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The use of a culture-general assimilator in the orientation of adolescent exchange students living in New Zealand

Cushner, Kenneth Harvey, Ed.D.

University of Hawai'i, 1987

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UMI
THE USE OF A CULTURE-GENERAL ASSIMILATOR IN THE
ORIENTATION OF ADOLESCENT EXCHANGE STUDENTS
LIVING IN NEW ZEALAND

A DISSERTATION SUBMITTED TO THE GRADUATE DIVISION OF THE
UNIVERSITY OF HAWAII IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE OF

DOCTOR OF EDUCATION
IN CURRICULUM AND INSTRUCTIONS

AUGUST 1987

By

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ACKNOWLEDGEMENTS

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ABSTRACT

This study investigated the use of a culture-general assimilator with a group of adolescent foreign exchange students. The culture-general assimilator is a cross-cultural training technique utilizing critical incidents as a vehicle to introduce concepts of relevance to intercultural interaction and adjustment to life in another culture. The purpose of the study was to determine if, as a result of short-term training with a culture-general assimilator, there was an increase in knowledge about factors relevant to cross-cultural interaction, and if there was a subsequent impact on sojourner adjustment.

To test the effectiveness of the treatment, 50 English-speaking secondary students from 14 countries arriving in New Zealand for a year abroad program were assigned to either a treatment or control group on the basis of the flip of a coin. Training consisted of six hours presented over four sessions at a post-arrival orientation weekend and included analysis of 19 critical incidents, reading related essays, and group discussions.

Assessment was conducted using six dependent variables selected to reflect sophistication of thinking.
about cross-cultural interaction, objective and subjective aspects of adjustment, and interpersonal problem solving strategies.

Using t-test analysis of the difference in group means with a level of significance set at \( p < .05 \), results of the study indicated a significant difference on four of the six dependent variables: 1) trained individuals were more knowledgeable about concepts relevant to cross-cultural interaction and adjustment; 2) trained individuals were better able to apply those concepts to personal cross-cultural misunderstandings; 3) trained individuals were better adjusted to their new environments as evidenced on one of four scales on a culture shock adjustment inventory; and, 4) trained individuals were more proficient in handling hypothetical interpersonal problem solving situations as determined by responses of an adapted version of the Means-Ends Problem-Solving test. No significant differences were found between treatment and control group members on an instrument designed to assess dimensions of cross-cultural sensitivity, or on rating instruments designed to assess self, host-family, and teachers' perceptions of participant adjustment.

On the basis of this investigation it was concluded that the culture-general assimilator is capable of bringing about marked improvement in individual's
knowledge about factors related to cross-cultural interaction and adjustment. Further, trained individuals are better able to develop more appropriate ways to obtain their goals. It was also suggested that the culture-general assimilator assists individuals in confronting unfamiliar situations, thus making it a useful tool for preparing young people for their place in a rapidly changing, global society.
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LIST OF ABBREVIATIONS

AFS - refers to AFS International/Intercultural Programs, the student exchange organization which hosted this study.

CSAI - refers to the Culture Shock Adaptation Inventory

ICCS - refers to the Inventory of Cross-Cultural Sensitivity

ICPS - refers to interpersonal cognitive problem-solving

MEPS - refers to Means-Ends Problem Solving
CHAPTER I

INTRODUCTION

Statement of Purpose

The purpose of this study was to contribute to the research carried out on a cross-cultural training device known as the culture assimilator. The culture assimilator is a training technique designed to introduce concepts of relevance to intercultural interaction and adjustment to life in a foreign culture. Typically, this is accomplished in a culture-specific format presenting the trainee with information relevant to one particular culture or country. This particular study attempted to assess the cognitive change and subsequent impact on adjustment due to training with a recently developed culture-general assimilator. The culture-general assimilator is designed to introduce individuals to issues found to be relevant to intercultural interaction and adjustment regardless of the cultural groups involved. The critical incident, used as the basic unit of instruction, presents trainees with real-life situations which serve to introduce themes found to be common to individuals adjusting to cross-cultural settings.

Subjects in this study were a multinational group of
adolescent exchange students living in New Zealand for a period of one year.

**Background of the Problem**

Recent trends suggest that growing numbers of people from different national and ethnic groups are interacting with increased frequency and regularity (Oldenburg, 1984). Cities and schools become increasingly integrated, the international business community continues to expand, and immigrant and refugee populations swell national borders. One result of this is that people are being forced to relate extensively with others whose backgrounds, ideals, hopes, fears, and ways of interacting are often quite different from their own. In response, schools are being urged to adopt a more international or cross-cultural approach and to place particular emphasis in the area of intercultural education (Becker, 1979). A problem exists due to the fact that within professional circles there is no core of intercultural knowledge and skills commonly identified as best to develop in people, nor is there an agreed upon system for providing that content (Gudykunst and Hammer, 1983).

Intercultural education involves the study of how and why people behave as they do when they interact with people from different cultural groups (Hughes, 1983).
In a 1974 UNESCO Recommendation of Education for International Understanding, Cooperation, and Peace, intercultural education was suggested as a means to develop empathy, acceptance and trust of those from other cultural groups, and the ability to interpret customs and nonverbal behavior in differing cultural styles (Buergenthal and Torney, 1976). James Banks, addressing the need for an extensive intercultural approach in our nation's multiethnic schools, also stresses the need for the inclusion of intercultural education in the curriculum. He says that youth, especially those socialized within ethnic enclaves where only one basic lifestyle is learned, "need to learn that there are other ways of being, of feeling, and of perceiving" (Banks, 1981, p. 189).

The realization of this need demands an understanding of the dynamics of culture, knowledge of culture's influence on the cognitive development of the individual, as well as actual experiences between individuals of differing cultures. Yet, as Hughes (1983, p.29) points out:

"...there are few programs (currently in schools) that include attention to cultural interaction. Those that do...reach a small percentage of students and tend to ignore the importance of culture in favor of other goals. Cross-cultural communications, the area of greatest general relevance (to intercultural education), is virtually ignored."
The inclusion of intercultural education, and particularly training in the area of cross-cultural communication, should become an essential part of the education of young people today. Attention to this field has application and implications both in the immediate need of schools and society to address issues of multiethnic education, as well as in the more global and increasingly international nature of our encounters with others in the world.

The areas of cross-cultural psychology and training (Landis and Brislin, 1983), recognized subfields in the discipline of psychology, have attempted to shed light on issues of intercultural interaction and education for over two decades. This study is an attempt to bridge the gap between these subfields of psychology and current practices in education by assessing the effectiveness of a particular cross-cultural training device known as a culture-general assimilator with adolescent students.

Statement of the Problem

This investigator has had the privilege of teaching in schools in a variety of international and cross-cultural settings (Switzerland, Australia, USA) and in designing and implementing various international education programs in such diverse areas of the world as Central America, the Middle East, and North and West Africa.
A recurring observation made was that regardless of the differences encountered among individuals and places, there was a tremendous similarity in people's concerns, needs and motivations. As a result of this conclusion, this writer's teaching practices always attempted to bring young people into close personal contact with others in the world through such personalized activities as letter writing and face-to-face encounters. Yet, while person-to-person educational programs have demonstrated positive impact on perspective, knowledge and attitude change (Hansel, 1986), the expense and logistics involved in providing this opportunity in most educational settings is prohibitive.

This realization prompted the investigator to seek out a vehicle to present concepts known to be of relevance in cross-cultural interaction and adjustment to school-age populations. Consequently, he became a member of a small team of researchers and material developers at the East-West Center Institute of Culture and Communication whose task became the creation and development of a set of training materials that could prepare people for a wide range of cross-cultural interactions and experiences (Brislin, Cushner, Cherrie & Yong, 1986). These materials, called a culture-general assimilator and published in book form by SAGE Publications, use critical incidents to introduce trainees to concepts of relevance
to intercultural interaction and adjustment (explained in detail in chapter 2).

