory that each individual has a unique set of biological and developmental characteristics. These unique characteristics impact considerably how a person learns new information and skills. The use of the Dunn and Dunn Learning Styles Model involves two main types of activities: the identification of individual learning styles, and the planning and implementation of instruction to accommodate individual students' learning

style strengths. Underlying both of these sets of activities is a series of 20 "learning styles elements" as defined by Dunn and Dunn (Dunn, Dunn & Price, 1984; Carbo, Dunn & Dunn, 1986; Dunn & Dunn, 1993) (See Appendix D Table 4)

The 20 elements are grouped across five "stimuli" categories: environmental preferences, emotional preferences, sociological preferences, physiological preferences, and psychological (cognitive processing) preferences. The environmental stimuli category has four different elements. The sound element refers to a student's preference for background sound while learning. To what extent silence, or background noise or music is preferred while concentrating or studying turns out to be important. The light element refers to the level of light that is preferred while studying and learning. This element reflects the extent to which a student prefers soft, dim, or bright light. The temperature element involves the level of temperature that is preferred while one is involved in studying and/or other learning activities. The design element is associated with the room and furniture arrangements that the student prefers while learning. This deals with preferences such as

sitting in a traditional desk and chair or using a more informal arrangement with a couch, a reclining chair, or pillows on the floor.

The category of emotional stimuli also has four elements. The motivation element deals with the level and/or type of motivation the student has for academic learning; that is, the extent which a student is interested in school learning. The persistence element relates to the student's perseverance on a learning or instructional task. The persistence preference relates to the student's attention span and ability, or interest in staying with one task at a time. The responsibility element addresses the extent to which a student prefers to take responsibility for his or her own academic learning. This element involves the preference to work independently on assignments with little supervision, guidance, or feedback. The structure element focuses on the student's preference, or lack of preference, for structured learning activities and tasks.

Sociological stimuli include five different elements. The self element relates to preference for working on a learning task individually. Some students prefer working on a learning task by themselves, whereas

others may prefer working with someone else. With other students it may depend on the type of learning task. The pair element relates to a preference for working together with one other student. Some students may prefer working with one other student but not with a small group of students or alone. The peers and team elements help determine a student's preference for working with a small group of students with a lot of interaction, discussion and completing the task as a team. At the other end of this element is a preference to work alone. The adult element relates to preference for interactions and guidance from an adult. The varied element refers to a preference for involvement in a variety of tasks while learning.

Physiological stimuli involves four elements. The perceptual element involves the preference for focusing on learning by listening, viewing, or touching. The intake element is concerned with the need to eat, drink, or chew while engaged in learning activities. The time element is related to the concept of energy level at different times during the day. The mobility element is concerned with the extent to which students prefer to be

moving their bodies perhaps even unconsciously, while involved in a learning task.

The category "psychological stimuli" entails three different elements. The global-analytic element relates to determining whether a student learns best when considering the total topic of study, or when approaching the task sequentially--one aspect at a time. Students that have a preference for global learning are concerned with the whole meaning and the end results. They need to start with an overview of the "big picture" before they deal with specific elements. Students who prefer an analytic style of learning prefer to learn one detail at a time in a meaningful sequence. Once they know all the parts, they put the parts together and comprehend the "big picture." The hemisphericity element is associated with left or right brain dominant. Left-brain-dominant individuals tend to be analytic or sequential learners, whereas right-brain-dominant individuals tend to be associated with simultaneous or global learning. This preference element overlaps with the global/analytic Element. The impulsive-reflective element relates to the tempo of thinking. It deals with preferences to draw conclusions and make decisions quickly, or, conversely,

to take time to think about the various alternatives and evaluate each of the possible alternatives before making a decision.

David A. Kolb on Experiential Learning. Experiential learning is a process that involves four stages. A learner needs concrete experience for observation and reflection. The learner incorporates theories to make decisions and to solve problems, thus creating a basis for new experiences. Kolb's (1976) model contains four components: concrete experience, observation and reflection, the formation of abstract concepts, and concept testing in new situations. These are represented in the Kolb's experiential learning cycle (see Appendix E, Figure 2).

Kolb (1976) argues that the learning cycle can begin at any one of the four points, and that it should really be approached as a continuous spiral. However, it is suggested that the learning process often begins with a person carrying out a particular action and then seeing the effect of the action in this situation. Following this, the second step is to understand these effects in the particular instance so that if the same action were taken in the same circumstances it would be possible to

anticipate what would follow from the action. When the general principle is understood, the last step is its application through action in a new circumstance within the range of generalization. In some representations of experiential learning, these steps (or ones like them) are sometimes represented as a circular movement. In reality, if learning has taken place the process could be seen as a spiral. The action is taking place in a different set of circumstances and the learner is now able to anticipate the possible effects of the action.

McCarthy and the 4MAT System. According to Bernice McCarthy, developer of the 4MAT system, there are four major learning styles, each of which addresses different questions and supports different strengths during the learning process. The four learning styles identified by McCarthy are as follows: Innovative learners are primarily interested in personal meaning. They need to have reasons for learning; ideally, reasons that connect new information with personal experience and establish that information's usefulness in daily life. Some of the many instructional modes effective with this learner type are cooperative learning, brainstorming, and integration of content areas. Analytic learners are primarily

interested in acquiring facts in order to deepen their understanding of concepts and processes. They are capable of learning effectively from lectures, and enjoy independent research, analysis of data, and hearing what "the experts" have to say. Common sense learners are primarily interested in how things work; they want to "get in and try it." Concrete, experiential learning activities work best for them. Dynamic learners are primarily interested in self-directed discovery. They rely heavily on their own intuition, and seek to teach both themselves and others. Any type of independent study is effective for these learners. They also enjoy simulations, role-play, and games.

J. W. Keefe's Learning Styles. According to Keefe (1987), learning styles and characteristic cognitive, affective and physiological behaviors serve as reliable indicators of how learners perceive, interact with, and respond to the learning environment. The learning process echoes the interface of students' cognitive and affective behaviors and the organization of the instructional environment. Effective instructional planning should consider the learning characteristics of individual students in order to be helpful with these students.

Learning styles combine the internal and external operations of neurobiology, personality, development and experience.

Cognitive styles of learning draw upon those aspects of the brain which perceive meaning and interact with the world. Analysis of cognitive style may be used to predict student achievement on standardized tests, but preferably to help students understand their cognitive strengths and weaknesses so they can use them wisely. Students who are aware of their cognitive strengths can use them to help in their weak areas (see Appendix F, Table 5).

Affective styles of learning are a by-product of personality, cultural environment, parental and peer pressures and school influences (see Appendix G, Table 6). They affect the way situations are perceived in various social circumstances.

Physiological styles include perceptual modes and environmental factors that affect learning. The perceptual response portion of the inventory describes the initial response to information as a visual, auditory, or emotive response (see Appendix H, Table 7).

The Individual's Innate Psychological and Cognitive Make-Up

In order to understand different behaviors, the roots of people's actions must be examined. One way to do this is to recognize several basic functions that take place when interacting with a situation, a person, information, or ideas. First, information is perceived; then, given meaning; after that, a reaction is formed; and ultimately, action takes place. These basic functions are divided into four categories: Cognition is a part of the style that deals with perceiving and gaining information. Conceptualization is forming of ideas, and in fact is closely related to cognition. Affect is how people feel and form values differently. This part is most influenced by culture. Finally, behavior is the different actions people take after processing information.

Cognition. People differ in their perceptions; some people see parts of a whole, separating ideas from the context, whereas others see the whole context and cannot separate the ideas. Perception is the initial stage of cognition where people receive information, ideas and concepts (Guild & Garger, 1985). Cognitive and

psychological functioning can vary from individual to individual. The differences in focusing, attention, categorizing, and susceptibility to cognitive dissonance versus tolerance are recognized patterns of how information is processed in the brain (Willing, 1988). Gaining knowledge is another part of cognition. Some people gain information from abstract sources, such as listening and reading; while others need more concrete sources such as seeing or touching. Abstract people are more receptive to secondhand sources for information, whereas concrete people depend directly on the senses for information. These different ways of getting information and gaining knowledge reflect distinct styles in learning (Guild & Garger, 1985).

Conceptualization. According to Ausubel, Novak, and Hanesian (1978), abstract concepts are built up from a set of experiences; therefore learning becomes a matter of constructing meaning. Each person, however, constructs meaning in his or her own way. Some people always look for connections, to tie ideas and concepts together. Others are more divergent; to them, one thought or fact could trigger a number of ideas and concepts. Some people order ideas and information in a linear way, while others

process them at random. Some people think quickly and impulsively; others are slower and more reflective. All these differences are factors in determining a person's style for learning and behavior (Marton & Saljo, 1984).

Affect. The perception and conceptualization of ideas and information can create different effects on different people. Some people focus more on the medium than the message, where others concentrate on the content. Some people are more emotionally attached to everything they do while others feel more neutral. Some people make decisions logically, rationally, and objectively. Others decide more subjectively, relying more on the emotions and perceptions. These affective differences are also consistent with the conceptual and cognitive characteristics explained above (Guild & Garger, 1985).

Behavior. Cognitive, conceptual, and affective patterns are the roots of behavior and are reflected in people's actions. In many areas, such as decision making and relating to people, people display certain behaviors that are affected by these patterns. For example, random thinkers might approach many parts of a task simultaneously, whereas a linear thinker may approach the

same situation systematically. Some people may prefer to work alone, whereas others may prefer to be in groups or in certain physical environments (Guild & Garger, 1985; see Appendix I, Table 8).

Particular Upbringing and Socio-Cultural Background

Certain ethnic, racial or cultural groups tend to exhibit some distinct kinds of learning styles. Differences in learning styles can be so profound that it is possible to make clear distinctions among cultural, racial or ethnic groups of people (Anderson, 2000). When learners are in an environment of learning that is not congruent with their learning style, learning takes more time. Many minority students who are labeled "slow" in school and are considered low achievers are actually gifted in the larger world (Morris, Sather & Scull, 1978). In one study, Hawaiian children showed little improvement in reading when a phonics-based method of instruction was used. However, the same children responded successfully to a more culturally appropriate comprehension-based reading program (Au, 1980). Research suggests that students learn and remember better with

less effort when their learning style preferences are taken into consideration (Carbo, Dunn, & Dunn, 1986).

Some of the factors that are considered cultural learning style differences include sensory modality strength, that is, the type of sensory input that a student seems to depend on to gain information (visual, auditory or kinesthetic cues). Other factors include global/analytic thinking, field sensitivity/field independence, and cooperation versus individualism (Scarcella, 1990).

Visual Learners. Some students seem to learn more through their eyes than the others. Cazden and John (1971) report extensively on the visual strengths of Native American children. In a similar study, Cheng (1987) reports that many Asian students learn through observation and modeling. When the lessons are delivered only in oral form, they may not be received well by some students whose strengths are particularly visual. Many students would benefit from a lesson which includes visuals and demonstrations rather than relying on a single medium (Scarcella, 1990).

Auditory Learners. Auditory learners recall best what is heard in lessons. Students who learn easily and

well by listening should be taught in a way that is congruent with their learning style (Carbo, Dunn & Dunn, 1986). There are vast cultural differences in the programming of the senses. Americans to some extent and Germans to a greater extent rely a great deal on auditory senses (Hall & Hall, 1990). Most U.S. American schools generally rely heavily on verbal presentations (Scarcella, 1990).

Tactile-Kinesthetic Learners. Students who learn best by touching and moving rather than hearing or seeing are said to be kinesthetic learners. For them, information is easily absorbed through their hands and through movement (Williams, 1983). For example among the natives in Australia, as reported in Pellowski (1984), storytelling involves making marks in the sand. Another example of this kind would be Eskimos' use of story knives to carve in the snow, as reported by Enright and McCloskey (1988).

Global/Analytical Thinking. Research on the brain suggests that there are two ways of processing information: global (spatial, relational) in the right hemisphere and analytic (linear, step by step) in the left hemisphere. This research suggests that global

thinkers see an overall picture first, while the analytic learner piece details together to see the whole (Scarcella, 1990).

According to Scarcella (1990), European Americans are mostly considered analytic. That is why mainstream American schools are best suited for analytic learners. Damen (1987) also points out that in Japan being only partially correct, which might be acceptable to many Americans, is seen as wrong because of this global thinking style.

Field Sensitivity/Field independence. In recent years, there has been a popular conceptualization of learning styles known as the field sensitivity/field independence (Morris et al., 1978). Herman Witkin explored the perceptual qualities of people in the 1940s and researched to what extent a person's perception was influenced by the context (field). As a result of his research, Witkin identified two extreme indicators of the field. A field dependent (sensitive) person is strongly influenced by the field, whereas a field independent person experiences items separate from the surrounding field (Guild & Garger, 1985). Witkin and others found that field-sensitive students showed characteristics such

as enjoyment when working with others, sensitivity to feelings and opinions of others, and success when the content is relevant to their personal interests. In contrast, field-independent students prefer to work independently, like to compete, are task oriented, and are relatively inattentive to the social environment (Scarcella, 1990).

For example, Chicano children, especially those raised in traditional Mexican American lifestyles, tend to be primarily field sensitive. Black and Native American youngsters showed similar findings. On the other hand, white European American children tend to be field independent. They respond to events and objects independently of context and are more task centered (Morris et al., 1978).

Cooperation Versus Individualism. It is a common assumption that development of human societies started with hunter-gatherers, then farmers; and then farming settlements grew into towns and cities. Cultural anthropologists have compared the present-day hunter-gatherer tribes with agricultural societies and urbanized cultures. They found that agricultural societies show complex extended families and groups,

whereas the urbanized cultures tend to be nuclear. This might indicate that modernization corresponds to individualization (Hofstede, 1991). As Hofstede (1991) pointed out, wealthy, urbanized societies show more individualist behavior than poorer, rural, and traditional societies. The exceptions to this might be some Asian countries such as Japan, Singapore, and Korea; which, however industrialized, still show collectivist behavior.

In learning, this dimension of collectivity and individualism shows itself as cooperation and competitiveness. There is evidence that Black, Asian, Mexican and Native American students who are from collectivist societies are relatively more cooperative than European Americans, who are more individualistic and competitive (Scarcella, 1990). Research indicates that cooperatively oriented students perform better in cooperatively structured classrooms and competitively oriented students perform better in competitively structured classrooms (Kagan, 1986).

Educational Background

Closely connected with sociocultural background, the classroom environment that the students experience may

have profound effects on the students' learning preferences (Grossman, 1995). Grasha and Riechmann argued that the teaching techniques used by educators might influence student preferences. Their research was based on students' responses to actual classroom activities rather than a more general assessment of personality or cognitive traits (Grasha, 1996).

Grasha and Riechmann (1982) suggested that once learning styles have been identified, instructors can use the information to plan and adapt some aspects of coursework and assignments (see Appendix J, Table 9). This does not mean that teachers should attempt to accommodate all learning style preferences at all times, but an awareness of these styles can help educators enhance their methods of presentation. Randall, Buscher and Swerkes (1995) added that acknowledgements can be empowering for students if they can be made aware of their preferred learning styles, and are assisted in stretching their capabilities to accommodate greater variety.

Perception of Authority Figures

Another area that might have an effect on students' learning style preferences is the perception of authority

figures from the students' educational background. For example, some teachers might expect students to accept their opinions and rules simply because they are in charge, and the students who were exposed to this kind of instruction might have similar expectations from authority figures. In addition, there might be differences in the gender of an authoritative figure in the students' background that might influence the later perception of the authoritative figures (Grossman, 1995).

Gender Roles and Relationships

How children and youth relate to the opposite gender is another issue that might affect student learning styles. Some cultures or ethnic groups have more definite gender roles than European Americans, which might affect learning preferences. For example, in many Hispanic cultures, older boys tend to assume a protective attitude toward their sisters. As a result of their protective upbringing, girls tend to be more submissive and shy toward their brothers and other boys. This might be reflected in the coed assignments in classrooms (Grossman, 1995).

Disciplinary Style

People from different cultures use different techniques to discipline children and youth to behave in acceptable ways. For example, some ethnic groups use consequences to alter their children's behavior whereas others do not. Some use materialistic rewards to reinforce acceptable behavior; others use punishment or even shame to modify unwanted conduct (Grossman, 1995). Grossman (1995) reported cultural differences in the discipline practices among Native Americans, Hispanic Americans, and Asian Americans as follows:

Hispanics tend to use corporal punishment more and deprivation of love and affection less when disciplining their children. Native-American children are seldom, if ever, struck by an adult, whether parents, uncles, aunts, or other adults. Such forms of punishment as locking the child outside the house, isolating the child from the family social life, shaming the child, scolding or guilt induction that results in a 'loss of face' are commonplace in Southeast Asia (P.98).

On the subject of disciplinary styles, Kagitcibasi (1989) noted that in a social context where the common

pattern of family control is characterized by permissiveness, as in European society, children may perceive restrictive discipline as rejection. However, in a society where restrictive discipline is common, as in Turkey, children would perceive such discipline as "normal" and not as rejection. Extending from the family to the second socializing agent of children, the school, the same values and expectations prevail. In Europe, migrant parents from Turkey often complain about the lack of discipline in schools perceiving the less-controlled, more self-directed discipline style as "no discipline." Thus, implications of this process become very confusing to a student as the family disciplinary style varies from the educational one. This might result in alienation from the school, from the family or from both for the student (Kagitcibasi, 1989).

To sum up, teachers need to learn about their students' learning styles, and understand how to acknowledge and utilize them in order to make education a valuable experience (Scarcella, 1990). This does not mean that school curriculum should be changed and teachers should be trained explicitly to accommodate students' stylistic preferences. It is, however, possible to

acknowledge and respect students' preferences and attempt to build upon them (Scarcella, 1990). Genuine appreciation of students' learning styles can result in improved learner satisfaction and achievement, which is the ultimate goal of the educators (Willing, 1988). Educators could prevent misperceiving and misunderstanding students' behaviors by taking students' behavior styles into consideration rather than interpreting students' behavior from their own perspective (Grossman, 1995).

Multiple Intelligences

What is Intelligence?

One of the most frequently used and least understood terms in education is intelligence (Lefrancois, 1994). According to modern psychologists, intelligence is the general capacity to learn, reason and solve problems (Clark, 1985). This definition of intelligence has evolved over time since the early psychologists studied various aspects of intelligence. Jean Piaget, a Swiss scholar, proposed one of the most influential theories of intelligence. His concern was mainly cognitive development and the formation of knowledge. According to

Piaget (1971), the key to understanding intelligence and the operation of the human mind is being able to understand how humans acquire and use knowledge. Howard Gardner, a Harvard University psychologist, added to the definition by pointing out that the way people acquire and use knowledge varies across cultures. He proposed that intelligence should be viewed as the ability to solve problems or create products valued within a cultural setting, not simply some score on a single-dimensioned intelligence test.

Theory of Multiple Intelligences

Howard Gardner, in his theory of intelligence, suggested that humans have not only one, but several different kinds of intelligences. These multiple intelligences are evident in seven distinct areas: linguistic, logical-mathematical, musical, spatial, bodily kinesthetic, interpersonal, and intrapersonal intelligence and the recently added eighth, naturalistic intelligence (Gardner, 1983).

The theory of multiple intelligences has been substantiated not only by psychological, but also cultural research. This new outlook on intelligence greatly differs from the traditional view, which only

recognizes two types of intelligence: verbal and mathematical (Brualdi, 1996). These eight intelligences typically work in harmony, and their autonomy may not be visible; through appropriate observation, however, each intelligence can be detected with surprising clarity (Gardner, 1983). Gardner and his followers describe these intelligences as follows.

Linguistic Intelligence

Linguistic intelligence consists of the ability to think, communicate and create through words both in speech and in writing. This intelligence involves a mastery of language and the ability to effectively utilize language to express oneself rhetorically or poetically. It also allows one to use language as a means to remember information (Brualdi, 1996).

Students with linguistic intelligence have well-developed auditory skills; they enjoy reading, writing, and playing word games, and have good memories for names, dates and places. They may have extensive vocabulary knowledge, are fluent in language use, and are often able to spell words accurately (Teele, 1999).

Rapid processing of linguistic information in the brain allows individuals to think through and analyze

complex verbal problems. Sometimes linguistically strong people need to talk aloud to hear the sounds of the words in order to solve problems. Other people also can devise a story in order to recall what is stored in the long-term memory (Sylwester, 1995).

Linguistic intelligence is possibly the most universal of the eight intelligences because everyone learns to speak at an early age. Linguistic intelligence consists of several components: phonology (sounds of language), syntax (structure of language), semantics (appreciation of meaning of language), and pragmatics (the capacity to use language appropriately in context) (Armstrong, 1993).

These components are intimately tied to the operation of the left hemisphere of the brain. However, in children whose left hemisphere of the brain was removed, the right hemisphere developed the linguistic abilities where normally the spatial functions would localize. This shows that language development carries great importance in human brain development (Gardner, 1983).

Visual-Spatial Intelligence

Visual-spatial intelligence gives one the ability to manipulate and create mental images in order to solve problems. This involves the capacity to perceive the visual-spatial world accurately and to perform transformations upon those perceptions (Brualdi, 1996).

Students with visual-spatial intelligence have the ability to keenly perceive colors, lines, shapes and forms, space, and the relationships that exist among these elements. These students also have the ability to visualize, graphically represent visual or spatial ideas, and understand one's position in space. They often need to see pictures before they can comprehend the meaning of words (Gardner, 1983).

Visual-spatial functioning is processed in the right hemisphere of the brain. However, unlike linguistic processing, when there is damage on the right hemisphere, the spatial abilities cannot regenerate in other sections of the brain (Gardner, 1983). Gardner (1983) noted that spatial intelligence is also formed in blind subjects. Blind people, using different kinds of modalities like touch or sound, can perceive and describe imagery quite accurately.

Logical/Mathematical Intelligence

Logical-mathematical intelligence involves having the ability to perceive patterns, reason deductively, and think logically. This intelligence is most often associated with scientific and mathematical thinking. This type of intelligence gives one the capacity to effectively employ numbers, and the ability to handle long chains of reasoning (Brualdi, 1996).

People with logical-mathematical intelligence have the ability to perceive logical patterns and relationships, statements and propositions (if-then, cause-effect), functions and complex processes, and related abstractions. They enjoy doing activities in a sequential order and experimenting to test theories. Some of their strong skills include charting, graphing, listing, patterning, categorizing, sequencing, outlining, measuring, calculating, predicting, questioning, deciphering codes, and analyzing relationships (Blythe & Gardner, 1990).

Research shows some aspects of numerical ability are normally represented in the right hemisphere of the brain. People vary in arithmetical abilities such as comprehending numerical symbols and appreciating the

meaning of numerical operations. The ability to read and produce mathematical signs seems to be a left-hemisphere function, whereas the understanding of numerical relations and concepts demand right-hemisphere involvement. In fact, according to some electrophysiological tests, both hemispheres of the brain show considerable involvement during the solution of mathematical problems. This shows that logical-mathematical ability is not an autonomous functioning system in the brain (Gardner, 1983).

Musical Intelligence

Musical intelligence includes the capability to recognize and compose musical pitches, tones, and rhythms. It involves appreciation of the forms of musical expressiveness. This appreciation entails abilities such as perception (e.g., music lover), discrimination and judgment (e.g., music critic), transformation (e.g., composer), and expression (instrument player/performer) (Gardner & Hatch, 1989).

Students with musical intelligence have sensitivity to rhythm, pitch, melody, and timbre (distinctive tone of a musical piece). In addition, these kinds of students

are receptive to sounds in their environment and may have a keen perception of rhythm (Cross, Howell & West, 1985).

In right-handed individuals, the majority of musical capacities are localized in the right hemisphere of the brain, whereas linguistic abilities lie exclusively in the left hemisphere. Thus, injury to the left area of the brain which causes devastating difficulties in natural language generally leaves musical abilities unimpaired. The reason for this could be explained by the labeling of musical fragments in training: When one affixes verbal labels to learn, the information is processed in the left hemisphere even though the function requires right hemisphere representation. Additionally, individuals that received advanced music training show increasing usage of the left hemisphere while performing musical skills (Gardner, 1983).

It has been discovered that music can engage students in the learning process, appealing both to the rational and emotional parts of the brain simultaneously. According to Cross, Howell and West (1985), musical structure has two meanings: designative and embodied. Designative meaning is the power of music to stimulate emotions; whereas embodied meaning is the meaning that a

listener derives from music by noticing patterns and the relationships of the notes. These relationships are multi-dimensional and can be linked to logical-mathematical ability. Consequently, teaching mathematical concepts through music became a popular concept. A study carried out in Rhode Island and published in the May 23, 1996 issue of Nature reported that first-graders who participated in special music classes as part of an arts study saw their reading skills and math proficiency increase dramatically. Students who studied music appreciation scored 46 points higher on the math portion of the SAT in 1995, and 39 points higher if they had music performance experiences, than those without music education.