This investigator believes that effective interpersonal interaction can emerge between culturally different individuals who have been properly prepared through a relatively short training experience. The ability to utilize certain cross-cultural training materials with school-age populations will be determined by assessing the impact of a modified version (Cushner, 1985, Appendix A) of a newly-developed culture-general assimilator (Brislin, et al, 1986) with a multinational group of high school exchange students participating in a year abroad program through AFS Intercultural Programs in New Zealand. Cognitive change, the impact of the materials on the adjustment of adolescents to living and studying abroad, and interpersonal problem-solving skills will be investigated by this study. Finally, implications regarding the potential use of these materials in educational programs in schools will be drawn.

The present study was designed to investigate the following general questions:

1. What cognitive effects are evident in individuals exposed to a culture-general assimilator compared to individuals without such exposure? Cognitive effects in this case refers to trainees' knowledge of factors known to be of concern in cross-cultural adjustment as well as
knowledge of concepts and issues of relevance in cross-cultural interaction.

2. How will the cognitive change in individuals exposed to culture-general assimilator training subsequently affect their adjustment to living in a foreign country; in this case, New Zealand?

The two general questions will be explored through the investigation of six specific research questions.

Specific Research Questions

This investigation specifically attempted to answer the following four major research questions. Each will be subjected to two-tailed t-test analysis of the difference between group means with a level of significance set at $p<.05$.

1. As a function of training with the culture-general assimilator, is there a difference in performance of treatment versus control groups on 10 difficult critical incidents (previously unseen by trainees) which were written to reflect concepts relevant to intercultural interaction and cross-cultural adjustment?

2. As a function of training with the culture-general assimilator, is there a difference in the ability of treatment and control groups to apply their knowledge of concepts relevant to cross-cultural interaction and adjustment by generating and analyzing a personal critical
incident where some intercultural misunderstanding took place?

3. As a function of training with the culture-general assimilator, is there a difference between treatment and control groups on adjustment to living abroad as evidenced by student responses on the Culture Shock Adjustment Inventory (CSAI)?

4. As a function of training with the culture-general assimilator, is there a difference in students' interpersonal problem-solving abilities after six months time as identified by an adapted version of the Means-Ends problem-solving (MEPS) test?

Two further research questions are also investigated. The instruments utilized to assess the following questions are assumed to be valid. Due to this strong assumption, and the fact that this investigation will to some degree test these instruments through this study, the following are introduced as minor research questions:

5. As a function of training with the culture-general assimilator, is there a difference between the responses of treatment versus control group members on the Inventory of Cross-Cultural Sensitivity (ICCS).

6. As a function of training with the culture-general assimilator, is there a difference between treatment and control group responses and the ratings of significant others (host family, teachers, etc.) on an instrument
designed to assess self and other's perception of successful adaptation to living abroad?

Definition of Terms

Certain definitions are introduced here. Most will be expanded upon later.

**AFS International/Intercultural Programs** is the student exchange organization with which this study took place. The AFS experience is characterized by host-family homestays, involvement with a local school for one academic year (usually in the junior year of high school), and active involvement in community affairs. Not too long ago, the letters AFS represented an acronym for the American Field Service. Due to the increasing desire of international affiliates to develop their own identity, AFS no longer is an abbreviation, but has become the name of the organization itself. The organization involved in this study will be referred to as AFS.

**Critical incident** refers to the method of presentation utilized in the culture assimilator training device. This method presents a short story where two or more individuals from two different cultures interact in a given situation and for some reason are unable to satisfactorily complete their task. Readers are then asked to select an explanation which best explains the cause of the problem from among four or five alternatives.
(see Appendix A for the Culture-General Assimilator for Adolescent Experiences Overseas, or chapter 2 for an example critical incident).

**CSAI** refers to the Culture Shock Adjustment Inventory, an assessment instrument designed to assess individuals' level of adjustment to living in a foreign environment. The CSAI is utilized in this study as a dependent variable measure (see Appendix F).

**Culture-assimilator** (also referred to as an intercultural sensitizer) refers to a specific cross-cultural training technique which utilizes the critical incident as its basic form of presentation. The culture assimilator is designed to increase the likelihood that trained individuals can make isomorphic attributions, or similar judgments as hosts concerning behavior observed in individuals from other cultural groups.

**Culture-specific versus culture-general** refers to the target of cross-cultural training materials. Culture-specific materials are designed to prepare individuals for interactions with particular cultural groups. Culture-general materials are designed to sensitize individuals to interactions regardless of the cultural backgrounds of the groups involved.

To **generate and analyze a personal critical incident** refers to the ability of an individual to recall a cross-cultural experience they have encountered where there was
some misunderstanding and to be able to explain it in such a manner that an understanding of culturally-determined human behavior is expressed.

ICCS refers to the Inventory of Cross-Cultural Sensitivity, an instrument designed to assess individuals' level of cross-cultural sensitivity. The ICCS is utilized as a dependent variable measure in this study (see Appendix I).

Isomorphic attributions refer to the ability of an individual to make judgements about the causes of another's behavior (particularly of one from another culture) in a manner similar to that which the other individual would make. In this way, two parties are able to understand a given behavior as having similar meaning, thereby reducing misunderstanding (see discussion on attributions, chapter 2).

Sojourner refers to one who is temporarily living within a culture other than their own.
CHAPTER II

REVIEW OF RELATED LITERATURE

This literature review is presented to support the use of a culture-general assimilator as a potential tool in preparing young people for cross-cultural interpersonal interactions. This review is divided into five sections; each of which contributes background information on issues critical to intercultural interaction, adjustment, and training. The sections include: 1) psychological processes affecting cross-cultural interaction; 2) adaptation to living overseas; 3) problem-solving in the social domain; 4) approaches to cross-cultural training; and 5) the culture assimilator.

Psychological Processes Affecting Cross-Cultural Interaction

Hofstede (1980, p.25) refers to culture as "collective programming of the mind," and differentiates three levels of mental programming: the universal level that is biologically determined and shared by all members of the species; the collective level which refers to behavior shared by members of a group (e.g., cultural groups); and the individual level which includes behaviors unique among group members within the group. For
instance, all people form groups of some sort (universal level). At one extreme, Americans are generally thought to be more individualistic than the Japanese (the collective level). Yet, individuals within each society can be differentiated according to their unique approach to reference groups; some prefering to defer to extended family members while others might restrict influence altogether (individual level). It is the collective level which is of interest in the cross-cultural sense and the area of focus for intercultural interactions.

Cultures differ from one another in both objective and subjective aspects. Objective components of culture refer to its tangible or observable aspects, and includes such things as the various artifacts produced, the language system used, the political system followed, and so forth. Subjective components of culture (Triandis, 1972) refer to such intangible aspects as shared attitudes, norms, roles, perceptions, and interpretations. It is at the interface of the subjective culture of two groups where the most difficulty in cross-cultural communication and interaction lies.