Bodily Kinesthetic Intelligence

Bodily-kinesthetic intelligence is the capacity to use one's mental abilities to coordinate one's own body movements. This intelligence challenges the popular belief that mental and physical activities are unrelated. This kind of intelligence allows one to use the entire body in expressing ideas and feelings (e.g., actor, athlete, dancer, mime), including the facility to use

one's hands to create or transform things (e.g., artistic painter, mechanic, sculptor, and surgeon).

People with bodily-kinesthetic intelligence have these physical-based skills: coordination (harmonious functioning of muscles), balance, dexterity (grace in physical movement), muscle strength, flexibility, speed, and sensitive touching. Students who are gifted with bodily kinesthetic intelligence process knowledge through body sensations and use their bodies in skilled ways. To develop this capacity, they need the chance to explore physical activities and hands-on experiences that allow them to conduct experiments (Johnson, 1987).

Bodily kinesthetic intelligence includes the enhanced function of several parts of the brain: the ganglia at the base of each hemisphere that coordinate the sensory and motor systems, the amygdale in the limbic system that provides the emotional reaction for movements, the motor cortex that codes movements and positions, and the cerebellum that coordinates automatic movement (Sylwester, 1995).

Several researchers have documented that individuals who have completely lost their verbal memories are capable of learning and remembering complex motor

sequences. On the other hand, there are also some individuals noted to be capable of carrying out a set of motor sequences, and cognitively capable of understanding such series, who nonetheless lack the ability to do so in a proper order or in a proper manner. This all adds up to the picture of bodily-kinesthetic intelligence as having a territory discrete from linguistic, logical, and other forms of intellect (Gardner, 1983).

Interpersonal Intelligence

Interpersonal intelligence is the capacity to differentiate and respond appropriately to the moods, temperaments, motivations, and desires of other people (Lefrancois, 1994). It is the ability to solve problems by the way of tuning into others' needs and by perceiving of their sometimes hidden thoughts and wishes (Gardner, 1983).

People with interpersonal intelligence have sensitivity to facial expressions, gestures, and voice qualities. They also have the ability to discriminate among many personal cues and prioritize the degree of intensity of feelings behind these cues. They are usually experts in responding effectively to these cues so as to ease negative emotions or to inspire people to positive

actions (Brualdi, 1996). Interpersonal students prefer participating in cooperative/collaborative group environments and like to discuss information with others (Teele, 1999).

Intrapersonal Intelligence 100

Intrapersonal intelligence gives access to one's own feelings, and the ability to discriminate among them. It involves control of these feelings to guide behavior, as well as a deep self-understanding. This type of intelligence employs knowledge of one's own strengths, weaknesses, desires and intelligences in order to solve problems (Lefrancois, 1994).

People with intrapersonal intelligence have an honest, accurate, and comprehensive picture of themselves (e.g., their strengths and weaknesses); an awareness of their inner moods, motivations, and desires; and a healthy self-esteem. These people prefer their own inner world and are self motivators. Intrapersonal students usually do well on independent projects and may prefer to work in independent settings. They often are individuals who are quite reflective (Meyers & Jones, 1993).

It is appropriate to consider the personal intelligences (interpersonal and intrapersonal) as being

at the same level of specificity as the other intelligences discussed earlier. However, Gardner (1983) suggests that considering the cultural and historical factors involving self, it makes more sense to regard the personal intelligences as a more integrated form of intelligence that controls and regulates the more primary orders of intelligence.

Naturalist Intelligence

In 1996, Gardner introduced an eighth intelligence which he called the naturalist intelligence. People with this type of intelligence thrive on identifying patterns and classifying things in nature. They may be keenly aware of relationships in nature. For example, they enjoy identifying and classifying birds, plants, and stars. They enjoy interacting with a variety of living organisms. This is the intelligence that helped the primates decide what to eat and what to run away from, and led Charles Darwin to write *The Origin of Species* (Meyer, 1997).

In modern society, the naturalist explores the relationship between nature and civilization. This is the intelligence of the farmer or horticulturist, the veterinarian, the botanist, the environmentalist, and the

marine biologist (Teele, 1999). According to Gardner (1996), "this ability was clearly of value in our evolutionary past as hunters, gatherers, and farmers; it continues to be central in such roles as botanist or chef. I also speculate that much of our consumer society exploits the natural intelligences, which can be mobilized in the discrimination among cars, sneakers, kinds of makeup, and the like" (p. 111).

Students with this type of intelligence may learn by organizing and classifying reference sources. For example, they can often distinguish between various types of birdcalls or leaves. Understanding the categorization behind these natural phenomena might enhance their organizational skills. Some students may also learn better outdoors more than in a classroom or a computer lab setting. For example, the child might notice a connection between changes in the weather and changes in a plant by observing them in nature rather than in the classroom.

These eight intelligences not only offer a unique way of analyzing human cognition, but also honor differences among individuals in an insightful way. In education, they can be invaluable tools to improve

achievement and interest. Gardner's Multiple intelligences theory was just a beginning to look at the complex issue of human thinking. There are also other theories that explore what is considered intelligent behavior.

Emotional Intelligence

The concept of emotional intelligence (EI) was developed by Dr. Peter Salovey of Yale University and Dr. John Mayer of the University of New Hampshire. Their theory was popularized by psychologist and journalist Daniel Goleman. Daniel Goleman (1995) defined EI as "the ability to monitor one's own and others' emotions, to discriminate among them, and to use the information to guide one's thinking and actions" (p. 52). There is a close correlation between Gardner's personal intelligences (interpersonal and intrapersonal) and Goleman's definition of emotional intelligence. Emotional intelligence is not a unitary phenomenon; its skills include self-awareness, self-control, self-motivation, empathy and relationship skills. Goleman (1995) stated that emotional intelligence connects the limbic and cognitive parts of the brain, allowing them to work together in harmony. He also argued that there is a

strong correlation between thought and feeling; therefore individuals can optimize both their mental and emotional intelligences by being in a nurturing environment.

Multiple Intelligences and Culture

Gardner (1983) argued that in addition to biology, culture also plays a large role in the development of the various kinds of intelligence. Diverse societies value different types of intelligence. The cultural value placed upon the ability to perform certain tasks provides the motivation to become skilled in those areas. Thus, although particular intelligences might be highly evolved in many people of one culture, those same intelligences might not be as developed in the individuals of another.

By comparing cultures in terms of multiple intelligences, one comes across interesting variations. For the most part, language is used for communication of concepts. However, some cultures have valued different forms of linguistic ability over others. For example, in cultures that value directness, language is used to state explicitly the idea being conveyed. Using language accordingly is a sign of advanced linguistic ability. On the other hand, in other cultures the ability to imply the meaning rather than stating it directly shows a

highly developed linguistic ability (Stewart & Bennett 1991).

Even though numerical abilities seem to be universal, logical thinking across cultures can show great differences. The variations in classification of objects and chains of reasoning are the examples of such disparities. For instance, in Chinese thinking, an event may be explained by pointing to another event that occurred at the same time, even though by Western logic the two are not connected. This movement from event to event provides the displacement characteristic of Chinese thought which has been called correlational logic. In contrast, Western thought tends to relate things with abstract concepts or principles (Stewart & Bennett, 1991).

As an intelligence observed far back in history, spatial competence can be seen in all known human cultures. Specific inventions such as geometry or physics, kinetic sculpture, or impressionist painting are specific to certain societies; but the capacity to make one's way in an environment, to engage in arts and crafts, and to play sports can be found everywhere. Some cultures might use this ability as a way of survival

rather than mere artistic talent. For example, Innuits (formerly known as Eskimos) have developed a high degree of spatial ability, possibly because of the difficulty of finding their way around their environment. This might explain why at least sixty percent of Inuit youngsters reach as high a score on spatial ability tests as do the top ten percent of Caucasian children. This highly developed ability also generalizes to conceptual ability and tests measuring visual details (Gardner, 1983).

In some cultures, having total control of bodily movements is a sure sign of intelligence. Out of kinesthetic awareness eventually emerges a well-developed sense of balance and fine motor control. Bali is an example of a society in which individuals devote care to their bodies and end up as graceful, artful individuals. This kind of concern for grace can also be found in other societies such as in Nigeria, where children are encouraged to dance even before they can walk, or in India, where awkwardness is considered a sign of immaturity. In these cultures, gestures and bodily movements have more meaning than verbal utterances (Gardner, 1983).

The knowledge of self and others which is represented by the personal intelligences (interpersonal and intrapersonal) can be considered a more integrated form of intelligence. These types of intelligence emerge from cultural and historical factors, ultimately regulating the other intelligences. As one analyses the cultures of the world, one comes across interesting variations in both intrapersonal and interpersonal forms of intelligence (Gardner, 1983). In Western societies, the interests of the individual prevail over the interests of the group. In these societies there is a heightened awareness of self. The vast majority of people in the world, on the other hand, live in collectivist societies where the group's interest takes precedence over the individual one. Because these societies emphasize the importance of the group, people have closer relationships and understanding of one another than do people in individualist societies (Hofstede, 1991). In each culture, ultimately one has a sense of self, has experiences that are purely personal and internal, and has circumstances that tie the self to the outside community. How the self is expressed, and the balance between self and others, depend on factors like history,

the values of a culture, and quite possibly, the nature of the environment and the economy.

To sum up, different roles that exist in different societies improve the development of specific types of intelligence. It is not yet known, however, if having an enhanced type of intelligence causes people to value a particular use of a certain intelligence, or if values within a society cause the people to develop a certain type of intelligence. In any case, knowing that intelligence is a culturally-influenced ability people use to solve problems is a breakthrough in terms of how knowledge is attained and used (Gardner, 1983).

Teaching with Multiple Intelligences

Multiple Intelligence theory provides teachers an invaluable tool to examine their best teaching techniques and strategies in light of human differences (Christison, 1996). Gardner (1993) states that his biggest concern about education in America is schools' lack of provision for opportunities to apply knowledge into real-life situations. Educators, through the use of multiple intelligences theory, can teach students to make connections from their stronger intelligences to their less dominant ones, thus providing opportunities to

strengthen their understanding. When students are actively engaged in the learning process and their comprehension is improved, they can make connections to real-life situations and solve problems (Teele, 1995). Teachers have a responsibility to recognize a range of ways students learn in order to design a variety of teaching methods to reach them all (see Appendix A-3, Table 1).

Psychologists have spent much time and effort in order to explain human intelligence. Psychologists such as Piaget explained intelligence in terms of cognitive development. Gardner's theory of Multiple Intelligences represents not only a sophisticated attempt to bridge the gaps among the traditional approaches to intelligence, but also an adaptable framework for educational reform (Christison, 1996). The fact that Gardner defined intelligence as the capacity to solve problems that are valued in different cultural settings brought on a multicultural, multi-dimensional view of the term "intelligence." This view inspired and encouraged educators to consider different techniques and styles in their teaching in order to stimulate all eight intelligences on the part of their students. In this way,

educators can provide an equal opportunity for all students to succeed. Therefore, the theory of Multiple Intelligences is not only another definition of intelligence, but also a philosophy of education and an attitude toward learning that goes beyond the typical means of instruction (Armstrong, 1994).

Interactional Competence

Background of Interactional Competence

The term interaction implies a form of communication. Communication involves exchanging information, whereas interaction also requires an action. Interactional competence is a term derived from communicative competence. The anthropologist Dell Hymes (1972) first introduced the term "communicative competence" to describe the aspects of language proficiency related to the appropriate use of an utterance in specific contexts. Halliday (1972) later added that the meaning covers potentially both knowledge and action. In 1980 Canale and Swain listed four components of communicative competence: grammatical competence, which is concerned with mastery of the language code; discourse competence, concerning mastery

of how to combine grammatical forms and meanings to achieve a unified spoken or written text in different genres; sociolinguistic competence which addresses the extent to which utterances are produced and understood appropriately in different sociolinguistic contexts depending on contextual factors; and strategic competence. The last is composed of mastery of verbal and non-verbal communication strategies that may be called into action either to compensate for breakdowns in communication due to limiting conditions in actual communication or insufficient competence in one or more of the other areas of communicative competence; or to enhance the effectiveness of communication.

In 1983, Savignon brought the interactional aspect to communicative competence, defining the development of learners' communicative competence as "expression, interpretation, and negotiation of meaning involving interaction between two or more persons or between one person and a written or oral text." As proposed by Savignon (1983), the characteristics of communicative competence with interactional components are dynamic rather than static because they rely on the negotiation of meaning between communicators.

Definition of Interactional Competence Theory

Interactional competence is a theory of the knowledge that participants bring to and take from face-to-face communication. This includes an account of how such knowledge is obtained. The theory of interactional competence is based on three assumptions. First, second language knowledge is considered to be present not within the mind of a single participant, but rather to be jointly constructed in interaction. In this respect, interactional competence differs radically from communicative competence, with its assumption that second-language competence as a characteristic that is predicated of a single individual.

A second assumption of the theory is that interactional competence is specific to discursive practices, which can be defined as recurring episodes of talk that share a particular structure and are of sociocultural significance to a community of speakers.

A third assumption is that each occurrence of a discursive practice is co-constructed by participants, who draw on interactional resources to carry out the practice. Such resources include rhetorical scripts, participation frameworks, practice-specific expressions

and syntactic structures, strategies for managing turns and topics, and ways of indicating the boundaries of a practice. The structural design of a given interactive practice consists of the ways in which these resources are utilized and combined by participants (Young, 1999).

The Interactional Competence Setting

The environment surrounding a specific discourse interaction is significant to the actual speech behavior and the action taken by the participants (Street, Brady, & Lee, 1984). Participants modify their speech according to the environment in which speech takes place. In a more formal setting, individuals modify their speech toward standard English to fit the environment. For example in a business setting an introduction of a third party might be like this:

Situation: Liz Jones, a colleague from Canada, is visiting the company office in New York.

Tony Harris: Ms Smith, I'd like to introduce you to Mrs. Jones. Mrs Jones is from our sales office in Toronto.

Claire Smith: How do you do. I've been looking forward to meeting you.

Liz Jones: Thank you. (Jones & Alexander, 2000)

Similarly, in a more casual surrounding, individuals will modify their speech to a more non-standard form of English as in the following model:

Situation: Maria and Yuji are eating lunch when Maria's friend Tom, comes up.

Tom: Hi Maria!

Maria: Oh, hi, Tom. Yuji, this is my friend Tom, the one who helps me with computers.

Yuji: How are you doing? I've heard a lot about you.

Tom: All good I hope. (Reinhart & Fisher, 2000)

As seen in these examples, the situation is similar: a third party is introduced into a situation where the second party already has some knowledge about the third party, but has never met the person. However, the setting in which the conversation takes place helps to determine the difference in speech.

Hall (1993) stated that speakers often are conscious of their surroundings and the physical environment which makes an impact on their interaction. According to Hall (1993), there are six aspects within the discourse

environment which are necessary in conversation. First, speakers take meaning from the environment. Second, interacting and gaining voice with others requires cognitive and social stimuli. Third, topic and idea sharing let the speakers participate in the sequences of talking and role-playing. Fourth, the timing while speaking and listening for verbal and non-verbal cues creates the rhythm in discourse. Fifth, the participants themselves engage in turn-taking. Finally, the sixth factor is the theme of the discourse. All of these aspects influence the discourse in the interactional setting.

Interactional Competence in Intercultural Situations

Interactional competence involves knowing and using the mostly unwritten rules for interaction in various communication situations within a speech community and culture. It includes, among other things, knowing how to initiate and manage conversations and negotiate meaning with other people in various cultural settings. It also includes knowing what sorts of body language, eye contact, and proximity to other people are appropriate,

which are all culture-specific situations (Savignon, 1983).

The systematic analysis of actual intercultural encounters involves five main components, which are as follows: describing the interactional context, describing background factors, describing interactional behavior (verbal and non-verbal), describing interactional orientations and perceptions, and finally explaining intercultural interactions (Spencer-Oatey, 2000). These will be described in turn.

The Interactional Context. One important component of an intercultural encounter is the interactional context in which it takes place. This includes the type of the interactional context as well as the actual interactional context. The "type" could be expanded to include the type of setting (meeting room, classroom), type of communicative activity (job interview, lecture), and the number of people who are "typically" present and their relations (lecturer-student). The actual interactional context is defined as the characteristics of the authentic context, not a typical one. For example, a particular lecture may take place in a large tiered lecture hall or in a small room with movable chairs; the

participants could be 20 or 300; and the lecturer could know the students well and have developed a bond or they could be virtual strangers to each other (Spencer-Oatey, 2002). This kind of description of the interactional context goes back to early work in the ethnography of speaking. For example, the features that Hymes (1972) identified as necessary for an adequate description of a speech event contain several that relate to the interactional context, including setting, participants, ends, and norms.

Background Factors. All interactions take place in a larger social context; therefore, in order to understand intercultural interactions fully, it is necessary to consider relevant background factors. These may include socio-political or linguistic factors such as the stature of a given language or ethnic group; critical cultural values in given societies, such as degree of individualism-collectivism or power distance; and the relative importance given in societies of certain "politeness" considerations such as modesty or cost-benefit.

Interactional Behavior (Verbal and Nonverbal).
Description of the verbal behavior of an interaction is

essential and should include relevant information from different linguistic levels, such as syntactic and pragmatic features of a language as well as information about choice of code. Non-verbal behavior is also an important part of the communication process, especially in intercultural encounters, because misunderstandings could stem from non-verbal behavior as well as verbal behavior.

A large amount of crosscultural linguistic work has been completed within the field of pragmatics. Many studies have focused on the performance of speech acts, including Brown & Levinson's (1978) classic work on politeness and the use of semantic components of speech acts such as directness-indirectness or the use of hedges and boosters. Discourse and style are also important components of speech acts. This can be seen in a variety of situations: for example, the use of various negotiation strategies in a business meeting; the choice and development of the topics of an interaction, and the management of turn-taking are situations where the communicators use specific discourse styles to accomplish their communication goal or to manipulate the interaction to a desired resolution (Spencer-Oatey, 2000).

Interactional Orientations and Perceptions. In describing an intercultural interaction, it is important to describe the contextual and background factors relating to behavior, as well as the behavior itself. The contextual and background factors could include how people orient towards an interaction or how they interpret it and react as it unfolds. For example, it is useful to know whether people start an interaction with positive attitudes or negative stereotypes and prejudice, and whether they feel annoyed, imposed upon, or encouraged by given remarks (Spencer-Oatey, 2002). Brown and Levinson (1987, p. 61) have argued that it is generally "in every participant's best interest to maintain each other's face." However, there are some occasions when people choose to attack or ignore other people's face concerns (Turner, 1996). This proves that there can be mismatches in people's initial orientations and their actual reactions or perceptions, depending on a number of factors like background knowledge or stereotyping. Therefore, it is important to find out from people how they interpreted a given reaction in order to analyze an interactional orientation (Spencer-Oatey, 2000).

Explaining Intercultural Interactions. Analyses of intercultural interactions not only describe what actually happens, but also try to explain exactly what happens by looking into underlying components and why miscommunications or misinterpretations occur. To accomplish this, it is necessary to draw upon theoretical concepts and models within the fields of both linguistics and psychology. Cognitive psychology deals with the depiction of social knowledge, and helps one to understand how contextual and background information is represented in the brain and how people use them in ongoing interactions (Goffman, 1974).

Gumperz (1982) argues that people's use of language is not a static reflection of a predefined social context; rather, the communicative context is interactively interpreted by the participants. When speakers produce speeches, they use linguistic features to make them interpretable in the context--that is, they produce context cues. If the participants are to interpret the utterances as each speaker intended, they need to have a shared knowledge of the context cues used in the conversation. However, in intercultural interactions, the necessary knowledge to correctly

interpret the context cues is often lacking.

Consequently, mismatches occur in the meanings intended and the meanings inferred (Spencer-Oatey, 2000).

There can also be differences in the linguistic strategies available in different languages, such as the presence of a complex system of honorifics in Japanese, which does not exist in English. Moreover, there are differences in the fundamental cultural values such as power distance (Hofstede, 1991). However, even contrastive sociolinguistic studies cannot adequately explain the problems that occur in intercultural interactions. They simply assume that the participants use their native language patterns. As Zegarac and Pennington (2000) point out, pragmatic transfer does not have to involve a second language; it can easily occur when people speak the same language but have different sociocultural backgrounds. Therefore, it is not only language that causes misinterpretations, but also the divergence of norms of the speakers, and the cultural identity that they bring to a speech (Spencer-Oatey, 2002).

Interactive Principles in Language Education

In order to teach a second language effectively, Brown (2001) suggests several principles that are interactive by nature. The cognitive principles--relating mainly to mental and intellectual functions-- include automaticity, intrinsic motivation, and strategic investment. The affective principles are the ones that entail emotional involvement such as risk-taking, and the language-culture connection. The last category involves linguistic principles, which focus on the language itself, and how learners deal with the complex linguistic systems such as interlanguage, and communicative competence. These will be explained individually.

Automaticity. Children learn language without analyzing the forms of language. Through consistent association between a certain input and output pattern, the process of learning becomes automatic (Gass & Selinker, 1994). Brown (2001) argues that human interaction is best accomplished when the immediate attention is on the meaning and messages, rather than on grammar and other linguistic forms. Therefore learners can produce language in a more automatic mode when they are freed from keeping language in a controlled mode that

is regulated by conscious retrieval of information from long-term memory (Gass & Selinker, 1994). Brown (2001) explains the principle of automaticity as follows: "Efficient second language learning involves a timely movement of the control of a few language forms into the automatic processing of a relatively unlimited number of language forms. Overanalyzing language, thinking too much about its forms, and consciously lingering on rules of language all tend to impede this graduation to automaticity" (p. 56). Therefore automaticity increases the overall effectiveness of interaction.

Intrinsic Motivation. Intrinsic motivation is the kind of reinforcement that comes from within the individual rather than from the outside rewards that create satisfaction (Lefrancois, 1994). Behaviors are generated from needs, wants or desires within oneself. That is why, in intrinsically motivated individuals, the behavior itself becomes a reward. Once interacting with others take place, individuals realize they are able to engage in speech acts. When this happens, it creates a sense of fulfillment within the individuals; and the competence of using the language becomes the incentive for motivation (Brown, 2001).

Strategic Investment. Investment, in a language learning sense, is the time, effort, and attention a student gives to improve the skills required for a successful interaction to take place. Interaction requires the competence of strategic language use to interpret communication. The specific learning styles and strategies students use to produce language differ markedly from another. For example, visual versus auditory preference in an individual might generate certain strategies to use language in various interactive situations. Speakers may need these strategies to make repairs or negotiate meaning in certain speech acts. This kind of strategic investment is individualized and depends mainly on the speaker's outlook on language learning (Brown, 2001).

Risk-Taking. An affective principle interrelated with the previous ones is the importance of getting the learners to take risks in attempting to use language. In any interaction, there is a risk of failed interpretation of intended meaning. However, the reward of actually producing language and being understood is usually worth the risk (Brown, 2001). Risk-taking in language use is a culturally influenced as well as a personal factor.

Culturally speaking, the interest of "saving face" may prevent individuals to take risks as making mistakes may mean "losing face" in front of others. Also, personality factors such as shyness, self-confidence or level of anxiety in individuals affect the risk-taking behavior (Lefrancois, 1994).

The Language-Culture Connection. Language is not simply a formal system of sounds, words and structures; it also reaches into the area of human interaction. Speakers assimilate individual social experiences characteristics of their own culture. Intercultural differences play a significant role when members of one culture learn the language of another (Osterloh, 1986). Even if competency in the second language is acquired, there may be cultural factors that affect the interpretation of the interaction taking place. If language instruction takes place without an emphasis on cultural factors, then students may learn meaningless symbols or symbols to which they attach the wrong meaning. Therefore, language educators must recognize the relationship between language and culture, and promote crosscultural understanding to create successful intercultural interactions (Diaz-Rico & Weed, 2002).

Interlanguage. The basic assumption in second language acquisition research is that learners create a language system known as "interlanguage." This system is made up of various elements both from the target language and the native language of the speaker. There are also some elements that may not be in either language. The learners come up with structures on a given linguistic data, and formulate an internalized system. Interlanguage affects interaction in a sense that if interlocutors are from different language backgrounds, they may have misunderstandings based on the fact that each will have own interlanguage (Gass & Selinker, 1994). Interlanguage is a long developmental process and is expected in language acquisition that includes errors of production and comprehension. Accurate feedback is really essential to facilitate the interaction process at this stage (Brown, 2001).

Communicative Competence. Human interaction includes all of the elements of communicative competence, namely grammatical, sociolinguistic, discourse, and strategic aspects. Grammatical competence involves knowing the code of language, including word formation and meaning, sentence formation, pronunciation, and spelling.

Sociolinguistic competence is about understanding and producing language in different sociolinguistic texts. This may concern the status of the speakers, purpose of the interaction, and norms and principles of the interaction. Discourse competence is the ability to connect utterances into a meaningful whole. Lastly, strategic competence involves the management of language in order to meet communicative goals. All these factors must work together in order to achieve successful communication (Canale & Swain, 1980).

Skills Needed to be Interactionally Competent

Spitzberg (1984) pointed out that interactional competence includes four skills: cognitive complexity, empathy, role play, and interactional discourse management.

Cognitive Complexity. Cognitive complexity allows one to process information about the social environment in a meaningful manner. Cognitively complex individuals tend to bring perspective into social contact by using subtle and interpretative meanings about the situations they are in. This allows the individual to see situations in multidimensional ways.

Empathy. Individuals with empathy can experience another person's emotional state. People with the capacity to empathize are good at predicting the responses of other people and internally can adapt to emotional situations. This ability allows individuals to be able to interact with others in a functional matter by internally adapting to the other person's messages.

Role-Play. Role playing is the actual adjustment to the position of another person. It allows individuals to act out the feelings of empathy, and therefore offers clarity to empathetic experiences.

Interactional Discourse Management. Discourse management allows individuals to control a conversation by negotiating meaning, achieving equal shares in turn-taking and obtaining and maintaining the speaking floor. These qualities help in skillful interactional management of confidence in discourse

According to Kramsch (1993), some of the features that enhance competence in interactional dialogues include effective use of language of both the words and the verbal behavior such as the tempo and the dynamics as well as the linguistic forms. Another factor is the empowerment of dialogue; that is, the fundamental change

in power in a dialogue when two interlocutors are not completely equal. There is also the fact that dialogue is an experience that brings together two views of the world. Understanding of this relationship is also significant because interaction is a social as well as linguistic process.

Diaz-Rico and Weed (2002) also add to the features of successful oral interaction by pointing out additional factors. These factors include the turn-taking ability, that is, internalizing the social rules of when to speak, when to remain silent, how to enter a conversation, how to give up the floor and so on. Another factor is topic focus and relevance, which involves initiating relevant topics in a conversation, and understanding and responding appropriately to topics that have been introduced. Conversational repair is a factor involving the technique for clearing up misunderstandings and maintain the conversation. Lastly, appropriateness refer to the aspect of conversational discourse that modify the interaction properly to the gender, status, age, and cultural background of the participants.

In conclusion, interactional competence is the immediate communication between speakers who construct

meaning in the form of talking and replying each other by the use of certain communicative strategies. The environment in which communication takes place influences the speech and conduct of the participants during talk exchanges. The cultural values of speakers, as well as the environment, also affect the interactional process as the meaning is negotiated. In second language acquisition, communicative language teaching involves interactional principles to encourage the use of the language in discourse. Successful oral interaction is enhanced by understanding and using factors like turn taking, choosing and responding to the right topic, repairing conversation as necessary, and using socially and culturally appropriate forms (Diaz-Rico & Weed, 2002). The skills that improve interaction include empathy, role-play, and discourse management (Spitzberg, 1984). These skills can be adapted to a variety of cultural contexts to produce suitable interactional behaviors. Cultural orientations and perceptions play an important role in interactive activities as they reveal the underlying components of speech acts (Spencer-Oatey, 2000). Therefore, in order to achieve competence in interactional situations, one must have the

sociolinguistic and psycholinguistic skills to successfully negotiate meaning, and minimize misunderstandings and misinterpretations.

Crosscultural Language Teaching

It is impossible to separate language from culture. In fact, no one is born knowing a language. The language one speaks has been culturally transmitted. That is, people learn the language of those who raised them, regardless of the language of the biological parents. Language, then, is a set of symbols shared by a community to communicate meaning and experience. Hence, language has a direct relationship to culture (Jandt, 1995).

The goal of language teaching is communication. If communication is to be successful, the people involved need to share the same referential meaning of the words they are using. However, when people interact in a language that is foreign to them, the shared meanings and values cannot be recognized the same way that would be understood with people from the same language group. The shared meanings, values, and practices are embodied in the language, and only made explicit when there is a breakdown of communication. Only after a process of

discovering the underlying meanings and practices can learners negotiate a new reality with the participants. This creates a new world of interaction and experience (Byram & Fleming, 1998).

According to Diaz-Rico (in press), language teachers who are interested in intercultural communication, and who are empathetic to culturally diverse students, are often successful in promoting the academic success of language learners. The skills and responsibilities of the intercultural educators should include an understanding of cultural factors that influence language acquisition, a struggle for fairness leaving aside one's own prejudices, and a desire to promote achievement with culturally engaging strategies (Diaz-Rico, in press).

Cultural Factors in Second Language Acquisition

There are several cultural factors that can help or inhibit the acquisition of a second language. Especially if the learning occurs in the country other than the learners, these cultural factors should be seriously taken into consideration by the language educators. Byram and Fleming (1998) suggest that language instructors, by being aware of these factors, can go beyond the acquisition of a linguistic system and can facilitate

communication and interaction between the members of different cultures.

Culture Shock. Change in itself is stressful for all living things. Transferring plants and animals to new locations sometimes causes so much trauma that it kills the organism. The same is true for human beings. Anyone who undergoes an adaptation to a new social environment goes through a stressful period (Weaver, 2000). The phrase "culture shock" was popularized by anthropologist Kalvero Oberg (1960) to describe the feelings of disorientation and anxiety that is caused by crosscultural adaptation.

According to Weaver (2000), there are three basic explanations why culture shock occurs. The first one is the loss of familiar cues. This explanation is the most tangible and observable one. Everyone is surrounded by thousands of physical and social cues that are taken for granted until they are absent. Physical cues could be everyday objects that one is accustomed to that make life easier and predictable. Social cues could be words, gestures, facial expressions or customs which help one to make sense out of the social world. Cues serve as reinforcers of behavior because they indicate if things

are done appropriately. When these cues are missing, one may feel like a fish out of water.

The second explanation is the breakdown of interpersonal communication. A breakdown of communication, on both conscious and unconscious levels causes frustration and anxiety, and is a source of alienation from others. Because humans communicate quite effectively before the age of three or four, the ability to communicate is most often taken for granted. Therefore, when communication breaks down or becomes ineffective, pain is experienced. The breakdown of communication induces frustration. This frustration can be evident in behavior such as hostility, withdrawal from communication, displacement of aggression, and psychosomatic reactions.

The third explanation of culture shock is an identity crisis. What is meant by "identity crisis" is that people who are immersed in another culture develop a conscious awareness that their own culture has on their behavior and personality. The ways which one has to solve problems or to think in own culture no longer works effectively in another culture. This transitional period temporarily causes a sense of confusion, and a feeling of

not knowing what to pay attention or how to solve problems. In this period, one begins to see new relationships and new ways of order in the perceptual and intellectual world.

Three stages of culture shock have been identified. The first stage is called euphoria where everything is new, intriguing and exciting. The newcomer is fascinated and stimulated by new customs, food and sights (Diaz-Rico & Weed, 2002).

The second stage is called the rejection stage where the newcomer focuses on all the differences between the home and the new culture (Jandt, 1995). There is a conscious or unconscious dissatisfaction with everything in contact. The psychological symptoms may include depression, anger, frustration, fatigue, criticism of new country, loss of self-esteem, disorientation, and isolation (Diaz-Rico & Weed, 2002).

The last stage of culture shock is called the adaptation. This stage may take several months to several years. At this stage, the newcomer, to some degree, establishes and accepts a routine, and has the ability to function and solve problems in the new culture (Diaz-Rico, in press). In addition, a new feeling of

pleasure and wanting to belong may be experienced. The more positive experiences one lives through, the easier adaptation becomes (Weaver, 2000).

These stages are present at different times, and may vary in intensity and duration among individuals. A person may also go back and forth between stages depending on the experiences. Educators, by understanding the process of adjustment, can help students minimize the severity of their reactions. By making the students aware of this process, teachers can help the students cope more effectively with the stress they experience, thus, develop skills which will facilitate crosscultural understanding, communication and adaptation (Weaver, 2000).

The Culture the Learner Brings to Class. It is common to think that foreign language teaching is bringing a target culture to learners. The learning of intercultural skills in relation to target culture is less often emphasized. It is less usual to consider the culture that learners bring to class as having a deep effect on classroom process, and is simply considered as a background influence. Byram and Fleming (1998) suggest that learning a foreign language implies a degree of

intercultural learning, and the cultures learners bring to class are considered bridges for the learning of intercultural skills. In order to build these bridges of mutual intercultural learning, participants must become more aware of their own cultural assumptions and those of others. They must also be willing to challenge their own thoughts. Most language learners know that language is a part of culture, and it not only reflects but also constitutes culture. This systematic way of speaking which mediates language and interaction is referred as the culture of communication. Students need to learn the culture of communication in the target language in order to communicate effectively. Another element in learning about a target culture is that the learners need a set of terms --a language to talk about culture. It may include folk-specific terms or it may even be in the learner's native language. Among teachers and more advanced learners, there is also a culture of talking about language which draws on the academic culture of linguistics. It includes ways of using grammar terms and talking about meanings. There is also a culture of learning which includes culturally based ideas about teaching and learning. For example, appropriate ways of

participating in class, and whether or how to ask questions are a part of using culture in the classroom. Diaz-Rico & Weed (2002) suggested that culture of learning also includes factors like attitudes toward authority, and teacher-student relationships. The language classroom also is specifically influenced by cultural notions about languages and about how to learn them. When patterns of classroom interaction in different cultural settings for learning languages are compared, it is evident how a culture of learning language can influence the teachers' or students' beliefs, interaction, classroom practices and their interpretation of each other's classroom behavior (see Appendix K, Figure 3).

The last two of the issues mentioned, the "culture of learning" and the "culture of language learning" has a lot to do with the specific learning styles the learner is accustomed to as opposed to the teaching styles of the instructor. Diaz-Rico & Weed (2002) stated that, because culture is embedded in school life, teachers use methods that are products of their own culture. When this differs from the culture of the learner, there might be mismatches that occur. Therefore, becoming a member of

the classroom learning community necessitates specific cultural knowledge and to be able to use that knowledge in specific contexts. If the teachers are willing to modify their styles according to the culture that the learners bring to class, success is imminent.

Flexibility, thus, becomes a key in reaching more students (Diaz-Rico & Weed, 2002).

Culture and Power in the Classroom. In order to understand the relationship between culture and power, the dynamics that exist between what is considered truth (or knowledge) and power must be examined. In each culture, truth is perceived in terms of the types of discourse which it accepts and makes function as true, the mechanisms which enable one to distinguish between true and false statements, the techniques and procedures valued in the acquisition of truth and the status of those who are saying what counts as true (Foucault, 1977). From this account, it must be recognized that the ability of individuals from different cultures to express their cultural truths is related to the power that certain groups are able to exercise in a society as well as in a classroom environment (Darder, 1991). This might affect the classroom dynamics as learners' view of power

and authority is directly related to the cultural point of view. Because teachers are most often expected to as having power and authority in the classroom, the learners' attitudes towards this power might be culturally influenced.

According to Fairclough (1989), the analysis of the issues of language and power explain how less proficient language users are dominated by more powerful speakers. In order to build awareness, learners must talk about interactions in a social context and learn to use language in an empowering way. That is to say that learners need to develop critical language awareness so they may produce and interpret discourse in ways that strengthen them. This might be achieved by looking at the assumptions of what is said, examining the metaphors, and searching for the value and meaning in spoken words (Fairclough, 1989). In order to make this kind of analysis, learners also must be equipped with the cultural knowledge of what prompts a person to say what is said and the truth according to that culture (Darder, 1991).

Results of pragmatic analysis show that languages change for reasons of prestige and power (Scotton, 1986).

For example, Hendry (1995) suggests that the very nature of politeness implies a system of strategies that result in the realization of power. For instance, shifting from a polite form of speech to a more casual one is a strategy to increase the power of the shifter to other participants, at least for the duration of the talk. A number of interviews on TV talk shows interviewers use an informal style while interviewees use a formal style: the person with the power shifts speech to a more casual form whereas the less-powered one shifts to a formal style to avoid relaxing and giving out information they would rather withhold. Similarly, in languages that distinguish formal and informal pronouns, switches in pronominal use are gauges of aspects of social relations. In English, where formal versus informal are not distinguished, learners might want to learn to use different strategies to express the aspects of the power relationships (Eastman, 1990).

Acculturation. Language learning and language teaching take place within social and cultural contexts. Mastering the target language then, enables one to become a member of the community that uses the language to interact in a number of social activities. Acculturation

is the term used to describe the process of adapting to a new culture (Diaz-Rico & Weed, 2002). It involves learning and acquiring the norms and values of the new culture (Weaver, 2000). According to Berry, Kim, and Boski (1987), acculturation occurs in two dimensions: the value placed on maintaining one's original cultural identity, and the value given to maintaining relationships with other groups in one's new culture. The varying degrees of these values determine the extent of acculturation one experiences within the adapted culture. Assimilation results from one's giving up own culture to participate in the new culture. Integration is maintaining significant parts of one's culture as well as becoming an important part of the new culture. Separation or segregation refers to maintaining one's original culture and not participating in the new culture. Marginalization refers to losing one's cultural identity and not participating in the new culture; it is a kind of social isolation from culture (Jandt, 1995).

On a psychological point of view, Guiora (1972) described the process of developing a second language identity as essentially adding on another personality. According to Guiora (1972), one's experience of

acculturation depends on the psychological health of the first language ego. If the learners have strong self-esteem in their own culture, their chances of integrating to the new culture are enhanced. The transition from having one culture to acquiring another requires the learner to possess a second-language identity. What this means is the variability in acculturation, especially at the more advanced stages, must be to an extent a function of personality. There are also some factors other than personality that limit this adaptation of new identity. These factors, according to Grossman (1995), include peer pressure from the home-culture members, fear on the part of family members that acculturation means abandoning traditions, rejection from the new-culture members, and inadequate language skills.

It is understandable that acculturation to a significant degree is a manifestation of a general human response to new learning situations and growth, a reflection of mind as well as culture. It reaffirms the importance of cultural factors in second language pedagogy. However, the idea of acculturation extends beyond the classroom (Acton & Walker de Felix, 1986).

Language educators, to some degree, can facilitate this process by including students' heritage and cultural values in the curriculum, by using teaching styles that are familiar to students, and by acknowledging what students are feeling during the acculturation process (Grossman, 1995).

Language acquisition is a complex process and it involves many sociocultural factors as well as linguistic ones. By being aware of these factors, educators as well as learners have the opportunity to overcome cultural barriers that ease language acquisition.

Strategies in Using Culture in Language Teaching

Creating an awareness of cultural factors in language teaching is valuable, yet it is not an easy process. Language teachers are, in a way, intercultural educators. Therefore, they must use several strategies to make use of culture to teach language. According to Diaz-Rico (in press), there are six components to consider for teachers when using culture to teach language.

The first one is learning about the learner's culture. The process of learning is closely related to the learner's cultural values, behaviors and patterns

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that were designed to teach the native language.

Successful language educators meet the needs of the learners by educating themselves of the cultural bases of their students' learning (Diaz-Rico & Weed 2002).

Educators use the term "learning style" to refer to cognitive and interactional patterns which affect the ways in which students perceive, remember, and think.

Research suggests that when the teachers capitalize on the learning styles of their students, the students learn more with less effort, and remember better. Therefore, language educators, by modifying their instruction to a wide variety of learning styles, can achieve high levels of success in their students (Scarcella, 1990).

Another point for teachers to remember when considering the learner's culture in language teaching is to stay away from stereotypes. Stereotyping is making judgments about individuals based on group membership. Educators who wish to take their students' backgrounds into consideration must avoid misleading stereotypes and overgeneralizations about the group. Instead they should try to understand the source of behavior by looking into all possible factors, not by just making assumptions (Grossman, 1995) For example, if an Arab student is not

trying very hard in class, saying "He is lazy because he is an Arab" would be assuming that his cultural heritage instills this kind of behavior. In addition, with this kind of attitude, the instructor would never find out the real reason, and try to solve the problem (Jandt, 1995).

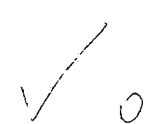
Stereotyping could also hinder interaction among students of different cultural groups. Classroom activities can provide explicit help in integrating conflicting beliefs. One way that teachers can use to identify and clarify any stereotypes is to have the students talk about the stereotypes and discuss how to prevent using them (Seelye, 1991).

The second strategy to bring culture into the language classroom is aligning the culture of schooling and the learner's culture. Every culture has a unique system of schooling practices that is in accordance with the cultural values of the members of that society. The disparities between the patterns acquired at home culture and those demanded by the school may create behavioral conflicts that require adjustment (Trueba, 1989).
Understanding the style of the students' educational background empowers the instructors to better reach their students and to promote success. With knowledge of

various teaching styles, teachers can analyze their own style, monitor the students' reactions to that style, learn about a teacher's likely role and style in the community, and adjust their style as necessary (Diaz-Rico & Weed, 2002).

Teacher-student interactions are also culture specific. Attitudes toward authority, teacher-student relationships, discipline methods and teacher expectations of student achievements vary among cultures (Diaz-Rico & Weed, 2002). Questionnaires about previous schooling, and specific questions about the factors that affect the teacher-student interactions would help teachers to align their instruction with the culture-specific learning methods (Seelye, 1991).

The third strategy is motivating the learner to achieve bicultural identity. Biculturalism is a process where individuals learn to function comfortably in two distinct cultures: their primary culture, and the culture of the society they live in (Darder, 1991). Diaz-Rico and Weed (2002) pointed out that the process of becoming bicultural is stressful, especially for students who need to acquire contradictory values. Motivation plays a key role in second language development as well as



integration into a new culture. When language learners find the traditions of native speakers similar with their own lifestyles, they are likely to be successful. On the other hand, when they find that the lifestyles of the native speakers contrast with their own, they usually acquire the second language slowly and have to go through a more stressful period of adaptation to achieve bicultural identity (Scarcella, 1990).

According to Maslow's hierarchy of needs (see Appendix L, Figure 4), the basic needs of human beings consist of physiological needs (basic biological needs for food, water and temperature regulation), safety needs (needs to create non-threatening environments), love and belonging needs (the need to develop relationships and to be a member of a group), and self-esteem needs (the need for cultivating a high opinion of oneself) (Maslow, 1970). If learning a second language and becoming a member of a certain culture is congruent with any of these needs, the motivation (actions that lead to behavior) will be higher in learners (Lefrancois, 1994). The second part of the hierarchy contains metaneeds which are aesthetic and cognitive needs related with such virtues as truth and goodness, the acquisition of

knowledge, appreciation of beauty. The highest need in Maslow's system is the need for self-actualization, which is a process of developing one's potentialities, of achieving an awareness of one's identity and self fulfillment (Maslow, 1970). These needs are hierarchial in the sense that the higher-level needs will be met only after lower-level needs are satisfied. In order to increase motivation in their students, a strategy language teachers can use is to identify their students' most important needs, and direct instruction according to those needs to stimulate progress (Lefrancois, 1994).

The fourth strategy that brings culture to the language classroom is using cultural ^{into} content to teach ^{knowledge} language (Diaz-Rico, in press). One of the goals of culture and language teaching is encouraging the ability to handle intercultural encounters. Linguistic proficiency, unfortunately, does not automatically equal cultural proficiency. Incidents occur causing crosscultural misunderstandings between people that are perfectly capable of speaking each other's language. That is why using crosscultural content is beneficial in teaching language; it not only promotes fluency, but also encourages collaboration (Byram & Fleming, 1998).

Although TESOL classrooms are excellent grounds for integration of language instruction and intercultural learning, there usually is not a deep enough exposure to culture in the classroom. Using culturally enhanced content such as readings and discussions about target culture, and activities such as analyzing episodes of culture-specific incidents, can help students have a deeper understanding of their own values as well as the values presented in the content materials (Levine & Adelman, 1982).

In culturally based language teaching, the fifth strategy for teachers is comparing the target culture to the learner's culture. This approach builds upon the previous four components as it investigates the importance of differences in ideas or behaviors (Diaz-Rico, in press). Using similarities and differences among cultures may increase respect for diversity, reduce prejudice and improve crosscultural relations. This approach is based on the assumption that when students realize that people think and act in some respect like all other persons even though they belong to different cultures, they will have more respect for diversity. An effective way of creating a crosscultural bridge among

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individuals is by showing the parallels between their group's experience and that of other ethnic backgrounds. Increasing awareness in such experiences can help develop mutual understanding and empathy between different ethnic groups (Grossman, 1995).

Activities that provide crosscultural comparisons can help students become aware of the role that their cultures play in controlling their personal observations, judgments, and actions. Just as learning a second language often leads into a deeper understanding of one's native language, understanding and comparing the values of a second culture can lead to the discovery of values in one's own culture (Levine & Adelman, 1982).

When observing human behavior, it is important to see how the behavior fits into the larger context. By this way, the behavior no longer seems quite as bizarre, and a new perspective is gained in the process. Comparing crosscultural behavior patterns might shed some light into this mystery by pointing out the source of behavior (Seelye, 1991). For example, a Chinese child is taught to accomplish a task--say drawing an elephant--by attentive guidance emphasizing accuracy. An American child, on the other hand, is most likely to be shown the task, and be

expected to use creativity to complete it. This does not mean that creativity is not valued in Chinese culture or accuracy is not valued in American culture. There is just a reversal of priorities such as Chinese teachers believe that skills should be acquired early and creativity will follow. American educators have mostly the reverse mind-set that is creativity should be acquired early or it may never emerge, and skills can be picked up later (Gardner, 1989).

The sixth strategy that helps educators is using language teaching for intercultural education. Because language is a powerful means of communication, educators cannot ignore the fact that it is possible to improve communication between individuals of diverse cultures by the use of a common language. There have been attempts to construct such a universal language; however, they were not successful. For example, when "Esperanto" was devised in 1887 as an attempt of creating a global language, English was the language of commerce, French of diplomacy, and German of science. Today, English, instead of Esperanto is becoming a global language. It has dominated the areas of science, technology, commerce, tourism, diplomacy, and pop culture. The reason that

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better

Esperanto and other universal-language efforts are not successful is these languages are artificial languages and they carry no cultural elements. That is why they do not change and evolve as a culture changes and evolves (Jandt, 1995). Therefore, the reason that English could be used as a suitable language for intercultural education is that more people in the world will come across English in intercultural situations. For example in intensive English programs, or adult schools across the country, speakers of many different language users come together to improve their English language skills. This interaction may be beneficial for them to develop intercultural skills as well as language proficiency. Educators, then, can make the most of this situation by emphasizing intercultural communication techniques embedded in language instruction (Diaz-Rico, in press).

One of the challenges in language education is to create programs which will enhance the educational achievement of students of all cultural backgrounds. It is important to keep in mind that as language minority students live outside their own culture, they take on new cultural values and beliefs as well as bringing their own to the classroom. Teachers must appreciate the cultures

of their students and must interact with their students as individuals staying away from stereotypical judgments (Scarcella, 1990). If language educators keep in mind factors such as culture shock, the culture that learners bring to class, culture and power in the classroom, and the process of acculturation, they can create more successful strategies to enhance language acquisition.

The strategies that language educators use to bring culture to language training include learning about the learner's culture, aligning the culture of schooling with the learner's culture, motivating the learner to achieve bicultural identity, using cultural content to teach language, comparing the target culture to the learner's culture, and using intercultural communication to teach language. By the use of these strategies, educators can better be equipped to assume the challenges of promoting success among culturally diverse students. In addition, language educators carry on intercultural contact, promote culturally responsive and responsible pedagogy, and build up the skills for advocacy for and appreciation of English learners.

In summary, an effective approach in TESOL education is typically based on the learners' needs. Researching

several components that facilitate understanding of these needs could equip the TESOL educators with the tools to make language acquisition, and interaction in the target language a successful endeavor. There are two important stages in developing a successful TESOL curriculum: the first is the presentation of an accurate needs analysis, and the second is the successful interpretation of the results. The more collaborative the effort that occurs between the instructors and the learners, the more successful the results that can be achieved.

CHAPTER THREE

THEORETICAL FRAMEWORK

A Model for Developing a Crosscultural Approach in Teaching English to Speakers of Other Languages

The rationale for this project is based on the theory of constructivism which emphasizes the fact that learning is an active process in which learners construct new ideas or concepts based upon their current/past knowledge. What has now been termed the communicative approach reflects the philosophy of constructivism. Instructors choose activities that are in context and relevant to the students. The review of literature in Chapter Two demonstrates the application of this paradigm in the educational context. The five key words, intercultural communication, crosscultural teaching, interactional competence, multiple intelligences, and learning styles are brought together to form a theoretical framework that demonstrates the language acquisition process from a constructivist perspective. The proposed theoretical framework is represented graphically in Appendix M, Figure 5.