People bring to any interaction (personal or impersonal) the ability to perceive and process information regarding that experience, the ability to reflect upon that experience, and the ability to respond in a particular manner to that information after
considering possible alternatives (Brislin, 1981). Communication between individuals sharing similar cultural backgrounds is facilitated due to the similarity in processing and behavioral responses determined, in part, by the shared subjective culture. Cross-cultural interaction becomes difficult partly because socialization into a particular culture results in perceptual, thinking, and response processes which may differ from those who are socialized in other groups. These cognitive processes become so imbedded in our being that they often go unnoticed and are acted upon without much conscious thought. Albert Einstein (cited in Easley, 1974) has referred to the cultural imbeddedness of our concepts and their problematic nature in the following way:

"In an attempt to achieve a conceptual formulation of the confusingly immense body of observable data, the scientist makes use of a whole arsenal of concepts which he imbibed practically with his mother's milk; and seldom, if ever, is he aware of the externally problematic character of his concepts. He uses this conceptual material, or, speaking more exactly, these conceptual tools, as something obviously, immutably given; something having an objective value of truth which is hardly ever, and even in any case not seriously, to be doubted. How could he do otherwise?"

It is the psychological framework, or those tools of thought that Einstein spoke of, that differ so much among individuals from diverse cultures. Some of the more important psychological processes affecting the outcome of
interpersonal interaction; perception, categorization, and attribution formation will be discussed below. These concepts were developed and introduced through the various critical incidents which make up the adolescent culture-general assimilator.

**Perception**

Sojourners, individuals temporarily living within another culture, often confront difficulties due to initial perceptions when interacting with others. The German-speaking Swiss, for instance, are perceived by many Americans as being hard-working, conscientious, meticulous, and cold people. Difficult or strained interpersonal interactions often occur between a Swiss and an American due to the initial negative perception of "cold" that results in that first meeting.

Asch's (1946) central trait theory of person perception explains this observation by suggesting that individuals tend to describe others in terms of relatively few, but extremely distinct, characteristics. A central personality trait among North Americans, for instance, is the distinction between a "warm" and a "cold" personality. In studies listing seven personality descriptors which differed only by the inclusion of the category "warm" or "cold," Asch found that those individuals perceived as "cold" were more often described as standoffish,
calculating, unsympathetic, and snobbish -- all negative trait characteristics. On the contrary, those individuals perceived as "warm" were more often described in a positive manner as being sincere and forthright.

Luchin (1957) demonstrated that the first information one receives is the most influential in determining the meaning one gives to certain stimuli. Initial perceptions and impressions, as well as salient personality traits, are key factors which affect thinking processes and evaluations of others that follow.

The process of perception underlies many of the critical incidents presented in the adolescent culture-general assimilator. In particular, incidents 1 - 6, 11, 14 - 17, 21, 23 - 26, 30, 32, 34, and 36 all introduce this phenomenon.

Categorization

Individuals are constantly receiving stimuli through their senses. The complexity of the environment and the sheer number of stimuli received that must be sorted by individuals demands that some grouping mechanism exists. Rather than respond to unique features of each and every element in the environment, people tend to interpret discriminately different things as equivalent and to respond to them in terms of class membership (Bruner, Goodnow, and Austin, 1977; Triandis, 1977). By grouping
objects together that have real differences but that classify together on the basis of common traits, people invent categories and form concepts. Euro-Americans, for instance, often categorize food items into four groups: fruits and vegetables; milk products; meat, fish, or poultry; and grains. Balanced meals are then prepared based upon those four categories rather than according to individual foods.

Bruner et al (1977) see the function of category formation as threefold. Category formation: reduces the necessity of constant learning; permits ordering and relating classes of events; and satisfies a future-orientation in that cues provided by particularly salient points enable prior adjustment to an identifiable event. Once one can place a stimulus into an appropriate category one then knows as many attributes of the object or concept as possible. Bruner et al (1977) view categories as the predominant means by which a growing member of a society is socialized, "for the categories that one is taught and comes to use habitually reflects the culture in which they arise (p. 2)."

Triandis (1972, p. 10) states that, "The category is probably the most important element in the analysis of subjective culture." It is essential, therefore, that one understand the categorization system practiced by those one will interact with, as well as the system used by
one's own cultural peers so that consistency with regard to the object of focus can be maintained.

This writer's experience within his own culture provides an example. Fresh from turbulent undergraduate school in the early 1970's (Vietnam War protests, the Woodstock Music Festival, campus riots, on-site presence during the National Guard shootings at Kent State University, and Watergate) and in many ways distrustful of "The Establishment," this idealistic writer cut his long hair, packed his bags, and prepared to embark on an experience with the Peace Corps. A week long predeparture orientation program brought together close to 200 like-minded peers in a Philadelphia hotel. The initial atmosphere for many of the male participants was extremely cold and unsettling with an air of suspicion dangling about - much more so than would be expected at a first meeting of like-minded activists. Subsequent discussion and reflection by group members provided a clue to the dismay. Each had entered this new situation with the assumption that they would be working with individuals similar to themselves. This was the category carried in their minds. Others, however, appeared to belong to the heretofore distant group that prided itself on being clean shaven with well-trimmed hair. These freshly cleaned and trimmed volunteers were unable to place each other into any functional category. Finally, individuals shared
photographs of what they looked like just days before. This revealed much longer hair and beards. People were noticeably more comfortable with each other after this event. These photos, and the shared experience, offered the first, although not the last, experience in difficulties brought out by category formation for these new volunteers.

While all cultural groups utilize categories (Kluckhohn, 1954), cultural difference do exist in the manner in which people classify objects. Category boundaries are oftentimes unclear and the content within any given category may differ. It is the discovery of the attributes used to define these boundaries which enable one to understand the way people categorize their experience.

The concept of categorization is introduced through critical incidents 1 - 7 and presented in the accompanying essay in the adolescent culture-general assimilator.

**Attributions**

People constantly engage in the process of making judgements or inferences about others based on the behavior they observe (Heider, 1958). People judge others to be competent or not, well-intentioned or not, honest or dishonest, etc. Psychologists call these judgements attributions. Potential problems occur in cross-cultural
encounters due to the attributions made regarding a situation one is engaged in, particularly if one's expectations are not met. Greek and American cultures, for instance, differ in the definition of who is included in the in-group. The in-group, found to exist in all cultures, consists of individuals one feels psychologically close to who can be trusted and counted on in time of need. In the United States, in-group members usually include family, friends, and if given a choice between foreign visitors and other Americans, fellow countrymen. In Greece, the in-group typically consists of family, friends, and visitors to the country as opposed to other Greeks.

Certain norms of behavior are assumed upon inclusion in the in-group category. A difficult situation arises for the American when early in his sojourn to Greece he is asked questions regarding what he considers matters of personal concern (salary, etc.). Such questions, from the Greek viewpoint, are an indication of in-group membership and desired closeness. Misattributions are likely as the American may judge the Greek to be "nosey" or "pushy," while the Greek judges the American as "cold" and "unfriendly." As suggested (Albert, 1983), the interpretations made about another's behavior are critical. Thus, discrepancies in attributions may result
in misunderstanding, low interpersonal attraction, rejection, and even conflict.

Effective intercultural interaction emerges, and miscommunications are avoided, when individuals from different cultures are able to attribute the same meaning to the same act. This is referred to as making isomorphic attributions. One goal of intercultural training that is put forth by this study is that individuals should be able to make isomorphic attributions regarding a particular event or observation, and as such, to help them understand the perspectives and subjective culture of persons from another culture. It is argued that this can be accomplished by teaching a person from one culture to make attributions that are isomorphic to those of a person from another culture. To accomplish this, individuals must learn to analyze other's behavior in a manner similar to the way they do for themselves. Cross-cultural training should help individuals make appropriate attributions to observed behavior of individuals from other cultures, thereby increasing awareness and understanding of cultural details that are critical to successful intercultural interaction. For instance, as a result of cross-cultural training for the example mentioned above, Americans would learn that the Greeks' questions about salary reflect their perceived closeness and desire to include them as in-group members.
All of the critical incidents in the adolescent culture-general assimilator are designed to develop individuals' ability to make isomorphic attributions around a variety of concepts such as; social interaction, role responsibility, emotional reactions, class and status distinctions, and in-group out-group formation.

**Adaptation to Living Overseas**

Differences in the basic cognitive processes of perception, categorization, and attribution often lead to difficulties in communication and misunderstandings between people. These difficulties may not only result in strained interpersonal relationships, but may also lead to negative feelings about oneself and about one's experience, thus resulting in poor adjustment. One of the goals of this study is to determine if a culture-general assimilator is effective in assisting individuals in their adjustment to life overseas. Subsequent discussion of adaptation and adjustment will be restricted to overseas experiences of students. (It should be noted, however, that the findings here have application to groups within a given society as well; for instance, majority and minority groups).

In early discussions related to cross-cultural adjustment, Smith (1956) wrote that the foreign student is likely to have major adjustment problems simply by virtue
of culture contrast and difficulties in communication. Brislin (1981), however, suggests that people do not passively surrender themselves to a situation they encounter; rather, they actively process information and modify their behavior to cope with the new situation. This process of modifying behavior is called adjustment.

Bochner (1972) states that foreign students must adjust to four different roles during their sojourn, including: attending to the necessary culture-learning problems that any sojourner must confront when living abroad; adjusting to the everyday stresses of being a student in school; accommodating the ongoing maturation process of a developing individual; and the fact that the exchange student is a particular national representative sensitive about one's own national or ethnic background. This writer would add that students participating in a high school exchange program requiring host family accommodation must also contend with the fact that they are entering a new and unfamiliar family structure where role expectations and responsibilities must shift from one's biological family to a previously unknown host family.

Probably the most widely used hypothesis regarding adjustment in an educational sojourn is known as the "U-curve Hypothesis." Proposed after studying 200 Norwegians upon their return from a Fulbright sojourn in
the U.S.A., Sverre Lysgaard (1955) had this to say:

Adjustment as a process over time seems to follow a U-shaped curve: adjustment is felt to be easy and successful to begin with; then follows a "crisis" in which one feels less well adjusted, somewhat lonely and unhappy; finally one begins to feel better adjusted again, becoming more integrated into the foreign community. Or, to put it differently, we suggested that adjustment as a process over time operates at increasingly more intimate levels of contact with the community visited. The need for more intimate contact, however, makes itself felt before one is able to achieve such contact and for some time, therefore, one may feel "lonely" and maladjusted.

Smith (1956) found similar distinguishable phases in foreign student adjustment that cut across nationality, yet adds the additional phase of anticipation and reappraisal of the experience prior to and upon return to one's home country. This has been further refined and presented as the "W-curve hypothesis" which takes into consideration the individual's adjustment upon his return home (Gullahorn and Gullahorn, 1963), suggesting that upon re-entry into one's original culture, similar phases of adjustment must be confronted.

Unfortunately, recent efforts to establish identifiable phases or stages of adjustment have failed to demonstrate results similar to those reported by Lysgaard (Klineburg and Hull, 1979; Blair, 1984). Brislin (1981) puts forth two possible explanations for this finding. One suggests that institutions and individuals are more
knowledgeable, and thus better prepared, for the adjustment difficulties they will encounter than they were when the earlier studies were undertaken. If sojourners are better prepared, then they would have a less noticeable crisis stage. Movement down the U-curve, then, would be more difficult to identify. The other hypothesis cites individual differences and the problem of the timing of interviews, thus making it difficult to obtain sufficient quantity of results to substantiate the hypothesis. Individual difficulties could occur at different times, thus making it difficult to obtain sufficient quantity of results when group measures are utilized. While one person may experience their greatest difficulty within the first few weeks of their sojourn, another might not have the same response until much later. Obtaining statistically significant results may thus be difficult.

A model of adjustment which has particular relevance to secondary exchange students is the one proposed by AFS International (1978). This curve, taking the form of a smoothly oscillating sine wave and encompassing four stages of adjustment, stresses the emotional ups and downs experienced by sojourners throughout their entire stay overseas.

A description of what each stage encompasses can be found below. What is of particular importance here is the
identification of particular interpersonal, cross-cultural, and adjustment needs which are identified and could be addressed in orientation programs.

Stage One: When applying for AFS, students are anxious over selection chances and elated when they are finally notified of their acceptance and placement. Students and families anticipate cultural differences but have only a superficial awareness of adjustment difficulties.

Stage Two: Fairly soon after arrival in another culture, discomfort occurs because of many obvious and subtle differences. The entire structure of school, family, and community life is altered. Sleeping habits often change. Many questions arise regarding how to relate to others, such as how one is to behave towards members of the opposite sex or to authority figures in a different society. Until a student learns the language and customs and can move about freely, he feels in a state of isolation. Later a greater sense of belonging occurs.

Stage Three: Frustration and a new and more pervasive sense of isolation sets in during this phase. Once the student is at ease with the new language, school work, etc., they are able to examine the new society more carefully. The deeper differences between self and others becomes apparent. Common complaints center around a lack of true friendships and a desire to accomplish something
important. Eventually, underlying differences between the two cultures are understood in the appropriate perspective, are accepted, and even valued. A transformation occurs that allows the student and host family to question their old cultural assumptions and way of life.

Stage Four: Pain and apprehension at the thought of leaving and returning home sets in as departure time nears. Once it is realized how close one has grown to the hosts, one begins to sense the personal changes that have taken place. Feelings of guilt for wanting to stay and not return home often accompany this stage. Once home, the contrast of old and new may come as a shock, or the process may take a more drawnout form. No longer the center of attention, the returnee often finds that no one else is as interested in the details of the year abroad and the accompanying feelings. Final resolution of this stage involves a shift in perspective and begins an understanding of the validity of both cultures.

A study by Blair (1984) looked closely at the process of adjustment of four American exchange students living in New Zealand during 1984. Of particular interest in her study was the identification of particular issues and problems faced by these students. It is often assumed that individuals coming to New Zealand from other English speaking countries will have few adjustment problems due
to the similarity in language and Western-style culture. Blair's study, while limited in scope, does identify some areas which are of particular concern for American students and suggests that other English-speaking nationals crossing cultural boundaries, but not necessarily language barriers, have their own unique set of problems to accommodate. (This is discussed in greater detail in the discussion section of chapter 4).

School presented the biggest 'culture shock' experience by far. American students had particular difficulty with the following concerns: adjusting to the requirement that most must wear school uniforms; the fact that there is a limited choice of school subjects available to the student and that few extra-curricular activities are available; school spirit was felt to be lacking compared to back home; school work is more difficult; there is a greater emphasis on independent study, and an excessive dependence on long, thorough exams as a measure of success in school; and, school was, for many, cited as being 'boring.' A possible underlying reason for this attribution centers on the relatively few extra-curricular activities available to students in New Zealand schools compared to the typical American high school. Schools in New Zealand focus much more on academic preparation than on non-academic concerns. Little variation in the school day is thus experienced. 28
Supporting stage three of the AFS adjustment cycle (AFS, 1978), formation of friendships was the area of next greatest concern. All students were keen on making friends and used this as a measure of their successful adjustment. Friendships were felt to be very superficial at the start of their sojourn. It was only after half the experience was over that many felt they were developing relationships with others beyond their host family. Gaining independence from their host family (including host-siblings) was also an area of concern.

**Research on Overseas Effectiveness**

Cross-cultural adjustment has both subjective and objective components. The subjective component refers to such things as the sojourner's feelings of comfort and their ability to satisfy their daily needs. The objective component refers to hosts' judgements concerning the individual's behavior and ability to maintain satisfactory interpersonal and social relationships.