The general domain of constructivism is indeed a broad conceptual framework. For this project, three main domains are represented under this general domain. The first domain is Interactional Competence, a communicative domain which represents the interactional aspects of language acquisition. The second domain is Crosscultural Teaching and Intercultural Communication, a contextual domain where the language acquisition is facilitated by the students' identifying with the content. The third domain is the Cognitive Domain, wherein the specific techniques are used to facilitate learning and increase retention.

Interactional Competence

Because the purpose of language learning is communication, and in communication second language knowledge is jointly constructed in interaction, this is the general framework where the main aspect of language teaching is represented. In this project, the unit of instruction is based on the interactional aspect of language learning and primarily on the oral skills development. People's use of language is interactively interpreted by the participants. When people converse they use linguistic features to make them interpretable

in a familiar cultural context. The other domains in this framework are represented as a subset of interactional competence.

Contextual Domain

The second domain of the model is the contextual domain which in this project represents the crosscultural/intercultural aspects of language teaching. In TESOL education, the acquisition of second language happens in the context of intercultural communication. This is represented in the unit of instruction which focuses on functions of American English with culture as content. With intercultural communication and crosscultural study as content, students have a chance to be exposed to an unfamiliar subject, in this case second language, through familiar cultural content in which students' cultures are validated. As language functions are introduced, the students use this new knowledge to express and share familiar cultural functions. In this way, the language learned is used as a tool to express various cultural orientations. In the meantime, the students not only express themselves and their culture, but also find out about others and develop a mutual respect and understanding through the new language. In

addition, the learners have a broader understanding of the target culture within their cultural perspective through purposeful crosscultural activities that increase awareness of their own attitudes towards other cultures.

Cognitive Domain

Information is perceived and processed in different ways depending on the individuals and their backgrounds. In this domain, the importance of cognitive differences among individuals is taken into consideration in the context of teaching. The keywords multiple intelligences and learning styles are concerned with these cognitive variations in learning. The unit of instruction in this project includes lessons presented in various modalities to facilitate retention. Students' diverse backgrounds and intellectual capabilities are taken into consideration and respected. Therefore, it is very important for TESOL educators to understand these differences because students from different cultures and backgrounds have different learning styles. The effective mode of teaching then includes a variety of methods, not a single style. This does not mean that the teachers must teach according to each student's learning capability;

but varying instructional styles can reach a far greater number of people than a single method.

Figure 5 shows the schematic representation of the process in which the proposed design would achieve desired outcomes. The intended outcome of the lessons in the instructional unit includes all three domains mentioned in the framework.

Communicative Results

The general area that the lessons are based on is oral skills development, which provides the students ample opportunities to orally communicate and improve the interactional aspects of their speech. For that reason, the expected results include improved interactional competency on both verbal and non-verbal levels. The activities in the lessons include practicing one-on-one as well as group interaction skills, public speaking and presenting to a group, and observation of communicative acts through media. The purpose of these activities is to give as many opportunities as possible in a classroom setting to experience interactive components of speech. These components include, among other things, knowing how to initiate and manage conversations and negotiate meaning with other people in various cultural settings.

They also include body language used in greetings and expressing opinions which are both culture-specific situations. By practicing these components, students get more exposure to real-life, intercultural situations that enable students to explore the possibilities of interaction.

Contextual Results

All the lessons in the unit of instruction take place in the context of intercultural communication. As is presented in the literature review, the perception of other people and interactions are influenced by one's primary culture. Within the context of intercultural communication, educators not only can achieve communicative competence but intercultural communicative competence as well. The discussions and the sharing of cultural values and patterns make the lessons more relevant to the students' experiences. Therefore, motivation to participate and to learn increases. The context of culture provides opportunities for participants to become aware of the causes of intercultural miscommunications and ways to prevent these causes. The students in this sense are not only receivers but also the sources of information. One of the goals of

culture and language teaching is encouraging the ability to handle intercultural encounters. Some of the cultural contents that are explored in the lesson plans include intercultural conversation styles, avoiding stereotypes, sharing and comparing stories crossculturally, and comparing values. From these, the expected result is improved interactional competence.

Cognitive Results

Cognitive results include the improved cognitive abilities for TESOL students. Learning is facilitated through different modalities for different people. A person's cognitive and intellectual make up, specific upbringing and/or sociocultural background might be factors that cause these differences. The activities in the lesson plans contain a range of approaches that students from different learning styles can use to achieve desirable results. One of the methods to achieve such results is the use of the multiple intelligences approach to teach language. Through different modes of instruction such as visual, auditory, interpersonal, or kinesthetic, the instructors can increase the understanding and the retention of the lessons taught. The activities in the lessons are also varied in style

and practice so the participants with limited abilities in certain areas would not be left out. A variety of assessment methods provide a measure of abilities that might be overseen with conventional methods of testing. Most of all, discovering their strengths and weaknesses in learning through different strategies could provide for the students a lifelong learning tool.

Summary

The ultimate goal of this project is to provide a model of teaching with a communicative approach where the cultures of the participants play a role in constructing knowledge. The lesson plans are based on the theoretical framework explained in this chapter. This framework aims to improve the students' competence in areas such as intercultural communication, identifying learning preferences, and overall interaction. The five themes presented in the literature review are represented in the language acquisition paradigm of interactional competence under the global domain of constructivism. The model also portrays how these five themes are categorized, and what kind of outcome can be expected.

The next chapter provides a basis for the curriculum design aspects of the project and gives an overview of

how to organize and create a program based on the theoretical framework represented in this chapter. The unit of instruction in this project offers just a sample of how such a program could contribute to the TESOL field.

CHAPTER FOUR

CURRICULUM DESIGN

Functions of American English with Culture as Content

This curriculum project is designed to develop competencies mainly in the oral communication aspect of TESOL education. The main goal of the unit plan is to improve communicative social language skills in intercultural and interactive contexts. The unit consists of six lessons which are designed to introduce, practice and assess functional aspects of the English language by utilizing crosscultural content. Each lesson is built on the previous ones so that previously learned material is utilized and practiced, as well as new material presented in that lesson. This unit of instruction is intended to be a six-week, six-hours-a-week program targeted for intensive or short-term TESOL programs.

The unit plan is for adult learners who are from various cultural backgrounds where a certificate of completion can be offered at the end of the course. In addition, the unit is designed for English learners of intermediate to advanced fluency who wish to further develop their English skills as well as to gain and share

crosscultural information. The students are utilized as a teaching and learning resource and form a key part of the crosscultural context. The students are expected to have a wealth of knowledge about their own culture which they bring to lessons to inform one another, and prevent miscommunications in intercultural interactional situations. Through the skills taught in the unit plan, the students have chances to explore each other's cultures in a non-threatening and non-judgmental environment.

Lesson Format

Each lesson in the unit of instruction follows a clear format that provides the instructors with procedures that are systematic and easy to follow. In the beginning of each lesson, the objectives, the materials and the time limit allocated for that lesson is listed. All the information that is required for each lesson is presented in focus sheets, and practiced through the Worksheets and assessment material which includes homework and other assessment methods which are extensively explained in Chapter Five.

There are basically three main steps to the lesson plans designed to optimize learning and the language

acquisition process. These steps are an anticipatory activity; input, mechanical, guided and independent practices explained through task chains; and assessment activities.

The anticipatory activity creates anticipation for the lesson. This step taps into the prior knowledge of the students and provides a warm-up for the upcoming lesson. By means of this step, the instructors can gain awareness about the knowledge of the students related to the theme of the lesson, and the students can have an idea of what to expect from the lesson.

The second stage is the input-practice stage that is explained through task chains. Each task chain has some input which provides the basis for the practice. The input is presented in various methods such as eliciting information from the students, demonstrations, handouts, media presentations, and lectures. The practice phase varies according to the input; for example the expressions and vocabulary taught might require a certain amount of mechanical and guided practice before students move into discussions and independent assignments. For the most part, the practice stages include activities

such as group or pair work, independent work, discussion forums, role play, or information-gap type activities.

The final stage of the lessons is the assessment stage. This stage also includes various activities such as homework assignments, peer and self evaluation, quizzes and written tests, individual or group presentations and role play. Each assessment activity is evaluated with a given number of points for which the criteria is explained to the students beforehand.

Lesson Content

The theme of the whole unit of instruction is "Functions of American English with Culture as Content." Therefore, the content of the lessons all have crosscultural components as well as functional ones.

Lesson One. The unit plan begins with a lesson in greetings, including verbal and non-verbal aspects of the greeting function. This lesson is a six-hour lesson over a two-class period. The objectives are to help students learn new expressions associated with greetings as well as to help students recognize and become aware of various crosscultural styles. All the aspects of the theoretical framework are represented in this lesson. The cognitive elements include visual, auditory, linguistic,

kinesthetic, and interactive input. The contextual elements are the different areas of intercultural greeting situations expressed by the students and the work sheets. The communicative elements are distributed throughout the lesson in ways such as pair and group work and whole class discussions.

Lesson Two. The second lesson is on small talk and socializing. This is a three-hour lesson in which students are introduced to strategies to start and continue small talk. The objectives for the lesson are to introduce appropriate small-talk topics and polite expressions to keep the conversations going, as well as to introduce culturally appropriate conversation management techniques. The tasks in this lesson also include all components of the theoretical framework. On the cognitive side, visual, auditory, linguistic, kinesthetic and interactional techniques are used. The intercultural communication elements include how to politely request information about another person's culture without assumptions, and the culturally appropriate topics and expressions. All the task chains include an interactional component such as pair work, discussion and role play. The assessment was performed in

three ways including a self evaluation, quiz and a personal interview.

Lesson Three. Lesson Three is about description of observed behavior, mainly about stereotyping. This is a six-hour lesson performed in two days. The objectives of the lesson include helping students to identify and learn expressions used in describing behavior and to avoid judgmental expressions, to establish a difference between observation and interpretation, and to identify stereotypes. The cognitive elements of the lesson include visual, auditory and logical explanation of facts and behavior as well as interactional components. The context is entirely on intercultural communication situations and increases awareness on a very important crosscultural issue which is stereotyping and how to avoid it. The communicative aspects of the language include pair, group, and whole class discussions. The assessment is based on the homework, in-class tasks and a self evaluation.

Lesson Four. The fourth lesson, "Conversation Management," provides practical techniques to improve interaction in intercultural conversations. The objectives are to introduce methods to manage

conversations such as interrupting, turn taking, and active listening as well as to compare intercultural conversation management styles. The cognitive components are mostly visual, auditory, linguistic, logical, and interactive. The context is again on crosscultural issues such as cultural conversation styles and the role and status of the participants. The task chains provide ample opportunities to interact, such as pair and group work and a game to practice the techniques that make up the communicative components of the lesson. The assessment includes homework, student presentations, and a personal interview.

Lesson Five. The theme of the fifth lesson in the unit of instruction is "Comparison and Contrast." This is a three-hour lesson that emphasizes the oral components of comparing and contrasting. The objectives are to help students learn and use expressions in storytelling, and comparison and contrasts in the theme of love and relationships. The objectives also include helping students discover important traditions and values about love and relationships in various cultures including their own. The cognitive components incorporate visual, auditory, linguistic, musical, interactive and

kinesthetic elements in the lesson. The crosscultural aspect of the lesson is based on comparisons about romantic relationships and values. The communicative components include pair, group and whole class discussions, and a game to practice interaction. The assessment techniques are self assessment, a quiz, and role play.

Lesson Six. The last lesson in the unit of instruction is "Giving Opinions." It is a three-hour lesson that explores the function of giving opinions in intercultural situations. This lesson's objectives are to learn and use expressions related to giving opinions, agreeing or disagreeing, and to increase awareness and sensitivity to cultural orientations. The components of the theoretical framework are all in accordance with this lesson as well as the others. The cognitive components of the lesson include visual, auditory, interactional, kinesthetic, and logical elements and are distributed throughout the lesson. The crosscultural components are in various fields as several parts of cultural orientations are emphasized. The communicative aspects include playing a game, as well as discussions and

debates. The assessment is given in the form of an interview, a written analysis, and a self assessment.

In summary, the six lessons that comprise the "Functions of American English with Culture as Content" address the different functions of the English language through the focus of intercultural communication studies. The students get a chance to learn as many expressions and linguistic structures as any TESOL class that has a functional approach. In addition, they get a chance to learn crosscultural aspects of these functions; and, in the meantime, make their own cultural discoveries as well as learning about others. All the lessons (Greetings, Small Talk, Description of Observed Behavior, Conversation Management, Comparison and Contrast and Giving Opinions) cover important elements of communicative language learning, with each lesson building skills upon the previous to provide optimum language proficiency as well as a broadened crosscultural view of interactive practices.

CHAPTER FIVE

PLAN FOR ASSESSMENT

Assessment Strategies

Assessment is a way of measuring how much learning has taken place in a given lesson. It is an integral component of the teaching and learning process. Teaching does not automatically imply learning; therefore assessment is necessary to evaluate if the objectives of the lessons have indeed been attained. Frequent evaluations of performance also help students to guide themselves towards their goal of achievement. From an instructor's perspective, the assessment strategies provide feedback on the effectiveness of the methodologies used in any given lesson.

There are many techniques that may be used to assess student learning outcomes. These assessment techniques may be embedded in course assignments or activities as measures of students' achievement of program goals as well as their attainment of the individual lesson objectives. Authentic assessment techniques are ongoing evaluations of classroom progress and are directly related to classroom performance (Diaz-Rico & Weed,

2002). Performance-based assessments are the types of assessments that require the students to produce what is learned in class. Diaz-Rico and Weed (2002) suggest that there are two main types of performance based assessments: standardized and less standardized. The standardized assessments include, among others, tests, questionnaires, structured interviews. The less standardized assessments are the ones in which scoring is done in a less standard fashion such as journals, games, debates, story retelling and anecdotal reports.

This project's unit of instruction features both of the aforementioned assessment techniques. Because the general area of instruction is geared towards developing oral skills, the assessment techniques mostly evaluate oral performance as well as comprehension of the content area which is intercultural communication.

Assessment Activity Details for the Unit of Instruction

The assessment activities that are in the unit of instruction are listed by lesson below. Appendix O, Table 11 shows a summary of these techniques used in the lesson plans.

Lesson One: Greetings. There are three types of assessment activities used in this lesson. The first one is a self assessment where the students evaluate their own findings on the contextual level. They have to figure out the benefit of the lesson and how it will be useful for them. The second assessment activity is based on evaluation of the homework assignments given and has the components of observation and oral discussion of the observation. The last type of assessment evaluates the student presentations in pairs, where the criteria are based on what was learned in class.

Lesson Two: Small Talk. The assessments used in this lesson are both authentic and performance based. The first one is a personal interview in which the instructor interviews each student to check understanding of the lesson. The evaluation depends on the criteria set by the instructor based on the lesson content. The second assessment method is a listening comprehension quiz which tests the auditory skills that were practiced in the lesson as well as recognition of the expressions learned. The last part of the assessment for this lesson is a self evaluation based on the intercultural communication

components of the lesson and a measurement of students' understanding of these components.

Lesson Three: Description of Observed Behavior. Most of the assessment in this lesson is based on the in-class observations and homework, and falls in the category of authentic assessment. In these assignments, the students are expected to discern between stereotypes and basic descriptions of behavior. The logical explanation of events depend on the individual's cultural point of view; therefore this type of assessment is a less standardized, performance-based evaluation. There is also a quiz that is given based on the information received in class. The scoring criteria depend on the correct representation of the expressions that are given in the lesson.

Lesson Four: Conversation Management. This lesson includes both authentic and performance-based assessment techniques. The homework assignment is a project-based task where the students observe and perform the given duty of conversation management outside the class in their choice of environment. The evaluation criteria are based on the application of the information learned in class. The second assessment procedure involves student presentations and role play of the communicative

practices learned in the lesson. Students are evaluated by peers on both the giving and the receiving of the presentations. The criteria for the peer evaluation are set by the instructor. The last type of assessment for this lesson is a personal interview in which the instructor interviews each student and determines from the interview if the student has gained the intended goal of the lesson.

Lesson Five: Comparison and Contrast. This lesson has three types of assessment techniques. The first one is a self-assessment in which the students answer questions related to their own cultural background. This type of assessment also provides the student with the opportunity for insight about their own cultural values and beliefs as well as a chance to compare these beliefs to other cultures. A quiz given at the end of the lesson demonstrates another assessment type used in this lesson. The quiz is designed to test the linguistic components of the lesson learned where the students have to recall and use appropriately the vocabulary and the expressions they learned. The last part of the assessment activity is a role play in which the students use the linguistic components of the lesson as well as the crosscultural

information they have received from their peers throughout the lesson. The criteria for the evaluation of the role play does not depend on how well the students acted their parts, but rather on the understanding that the students demonstrate of both the linguistic and crosscultural components of the lesson.

Lesson Six: Giving Opinions. The assessments for this lesson are also based both on linguistic and crosscultural elements of the lesson. The first assessment consists of a personal interview between the instructor and each student in which the instructor gives a situation and the student gives his or her opinion on the subject. The evaluation depends on the logic of the presentation as well as the use of the language factors learned in the lesson. The second assessment is a self assessment in which the students are asked to list the various cultural values learned from the lesson. This type of assessment not only helps the instructor to see what kinds of concepts are grasped by the students, but also gives the students a chance to recap the experience learned from the lesson. The last assessment is a subjective interpretation of proverbs given. This assessment provides a good measure of all the skills

learned in the lesson as well as allowing the instructor to find out about the different cultural interpretations.

In summary, the assessment techniques used for the lessons were in accordance with the practices and the goals of the lessons in the instructional unit. Each lesson plan included a communicative assessment technique such as role play, interview or evaluation of class discussion. Because the unit is based on the area of oral skills development, the interactive aspects of the assessments used were to be anticipated. The lessons also all included a linguistic component as well. This is, after all, a unit of instruction for TESOL and evaluating the newly acquired vocabulary and expressions were a part of the students' responsibility to assist the acquisition process. Another component in all of the assessments for the lessons presented is a self-evaluation process. This kind of assessment technique provides the instructor an in-depth understanding of the students' comments and concerns about the lessons and is a helpful resource in designing other classes. Self assessment is also a valuable component in learning for the students because by expressing in words the experience they have gained as well as the feelings and cultural points of view, the

students get a chance to discover their strengths and weaknesses in a non-threatening way. The only judgment they receive is from themselves; and this prevents misunderstandings about evaluative processes. In addition, they get a chance to examine critically the question of whether their expectations about the lesson are met or not.

In conclusion, "Functions of American English with Culture as Content" as the unit of instruction has been presented from a variety of perspectives that are relevant to the research in this project. In Chapter One, the background information, needs analysis and the rationale were explained. In Chapter Two, Review of Literature, the applicable theories were explored and compiled in order to provide an insight to the research supporting the project. In Chapter Three, Theoretical Framework, the themes presented in Chapter Two were represented in a model to explain the predicted outcome of the curriculum design. In Chapter Four, Curriculum Design, the contents of the six lessons that represent the application of the theoretical framework is explained in detail. Finally, in Chapter Five, Plan for Assessment, the assessment strategies were described for each lesson

in the unit of instruction. The complete unit of instruction is presented in Appendix P, which includes methods and strategies for TESOL educators to facilitate improvement of communicative skills through the context of intercultural communication.

APPENDIX A
LEVEL OF CONTEXT BY CULTURE

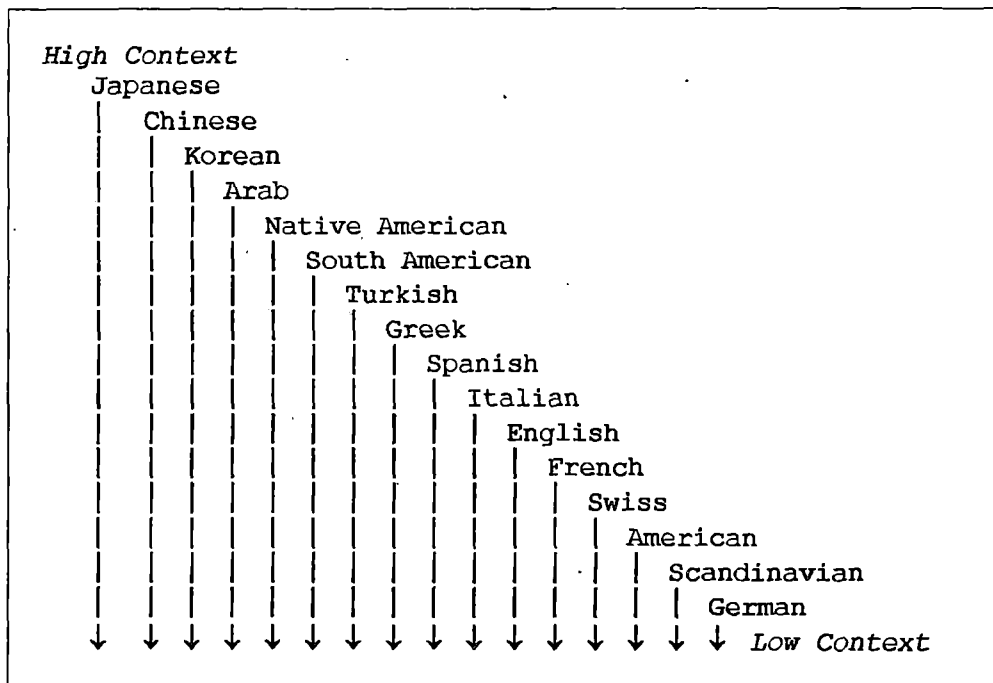


Figure 1 - Level of Context by Culture

Source: Copeland & Griggs, 1991, p. 17

APPENDIX B

LEVEL OF POWER DISTANCE AND

LEVEL OF INDIVIDUALISM BY

CULTURE

Table 1: Level of Power Distance by Culture

<u>High Power Distance</u>		<u>Low Power Distance</u>	
Philippines	Hong Kong	Austria	Norway
Mexico	France	Israel	Finland
Venezuela	Columbia	Denmark	Switzerland
India	Turkey	New Zealand	Costa Rica
Singapore	East Africa	Ireland	USA
Brazil		Sweden	

Source: Adapted from Hofstede, 1991; and Jandt, 1995

Table 2: Level of Individualism By Culture

<u>Highly Individualistic</u>	<u>Highly Collectivistic</u>
USA	Guatemala
Australia	Venezuela
Great Britain	Columbia
Canada	Pakistan
The Netherlands	Peru
New Zealand	Taiwan
Italy	South Korea
Belgium	Philippines
Denmark	Turkey
Sweden	Arab Countries
Germany	Japan

Source: Adapted from Hofstede, 1991, and Jandt, 1995

APPENDIX C

THE KEY DIFFERENCES BETWEEN

FEMININE AND MASCULINE

SOCIETIES

Table 3: The Key Differences Between Feminine and Masculine Societies

<u>Feminine</u>	<u>Masculine</u>
Dominant values in society are caring for others and preservation.	Dominant values in society are material success and progress.
Relationships are important.	Money and things are important.
People are supposed to be modest.	Men are supposed to be ambitious and tough.
Both men and women are allowed to be tender..	Women are supposed to be tender and to take care of relationship.
Both parents deal with facts and feelings.	Fathers deal with facts and mothers with feelings.
Both boys and girls are allowed to cry.	Girls cry, boys do not.