Hawes and Kealey (1979) define international effectiveness as the "capacity to live and work effectively on overseas assignment" (p. 158). The components of overseas effectiveness identified in their extensive study of Canadians working abroad are: 1) personal adjustment and satisfaction, defined as the ability to be happy, comfortable, and personally satisfied
with the overseas situation; 2) intercultural interaction, defined as the degree of interest in and capacity for interaction with nationals of the host country; and 3) professional effectiveness, defined as the ability to overcome obstacles and satisfactorily accomplish the task one originally set out to do (in the case of this study, successful academic achievement and satisfactory adjustment to the host family and school). Brislin (1981) has added a fourth component; lack of less visible symptoms of stress, such as diarrhea, sleeplessness, headaches, and so forth.

Benson's (1978) analysis of Peace Corps Volunteers in Brazil supports this work. He found the importance of developing close social relationships with hosts and the ability to continue familiar activities while participating in new ones had positive consequences on sojourner adjustment.

Three broader dimensions of intercultural effectiveness identified by Hammer, Gudykunst, and Wiseman (1978) underlie the issues just described. These include: 1) the ability to deal with psychological stress, such as frustration, anxiety, social alienation, and interpersonal conflict; 2) the ability to communicate effectively, such as entering into meaningful dialogue with other people, initiating conversation with others, understanding non-verbal cues, dealing with different communication
styles and misunderstandings between self and others; and, 
3) the ability to develop interpersonal relationships, 
which assumes accurate understanding of the feelings of 
others, the ability to empathize, and being able to work 
effectively with others.

Problem-Solving in the Social Domain

The area of problem-solving might also shed some 
light on the adjustment processes of sojourners. 
Individuals are constantly being faced with new and 
unfamiliar stimuli which disrupt patterned ways of 
thinking and acting. It is the individual who is able to 
conceptualize specific problems and determine appropriate 
means by which to overcome these obstacles who will 
satisfy his personal and task goals and thus be successful 
during the sojourn.

Jahoda (1953), a prominent cross-cultural 
psychologist, was one of the first to explore the area of 
problem-solving skills and social adjustment. Jahoda 
identified four stages to the problem-solving process: 
admission of a problem; consideration of alternatives; 
deciding among alternatives; and implementation of the 
final decision. They will be considered here with 
emphasis on the cross-cultural situation.

In the first stage, admission, the problem solver 
realizes and accepts that a problem exists. This
awareness requires insight into the situation at hand, and particularly in the cross-cultural situation, that one's behavior or perceptions may conflict with that of hosts. Acknowledgement of this indicates that the individual is actively seeking to cope with the situation, rather than isolating oneself or attempting to respond from one's own ethnocentric perspective. Once the individual realizes that a problem exists, possible solutions can be considered. In the cross-cultural situation, culturally-relevant acts would be considered. The problem solver must then decide on a solution from the alternatives considered. Finally, the chosen alternative must be implemented or acted upon in a culturally-appropriate manner. Jahoda also noted that individuals are rarely cognizant of the sequence of the stages.

A consensus viewpoint of the general stages of problem-solving was presented by D'Zurilla and Goldfried (1971) after an extensive review of the literature. The stages, expanding upon those set out by Jahoda, are: 1) general orientation; 2) problem definition and formulation; 3) the generation of alternative solutions; 4) decision making, (i.e. selection and evaluation); and 5) verification.

In the first stage, general orientation, the encouragement of problem-solving behavior should include a set of attitudes: to accept the fact that problematic
situations are a normal part of life and that it is possible to cope with most situations effectively; to recognize problematic situations when they occur (and perhaps anticipate them before they occur); and, to inhibit the tendency to respond in a first "impulse" or "do nothing" manner. In the cross-cultural sense, this might take on the form of responding from one's ethnocentric perspective or restricting interaction with hosts.

Problem definition and formulation requires the problem solver to define all aspects of the situation in operational terms and to classify elements of the situation in such a manner that relevant from irrelevant information, primary goals, and major subproblems, issues or conflicts can be identified.

The generation of alternative solutions should be done in such a way that the most effective response will be among those generated. It is in this stage that culturally appropriate solutions would be brought forth.

Decision-making involves selecting a final choice from among the alternatives generated. This stage may be eliminated if only one option is available (which may be the case in the cross-cultural situation).

Verification, the final stage, takes place after the decision has been carried out and is designed to assess the outcome so as to make self-correction possible.
Without this step, the individual may persist on a course of action which is inappropriate for the situation. Well chosen solutions will allow for easier and smoother adjustment.

**Interpersonal Cognitive Problem-Solving (ICPS) and Means-Ends Thinking**

Spivak, Platt, and Shure (1976) proposed a set of interpersonal cognitive problem-solving (ICPS) skills thought to mediate the quality of a person's social adjustment. The six ICPS skills identified include:

- **Sensitivity to Problems**, or an awareness of the possible problems which affect interpersonal interaction;

- **Alternative Solutions Thinking**, requiring the ability to generate alternative solutions to problems;

- **Means-Ends Thinking**, which requires the ability to keep the beginning and end of an interpersonal problem in mind to guide one to the solution. This skill also demands that one articulate ordered steps that may be required to carry out the solution to any interpersonal problem;

- **Consequential Thinking**, requires the capacity to consider the consequences of one's social acts in terms of their impact on other people and oneself;

- **Causal Thinking**, which requires the ability to understand and appreciate that how one feels and acts
may have been influenced by (and in turn may have influenced) how others feel and act; and,

**Perspective-Taking**, which involves the capacity to appreciate the perspective of others, as well as an awareness of the fact that others may have motives and viewpoints which may differ from one's own.

Each of the six ICPS skills have been studied by Spivak and his associates. Of the six skills, means-ends thinking has been found to be the most critical to social adjustment. Means-ends thinking ability has been shown to be strongly related to social adjustment in middle childhood, in adolescence, and in adulthood (Spivak, et al., 1976; Platt, Spivak, Altman, Altman, and Peizer, 1974).

In essence, means-ends thinking involves specific step-by-step planning in order to reach a targeted goal. Such planning attempts to forestall or circumvent potential obstacles, and, in addition, provides alternative means with which to fall back upon should an insurmountable obstacle present itself. Means-ends thinking implies an understanding that goals are not always immediately attained and that certain times and approaches may be more advantageous than others for action. For instance, soon after arriving in a foreign country, a student, wishing to make friends with others in
the neighborhood might consider the following: "I can go visit the person next door (means) but he won't know me and probably won't let me in (obstacle). Besides, there may be a culturally-appropriate manner with which to do this. Perhaps I had better ask someone in my host family what the best and most appropriate approach should be (means). Then I should take their suggestions seriously since they know better than I what is appropriate in the given situation." In means-ends thinking, it is assumed that the individual is able to put his plan into action, consider potential obstacles, and evaluate the timing of his act.

Research Completed on Means-Ends Thinking

Shure and Spivak (1972) compared the means-ends thinking skills of normal children in regular schools with disturbed children in special schools. The children also represented two socioeconomic groups (middle and lower). The study found that well-adjusted youngsters within each social class group conceptualized more means to reach a goal, more obstacles that might be encountered on the way toward that goal, and more consideration of the importance that time is required to satisfactorily solve problems than did youngsters in the disturbed group. Intelligence was not found to be a contributing factor in differences in means-ends thinking ability. Differences were clearly
found to be a function of behavioral adjustment and not membership in a particular social class.

Spivak et. al. (1976) confirmed the above among a group of ten-to-twelve year old children in attendance in regular public schools. Those children judged to be better adjusted displayed superior means-ends thinking skills when compared with those displaying behavioral difficulties.

A number of studies carried out in psychiatric hospitals and among heroin addicts (Platt, Scura, and Hannon, 1973; Platt, et. al. 1974) demonstrate that maladjusted adolescents are deficient in means-ends thinking skills when compared to normal adolescents.

Similar to children and adolescents, means-ends thinking has been found to be the most significant problem-solving skill among adults. A clear indication exists that means-ends thinking is related to adjustment status in adults while studies demonstrate only minimal relationship between means-ends thinking and IQ, creativity, or productivity. Platt and Spivak (1975) summarize the various studies related to the Means-Ends problem-solving test in the following manner:

Thus, in all of these studies, groups of individuals who may be characterized as having more likely failed to master problems of daily living have been shown to be deficient in real-life problem-solving as measured by the
MEPS. This finding is particularly important in demonstrating the validity of the MEPS since persons who have "failed" in solving problems of living should also be deficient in the means of solving such problems. (p. 60).

Means-Ends Thinking as a Critical Problem-Solving Skill

After a thorough discussion and review of the literature related to means-ends thinking, Abalos (1983) concluded that in the social domain, means-ends thinking is one of the most critical skills for social adjustment. Much support has been documented to point out its role in mediating social adjustment and its ability to discriminate between normal and socially-maladjusted individuals. Means-ends thinking in the social domain requires the ability to deal with the present as well as future situations simultaneously. This skill also requires the ability to bridge the gap between the current and goal situation. It appears that this skill would also facilitate sojourner adjustment, and, perhaps, would be able to differentiate assimilator trained from untrained individuals, particularly in their ability to articulate their problem solutions in such a way that reflects cross-cultural concepts. Hence it is introduced as a dependent variable in this study.
Approaches to Cross-Cultural Training

Preparing individuals to effectively meet new demands and situations has always been a goal of education prompting learning theorists to develop models identifying factors which contribute to effective learning. One factor which emerges from the literature on effective teaching and learning is the importance of the role of prior knowledge in the attainment of new information. A foundation of knowledge and experience is required for cognitive growth to occur.

Ausubel (1963) refers to cognitive structures as a person's knowledge of a particular subject matter and how well organized it is at a particular point in time. Ausubel says that the existing cognitive structure is the critical factor in determining whether new material will be meaningful and how the information will be acquired and retained. The stronger the individual cognitive structures, the more new information will be integrated and retained. In studies designed to investigate the importance of prior knowledge, Bransford (1979) cites that up to 80% of post-test gain can be directly dependent upon pre-test scores.

This alarming statistic poses quite a problem. Preparing people for the differences they will encounter in cross-cultural interactions has always been a difficult task. This is complicated even more so with
individuals who have had little interaction with people from other cultural backgrounds or who have not made the effort to reflect upon their experience. Gerte Hofstede (1980, p. 9), a prominent cross-cultural researcher writes:

Highlighting culture-dependent differences in thinking and acting is not always a welcome intervention. My general experience...with various audiences is that the amount of international exposure within the group strongly affects the way the subject is received. Internationally experienced audiences have little trouble seeing the importance and tolerating a certain amount of introspection into their own cultural constraints. Internationally naive audiences have difficulty seeing the points, and some members even feel insulted when their own culture is discussed.

If up to 80% of new knowledge attainment is dependent upon prior knowledge and so few have had experiences with which to recall and to help anchor new concepts, how does one begin to develop the ideas, concepts and skills so needed for effective intercultural communication? Hofstede points to the need for "culture shock" experiences which stimulate people to think about and to benefit from the study of cultural differences. But such experiences should not be entered into lightly. Culture shock can be valuable as an impetus for learning if the individual experiencing the 'shock' is prepared for it and is knowledgeable about how to cope with it; or, if someone is present to help guide the individual through the process. This reveals the need for cross-cultural
training, or formal, structured attempts to prepare people to live and work in cultures other than their own. The critical incidents (see Appendix A) which form the basic unit of instruction in the culture-general assimilator can act as the prior knowledge recognized as necessary for further learning to take place. Having read the incidents, trainees can then refer to these as one would the prior experience which is so often missing from most people's experiences. Klineburg and Hull (1979) propose that providing an understanding of the root of many interpersonal problems might also result in placing some cognitive distance between the actual event and the effect on the individual. Cross-cultural training should help provide this.

Six major models of cross-cultural training appear throughout discussions in the literature (see Brislin and Pedersen, 1976; Brislin, Landis and Brandt, 1983). These models each focus on cognitive, behavioral, and affective aspects of learning. Descriptions of the six major methodologies, and preferences for use in this study, follows.

1. Information or Fact-Oriented Training

Information and fact-oriented approaches to cross-cultural training include the use of commercially prepared textbooks, lectures, films, and guest speakers in
an attempt to provide data essential to a person's sojourn into another culture. Content can range from such topics as geography or politics, to decision-making styles and methods of non-verbal communication. This technique, probably the most common approach to preparation and most typical of the manner in which adolescents learn about culture in schools, is probably the easiest form of cross-cultural training to obtain and present. Unfortunately there is little evidence that cognitive approaches alone make much of an impact on subsequent behavior change in individuals. For this reason, this type of training has not been targeted as the most ideal for the purpose of this study.

2. Cultural Awareness Training

Knowledge of one's own culture is generally hidden from the self (Hall, 1959; 1976). Implied in cultural awareness training is that the more an individual knows about their own culture (its values, norms, roles, etc.), the more attuned they will be to the differences in these critical aspects of another culture. In this regard, efforts are made not to prepare an individual for life within a specific culture, but rather to increase an understanding of the factors which influence one's own life, thus providing culture-general preparation to interaction with others. While this researcher believes
it is important that individuals have an understanding of their own culture and its influence upon them, there is little evidence to support transfer of concepts of one's own culture to understanding or adjusting to that of others.

3. Behavior Modification

David (1972) applied behavior modification techniques to the training of individuals preparing to live overseas. Having identified the rewarding and punishing aspects of their own culture, trainees looked at the cultures of their intended destination to determine which rewards were available and how best to attain them. This technique, while somewhat effective, demands a knowledge of potential cross-cultural interactions in any of hundreds of cultures to which people may be moving; a situation quite difficult to attain. While potentially of value to the immediate needs of a specific group destined for a particular destination, it must be remembered that the long-range goal of this investigation is to identify materials of potential use in teaching pan-cultural concepts. The specific nature of the behavioral approach highly restricts its application.
4. Experiential Learning

A quite effective technique for preparing individuals for life in another culture is the experiential approach. Through this method, trainees are immersed directly in the target culture while undergoing training, or are exposed to simulations of the expected experience under the guidance of program staff. Trifonovitch (1977) employed this technique to train potential Peace Corps volunteers to Micronesia at sites in rural Oahu and Molokai where simulated village life could be enacted. This technique assumes that all participants can adequately handle the range of new stimuli they are confronted with, or, if they cannot, will use this relatively safe time to deselect themselves from their intended experience. Included in this approach are simulations and educational games, many of which are quite effective at raising participant awareness of potential issues in cross-cultural interaction. A drawback that exists in this approach centers on the necessity for a highly trained facilitator able to effectively debrief participants, and the prohibitive expense involved in implementing extensive true-to-life target cultures. This approach may, therefore, fall beyond the range of skills of most classroom educators and beyond the financial capabilities of groups like AFS and most school districts.
5. Interaction Approach

Interaction approaches to cross-cultural training strive to bring trainees and members of the target culture into contact with each other through planned experiences. Certain conditions found to benefit such encounters include: equal status (such that all participants have equal opportunity to receive any rewards offered by the experience); cooperative interaction; and superordinate goals which require that all group members engage in cooperative behavior in order to attain a specific goal (Brislin and Pederson, 1976). While often useful in classroom settings, a difficulty exists due to lack of controls one has over the individuals brought in as culture representatives; few are knowledgeable about the major concepts known to assist sojourners, thus resulting in a 'catch-as-catch-can' approach to training. In an attempt to reduce the tendency of people to form stereotypes as a result of poorly presented experiences, this is certainly not an advisable approach.