Source: Adapted from Hofstede, 1991

APPENDIX D
DUNN AND DUNN'S LEARNING
STYLE ELEMENTS

Table 4: Dunn and Dunn's Learning Style Elements

Environmental Stimuli Preferences	Sound Preference Light Preference Temperature Preference Design Preference
Emotional Stimuli Preferences	Motivation Preference Persistence Preference Responsibility Preference Structure Preference
Sociological Stimuli Preferences	Self Preference Pair Preference Peers/Team Preference Adult Preference Varied Preference
Physiological Stimuli Preferences	Perceptual Preference Intake Preference Time Preference Mobility Preference
Psychological Stimuli Preferences	Global/Analytic Style Hemisphericity Preferences Impulsive/Reflective Preferences

Source: Adapted from <http://wct.csusb.edu.9000/eesl607/08/LearningStyles/Dunn.htm>

APPENDIX E

KOLB'S EXPERIENTIAL LEARNING

CYCLE

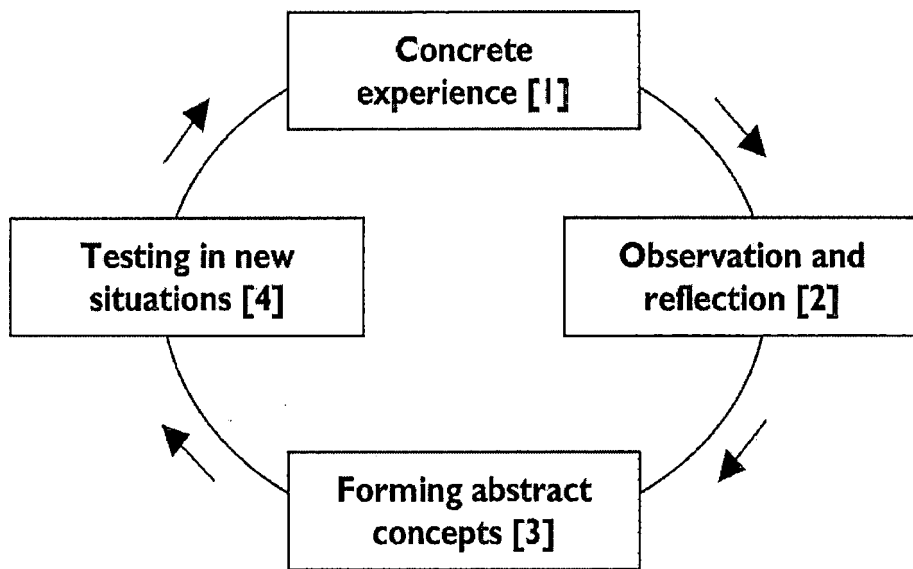


Figure 2: Kolb's Experiential Learning Cycle

Source: <http://www.infed.org/biblio/b-explrn.htm>

APPENDIX F
COGNITIVE STYLES

Table 5: Cognitive Styles

Style	Definition
Analytical skill	Identifying simple figures hidden in a complex field; use the critical element of a problem in a different way.
Spatial skill	Identify geometric shapes and rotate objects in the mind; to recognize and construct objects in mental space
Discrimination skill	Visualize the important elements of a task; to focus attention on required detail and avoid distractions
Categorization skill	Use reasonable vs. vague criteria for classifying information; to form accurate, complete and organized categories of information
Sequential processing skill	Process information sequentially or verbally; to readily derive meaning from information presented in a step-by-step, linear fashion
Simultaneous processing skill	Grasp visuospatial relationships; to sense an overall pattern from the relationships among the component parts
Memory skill	Retain distinct vs. vague images in repeated tasks; to detect and remember subtle changes in information

Source: http://faculty-staff.ou.edu/Y/Elaine.Young-1/learning_styles.html

APPENDIX G
AFFECTIVE STYLES

Table 6: Affective Styles

Persistence orientation	Willingness to work at a task until completion
Verbal risk orientation	Willingness to express opinions, speak out
Grouping preference	Preference for whole class, large group, small group or dyadic grouping
Verbal-Spatial preference	Preference for verbal or nonverbal activities
Manipulative preference	Preference for "hands-on" activities

Source: http://faculty-staff.ou.edu/Y/Elaine.Young-1/learning_styles.html

APPENDIX H

PHYSIOLOGICAL STYLES

Table 7: Physiological Styles

Perceptual response	Initial reaction to information is visual, auditory or emotive
Study time preference	Preference for study time in early morning, late morning, afternoon or evening
Posture preference	Preference for formal or informal study arrangements
Mobility preference	Preference for moving about and taking breaks vs. working until finished
Sound preference	Preference for quiet study vs. background sound
Lighting preference	Preference for brighter or dimmer study areas
Temperature preference	Preference for studying in a cooler or warmer environment

Source: http://faculty-staff.ou.edu/Y/Elaine.Young-1/learning_styles.html

APPENDIX I
EXAMPLES OF STYLE
CHARACTERISTICS

Table 8: Some Examples of Style Characteristics

Category	Characteristics*	Researchers
COGNITION	Sensing/intuition	Jung, Myers-Briggs, Mok, Keirsey and Bates
Perceiving, finding out, getting information	Field independent/field dependent abstract/concrete	Witkin, Gregorc, Kolb and McCarthy
	Visual, auditory, kinesthetic, tactile	Barbe and Swassing, Dunn and Dunn
CONCEPTUALIZATION	Extrovert/introvert	Jung, Myers-Briggs, Keirsey and Bates
Thinking, forming ideas, processing, memory	Reflective observation/active experimentation	Kolb and McCarthy
	Random/sequential	Gregorc
AFFECT	Feeler/thinker	Jung, Myers-Briggs, Mok, Keirsey and Bates
Feelings, emotional response, motivation, values, judgements	Effect of temperature, light, food, time of day, sound, design	Dunn and Dunn
BEHAVIOR Manifestations of all the above mentioned characteristics *Characteristics separated by a slash (/) indicate bipolar or opposite traits		

Source: Guild and Garger, 1985, p. 9

APPENDIX J

CHARACTERISTICS OF

GRASHA-REICHMANN LEARNING

STYLES

Table 9: Characteristics of Grasha-Reichmann Learning Styles

<u>Style</u>	<u>Characteristics</u>	<u>Classroom Preference</u>
Competitive	Competes with other students	Teacher-centered class activities
Collaborative	Shares ideas with others	Student-led small groups
Avoidant	Uninterested; does not participate	Anonymous environment
Participant	Participates eagerly	Lectures with discussion
Dependent	Seeks authority figures	Clear instructions, little ambiguity
Independent	Thinks for himself/herself	Independent study and projects

Source: Adapted from Montgomery and Groat, 2000

APPENDIX K

LANGUAGE AND CULTURE: A
FRAMEWORK FOR COMMUNICATION
AND LEARNING

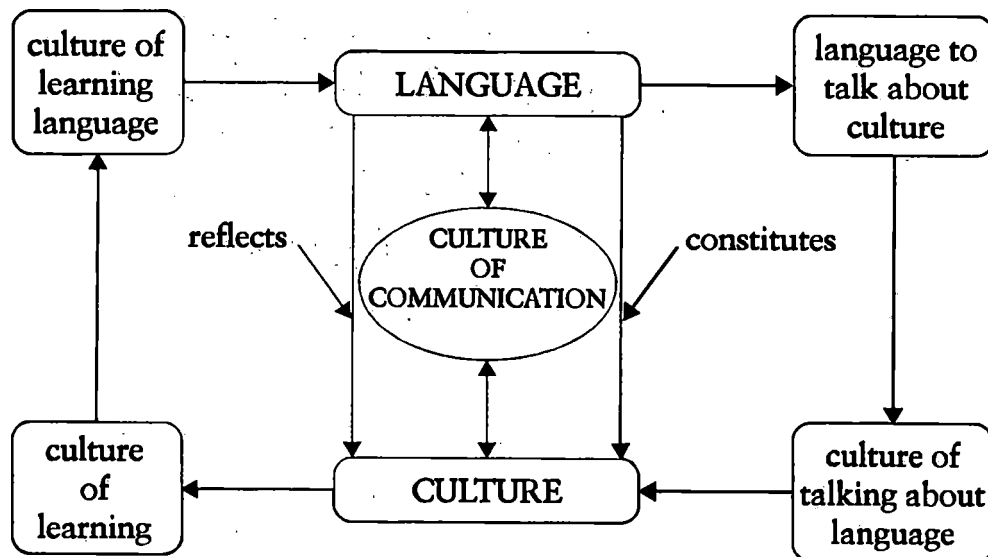
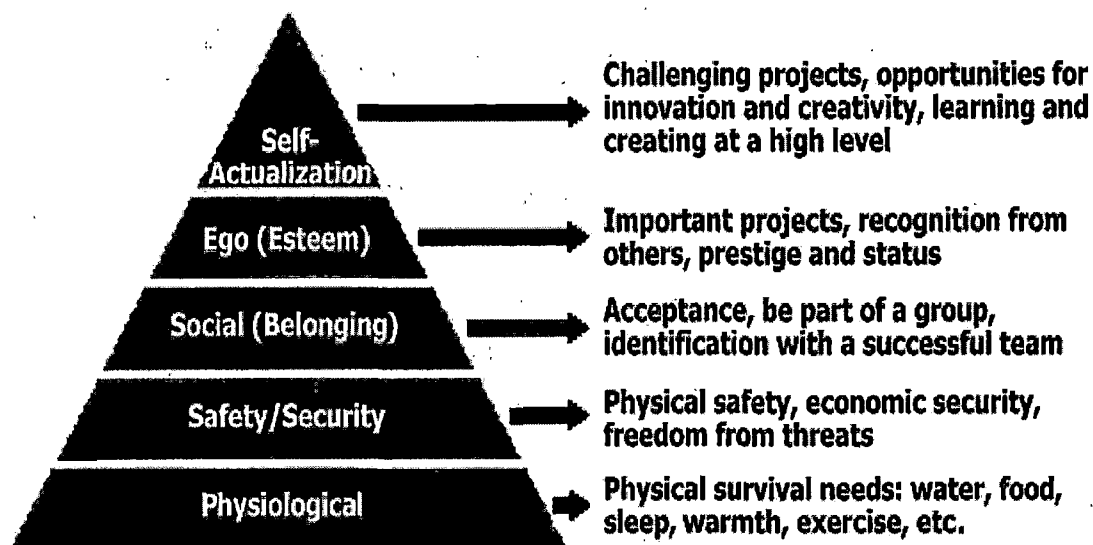


Figure 3: Language and Culture: A framework for communication and learning

Source: Byram and Fleming, 1998, p. 99

APPENDIX L

MASLOW'S HIERARCHY



Maslow's Hierarchy of Needs is shown above. The pyramid illustrates the five levels of human needs. The most basic are physiological and safety/security, shown at the base of the pyramid. As one moves to higher levels of the pyramid, the needs become more complex. A collaborative IPT can provide self-actualization through team performance, with the ego and social needs reinforced by other team members.

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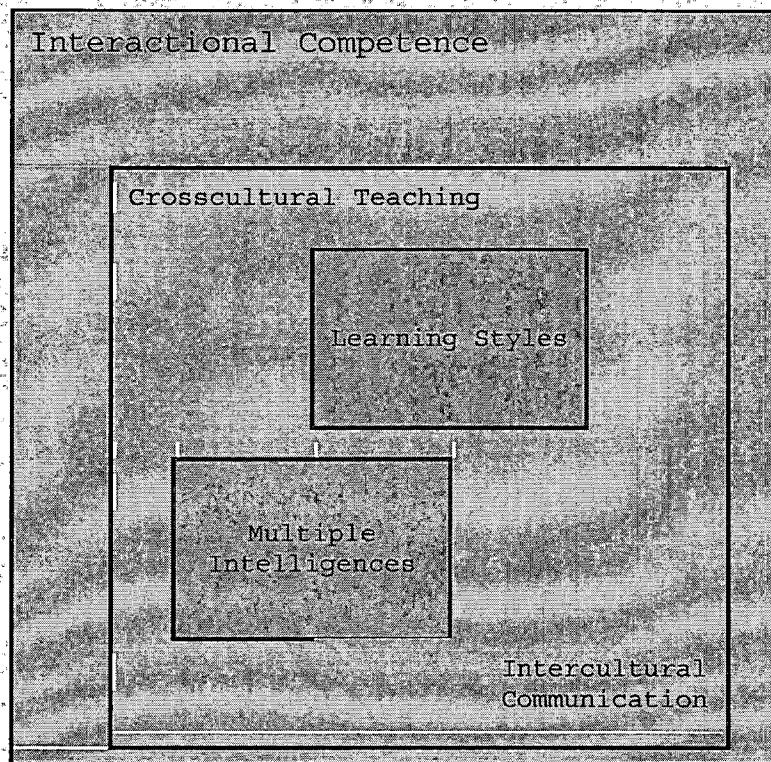
Figure 4: Maslow's Hierarchy of Needs

Source: <http://www.acq-ref.navy.mil/tools/ipt/html/iptgif07.htm>

APPENDIX M

THEORETICAL FRAMEWORK MODEL

Constructivism (A Communicative Approach)



Expected
Outcomes →

Improved interactional
competency.

Improved intercultural
communicative ability.

Improved competence
in learning
new materials.

Figure 5. Theoretical Framework Model



Global Domain



Communicative Domain



Contextual Domain



Cognitive Domain

APPENDIX N
SUMMARY OF CURRICULUM DESIGN
IN UNIT LESSONS

Table 10: Summary of Curriculum Design in Unit Lessons

Lesson	Title	Components from the Theoretical Framework Model			
		Cognitive Input	Context	Communication Practice	Facilitated Results
One	Greetings	Visual Auditory Kinesthetic Linguistic Interactive	Cultural greeting styles. Non-verbal greetings Handshakes	Pair work Group discussion Whole class discussion	Improved interactional and intercultural competency
Two	Small Talk	Visual Auditory Kinesthetic Linguistic Interactive	Intercultural small talk strategies	Listening Pair practice Group discussion Interview	Improved interactional and intercultural competency
Three	Description of Observed Behavior	Visual Auditory Kinesthetic Linguistic Interactive	Stereotypes Observing and interpreting intercultural behavior	Class discussion Group work Interview	Improved awareness of linguistic and intercultural interpretations
Four	Conversation Management	Visual Auditory Kinesthetic Linguistic Interactive	Intercultural conversation management Intercultural communication	Interactive game Group discussion Presentation	Improved interactional and intercultural competency
Five	Comparison & Contrast	Visual Auditory Kinesthetic Linguistic Interactive	Crosscultural comparison Customs and traditions about relationships	Group work Story telling Interactive game Role play	Improved interactional and intercultural competency
Six	Giving Opinions	Visual Auditory Kinesthetic Linguistic Interactive	Giving opinions in different cultural situations Cultural orientations	Listening Group work Interactive card game Interview	Improved interactional and intercultural competency

APPENDIX O

SUMMARY OF ASSESSMENT IN UNIT

LESSONS

Table 11: Summary of Assessment in Unit Lessons

Lesson	Assessment Activity
Lesson One Greetings	<ol style="list-style-type: none"> 1. Self assessment 2. Homework assignments: Observation and discussion 3. Student Presentations
Lesson Two Small Talk	<ol style="list-style-type: none"> 1. Personal interview with the teacher 2. Listening comprehension quiz 3. Self evaluation
Lesson Three Description of Observed Behavior	<ol style="list-style-type: none"> 1. Homework assignment: Observation and interpretation 2. In-class quiz 3. Peer evaluation
Lesson Four Conversation Management	<ol style="list-style-type: none"> 1. Homework assignment: Observation and interview 2. Student presentations 3. Personal Interview with the instructor
Lesson Five Comparison and Contrast	<ol style="list-style-type: none"> 1. Self assessment 2. In-class quiz 3. Role play
Lesson Six Giving Opinions	<ol style="list-style-type: none"> 1. Personal interview with the instructor 2. Self assessment 3. Take-home test

APPENDIX P
UNIT OF INSTRUCTION

Lesson One: Greetings

Fluency level: Intermediate and above
Age of students: Adult
Lesson length: Six hours over a two-class period
Subject Area: Oral Skills Development
Lesson Context: Functions of American English with culture as content

Objectives:

1. To help students learn expressions, vocabulary and gestures associated with greetings.
2. To help students recognize crosscultural greetings in formal and informal situations.
3. To help students become aware of their cultural greeting style compared to other cultures.

Materials:

1. Video clips from American and international movies, TV shows, news reports.
2. Pictures of people shaking hands, bowing, pressing noses, kissing hands.
3. Handouts

DAY ONE

Anticipatory Activity:

1. Instructor shows the students a picture of former president Clinton pressing noses against a foreign government official (Focus Sheet 1.1) and asks them what is happening in the picture.
2. Then the instructor puts on board several other pictures showing people shaking hands, bowing, or kissing (Focus Sheet 1.2) and asks the students to walk around and observe the pictures.
3. After the students complete this task, the instructor elicits the topic of the lesson by asking the students what they think the actions in the pictures represent.

Task Chain One: Introduction to Crosscultural Greetings

1. Instructor distributes Focus Sheet 1.3 and explains that each student should fill out the chart by asking other students how they greet in various situations in their culture.
2. Students, then, in pairs demonstrate the greeting in their own culture in the situations given.

Task Chain Two: Expressions of Greetings

1. Instructor elicits the expressions used in greetings in United States and writes them on board.
2. Instructor distributes Worksheet 1.1 and students work on their own to match the expressions to the situations.
3. Instructor shows movie clips where similar expressions are used from TV shows (Friends, Spin City, Seventh Heaven) and films (The Wedding Planner, King and I, Chitty Chitty Bang Bang)
4. After seeing the clips, students correct their own worksheet.

Task Chain Three: Greetings in the United States

1. Instructor gives information about the handshake in United States and greetings in various situations (Focus Sheet 1.4).
2. Students in small groups discuss the information given on Focus Sheet 1.4 and compare them to their own cultures

Homework: Observation

1. Instructor distributes the homework assignment and explains the instructions
2. Students are to research the history of the common greetings of their culture and write a short paragraph about their findings.

DAY TWO:

Task Chain One: Discussion of Homework Assignment 1

1. Students, in groups of three or four, discuss their findings among one another.
2. Then groups report their findings to the whole class.

Task Chain Two: Importance of the handshake.

1. Instructor shows a picture or a video of the historical meeting of former Israeli Prime Minister Benjamin Netanyahu and Palestinian Leader Yaser Arafat, former US President Bill Clinton and Jordan's King Hussein in a news cast and asks the significance of the handshake seen (Focus Sheet 1.5)
2. A whole class discussion of the handshake takes place and to prevent certain students dominating the talk, the instructor asks opinions of students by calling names also.
3. The instructor talks about different kinds of handshake by demonstrating them on the students (Focus Sheet 1.6) and asks students to identify their own handshake style.
4. Instructor then asks about the research homework, and students report their findings on the history of the different types of greetings before handing their homework in.

Task Chain Three: Critical Incidents

1. Students read the critical incidents related to crosscultural greetings in Focus Sheet 1.7
2. After reading the incidents, students discuss the answers of the questions in small groups.

Assessment:

There are three types of assessments used in this lesson. The first one is self assessment where students have to evaluate their own findings in the tasks listed. The second one is the evaluation of the homework assignments

given. The last type of assessment is the student presentations in pairs. (See Assessment Rubrics 1 and 2)

Presentation: Students in pairs prepare a skit to demonstrate several types of greetings learned from the lesson, where their peers guess the situation.

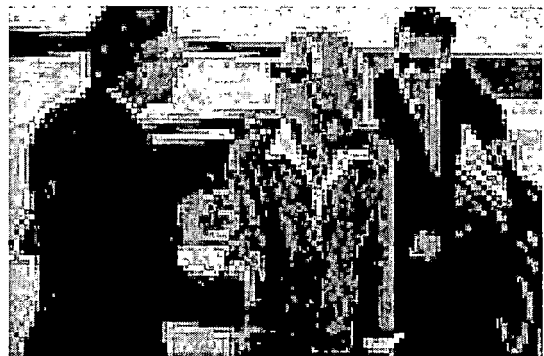
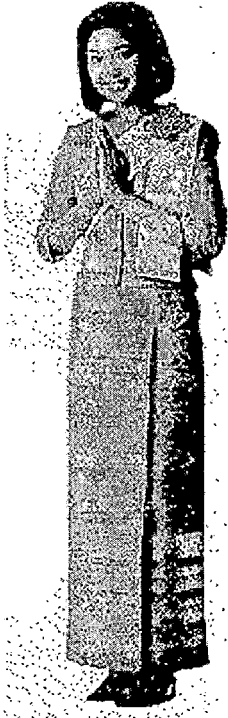
Focus Sheet 1.1

Greetings

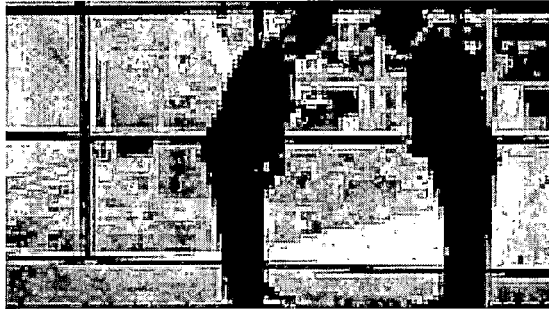


Focus Sheet 1.2

Greetings Around the World



Focus Sheet 1.2 (Continued)



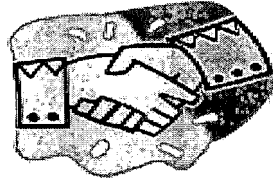
Focus Sheet 1.3

Crosscultural Greetings

How do you greet?					
Country	Your male friends	Your female friends	Business partners	A young child	Your grandparents

Focus Sheet 1.4

Handshakes



The handshake is used most often in casual greetings, on the street, in the market, at work, in business or political situations:

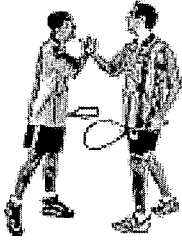
- a. Children do not usually shake hands at all. An adult may offer to shake a child's hand. This is a way of teaching them the custom and a way for the child to feel more grown up.



- b. Older teenage boys would most likely not shake hands. If they do touch at all, they usually hit each other lightly on the arm or shoulder as if they are fighting or boxing. They may lightly slap each other on the back of the shoulder.

Focus Sheet 1.4 (Continued)

Young teenage boys might also do a handslap if they are friends.



- c. Teenage girls would most likely not shake hands. They may hug lightly if they are good friends. But most likely they just use a verbal greeting.
- d. Adults almost always shake hands when they meet in any setting. Men shake hands with men. Men can also shake hands with women. The woman should extend her hand first to signal to the man it is acceptable to shake hands. Women may hug a good friend if meeting on the street, but they may also just use a verbal greeting.

Answer 1

Focus Sheet 1.4 (Continued)

- e. Men and women also may shake hands again when they depart as final gesture.



- f. In business, men and women all shake hands as a sign of welcome, trust, and open business relationship.
- g. Women also shake hands with other women in a business setting (more then they would in a causal setting).
- h. It is considered polite to shake hands at the end of a business meeting or interview as the host and guest depart company. This signifies agreement of the content of the meeting or an opening for future negotiations.
- d. There is no hugging in a business meeting setting of men or women.



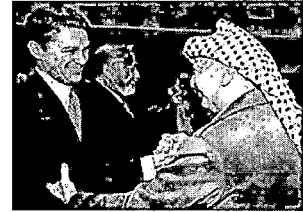
Focus Sheet 1.4 (Continued)

f. Hugging: Men don't hug each other, even if they are good friends. There may be exceptions if the men are extremely good friends and they haven't seen each other in a long period of time. Male relatives may hug, but it is usually a very brief hug. Men should not hug women they don't know. That is considered in bad taste and awkward for all parties. Women may hug women friends they know well or are especially happy to see.

In United States, a handshake is used in all political meetings.

- a. The host always offers his hand first as a sign of welcome and peace. Even if the parties are divided in political views, they will shake hands.
- b. The American custom is for one hand to be used. If a second hand is used, this would be a sign of extra sincerity and hope for a good outcome of negotiations.
- c. If it is a debate or political meeting the handshake can be taken as a sign of harmonious negotiations, a calling of truce. It can signal offer of peace "for the moment." It can also be a sign for hope of reconciliation.

d. When the meeting is concluded a handshake can signal agreement, or thanking the guest for coming. It can also signal a hope for a good journey.



Focus Sheet 1.5

Political Handshake



Washington, D.C.
Wednesday, October 2 (CNN)

In October of 1996, there was a historical meeting held in Washington including Israeli Prime Minister Benjamin Netanyahu, Palestinian Leader Yasser Arafat, Jordan's King Hussein and US President Bill Clinton. They were there to try to negotiate peace in Jerusalem between the Israeli people and the Palestinian people. The following is one of the stories that aired on the news as their meeting ended.

"At a White House news conference, Prime Minister Netanyahu, Chairman Arafat and King Hussein sat silently on stage. Outside as the three visitors prepared to depart one by one, a powerful image as Netanyahu reached for Arafat's hand, shook it hard, and then doubled his grip. Netanyahu had given up nothing and from his point of view the meeting was a success."

What is the significance of the two handed handshake by the two political leaders?

Focus Sheet 1.6
The Handshake Do's and Don'ts

Don'ts

a. Dish rag: Just hold your hand out; put no strength into it. (If men or women use this method they are perceived as weak or that they don't know how to shake hands. It would not be appropriate in business or personal setting.)

b. Fingers only: Keep your fingers close together and put them out just slightly. (Women might use this method more than men. It is still not the proper method of shaking hands if you want to be taken seriously or sincerely.)

c. Water pump: Grab the other person's hand firmly and pump hard several times. (This method is too aggressive. If you should happen to hold the hand too firmly the person would not be happy. You should not pump the hand too hard or too long either!)