6. Attribution Training

The goal of attribution training is to provide experiences for trainees such that when behaviors are observed in another culture, they are able to understand and explain them in a manner similar to the host. Attribution training has most often been accomplished
through the use of a culture assimilator, a device designed to utilize the critical incident as the primary method of presenting information related to the subjective culture of the target group. Traditionally, culture assimilators have been used to prepare individuals for interaction with members of one specific culture or ethnic group. For instance, assimilator packages have been prepared for Americans about to live and work in Greece; for White and Black servicemen who must interact and live together; for Americans preparing to live in Thailand, etc. (see Albert, 1983, for a complete listing). Culture assimilator training has been the most researched of all the cross-cultural training techniques (Brislin, Landis and Brandt, 1983), and has demonstrated itself to have positive impact on the cognitive, affective and behavioral domains of trainees (Albert, 1983). Attribution training using the culture assimilator has been selected as the target of this study because it has demonstrated a broad range of impact while being in a form which is relatively easy for students and teachers to use.

The present study is directly concerned with the impact of a culture-general assimilator package prepared, in part, by this writer. A thorough discussion of this follows.
The Culture Assimilator

As stated in the previous section, the cross-cultural training technique which has the most extensive research base is the culture assimilator (Brislin, Landis and Brandt, 1983). The basic purpose of the culture assimilator is to teach members of one culture to view situations from the perspective of members of the host culture. In this way, both parties can make isomorphic attributions, or similar judgements, about the causes of observed behavior, thereby reducing misunderstanding. For instance, in the case of the Greek and the American visitor to Greece mentioned earlier in this chapter (see discussion on attributions), both individuals would attribute the Greek's questions concerning salary as a sign of acceptance into the in-group.

The basis of the culture assimilator, the critical incident, was introduced by Flanagan in 1954. Flanagan defined the critical incident as:

A set of procedures for collecting direct observations of human behavior in such a way as to facilitate their potential usefulness in solving practical problems and developing broad psychological principles...By an incident is meant any observable human activity that is sufficiently complete in itself to permit inferences and predictions to be made about the person performing the act. To be critical, an incident must occur in a situation where the purpose or intent of the act seems fairly clear to the observer and where its consequences are sufficiently defined to leave little doubt concerning its effects. (p. 327).
Utilizing such an approach, a short story is presented where differences between two cultures make completion of a task difficult. Trainees are asked to select from a number of options the one they feel best explains the incident from the host perspective. Explanations regarding the trainee's choice provides feedback and further prompting should the selection be incorrect. The assumption is that the trainee learns appropriate cues, behavior, and explanations regarding such acts as appropriate from the host perspective as the assimilator materials are completed.

Studies of the Effectiveness of the Culture Assimilator

A number of culture assimilators have been developed as culture-specific training devices. Evaluative studies of the impact of the culture assimilator on cognitive change, adjustment, and task effectiveness demonstrate it to be an effective method for cross-cultural training. The culture assimilator under study here follows a format similar to that of previous ones. It differs, however, in the fact that this particular instrument has a culture-general focus; that is, it attempts to prepare individuals for cross-cultural experiences regardless of the cultural groups about to interact. A review of various studies of culture-specific assimilators follows. (Note: in many of the following studies, the term control
group refers either to an untrained or a fact-only treatment, such as reading about the geography of a region.

O'Brien, Fiedler, and Hewett (1971) compared the effects of assimilator training versus traditional culture and area training provided to a group of adolescents preparing to embark on a program organized by Los Amigos de las Americas. Prior to embarking on an intensive person-to-person experience in health care and community development, 119 of the 265 participants received the Honduras Culture Assimilator (Symonds, O'Brien, Vidmar and Hornik, 1967), while the remaining received lectures and/or films. Results demonstrated that assimilator-trained participants performed better and adjusted better than the untrained participants. In addition, improvement in adjustment and performance was found to be greater for those who had previously participated in an Amigos program suggesting that the culture assimilator may not only prepare individuals for their first experience, but may also assist in the integration of prior cross-cultural experiences.

Chemers (1969) demonstrated that assimilator-trained individuals learned a significantly greater quantity of culturally-relevant information over a control group in an experiment with 48 Americans and 96 Iranians living in Teheran. In addition, assimilator-trained group leaders
who were task-oriented produced the most favorable group climate scores.

Worchel and Mitchell (1970) compared assimilator training versus essay reading on self-report studies of American Military Advisors and civilians in Thailand. Assimilator trained subjects reported more favorable responses and felt more productive and better adjusted to the culture than the essay trained participants on 12 of the 15-item self-report measure. Four of the results were statistically significant. In the same report, Worchel and Mitchell report a similar study of military and civilian advisors in Greece which also showed significant results in productivity, adjustment, enjoyment of tour of duty, and improved interpersonal relations with Greeks for assimilator trained over a no-training group.

Weldon, Carston, Rissman, Slobodin, and Triandis (1975) assessed the impact of a Black culture assimilator on 128 White male volunteers, randomly assigned to training or no-training groups. Post-treatment questionnaires included an attribution test, whereby individuals responded to three stories of job-related disagreements; a test of intercultural sensitivity; an employee evaluation test; a racial attitude inventory; and a personality adjustment inventory designed to measure the tendency to stereotype Blacks. Trained subjects made attributions that were significantly more similar to the
attributions made by Blacks than to those made by Whites. Trained subjects also perceived the behavior of members of the target culture as significantly more intentional than did the untrained persons; that is under their own control as opposed to being habitual. This finding substantiates one of the major goals of attribution training; that is, to develop the ability to judge other's behavior as a result of situational, not trait, factors. While all subjects attempted not to endorse racial stereotypes, trained subjects were more extreme in refusing to stereotype Blacks. Trained individuals also perceived less social distance toward Blacks, saw less conflict between a White foreman and Black workers, and perceived more positive evaluations by a White worker and by a Black foreman in conflict situations.

Landis, Day, McGrew, Thomas, and Miller (1976) attempted to validate the Black culture assimilator by comparing the responses of 84 White junior-grade officers and 85 Black junior-grade officers in the U.S. Army. After reading and responding to assimilator items, subjects chose the best attribution for each item, rated each attribution in terms of adequacy and each incident in terms of familiarity. Subjects also took an intercultural sensitivity test developed by Weldon et al (1975). Results demonstrated that Black officers were significantly more knowledgeable than White officers about
the Black perspective presented in the culture assimilator. In addition, White officers' performance improved as they progressed through the assimilator and their score on the test of intercultural sensitivity was significantly higher after the training than before.

In a second series of studies conducted by Landis et al (1975) and Landis, Tzeng and Thomas (1981), White and Black enlisted men and officers in U. S. and German military bases were presented with either the White officer assimilator, the Black officer assimilator, or the White noncommissioned officers assimilator. A significant difference in correctness of attributions was found between pre and post training. In addition, measures of stereotyping behavior moved from the extremes toward the center of the scale for all scales, all groups of subjects, and all sites. This suggests that trained individuals have less of a tendency to perceive others as extreme and more of a tendency to perceive them as similar to themselves. There was also, as expected, a significant impact on knowledge of subjective culture.