Do

d. Proper: Extend your hand vertically until you clasp the other person's hand fully. Give 1 or 2 short firm pumps and then drop your hand. Do not keep holding the other hand. (In business or political settings you might hold the hand slightly long and use a bit more force in the shake.)

Focus Sheet 1.7

Critical Incident

Susan, an American college student, was walking on campus with a new exchange student Ramon from Italy. He had been staying with her family for a few weeks before school got started and he had gotten to know her family quite well. She was walking him around the school to show him the classroom buildings. As they passed male and female students on campus, she would occasionally say hello to them as they passed. Ramon finally commented "You know many people at this school." Susan said she didn't really know many people which confused Ramon since she had greeted so many people. "I just like being friendly," she added.

Then Susan happened to run into a close girlfriend whom she hadn't seen in several months. They called excitedly to each other and then hugged. Susan introduced her girlfriend Lorraine to Ramon, and explained that Ramon was a new student in the US. Lorraine extended her hand and said, "Nice to meet you."

After a brief conversation the three parted. A short time later, Susan and Ramon ran into Susan's brother Andy who was also on campus with a group of his guy friends. Ramon and Andy knew each other quite well by now and got along very well. As soon as Ramon saw Andy he also excitedly called hello and grabbed Andy to hug him. Andy, stunned, pulled away and laughed nervously. Andy's friends laughed and teased Andy about his new "friend."

Focus Sheet 1.7 (Continued)

Embarrassed, Andy quickly departed. Ramon obviously noticed Andy's embarrassment but also was deeply hurt by Andy's actions of rejection. He knew he had caused an embarrassment, but he didn't quite know why Andy treated him this way. He had just watched Susan and her girlfriend hug when they greeted and assumed the Italian custom of hugging a friend to be acceptable here.

What do you think is the likely reason for the misunderstanding?

1. Andy doesn't really like Ramon but has just been polite these last few weeks since Ramon is new to the US.
2. Ramon doesn't know that it is not an American custom for male acquaintances to hug in public. It is the custom for men to shake hands. Since hugging is generally used only for some male relatives to greet, men might be thought to be odd or too friendly if they display such greetings in public. That is the reason Andy's friends teased him and why Andy acted embarrassed.
3. It is impolite in America to hug a male acquaintance when other male friends are present. The American male must instigate the hugging of any foreign male friend or guest.
4. It is an American custom for brothers and sisters to hug and greet each other before acknowledging other friends. Ramon should have waited for Andy and his sister to hug first and for Andy to introduce Susan to his friends.

Focus Sheet 1.7 (Continued)

Critical Incident

Answers:

1. This is probably not true at all. If Andy has been polite to Ramon at home, he probably does like Ramon. There is no reason to believe this would be true. Sorry, try another answer.
2. It is true that most men in America do not hug when they meet each other in passing or in business meetings. It is acceptable and appropriate for two men, in any circumstance and at any level of acquaintance, to shake hands instead. Even many male relatives do not hug in public (or in private). That is usually a sign of affection and not just of acquaintance. Some people might suspect that two men that showed such affection in public might be homosexuals, and this is probably why Andy's friends laughed and teased him. It is completely acceptable for women to hug as a greeting and it is not thought to have a sexual connotation. This is the correct answer.
3. Since it is not considered appropriate for male acquaintances or friends to hug, especially in public, this answer is not correct. American men usually don't hug a male friend, foreign or domestic!
4. American brothers and sister often hug in public. But it is not required that they greet before others can greet either one of them. This is also the wrong answer.

Worksheet 1.1

Verbal Greetings

Match the following greeting expressions to the situations. More than one situation per expression is possible.

- | | |
|---|--|
| 1. "How do you do?" | a. Greeting a little girl. |
| 2. "Pleased to meet you" | b. Two acquaintances greet each other on the way to work. |
| 3. "Hi, how are you?" | c. Two friends that haven't seen each other for a long time. |
| 4. "How is it going?" | d. Formal expression used after being introduced. |
| 5. "Whassup?" | ✓ e. Teenage boys in high school greet each other |
| 6. "Hey!" | f. A woman meets her husband's colleague. |
| 7. "Hi there, long time no see." | |
| 8. "Oh hi, I almost didn't recognize you" | |
| 9. "Hi cutie!" | |
| 10. "I've heard a lot about you. Nice to finally meet you." | |
| ✓ 11. "You have grown since last time" | |

Homework Assignment

Go to the mall, an office building, store or stay at your school. Sit or stand for at least 15 minutes and observe people coming and going.

1. Name the place from which you are observing. Describe the surroundings. Tell what time of day you are observing.

2. Observe the people as they are walking and talking together. But mainly watch how people greet each other as they pass or meet. Specifically note the following things: (You may note if they touch in some way (hugging, handshaking), if they wave as a greeting, or if they just talk, and if you can hear their words, what they say)

- a. How do adult men greet other adult men?
- b. How do adult men greet adult women?
- c. How do adult men greet younger people (teenagers or children)?
- d. How do adult women greet other women?
- e. How do adult women greet younger people (teenagers or children)?
- f. How do teenaged boys greet each other?
- g. How do teenaged boys greet teenaged girls?
- h. How do teenaged girls greet each other?
- i. If you are observing at a school, how do teachers greet students?
- j. If you are observing at a store, how do clerks greet their customers?

You may use this page to write your answers on. Spend at least 15 minutes in one place. Report back next class.

Assessment Rubric 1

Self Assessment

Answer the questions below for a self evaluation	
Question 1 What is one thing you have learned from this lesson that was interesting?	___/7
Question 2 What have you learned about your own culture that you did not realize was different from other cultures?	___/7
Question 3 a. What is your handshake style? b. What kind of greeting would make you feel uncomfortable?	___/6
Total: 20 pts.	

Assessment Rubric 2

Homework Evaluation

<u>HW1-Part One: Ethnographic Observation</u> Criteria: Completion of task (answering questions)	____/10
<u>HW1-Part Two: Discussions of results</u> Criteria: Use of examples from previous lesson and oral explanation of actions.	____/10
<u>HW2-Part One: Research</u> Criteria: Completion of task (historical information in a paragraph)	____/10
<u>HW1-Part Two: Discussions of Results</u> Criteria: Oral presentation of the research findings	____/10

Presentation Evaluation

Presentation topic is well thought out and prepared	____/10
Expressions and gestures learned in lesson are used	____/10
Presentation is creative and natural	____/10
At least 2 different greetings are presented	____/10

Total points: Assessment Rubrics 1 and 2 = 100 (20+40+40)

Lesson Two: Small Talk

Fluency level: Intermediate and above
Age of students: Adult
Lesson length: Four hours
Subject Area: Oral Skills Development
Lesson Context: Functions of American English with culture as content

Objectives:

1. To introduce appropriate and inappropriate small talk topics.
2. To learn polite expressions and ways to keep a conversation going
3. To introduce culturally appropriate conversation management techniques.

Materials:

1. Video clips from movies
2. Handouts
3. index cards

Anticipatory Activity:

1. The teacher shows a clip from the comedy movie "Airplane" where two passengers exchange small talk and one of them hangs himself.
2. After showing the movie clip, the teacher asks the students if they talk to strangers on the airplane and what they talk about.

Task Chain One: Subjects Appropriate for Small Talk

1. Teacher explains that small talk topics can vary from culture to culture and one should be aware of the differences while engaging in small talk.
2. Students in groups discuss what would not be an appropriate topic for small talk in their culture.
3. Instructor gives Worksheet 2.1 and students choose topics for each situation.
4. The instructor then puts the topics on board and discusses the appropriateness with the students.

Task Chain Two: Polite Expressions while Engaging in Small Talk

1. Listening. The instructor has the students listen to a dialog of small talk and answer some questions on Worksheet 2.2 while listening.
2. Introduction of expressions. The instructor elicits and brings in some polite expressions to replace the ones heard in the dialog and explains the effects.
3. Practice. The students, in pairs work on Worksheet 2.3 to improve the dialog heard with the expressions given.
4. Discussion and role play. Worksheet 2.4 is given to the students to practice the expressions learned.

Task Chain Three: Crosscultural Small Talk

1. The instructor has the students listen to two dialogs of crosscultural small talk (Focus Sheet 2.1)
2. Students discuss the situations and the language in both dialogs (Worksheet 2.5)
3. Students discuss personal experiences related to crosscultural small talk.

Assessment:

1. Personal interview. The instructor interviews each student to check understanding of the lesson (Assessment Sheet 2.1)
2. Listening quiz. This assessment evaluates the listening comprehension of the students (Assessment Sheet 2.2)
3. Self evaluation. Students answer culture-related personal questions to understand what they have gained from the lesson.

Worksheet 2.1

Discussion

In English, when talking to strangers, one has to be careful not to ask questions that are too personal. In your culture, is it acceptable to speak to strangers? When? What topics could you talk about? Your family? Politics?

Situations

1. You are sitting beside someone on a ten-hour flight.
2. You are sitting beside someone on a half-hour train ride.
3. You are in line to use the ATM machine.
4. You are waiting in line to see a movie at the theatre.
5. You are in a hospital waiting room.
6. You are at a party.
7. You are at a soccer game.
8. You are at a wedding and you are sitting with people you don't know well.
9. You are in class on the first day of school.
10. You are at an international festival.

What possible subjects would you talk about in the aforementioned situations?

Discussion

In most cultures, in situations like business deals, shopping, chance encounters with neighbors or acquaintances, doctor's visits, having haircuts or manicures small talk takes place. But the amount of time spent while engaging in small talk and the topics of the conversations often vary. How long do you think you would engage in small talk while you are in these situations in your culture and what would some of the topics be?

Worksheet 2.2

Tourist 1: So then I told him.....
Stranger: Hey, you! I heard you speaking English!
Are you from England?
Tourist 2: No, we're not.
Stranger: Well, then... where are you from?
Tourist 1&2: New Zealand.
Stranger: Oh. I see you have cameras. You're on holiday.
Tourist 1: Yes, we are.
Stranger: For how long?
Tourist 2: One week.
Stranger: Only? Why so short?
Tourist 1: No time.
Stranger: Oh, I see. Are you married?
Tourist 1&2: Yes, we are.
Stranger: Do you have a big house in New Zealand?
Tourist 2: No, we don't.
Stranger: Oh. Well, I won't be bringing my family to stay with you then, will I?

Small talk topics should be chosen carefully as people might be offended by some topics.

1. Where do you think the conversation takes place?
2. What were some of the topics the stranger brought to make small talk in the dialog?
3. Did the tourists like the topics? How can you tell?
4. Do you consider the stranger's questions polite?
Could they be improved without changing the topic?

Small Talk Topic Questions:

Discuss the following sample questions and decide which ones might be acceptable and which ones may offend.

1. Are you married?
2. Where are you from?
3. Do you have children?
4. Do you have a big house?
5. Are you Christian? Muslim?
6. How much money do you make?
7. Do you like to travel?
8. How old are you?
9. Do you like United States?

Worksheet 2.3

Rewrite the dialog

With a partner, rewrite the conversation using the phrases below.

*If you don't mind my asking
I couldn't help noticing...
I couldn't help overhearing
I was just wondering if...
Not to interrupt, but...
It's really none of my business, but...
I hate to be nosy, but...
I don't mean to be nosy, but...
Just out of curiosity...*

Tourist 1: _____
Stranger: _____
Tourist 2: _____
Stranger: _____
Tourist 1&2: _____
Stranger: _____
Tourist 1: _____
Stranger: _____
Tourist 2: _____
Stranger: _____
Tourist 1: _____
Stranger: _____
Tourist 1&2: _____
Stranger: _____
Tourist 2: _____
Stranger: _____

Practice the new conversation by acting it out to the class.

Worksheet 2.4

Discussion

Can you improve the following small-talk questions which a stranger might say to you? Which ones should be avoided? Which ones would be acceptable if asked politely?

1. So, where are you from then?
2. Hey you, do you come here often?
3. Are you Jewish?
4. Do you have a big family back home?
5. What happened to your leg? (if you see an injury)
6. I love people with red hair. Is it natural?
7. What do you think about abortion?
8. That's a nice ring. You must be rich, are you?
9. Do you like American food?
10. What kind of music do you listen?
11. I hate this hot weather, don't you?
12. Where are you staying?

Small Talk Topics

From the topics listed, choose the appropriate topics for small talk. Put A for appropriate and N for not appropriate.

- ___ 1. A person's country
- ___ 2. A person's age
- ___ 3. International news
- ___ 4. A person's visible injuries
- ___ 5. The weather
- ___ 6. Politics
- ___ 7. Stereotypes
- ___ 8. Sports events
- ___ 9. Religion
- ___ 10. A person's job

Focus Sheet 2.1

Dialog One

Daniel: Hi, don't I know you from somewhere?

Sibel: (With an accent) No, I come here only two weeks ago
(makes a gesture with her hand moving it over her shoulder, signaling past).

Daniel: (Imitating her gesture and accent) Oh. You come here two weeks ago.

Sibel: (Annoyed) Yes.

Daniel: Where are you from? Obviously you're not from here.

Sibel: I am from Turkey.

Daniel: Oh. I've seen the movie "Midnight Express." Tell me, are the Turkish prisons that bad?

Sibel: I don't know, I've never been in one.

Daniel: (Laughs out loud) Ha ha ha, that's a good one.
Really, you must be glad to be in the US, to be a woman and all.

Sibel: Excuse me?

Daniel: You know, don't you have to wear a veil and walk behind a man and stuff?

Sibel: No!

Daniel: Really? What do you wear when you go out in Turkey?

Sibel: Same as what I am wearing now, jeans and a shirt.

Daniel: Aren't you a Muslim?

Sibel: Yes, I am.

Daniel: Mmmmmmm. (Realizing that he's gotten on her nerves, he tries to make up). Well, in any case, I think you're very pretty for a Turkish girl.

Sibel: Wow, I think you're pretty smart for an American!
(she leaves).

Focus Sheet 2.1 (Continued)

Dialog 2

Paul: Hi.

Sibel: Hi.

Paul: I couldn't help noticing your accent; do you mind if I asked you where you are from?

Sibel: Oh no, I'm from Turkey.

Paul: Oh wow; you are a long way away from home, aren't you? How long does it take to get there?

Sibel: About 15 hours by plane.

Paul: I'm afraid I don't know much about your country except that it has a very long history.

Sibel: Yes, Turkey has a very impressive history. There are towns there that date back to 5000 BC.

Paul: Wow, that must be amazing. What's your home town like?

Sibel: Here, I have a picture of Istanbul; that's my hometown.

Paul: It looks very modern.

Sibel: Yes, it is a very modern city. You should see the beaches, they are very beautiful too.

Paul: I am sure. Well, I don't know if they compare to Turkish beaches, but the beaches here are not bad either. Have you seen them yet?

Sibel: No, I haven't. What are they like?

Paul: I don't have a picture with me but I'd like to show you sometime.

Sibel: (laughs) That would be nice...

Worksheet 2.5

Discussion

1. Identify the assumptions and stereotypes in the conversation in dialog one.
2. Did Sibel try to keep the conversation going with Daniel in dialog one? How?
3. What was some of the topics Daniel chose to have a small talk with Sibel?
4. Did Daniel use polite expressions when he asked questions?
5. What were the basic problems in the dialog one?
6. How would you improve dialog 1?
7. What topics did Paul use to make small talk with Sibel?
8. Did Paul use polite expressions when he asked Sibel questions?
9. Did Sibel try to keep the conversation going with Paul in Dialog Two? How?
10. Who do you think is most likely to date Sibel, Paul or Daniel?
11. Have you ever made small talk with a person who had false assumptions about your culture? How did you or would you respond if such situation occurred?
12. Did you ever assume information about someone else's culture?

Useful Hints:

Avoid blurting out any information just to keep the conversation going. It is OK for people not to know about every culture in the world. People will be willing to give you information about their culture if you give them a chance. Be careful about generalizations that you don't know much about. You might insult people or their culture without realizing it.

Assessment Sheet 2.1

The following situations are written on index cards and each student picks a card with a situation on it. The student then has to choose topics and make small talk with the interviewer.

- At a soccer game with a person next to you.
- At a party given by your friend.
- In the airplane on a 10 hour flight
- At the bank, opening an account.
- Waiting in line at the movie theatre.
- First day of classes.
- At a relative's wedding.
- At the cafeteria of your school

Assessment Rubric	Name:
Used appropriate opening and topics.	____/25
Used polite expressions when asking questions.	____/25
Used strategies to keep the conversation going.	____/25
Voice is clear and loud, and speech is natural.	____/25
Total	____/100

Assessment Sheet 2.2

Listening Quiz

(At a line to see a movie)

Jane: This line is taking forever.
Hiroki: Yeah, unfortunately.
Jane: Where are you from?
Hiroki: I'm from Japan.
Jane: Oh, that's where the Great Wall is isn't it?
Hiroki: No, actually that's China.
Jane: Oh that's right. Japan is where they eat sushi.
Hiroki: Well, yes...
Jane: Do you like the actors in this movie?
Hiroki: I'm not too familiar with them, but I heard it was a good movie.
Jane: Get outta here! You mean you've never heard of Harrison Ford and Brad Pitt?
Hiroki: Sorry, no.
Jane: Wow, so tell me, why are you here again?
Hiroki: I'm a student.
Jane: I think your English is pretty good; why do you need to study?
Hiroki: I'm actually a graduate student in business administration.
Jane: Cool, How do you like it?
Hiroki: I like it a lot. It gives me an opportunity to experience different cultural aspects of business...

Questions (without the text):

1. Who starts the conversation?
2. How many different topics they cover?
3. Is Jane culturally sensitive in her questions?
4. Where are they?
5. What does Jane do?
6. What does Hiroki do?
7. Who are the actors in the movie they'll see?
8. Does Jane know a lot about Japan? How can you tell?
9. Does Jane use polite expressions to ask questions?
10. Does Hiroki ask any questions of Jane?

Assessment Sheet 2.3

Self Assessment

Answer the questions below for a self evaluation:	
Question 1 What is one thing you have learned from this lesson that was interesting?	_____/25
Question 2 How important do you think is learning the skill of making small talk? Would you ever need this skill? On which occasions?	_____/25
Question 3 Do you think it is OK to ask personal questions to strangers if you use polite forms?	_____/25
Question 4 Is it easier to make small talk with foreigners or people from your own culture? Why?	_____/25
Total	_____/100

Lesson Three: Description of Observed Behavior

Fluency level: Intermediate and above
Age of students: Adult
Lesson length: Six hours over a two-class period
Subject Area: Oral Skills Development
Lesson Context: Functions of American English with culture as content

Objectives:

1. To help students learn expressions used in describing behavior
2. To help students become aware that some expressions used in descriptions are loaded with judgments.
3. To establish the difference between observation and interpretation
4. To help students identify stereotypes.
5. To practice interpreting observed behavior without relying on stereotypes

Materials:

1. Pictures
2. Handouts
3. Index cards

DAY ONE

Anticipatory Activity:

1. Some pictures of people and actions are given to the students taken from magazines and the Internet. The pictures include political leaders, actors, and sports figures of various countries (Focus Sheet 3.1)
2. Students are asked to describe and guess information about the images and the actions shown.
3. After the students have discussed their ideas about the pictures, the instructor gives them the facts about the pictures.

Task Chain One: Introduction to Observing Behavior

1. Instructor asks the students to say something about American food and writes what was said on board. For

example: American food includes hamburger. Then, the students say what they think of American food: American food is awful, tasty, OK etc.

2. The teacher then asks the students to identify which sentence is an observation and which one is a judgment or interpretation.
3. After discerning the difference between observation and interpretation, a whole-class discussion is conducted on the following questions
 - What influences the things we observe?
 - Why is it important to distinguish between observation and judgments?

Task Chain Two: Language Used in Observing and Interpreting Behavior

1. A list of adjectives is given to the students (focus sheet 3.2) and students select which ones indicate judgments, and which ones are more observational.
2. Worksheet 3.1 is given to practice the uses of the adjectives in observation and interpretation.
3. Students share their findings with each other in groups.

Homework:

1. Students are to write up an observation about American culture on the descriptive level.
2. Then they write one or two interpretations of the observed behavior (Homework Sheet 3.1)

DAY TWO

Task Chain One: Discussion of Homework Assignment

1. Students report their findings to the whole class and discuss the interpretations.
2. Peer evaluation takes place as students check to see the language used is appropriate for each level of reporting.

Task Chain Two: Identifying Stereotypes I

1. In groups of 3-4, students are handed different quotations about Americans on index cards (Focus Sheet 3.3)
2. Groups discuss the following questions (put on board)
 - What is the issue?
 - Is the criticism true? Fair?
 - What underlies it? What is the logic behind it?
 - How could you explain or defend it?
3. Then each subgroup reports orally to the class.

Task Chain Three: Identifying Stereotypes II

1. Each student writes on an index card three things about their own culture, two of them being facts and one being a stereotype.
2. In groups, each student reads the card and the others guess which information is the stereotype. Then the student explains the stereotype.

Assessment:

1. A quiz is given at the end of this lesson to check understanding of the material (Assessment Sheet 3.1)
2. The homework and the in-class tasks are also evaluated during class

Homework Evaluation

<u>Part One:</u> Criteria: Enough details are given to explain the observation and understanding of the observation.	____/25
<u>Part Two:</u> Criteria: Use of examples, vocabulary and expressions are used from the lesson.	____/25
<u>Total</u>	____/50

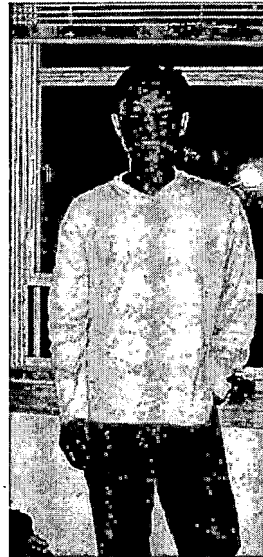
Focus Sheet 3.1

Describe the following pictures.



1. She is...

- a) an Italian Opera Singer
- b) a prime minister of a muslim country
- c) a Danish government officer
- d) a British actress



2. He is...

- a) a Chinese student
- b) a Japanese soccer player
- c) an American physician
- d) a Korean movie star



3. She is...

- a) an African-American movie star
- b) an African-American basketball player
- c) a Nigerian model
- d) an African-American astronaut

Focus Sheet 3.1 (Continued)

Answers to the questions on Focus Sheet 3.1



1. b
She is Tansu Ciller, the former prime minister of the Republic of Turkey.



2. c
He is Dr. Richard Lee, an American physician.



3. d
She is Dr. Mae Jemison, the first African-American woman astronaut.

Focus Sheet 3.2

List of Adjectives

1. able	42. false	83. mixed
2. acid	43. fat	84. narrow
3. angry	44. feeble	85. natural
4. automatic	45. female	86. necessary
5. awake	46. fertile	87. new
6. bad	47. first	88. normal
7. beautiful	48. fixed	89. old
8. bent	49. flat	90. open
9. bitter	50. foolish	91. opposite
10. black	51. free	92. parallel
11. blue	52. frequent	93. past
12. boiling	53. full	94. physical
13. bright	54. future	95. political
14. broken	55. general	96. poor
15. brown	56. good	97. possible
16. certain	57. grey	98. present
17. cheap	58. great	99. private
18. chemical	59. green	100. probable
19. chief	60. hanging	101. public
20. clean	61. happy	102. quick
21. clear	62. hard	103. quiet
22. cold	63. healthy	104. ready
23. common	64. high	105. red
24. complete	65. hollow	106. regular
25. complex	66. ill	107.
26. conscious	67. important	responsible
27. cruel	68. kind	108. right
28. cut	69. last	109. rough
29. dark	70. late	110. round
30. dead	71. left	111. sad
31. dear	72. like	112. safe
32. deep	73. living	113. same
33. delicate	74. long	114. second
34. dependent	75. loose	115. secret
35. different	76. loud	116. separate
36. dirty	77. low	117. serious
37. dry	78. male	118. sharp
38. early	79. married	119. short
39. elastic	80. material	120. shut
40. electric	81. medical	121. simple
41. equal	82. military	122. slow

Focus Sheet 3.2 (Continued)

123. small	133. sudden	143. warm
124. smooth	134. sweet	144. wet
125. soft	135. tall	145. white
126. solid	136. thick	146. wide
127. special	137. thin	147. wise
128. sticky	138. tight	148. wrong
129. stiff	139. tired	149. yellow
130. straight	140. true	150. young
131. strange	141. violent	
132. strong	142. waiting	

"Don't judge me"

Sometimes we cannot help but make stereotypical judgments. If we heard information about a group of people or a culture that we are not sure if it is a fact or not, it is best to use expressions that indicate that we are not sure. By this way, we might get the correct information instead of a defensive, sometimes angry response.

For example:

"It is a fact that Americans are greedy" gives a different message than:

"I've heard people say that Americans are greedy"

or to say

"The fact of the matter is Russian soccer players are very violent" gives a harsher message than:

"I'm not sure but many people think Russian soccer players are violent in the game"

Some Helpful Expressions

Many people think.....

Some people say that.....

You've probably heard that people say.....

I'm not sure about this, but they say.....

I don't know much about it, but I've heard.....

Focus Sheet 3.3

Quotations of Foreign Visitors to the US

1. Visitor from India:
"Americans seem to be in a perpetual hurry. Just watch the way they walk down the street. They never allow themselves the leisure to enjoy life; there are too many things to do."
2. Visitor from Japan:
"Family life in the US seems harsh and unfeeling compared to the close ties in our country. Americans don't seem to care for their elderly parents."
3. Visitor from Kenya:
"Americans appear to us rather distant. They are not really as close to other people-even fellow Americans-as Americans overseas tend to portray. It's like building a wall. Unless you ask an American a question, he will not even look at you. Individualism is very high."
4. Visitor from Turkey:
"Once...in a rural area in the middle of nowhere, we saw an American come to a stop sign. Though he could see in both directions for miles and no traffic was coming, he still stopped!"
5. Visitor from Columbia:
"The tendency in the US to think that life is only work hits you in the face. Work seems to be the only motivation."
6. Visitor from Ethiopia:
"The American seems very explicit; he wants a yes or no. If someone tries to speak figuratively, the American is confused."
7. Visitor from Iran:
"The first time my professor told me: 'I don't know the answer-I will have to look it up,' I was shocked. I asked myself, 'Why is he teaching me?' In my country a professor would give a wrong answer rather than admit ignorance."

Focus Sheet 3.3 (Continued)

8. Visitor from Hong Kong:
"In my family where I stayed for the weekend, I was surprised to see the servant eating with the children and calling the children by their Christian names."
9. Visitor from Kenya:
"In American schools, the children are restless, inattentive, and rebellious [and the teachers have] poor class discipline."
10. Visitor from Taiwan:
"Before I came to America, I always heard how hardworking Americans are, but compared to my people they don't seem to work very hard at all. Why, Americans only work five days a week?"
11. Visitor from Indonesia:
"I have been offended by how little most Americans know about my country. They either think it is completely underdeveloped or a jungle full of wild animals. Even when I find an American who knows something about Indonesia, it is invariably only the negative things that he knows about, such as a repressive government or the corruption of our officials."
12. Visitor from Germany:
"When our little son had a tonsillectomy, he had some complications, needing quite a bit of blood transfusions. I was very much surprised that a blood drive was voluntarily started at the company for him. They hardly knew him, and I was new to the firm. We were really touched by this kind of neighborhood help."
13. Visitor from Cameroon:
"It is shocking to me to see how the father and mother in America kick out of their family their own children when they become eighteen years of age. The most surprising thing about it all is the young people do not seem to mind it or think it is too cruel to be thrown out of their own family, but they accept it as the natural and normal way of behaving."

Worksheet 3.1

Complete the following sentences: (Write a description on D and an interpretation on I)

1. Teachers in this school are D _____.
I _____.
2. American teenagers are D _____.
I _____.
3. American food is D _____.
I _____.
4. Eating rice for breakfast is D _____.
I _____.
5. Chinese people are D _____.
I _____.
6. Doctors are D _____.
I _____.
7. American movies are D _____.
I _____.
8. Arabs are D _____.
I _____.
9. Homosexuality is D _____.
I _____.
10. Britney Spears is D _____.
I _____.

Homework Assignment

Crosscultural Observations:

On the left side, participants should describe what they observe as they experience the new environment; on the right, they will record their reaction and interpretation of the behavior they observed and analyze the situation from a crosscultural perspective. The following is an example of how the journal should look.

OBSERVATION/DESCRIPTION	INTERPRETATION/ANALYSIS
On this side of the journal, describe what you saw. Anything that strikes you as different, funny, weird is appropriate. Feelings, emotions, judgments should not be expressed on this side. Just the facts.	On this side of the journal, describe your thoughts and feelings about the event. Then try to analyze why you feel this way. What in your cultural makeup affects you or different from the new culture.
SAMPLE ENTRY: Some American students prop their feet on the chairs or desks and eat and drink when they are in class.	SAMPLE ANALYSIS I am uncomfortable to see this kind of liberal behavior in class. At home everyone tries to sit still and keep the feet on the floor, and take no food or drink while in class. Whether you achieve in class has nothing to do with class conduct. That is the way they live-individual freedom under no restrictions. It is not good.

Assessment Sheet 3.1

QUIZ

1. Complete the following sentences with one descriptive and one interpretative adjective.
 - a) Americans are _____ (descriptive)

(interpretative)
 - b) Chinese food is _____ (descriptive)

(interpretative)
2. Why is it important to know and practice the difference between description and interpretation?
3. How can you improve your own skills in observing?

Question 1 a) 25 points b) 25 points	____/50
Question 2 Answer is based on in class discussions and practice.	____/25
Question 3 Students need to make some generalizations about what they have learned.	____/25
Total	____/100

Lesson Four: Conversation Management

Fluency level: Intermediate and above
Age of students: Adult
Lesson length: Four hours
Subject Area: Oral Skills Development
Lesson Context: Functions of American English with culture as content

Objectives:

1. To introduce techniques to manage conversations like turn-taking, interrupting or active listening
2. To compare the techniques learned to the conversation styles in different cultures
3. To practice using these techniques in various cultural situations

Materials:

1. Video clips from movies
2. Handouts
3. index cards

Anticipatory Activity:

1. The teacher shows clips from different sports events like tennis, basketball, soccer, running, bowling etc. Then asks the students what similarities they think exist with these sports and their culture's conversation style.

Task Chain One: Identifying Conversation Styles

1. Teacher distributes the essay *Conversational Ballgames* by Nancy Sakamoto (Focus Sheet 4.1) and students in groups discuss the questions given.
2. The teacher then analyses the American conversation style by explaining the components that likens it to tennis or basketball such as turn-taking or interrupting.
3. Then the teacher elicits the timing and the expressions used to interrupt, and then distributes Focus Sheet 4.2.

4. The students practice the expressions by playing the interrupting game (Worksheet 4.1)

Task Chain Two: Turn-taking

1. The teacher gives information about the turn-taking process in American conversations (Focus Sheet 4.3)
2. The students in groups practice turn taking (Worksheet 4.2)

Assessment

1. Homework Sheet 4.1 Observations and Conversation with a native speaker (90 pts)
2. Presentations (Assessment Sheet 4.1) (30 pts)
3. Personal Interview (Assessment Sheet 4.2) (80 pts)

Total: 200 points

Focus Sheet 4.1

Conversational Ballgames

NANCY MASTERSON SAKAMOTO

American-born Sakamoto (b. 1931) lived with her Japanese husband in Osaka and taught English to Japanese students. She is currently a professor at Shitennoji Gakuen University in Hawaii. "Conversational Ballgames" is a chapter from her textbook on conversational English, Polite Fictions, published in 1982. Her contrasts of English and Japanese styles of conversation and her strategy for developing that contrast make us aware of the effect of cultural conditioning on the ways we learn to use language.

After I was married and had lived in Japan for a while, my Japanese gradually improved to the point where I could take part in simple conversations with my husband and his friends and family. And I began to notice that often, when I joined in, the others would look startled, and the conversational topic would come to a halt. After this happened several times, it became clear to me that I was doing something wrong. But for a long time, I didn't know what it was.

Finally, after listening carefully to many Japanese conversations, I discovered what my problem was. Even though I was speaking Japanese, I was handling the conversation in a Western way.

Japanese-style conversations develop quite differently from Western-style conversations. And the difference isn't only in the languages. I realized that just as I kept trying to hold Western-style conversations even when I was speaking Japanese, so my English students kept trying to hold Japanese-style conversations even when they were speaking English. We were unconsciously playing entirely different conversational ballgames.

A Western-style conversation between two people is like a game of tennis. If I introduce a topic, a conversational ball, I expect you to hit it back. If you agree with me, I don't expect you simply to agree and do nothing more. I

expect you to add something--a reason for agreeing, another example, or an **elaboration** to carry the idea further. But I don't expect you always to agree. I am just as happy if you question me, or challenge me, or completely disagree with me. Whether you agree or disagree, your response will return the ball to me.

And then it is my turn again. I don't serve a new ball from my original starting line. I hit your ball back again from where it has bounced. I carry your idea further, or answer your questions or objections, or challenge or question you. And so the ball goes back and forth, with each of us doing our best to give it a new twist, an original spin, or a powerful smash.

In addition, the more vigorous the action, the more interesting and exciting the game. Of course, if one of us gets angry, it spoils the conversation, just as it spoils a tennis game. But getting excited is not at all the same as getting angry. After all, we are not trying to hit each other. We are trying to hit the ball. So long as we attack only each other's opinions, and do not attack each other personally, we don't expect anyone to get hurt. A good conversation is supposed to be interesting and exciting.

If there are more than two people in the conversation, then it is like doubles in tennis, or like volleyball. There's no waiting in line. Whoever is nearest and quickest hits the ball, and if you step back, someone else will hit it. No one stops the game to give you a turn. You're responsible for taking your own turn. But whether it's two players or a group, everyone does his best to keep the ball going, and no one person has the ball for very long.

A Japanese-style conversation, however, is not at all like tennis or volleyball. It's like bowling. You wait for your turn. And you always know your place in line. It depends on such things as whether you are older or younger, a close friend or a relative stranger to the previous speaker, in a senior or junior position, and so on.

When your turn comes, you step up to the starting line with your bowling ball, and carefully bowl it. Everyone else stands back and watches politely, everyone waits until the ball has reached the end of the alley, and watches to see if it knocks down all the pins, or only some of them, or none of them. There is a pause, while everyone **registers** your score.

Then, after everyone is sure that you have completely finished your turn, the next person in line steps up to the same starting line, with a different ball. He doesn't return your ball, and he does not begin from where your ball stopped. There is no back and forth at all. All the balls run parallel. And there is always a suitable pause between turns. There is no rush, no excitement, no scramble for the ball.

No wonder everyone looked startled when I took part in Japanese conversations. I paid no attention to whose turn it was, and kept snatching the ball halfway down the alley and throwing it back at the bowler. Of course the conversation died. I was playing the wrong game.

This explains why it is almost impossible to get a Western-style conversation or discussion going with English students in Japan. I used to think that the problem was their lack of English language ability. But I finally came to realize that the biggest problem is that they, too, are playing the wrong game.

Whenever I serve a volleyball, everyone just stands back and watches it fall, with occasional murmurs of encouragement. No one hits it back. Everyone waits until I call on someone to take a turn. And when that person speaks, he doesn't hit my ball back. He serves a new ball. Again, everyone just watches it fall.

So I call on someone else. This person does not refer to what the previous speaker has said. He also serves a new ball. Nobody seems to have paid any attention to what anyone else has said. Everyone begins again from the same starting line, and all the balls run parallel. There is never any back and forth. Everyone is trying to bowl with a volleyball.

And if I try a simpler conversation, with only two of us, then the other person tries to bowl with my tennis ball. No wonder foreign English teachers in Japan get discouraged.

Now that you know about the difference in the conversational ballgames, you may think that all your troubles are over. But if you have been trained, all your life to play one game, it is no simple matter to switch to another, even if you know the rules. Knowing the rules is not at all the same thing as playing the game. Even now, during a conversation in Japanese I will notice a startled reaction, and **belatedly** realize that once again I have rudely interrupted by instinctively trying to hit back the other person's bowling ball. It is no easier for me to "just listen" during a conversation, than it is for my Japanese students to "just relax" when speaking with foreigners. Now I can truly sympathize with how hard they must find it to try to carry on a Western-style conversation.

After his first trip to America, my husband complained that Americans asked him so many questions and made him talk so much at the dinner table that he never had a chance to eat. When I asked him why he couldn't talk and eat at the same time, he said that Japanese do not **customarily** think that dinner, especially on fairly formal occasions, is a suitable time for extended conversation.

Since Westerners think that conversation is an indispensable part of dining, and indeed would consider it impolite not to converse with one's dinner partner, I found this Japanese custom rather strange. Still, I could accept it as a cultural difference although I didn't really understand it. But when my husband added, in explanation, that Japanese consider it extremely rude to talk with one's mouth full, I got confused. Talking with one's mouth full is certainly not an American custom. We think it very rude, too. Yet, we still manage to talk a lot and eat at the same time. How do we do it?

For a long time, I couldn't explain it, and it bothered me. But after I discovered the conversational ballgames, I finally found the answer. Of course! In a Western-style

conversation, you hit the ball, and while someone else is hitting it back, you take a bite, chew, and swallow. Then you hit the ball again, and then eat some more. The more people there are in the conversation, the more chances you have to eat. But even with only two of you talking, you still have plenty of chances to eat.

Maybe that's why polite conversation at the dinner table has never been a traditional part of Japanese **etiquette**. Your turn to talk would last so long without interruption that you'd never get a chance to eat.

Discussion Questions

1. Do you agree that each culture has a different conversational style? Explain.
2. Do you agree with the author on American-style conversations? How can you compare to your cultural conversation style?
3. Would you be angry if you are interrupted and asked questions when you are talking to someone or would you not mind?
4. Do you think dinner is a good time for extended conversations? Why? Why not?
5. Do you change your conversation style when you are talking to people of different status (ex: boss, professor, friend, acquaintance, younger sibling, mother etc.)? How?

Focus Sheet 4.2

Interrupting

"I have trouble interrupting in English. Can you help me?"

Interrupting is sometimes necessary, but it can be difficult. You don't want to interrupt someone in the middle of a sentence. The best time to interrupt someone is between sentences.

The time between sentences is often very short, less than one second. You have to say something like "I'm sorry to interrupt", but you have to say it really fast!

It's usually easier to get the person's attention visually so that they will stop talking. You can do that by establishing eye contact and opening your mouth a little. That shows that you want to say something and they may stop talking.

One last strategy is to point up with the index finger and say "Uhhhh....." or "Uh, excuse me." Then the person may stop talking long enough for you to interrupt.

Interruptions may be used to clarify points before going on further in the topic or get more details about the topic. They may also be used to add comments or relevant information as well as showing interest in the subject.

There are situations where interruptions may not be appropriate such as political speeches or some lectures; but in those circumstances usually an announcement such as "Please hold your questions till the end of the speech" would be given to prevent interruptions.

Focus Sheet 4.2 (Continued)

Expressions used in interrupting:

Excuse me, but what do you mean by...?

Excuse me, but I didn't quite understand.

I'm sorry, but I have a question.

Could I ask a question?

Sorry to interrupt, but I didn't understand.

Could I interrupt for a quick second?

Just a quick interruption, if that's okay.

Before you go on, I'd like to ask you something.

Can I add something?

I'd like to comment on that.

Excuse me for interrupting, but...

May I interrupt for a moment?

To return to the topic:

Anyway...

In any case...

To get back to what I was saying...

Where was I?

Focus Sheet 4.3

Turn Taking in Conversations

The English word, conversation is made up of a combination of two Latin roots, "con" and "vers." "Con" means with, together; "vers" means to turn about in a given direction. Thus, to engage in conversation literally means to turn about with others.

Just as the example suggests in Ms Sakamoto's "Conversational Ballgames," American style conversation requires a turn-taking action. In any conversation, there is an initiation and response cycle which continues throughout the conversation. The initiator of conversation gives a little bit of information and passes the ball to the other person, then the other person gives a little more and so on and so forth. People who grew up using this style usually know where their turn is or know how to take turns. The difficulty arises when an individual who is raised using a completely different conversational style is expected to participate in an American style conversation. The consequences might be silence, interrupting at the wrong place or giving the indication of disinterest. A few tools might help to understand and practice the turn-taking process.

<u>Communicative Functions</u>	<u>Communicative Behavior</u>
Give turn	Look, raise eyebrows (followed by silence)
Want turn	Raise hands into gesture space
Take turn	Glance away, start talking

In a group discussion, one might get fewer chances to participate in the conversation. That is why it is important to follow the cues to take turns. In American-style conversations, people take charge themselves in taking the turns and usually do not rely on being asked what they think to participate.

Worksheet 4.1

Interrupting Game

The teacher (or a student volunteer) chooses a topic and starts to talk about it. Anyone in the class then tries to interrupt, using the phrases given on Focus Sheet 4.2.

The speaker answers, but after that, brings the discussion back to the original topic.

Because this is a game, students try to interrupt as often as possible and in different ways watching for the cues to interrupt.

This game could also be played by pairs.

Example

Teacher: Last night I went to a baseball game.

Student: Excuse me for interrupting, but which one?

Teacher: The Dodgers against the Angels. Anyway, so I went to the game, got my seat...

Student: Sorry, but where exactly were you sitting

Teacher: Right up front. As I was saying, I...

Some Possible Topics:

1. What you did last night
2. A funny thing that happened to you
3. What you think about cosmetic surgery
4. Describing your hometown
5. Your favorite vacation spot
6. An argument you've had with someone
7. An ideal vacation spot
8. A joke you heard recently
9. Something you heard on the news
10. A hobby

Worksheet 4.2

Critical Incident

In groups of five or six people, students discuss the questions following a critical incident. The object of the exercise is to practice turn taking. A recorder will be chosen for each group to record the number of times and the length of the participants' speeches.

The Field Trip

As a part of an ESL program, various field trips were scheduled for foreign students. Before the trips, the students prepared possible questions to ask to their hosts during the visits. The first trip was to the District Attorney's office where the prosecutors talked about their jobs and the United States justice system. The atmosphere was pretty informal; the prosecutors gave a tour of the offices and gave plenty of pauses and opportunities for the students to ask questions. However, the students did not attempt to ask any questions. Uncomfortable with the silence and the long pauses, the hosts kept talking giving more information. This made the students even quieter since they thought the speech was not finished. When it was time to go, no questions were asked and the students were as puzzled as the hosts figuring out what went wrong.

The next trip was to a middle school visiting classrooms. The students approached the teachers and asked the questions they have prepared and asked if they could talk to the children. Having the permission of their teachers, the students interacted with the children by asking and answering questions, and seemed very comfortable with the situation.

Question

1. Why do you think the students did not ask the questions they had prepared at the DA's office?
2. Why do you think the prosecutors felt uncomfortable with the long pauses?
3. What kind of preparation do you think would have improved the situation.
4. Why do you think the students had no trouble in approaching the children and having conversations with them?

Homework Sheet 4.1

I. Go to a public place where conversations take place like a restaurant, a coffee shop or a university campus and observe people having conversations.

1. Timing

You don't have to hear the conversations but try to time how long each person gets a turn before the other one talks.

2. Status

Do the people in the conversation seem equal in status? For example do they seem to be friends, a boss and an employee, student and professor, parent and child? This is speculation but it might help us analyze the turn-taking process.

Conversation 1 (30 pts.)

# of Speakers	Average Timing	Status (optional)

Conversation 2 (15 pts.)

# of Speakers	Average Timing	Status (optional)

II- Talk to a native speaker about any subject and note the timing and turn-taking process according to the above chart. (30 pts)

Analysis of results (30 pts.)

What did you observe from the conversations that you have learned from the conversational analysis lesson?

Assessment Sheet 4.1

Role Play

Each student chooses a role such as a doctor explaining an illness, a professor lecturing, a businessman explaining his business, a travel agent giving travel information, a political leader talking about an issue, etc. The student then talks about five minutes on a topic related to his role to an audience he designates.

This role play is done in groups and the students give each other points for interrupting appropriately, asking relevant questions, giving enough pauses for questions and getting back to the speech.

The rubric below is used by the students to evaluate each other.

Name: _____			
<u>Speech</u>	<u>Points</u>	<u>Listening</u>	<u>Points</u>
Relevant to the role	____/5	Uses appropriate expressions	____/5
Gives enough pauses	____/5	Interrupts timely	____/5
Gets back to speech	____/5	Asks relevant questions	____/5
Total: ____/30 pts			

Assessment Sheet 4.2

Interview

The teacher has a conversation with each student to evaluate what has learned from the lesson.

The teacher starts talking about a topic and the student is expected to interrupt and clarify during the talk. After the teacher finishes the talk, the student summarizes briefly to indicate understanding of the topic.

Scoring Rubric for the Interview

Name: _____	
1. Timing of interruptions is accurate	_____/30
2. Asks relevant questions or adds information related to the topic	_____/30
3. Uses appropriate expressions to interrupt.	_____/30
4. Summarizes correctly (attentive listening)	_____/30
Total _____/120	

Lesson Five: Comparison and Contrast

Fluency level: Intermediate and above
Age of students: Adult
Lesson length: Four hours
Subject Area: Oral Skills Development
Lesson Context: Functions of American English with
culture as content

Objectives:

1. To help the students learn and use expressions used in storytelling and, comparison and contrasts
2. To practice expressions and idioms related to love relationships and dating.
3. To help students find out the customs and traditions about love and relationships in different cultures
4. To have students discover how their views are influenced by culture as well as personality.

Materials:

1. Video clip from the movie "Romeo and Juliet"
2. Handouts
3. CD and player
4. "Language of Love" Game

Anticipatory Activity:

1. The teacher shows a part from the movie "Romeo and Juliet" and asks the students to guess what the movie is or is about. After eliciting the theme "love story," the teacher asks the students if there are famous love stories like this in their culture.

Task Chain One: Love Stories

1. In groups of three or four people, ideally from different cultures, students tell each other love stories they know from their culture. The teacher also might get famous love stories from any culture from the internet (see examples in Focus Sheet 5.1)
2. After telling the stories, the students note the similarities and differences and report to the class (Focus Sheet 5.2).

3. A whole class discussion of cultural qualities affecting the events in the stories takes place after the reports.

Task Chain Two: Language of Love

1. The teacher introduces some of the idioms by giving the situations and checks comprehension with a matching activity like the "fly-swatter game" (Worksheet 5.1)
2. The students in groups of four or more play the "Language of Love" game.
3. After the game, a small discussion of what they have learned about each other's culture takes place.

Task Chain Three: Song Analysis

1. Teacher plays the song "As Long As You Love me" by Back Street Boys.
2. Students listen to the song again, with the words this time, and work on the vocabulary and idioms (Worksheet 5.2)
3. After working on the meaning of the lyrics, the students discuss intercultural aspects of romantic relationships (Worksheet 5.2)

Assessment:

1. Self assessment (Assessment Sheet 5.1) (50 pts)
2. Quiz (Assessment Sheet 5.2) (50 pts)
3. Role play (Assessment Sheet 5.3) (50 pts)

Focus Sheet 5.1

Layla and Madjnun (An Arabian Love Story)

This romantic love story can be dated back in its original form to the second half of the 7th Century. The content of the romance, insofar as it can be extracted from the ancient versions, is relatively simple. However, from the start there have been two different versions:

In one, the two young people spent their youth together tending their flocks; while in the other, Madjnun [meaning madman] whose actual name according to the narrators was Qays, meets Layla, by chance at a gathering of women, and the effect on him is devastating...

He kills his camel as a contribution to the feast, and Layla falls in love with him from the start. Subsequently he asks for her hand in marriage, but her father has already promised her to another. Gripped by the most violent pain, Qays loses his reason and sets out to wander half-naked, refusing nourishment and living among wild animals. His father tries to make him forget Layla, by taking him on a trip, but his madness only gets worse.

He does, however, show moments of lucidity in his poetry about his lady-love, and while talking about her to those curious people who have come to see him...

He dies alone, only meeting Layla one more time.

The origins of this story is difficult to establish. It is thought that it may have been a young man of the Umayyad clan who, under the name of Madjnun, circulated some stories designed to introduce verses in which he sang of his love for his cousin. This identification is, however, isolated and in any case, the poet is anonymous. The fact that historical individuals such as Nawfal ben Musahik, governor of Medina (702 AD) are mentioned in the traditions relating to the adventures of Qays, suggests that the latter version came to existence at about this period. The author, will always be unknown, which makes the legend more unusual and exciting.

Focus Sheet 5.1 (continued)

The Seventh Daughter (A Chinese Love Tale)

Chinese Valentine's Day is on the 7th day of the 7th lunar month in the Chinese calendar. A love story for this day is about the 7th daughter of Emperor of Heaven and an orphaned cowherd. The Emperor separated them. The 7th daughter was forced to move to the star Vega and the cowherd moved to the star Altair. They are allowed to meet only once a year on the day of 7th day of 7th lunar month.

The story began from the good-looking poor orphaned boy living with his elder brother and sister-in-law. After his parents past away, his brother inherited the house and the land. The boy owned an old ox. He needed to work on the farm's field with the ox everyday. So he was called a cowherd. His daily life was just like in a Cinderella story.

The 7th daughter of Emperor is good at handcrafting, especially weaving clothing. So she was called a Weaving Maid. The Emperor likes her skill to weave clouds and rainbows to beautify the world.

The ox was actually an immortal from the Heaven. He made mistakes in the Heaven and was punished as an ox in the Earth. One day, the ox suddenly said to the cowherd, "You are a nice person. If you want to get married, go to the brook and your wish will be come true." The cowherd went to the brook and saw all 7 pretty daughters of Emperor came down from Heaven and took a bath in there. Fascinated by the youngest and also the most beautiful one, he took away her fairy clothes secretly. The other six fairies went away after the bath. The youngest couldn't fly back without her fairy clothes. Then the cowherd appeared and told her that he would not return her clothes unless she promised to be his wife. After a little hesitation and with a mixture of shyness and eagerness, she agreed to the request from this handsome man. So they married and had two children two years later.

One day, the old ox was dying and told the cowherd that he should keep his hide for emergency purpose.

Focus Sheet 5.1 (continued)

The Emperor found the sky was not as beautiful as before without the 7th daughter weaving clouds and rainbows. He wanted his daughter's grandmother to find the missing daughter and to bring her back. While the 7th princess was flying to the Heaven with her grandmother, the cowboy wore the ox hide, took his children in two bamboo baskets with his wife's old fairy clothes and chased after his wife in the sky. The grandmother made a Milky Way in the sky with her hairpin, which kept them separated. The 7th princess was moved to the star Vega (The swooping - Eagle) in the Lyra (Harp) constellation. And the cowherd with his two children stayed in the star Altair (Flying One) in the Aquila (Eagle) constellation. The star of Vega is also known as the Weaving Maid Star and the star of Altair is as the Cowherd Star in China.

Magpies were moved by their true love and many of them gathered and formed a bridge for the couple to meet in the evening of the 7th day of the 7th lunar month, which is the day the Emperor allowed them to meet once a year.

They said that it's hard to find a magpie on Chinese Valentine's Day in China, because all magpies fly to make the bridge for the Weaving Maid and Cowherd. The one thing to prove that is the feathers on the head of the magpies are much fewer after the Chinese Valentine's Day. If the night Chinese Valentine's Day rains, the rain are the tears of the Weaving Maid and Cowherd.

Discussion Questions

1. What are the similarities in the stories?
2. What are some of the differences in the stories?
3. What cultural characteristics can you identify from the stories?

Focus Sheet 5.2

Some Useful Expressions

Telling a Story

First,
First of all,
Once upon a time, there was (beginnings of fairy tales)
To begin with,
Then,
After that,
So,
At the end,
Finally,

Example:

Once upon a time there was a beautiful princess who was in love with a shepherd. One day her father found out about their love. Then he locked her into her room. When the shepherd heard this, he charged into the castle and saved her. At the end, her father forgave the shepherd and they lived happily ever after.

Comparing

Just as
Both common
alike
Like
Likewise
Compared to
Same
Similar

Example:

In spite of their different origins, the Chinese Love Story and the Arabian love story are very similar. They both involve a poor man and a rich girl. Like the Arabian story, the Chinese story has...

Contrasting

Although
But
Different
Unlike
In contrast
On the other hand
Whereas
Yet

Example:

Although both the Chinese and Arabian stories are love stories, there are many differences. The Chinese story has a lot of supernatural elements whereas the Arabian story is more realistic.

Worksheet 5.1

Expressions and Idioms in the "Language of Love" Game

Match the following idioms to the meanings below:

1. double date
 2. blind date
 3. to go dutch
 4. to break up
 5. to go steady
 6. to make out
 7. to have an affair
 8. to get engaged
 9. to be stood up
 10. to play hard to get
 11. to flirt
 12. to feed someone a line
 13. to get to know someone
 14. to have a crush on someone
-
- a. To have your date fail to appear at the appointed time
 - b. Invest time to know someone before getting into a serious relationship
 - c. This is what you do before you get married
 - d. A date where each person pays his or her own way
 - e. To kiss and touch passionately
 - f. To say words without meaning them, with the hopes of gaining someone's interest
 - g. To date with an intention of a serious relationship
 - h. A date arranged by a third party for two people who have not met
 - i. To like someone platonically
 - j. To get the attention of a person of the opposite sex with your body or by what you say
 - k. To cheat on your spouse or significant other with another person
 - l. To end a relationship
 - m. A date where couples go out together
 - n. To appear not interested even though you may be interested

Fly-swatter game

Divide the class into two teams. First, scatter the first half of the idioms on the board. The first person from each team is given the second half of an idiom. They must race to the board and stick it next to the appropriate idiom.

Worksheet 5.2

As Long As You Love Me

Although loneliness has
always been a friend of
mine,
I'm leaving my life in your
hands
People say I'm crazy and
that I am blind
Risking it all in a glance
And how you got me blind is
still a mystery
I can't get you out of my
head
Don't care what is written
in your history
As long as you're here with
me
Chorus
I don't care who you are
Where you're from
What you did
As long as you love me
Who you are
Where you're from
Don't care what you did
As long as you love me
Every little thing that
you've said and done
Feels like it's deep within
me
Doesn't really matter if
you're on the run
It seems like we're meant to
be

Chorus

Bridge

I've tried to hide it so
that no one knows
But I guess it shows
When you look into my eyes
What you did and where
you're coming from
I don't care
As long as you love me baby

Vocabulary:

Match the words (numbers) with
the definitions (letters)

1. Loneliness
 2. blind
 3. Mystery
 4. to hide
 5. risking
 6. glance
 7. to long
-
- a. out of sight, not to show
 - b. to miss
 - c. having the possibility of
bad outcome
 - d. something that can't be
explained
 - e. a look
 - f. being alone
 - g. not being able to see

Idioms:

1. to leave my life in your
hands
 2. can't get you out of my
head
 3. don't care what's written
in history
 4. It's deep within me
 5. We're meant to be
-
- a. It is important to me
 - b. Can't stop thinking about
you
 - c. To trust completely
 - d. We fit together, it is
natural
 - e. It doesn't matter what
happened to you before

Source: Back Street Boys, All
Access Album (1998)

Worksheet 5.3

Comprehension Questions about the Song

- 1- Is he happy or sad? Why?
- 2- Who do you think he is singing this song to?
- 3- Why do people think he is crazy and blind?

Discussion Questions

- 1- What does this song make you think of?
- 2- Why does he say "I don't care where you're from?"
- 3- What would your family think if you fell in love with someone from another culture?
- 4- What are the challenges on intercultural relationships? Do you think they work? Why? Or why not?

Assessment Sheet 5.1

Self Assessment (50 pts.)

These questions are designed to give you an overview of what you have gained from the lesson.

1. Which love story did you like the best? Why?
2. What were the most surprising cultural facts that you learned from the stories?
3. Were there any questions in the "Language of Love" game that made you uncomfortable? Which ones?
4. What part did you most like in the game?
5. Can you think of any intercultural relationships that you know?
6. Why do you think people oppose these kinds of relationships?
7. What do you think was the most important thing you have learned from this lesson?

Assessment Sheet 5.2

Vocabulary and Idioms Quiz (50 pts.)

Fill in the blanks with the appropriate vocabulary and idioms that you have gained from the lesson.

get her out of my mind	similarly	blind date
going steady	blinded	a crush on
broke up	once upon a time	meant to be
whereas		

1. John and Jane have been going out for four months now. They are finally _____.
2. Mary has _____ our chemistry professor. I'm not surprised, he's very handsome.
3. My sister set me up on a _____ next Saturday. I don't even know her name.
4. Did you hear that John and Jane _____? Oh That's too bad. I thought they were going to get married.
5. Every moment, every second I think about her. I can't _____ her _____.
6. Oh darling, we are so perfect together. We are _____.
7. I am _____ by her beauty. I can't see anything else.
8. Romeo and Juliet ends in a tragedy. _____, Leila and Majnun does too.
9. _____ there was a beautiful princess that had a bad spell cast on her.
10. In Romeo and Juliet both lovers die. _____ in Leila and Majnun only Majnun dies at the end of the story.

Assessment Sheet 5.3

Role Play (50 pts.)

Students in groups choose one of the love stories they heard or make up a new one and play a scene using the expressions and vocabulary learned from the lesson. They may have a narrator or have a dialog throughout the scene.

Full credit will be given to each student who takes a part in the presentation and if the presentations are well prepared.

Name:	
1. Uses the expressions from the lesson	____/25
2. Adequately prepared and presented	____/25

Lesson Six: Giving Opinions

Fluency level: Intermediate and above
Age of students: Adult
Lesson length: Four hours
Subject Area: Oral Skills Development
Lesson Context: Functions of American English with culture as content

Objectives:

1. To learn expressions to give opinions, to agree or to disagree to others' opinions
2. To increase awareness and sensitivity to cultural differences by providing opportunities for students to express their views
3. To increase group interaction and to practice identifying a variety of cultural orientations

Materials:

1. Handouts
2. Cultural value cards
3. Tape player

Anticipatory Activity:

The teacher gives some situations to the students and asks in which of the situations it is easiest to give their opinion and why.

Situations:

1. You go to a movie with a friend. Your friend thinks the movie was wonderful and you think it was not very good.
2. You and your friends are talking about intercultural marriages.
3. A couple you know is expecting a baby and is thinking of naming it Ali. You don't like the name.

Task Chain One: Giving Opinions

1. The teacher plays a tape with a dialogue on it about retirement homes. Students listen to the dialogue (Focus Sheet 6.1)

2. After listening to the tape a couple times with and without the written dialog, students get into small groups and analyze the dialog they have just heard (Worksheet 6.1).
3. Teacher explains some points about expressions that are used to express opinions (Focus Sheet 6.2)
4. Then, students choose a topic and note the pros and cons of the topic to discuss it in their groups (Worksheet 6.2) by using the expressions they have learned.

Task Chain Two: Critical Incidents

1. The teacher tells the students that they are going to read a critical incident where there is a communication problem because the people involved do not understand each other. The students work individually reading about the incident and choosing an answer to each situation (Worksheet 6.3)
2. Then, in groups, the students discuss the incident and compare their answers talking about the outcomes of each suggested solution

Task Chain Three: Crosscultural Value Cards

1. Teacher passes out eight cards to each student and the students choose the values they prefer.
2. According to the rules given in Instructions for the Value Cards, the students pair up and share values and opinions from their culture.

Assessment

1. Interview. Teacher gives crosscultural situations to each student where the students give their opinion individually to the teacher (Assessment Sheet 6.1) (50 pts)
2. Self Assessment. Students are asked to list the various cultural values learned from the lesson (Assessment Sheet 6.2) (50 pts).
3. Proverb Analysis (Assessment Sheet 6.3)

Focus Sheet 6.1

Dialog for Analysis

A New Retirement Home

Situation: Sandra and David, who are friends, are discussing the advantages and disadvantages of retirement homes.

Sandra: I just read in today's newspaper that they are going to build a new retirement home in town.

David: Why would anyone want to live in a retirement home? Why can't older parents just live with their children?

Sandra: Maybe they don't want to live with their children. In a retirement home, they'd be more independent. They'd have their own apartment. And a lot of children think their parents would be happier in a retirement home. I think it is a good option.

David: But don't you think older people would really get lonely and depressed thinking that their families don't want to look after them, now that they are older?

Sandra: Maybe, but it seems to me that a retirement home is a good place to make new friends and participate in activities like exercise classes, gardening and even trips.

David: That may be, but it's not the same as having a real family life and being with people who really care about them.

Sandra: Yes, but if they were living with their children, some older people would end up spending a lot of time at home alone because nowadays everybody works. They might feel less lonely in a retirement home where there are always people around.

Focus Sheet 6.1 (Continued)

David: But you have to remember that older people don't have to be in a retirement home to participate in activities for senior citizens. Our town has a lot of programs for seniors.

Sandra: I agree, but what if...

David: And those retirement home apartments are usually small and expensive.

Sandra: That may be true, but many older people don't want a lot of space. And the rent includes a lot of services like meals, house cleaning, laundry services and even some transportation.

David: Well, I just know it would be hard for me to put my parents in a retirement home.

Sandra: I guess every individual's case is different. A retirement home might just be the right place for some people.

Focus Sheet 6.2

Points to remember:

1. People's opinions on a given topic might differ. It is interesting to discuss a topic and share opinions. However, sharing opinions does not necessarily mean coming to an agreement or convincing someone you are right.
2. Expressions that show partial agreement such as "Yes, but..." "I agree, but..." and "I see your point, but..." are less direct than expressions that show total disagreement such as "I completely disagree," "You are wrong," or "That is stupid." The latter expressions are much stronger and could be considered impolite in some social settings.
3. When discussing a controversial subject, one speaker may interrupt the other from time to time. However if speakers are interrupted too many times, they might feel their opinions are not being heard.
4. Sometimes a person may not wish to offer an opinion because it could insult the listener no matter how it is stated.

Expressions Used in Giving Opinions:

I think...
In my opinion...
Don't you think...
It seems to me that...

Words Used in Agreeing

I agree,
You are right.
I think so too.
I'm with you on that one.

Words Used in Disagreement

That may be true, but...
Yes, but...
I see your point, but...
You may have a point, but...
But what if...
I don't know about that.
I don't think so.
Sorry, but I think I disagree on that.

Worksheet 6.1

Dialog Analysis

1. How does the topic get introduced?
2. Who has stronger feeling about the topic? How can you tell?
3. Does Sandra think that retirement homes are good for everyone? How about David? Does he think that retirement homes are bad for everyone?
4. Forgetting your own opinion about retirement homes, who do you think is a more persuasive speaker? Why?
5. What are some expressions Sandra and David use to disagree with each other? Do any of these seem inappropriate or offensive?
6. What do you think Sandra was about to say when she began with "I agree, but what if...?"
7. Do you think Sandra gets offended that David interrupts her?
8. What's your opinion about retirement homes?

Worksheet 6.2

Topics:

- Tourism destroys a country
- English should be the global language
- There should be no visas for any country
- Children learn a lot from watching TV
- Intercultural marriages

<u>Pros</u>	<u>Cons</u>
1.	
2.	
3.	
4.	

Give your personal opinion about a subject and find out your partner's opinion. With your partner, write down some pros and cons on the subject. Then present your topic to the class with the pros and cons your group has discussed and ask members of the class to contribute their opinion.

You might also have a variation on this exercise by having the students debate on one of the issues. One group (or person) may prepare one side of the argument where the others prepare the other side. Students respond to the arguments of the opponents with counterarguments, and use the expressions learned from this lesson.

Worksheet 6.3

Critical Incident #1

Esra is a 22-year-old foreign student. She is from Turkey and finishing up her degree in Business Administration in United States. She is from a very prominent family in Turkey who owns a manufacturing company. Esra, being the only heir, is expected to continue her father's work. During her studies, she meets and falls in love with Cesar who is a foreign student from Brazil who is also in a similar situation where his father expects him to continue the family business. During the time that they are in United States, they are inseparable, living together (although Esra's family is unaware of this fact since she continues paying for her apartment), studying together, going on small trips, and frequently talking about marriage. Cesar's family knows about the relationship and doesn't say much. Esra has written about Cesar to her family but indicating that he is only a friend. Cesar is very sad about this fact since he wants Esra's family to know about his intentions that he is willing to give her a life of a queen in Brazil. When Esra's family comes to visit Esra, she acts like he is a good friend, hiding the fact that they are lovers. The day Esra's parents are going back to Turkey, Esra's dad takes her aside and talks about the importance of family and obligations and says that he cannot continue running the company much longer due to his health reasons. After graduation, Esra and Cesar break up, and each return to their countries heartbroken.

Why do you think Esra did not make more of an effort to stay with her lover?

1. Because she actually did not love him; it was all a game for her.
2. Because he is from a different religion, her family would have disowned her.
3. Because her obligations to her family were more important than her desires.
4. Because she was afraid to live in Brazil.

Worksheet 6.3 (Continued)

Critical Incident #2

Frank McDougal had been chosen to set up a branch office of his engineering consulting firm in Seoul, Korea. Although the six engineering consultants who would eventually be transferred to Seoul were all Americans, Frank was interested in hiring a local support staff. He was particularly interested in hiring a local person with excellent accounting skills to handle the company's books. He was quite confident that he would be able to find the right person for the job because his company was prepared to offer an excellent salary and benefits package. After talking to what he considered to be excellent candidates, he was quite surprised to be turned down by all four prospective candidates. They were all very appreciative of being considered for the position but they all preferred to stay with their current employers. Frank just couldn't understand why all four of these Koreans chose to pass up an increase in salary and benefits.

What might be the cause of the candidates' refusing Frank's proposal?

1. None of the Korean candidates liked Frank and did not want to work for him.
2. They wanted Frank to offer the position again as it is not customarily polite to accept the first offer.
3. They wanted him to increase the salary and benefits by playing hard to get.
4. The candidates did not accept Frank's proposal because of their loyalty to their current employers.

Answers to the Critical Incident questions

Critical Incident #1

1. There is no indication of this in the story. On the contrary, the story indicated that she fell in love with him. Please choose another.
2. This might have been the fact if Esra's family were extremely religious and intolerant. However, there is no indication of religion in this incident. Please choose another.
3. In Turkish family structure, family obligations are superior to individual wishes. Being a part of a family means sometimes you might have to give up individual desires to give way to group harmony. This is the best answer.
4. Although there was no indication of her feelings to live in Brazil, it was obvious that Cesar was planning on taking her to his land instead of going with her. However in this incident, there is no mentioning of her fears. Please choose another.

Critical Incident #2

1. This was not mentioned in the incident at all. Please choose another.
2. This might be true when offered food or cookies, however, in a professional setting, this is not the customary behavior. Please choose another.
3. This also is not a cultural value, and it was mentioned more than once in the incident that the salary and the benefits offered were excellent. Please choose another.
4. A large segment of a Korean employee's life revolves around the workplace. The Korean employee gives great loyalty to the employer (or company) and expects loyalty and support from the employer. That is why Koreans stay with their initial employers most of their lives and seldom change jobs even with the lure of higher pay and increased benefits. This is the best answer.

Instructions for the Value Cards

1. Pass out eight randomly selected cards to each person in the room (prepare enough duplicates to have a total of eight cards per person)
2. Instruct participants to trade their cards to get the values they prefer. Keep this to ten to fifteen minutes so participants can't chitchat too much.
3. Have participants pair up with other members of the group with compatible values to their own. Have them discuss what they have in common.
4. Disband the compatible groups and instruct each participant to pair up with another person with opposite or not similar values with his or her own values. The students discuss their cards by giving their opinions and talk about the differences in their views.

The goal of this exercise is to introduce each other the participants' views while identifying a variety of cultural orientations.

The following explanation of the A-E categories of the value cards is adapted from *Survival Kit for Overseas Living* by Robert L. Kohls.

- | | |
|----------------------------------|---|
| A = Human Nature Orientation. | This is the innate character of human nature. |
| B = Human to Nature Orientation. | This is the proper relationship of people to nature. |
| C = Time Orientation. | This is the temporal focus of human life. |
| D = Activity Orientation. | This is how people profitably occupy themselves. |
| E = Social Orientation. | This is the proper relationship of an individual to other people. |

Crosscultural Value Cards-Set 1

	1	2	3
A	Most people can't be trusted.	There are both evil people and good people in the world and you have to check to find out which are which.	Most people are basically pretty good at heart.
B	Life is largely determined by external forces such as God or fate. A person can't surpass the conditions life has set.	Humans should, in every way, live in complete harmony with nature.	The human challenge is to conquer and control nature. Everything from refrigerators to transportation has resulted from our having met this challenge.
C	Humans should learn from history and attempt to emulate the glorious ages of the past.	The present moment is everything. Let's make the most of it. People have to enjoy today instead of worrying about the past and the future.	Planning and goal setting make it possible for humans to accomplish miracles. A little sacrifice today will bring a better tomorrow.
D	It's not necessary to accomplish great things in life to feel your life has been worthwhile. It is enough just to "be."	Human beings' main purpose for being placed on this earth is for their own inner development.	If people work hard and apply themselves fully, their efforts will be rewarded.
E	Some people are born to lead others. There are "leaders" and there are "followers" in this world.	Whenever I have a serious problem, I like to get the advice of my family or close friends on how to best solve it.	All people should have equal rights as well as complete control over their own destinies.

Crosscultural Value Cards-Set 2

	1	2	3
A	We need jails and prisons because people have an inclination toward evil. Some people are born criminals.	There will always be people who will extend a helping hand, and there will also be those who will try to chop yours off.	A person should always be considered innocent until proven guilty.
B	Humans cannot surpass the conditions life has set. What will be will be.	Humans should never do anything to pollute their precious earth.	Humans are nature's greatest accomplishment, and they have rightly been assigned the task of controlling and perfecting nature.
C	I look back with fondness of the days of my childhood. Those were the happiest days of my life.	Be here now, for tomorrow is uncertain and yesterday is but a memory.	You should plan ahead for the unexpected by putting aside a little money for a "rainy day."
D	To love is better than to do; to be is better than to have.	It's more important to pay attention to your inner development than try to get ahead in life.	To achieve anything, you have to at least make an effort. Anything worth having is worth working for.
E	In times of difficulty, it is best to go to someone who has the power to change the situation and ask for help.	The most satisfying and effective form of decision making is group consensus.	Any society which does not allow individuals to voice their dissent is not a free society.

Crosscultural Value Cards-Set 3

	1	2	3
A	You've got to constantly look out for your own welfare. If you don't look out for yourself, no one else will.	When your children are young, train them in the right ways. Left alone, they can go wrong just as easily as right.	There's always someone who will lend a helping hand when you are in need.
B	A person made humble by acknowledging her/his own inferiority to the elements is more powerful than one who challenges them.	Each person is but one component of nature and should, at all times, respect the integrity of all other forms of life.	All natural resources were placed on this earth to be at people's disposal.
C	Who needs day-care centers? Mothers and grandmothers have been taking care of children for thousands of years and doing a fine job.	Live every day as if it were the only day that counts.	Wise people map out their plans for the future; they know what they want to be doing five, ten, and twenty years from now.
D	People's importance stems from their mere existence and not from any acts they perform.	Do not look outward, but concern yourself only with the world within.	The happy person is the one who never sits still but who is constantly involved in productive activity.
E	One should follow the requests of one's superiors without questioning their authority.	Luckily, we don't have to stand on our own. We have the group support and sustain us.	The creative tension which competition provides is healthy and brings out the best in each individual.

Assessment Sheet 6.1

Personal Interviews (50 pts.)

The teacher individually calls the students and has an interview with them. During the interview, the students are given a situation and a question, and some possible answers. The students then give their opinion on the situation and answer the question.

The assessment criteria will depend on the following:

1. Student understands the incident and responds appropriately indicating comprehension (15 pts.).
2. Student gives opinion by using the correct expressions (15 pts.).
3. Student gives sufficient detail to express and support opinion (15 pts.).
4. Bonus: Student identifies the value presented by the incident (5 pts.).

Incidents:

While talking with an acquaintance, you notice that he keeps backing away. Why do you think he does this?

You go to the movies with an American friend. Afterwards your friend tells you his interpretation of the film. You don't agree with what he says. What would you say?

Jane is always late when she meets her friend Deirdre. They are good friends but this situation has started to bug Deirdre. How would you respond if your good friend was always late for social meetings?

Maileen's mother is very old and sick and lives in a different city. She is unable to take care of herself anymore. Maileen is a single mother with small children. What do you think she will do? What would you do?

Maria is engaged to be married to Habib, a foreign student. Habib's parents are trying all they can to stop this marriage. What do you think is the problem?

Assessment Sheet 6.2

List the crosscultural values you have learned from this lesson. (50 pts.)

Name:	
1. The values listed are relevant to the lesson	____/25
2. Adequate details are given to explain the behavior	____/25

Assessment Sheet 6.3

From the given values, choose what values the proverbs given indicate? (25 pts.)

- A. Fate/destiny
- B. Individualism/Independence
- C. Honesty
- D. Action/work orientation
- E. Collectivism
- F. Future orientation
- G. Past orientation
- H. Self-help/initiative

1. It takes a village to raise a child.
2. Depend on your walking stick; not on other people.
3. Every man for himself.
4. Nothing is impossible to the willing heart.
5. United we stand; divided we fall.
6. What you cannot avoid, welcome.
7. When what you want doesn't happen, learn to want what does.
8. Willing is not enough, we must do.
9. Freedom is the only law
10. Liberty has no price
11. A single arrow is easily broken; a bundle of ten is not.
12. Have confidence in yourself and you can lick anything.
13. The sheep separated from the flock is eaten by the wolf
14. Luck is when opportunity meets preparation
15. There is no cure for the past and the dead, you have to look ahead.
16. Avoid dishonest gain: no price can repay the pangs of vice.
17. Learn from your mistakes.

Indicate if you agree with the proverb or have a different opinion (25 pts.)

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