One unexpected finding of a study of the Black assimilator conducted by Weldon et al (1975) was that Black confederates preferred untrained subjects to trained subjects when interacting in a specified interactive task immediately following training. Trained subjects, it was observed, appeared distracted and unnatural. It was
suggested that training may have heightened one's awareness of race and created apprehension which in turn increased the subject's uncertainty regarding proper behavior. Landis (cited in Weldon et al, 1975) put forth the hypothesis that what is learned in the culture assimilator may need time and a supportive situation before consolidation can occur. Landis stated:

If an interpersonal interaction occurs prior to consolidation, and if the interaction is anxiety producing, then the trained subject may fall back upon old responses with a new tenacity. However, if the interaction is pleasant and long enough to be productive and supportive of the new attributions, then the new patterns become fully integrated (p. 309).

Following the above hypothesis, Randolph, Landis, and Tzeng (1977) undertook a study in which 35 White female university students were randomly assigned to a training or no-training group. Training consisted of reading 40 incidents from a Black culture assimilator. Results indicated that trained subjects made significantly more attributions similar to those made by Blacks. It was found that the anxiety level of the trained subjects decreased over time while it did not for the untrained participants. Training was also found to have a positive effect on the enjoyment of a behavioral task in this study.
Albert (1983, p. 209) summarizes the available research on the culture assimilator in the following manner:

"It is clear from all the studies conducted so far that the Intercultural Sensitizer (culture assimilator) is an effective instrument for imparting cultural information. A number of studies have shown that it increases the isomorphic attributions made by trainees, and that it facilitates interpersonal relations between the trainees and members of the target culture. In addition, some studies have shown that it affects task performance."

The Culture-General Assimilator

Recently, this investigator was involved in a project that produced a culture-general assimilator that could have widespread use (Brislin, et al, 1986). Traditional culture assimilators have been designed to be culture-specific, that is, they have been developed to prepare individuals to live and work within one specific country or with one particular ethnic group (ie. American managers about to work in Greece, or, Black and White American Servicemen who will interact together). The basic assumption behind the culture-general assimilator is that the types of experiences people will undoubtedly encounter in cross-cultural settings provides a good focus for education and training, and that this training device can have widespread applicability. There will be predictable experiences and emotional upheavals no matter what role a person assumes in any country (Brislin, 1981;
Church, 1982). Such experiences include a sense of uprootedness, loneliness, the experience of "culture-shock," disconfirmed expectations, anxiety, ambiguity, and value confrontation with others. Focusing on such commonalities enables these materials to be utilized by a variety of individuals regardless of the specific cultures in which they will interact and regardless of the roles they will assume. The resulting training materials provide a valuable, inexpensive educational device for introducing cross-cultural concepts.

The culture-general assimilator, the first of its kind ever developed, is composed of 100 critical incidents which were developed to introduce a wide range of experiences people are likely to encounter when interacting with members of other cultures. Eighteen culture-general themes identified as central to the cross-cultural experience (Brislin, 1981; Church, 1982) were grouped into three areas, including:

People's Experiences, encompassing such areas as: anxiety, disconfirmed expectations, belonging, ambiguity, confrontation with one's prejudices
Knowledge Areas, concerned with such topics as:
- work
- time and spatial orientation
- language usage
- roles
- orientation to the group versus the individual
- rituals and superstition
- hierarchies among people
- values

Bases of Cultural Differences, including such concepts as:
- categorization
- differentiation
- ingroup-outgroup distinctions
- learning styles
- attribution formation

Critical incidents were written to present one or more of the 18 themes identified above. The rationales provided with the 100 critical incidents were validated by 60 individuals who have had extensive (at least two years) experience in cultures other than their own (see introduction to Brislin, et al 1986 for details). In addition, 18 essays (one for each theme above) expand upon and integrate the major ideas presented in the 100 incidents and rationales.

This study utilized a modified version of the original culture-general assimilator (Cushner, 1985, Appendix A). Forty-eight of the original incidents were modified to be consistent with the experiences, interests, settings, and expectations of adolescents. Rewriting changed only minor aspects of the incidents, such as places of interaction (ie. workplace to school ground,
nightclub to restaurant, etc.) and specific content of
discussion (i.e., work-related issues to school-related
issues). These incidents were revalidated by 12 New
Zealanders to assure relevance to the experience of
adolescents in New Zealand. Results of this indicated
that the basic content was appropriate for the target
country as well as supportive of the results of the parent
study. An example of a modified critical incident
follows. This incident was originally set in a large
corporation and focused on the individual's adjustment on
the job. The modified incident occurs in a school setting
and develops around one's adjustment to school life.
They Are Talking About Me

Alan Burke had been in an Asian country for about six months and had begun attending school where almost 98% of the students were citizens of the host country. Alan spent all of his life in his home country, New Zealand, and had done well in his foreign language classes, including the language of this new school. He was making good progress in the classroom and had been asked to give formal presentations on matters related to living in a foreign country to many groups (students as well as parents) in the community. His language skills were good enough so that he could do this in the hosts' own language.

While he was pleased with his formal school progress, he was unhappy about informal contacts out of school. He did not seem to be included in informal gatherings, such as lunch activities and after school sports. Other students would often sit around smiling and laughing and chatting, and Alan overheard his name mentioned often enough to become convinced that these informal groups were mostly talking about him. He became worried that they were talking negatively. He began to lose sleep, and this eventually became reflected in lower productivity in school.

If Alan asked you to help him sort out his feelings, what would you say to him? Focus on the issue that is most certainly the case.

1) There is a natural tendency for sojourners to feel that they are being singled out for attention in hosts' conversations among themselves.

2) The other students should have been more sensitive and should have included Alan in their informal activities.

3) The other students were jealous of Alan's success and popularity as shown by his being asked to address the community as a whole.

4) Alan's formal language studies in New Zealand did not include coverage of casual, social conversations (language as it is used rather than language from a book), and so was ill-prepared to interact informally with people.
Rationales

1) You chose 1. This is the best answer. Sojourners, all of whom go through some degree of culture shock, are naturally anxious about their relationships with hosts. Most want to make a good impression and most want to be well-remembered after they return to their own countries. But it should be remembered that a sojourner is a unique event - with 98% host nationals in the school (mentioned in the story), outsiders are noticeably different and will be the focus of hosts' curiosity and informal conversations. Sound advice is that outsiders will be the focus of people's talks, but this fact should not be over-interpreted. One should not conclude that hosts are always talking ill of them, are talking about them all the time, or call special meetings to talk about them. Such feelings are typical of neurotic paranoia, and are rarely warranted.

2) You chose 2. While perhaps true, this is not the best answer to help Alan sort out his feelings. People are comfortable with the familiar in their informal chats, and the presence of an outsider (Alan) would make them less comfortable and would make the casual times more formal. People like to be with their in-group during informal chats, and while this may lead to exclusion of newcomers and outsiders, informal groupings of people who are similar is a natural tendency. Please choose again.

3) You chose 3. This is a possibility, and unfortunately one about which sojourners should be careful. However, it does not happen in all Asian countries with such frequency that it can be considered a general principle, especially if Alan is modest about his accomplishments (braggarts are rarely liked, and this is true of most places, including Alan's home country). While the possibility of jealousy is a topic which might well be discussed with experienced sojourners Alan respects, there is another answer which meets the criterion of being almost certainly true. Please choose again.
4) You chose 4. The content of what is taught in high school language classes varies widely. Some instructors, realizing the criticism that students once left classes "talking like books" is valid, now regularly introduce material on informal conversational styles in their coursework. Thus, Alan could well have had a good deal of exposure to informal conversational styles. For instance, instructors sometimes invite foreign students to come to their classes and engage in informal chats with students. While this is a good answer, there is another one which sheds additional light on the issue. Please choose again.

Thirty-eight of the 48 modified incidents became the basis of the Culture-General Assimilator for Adolescent Experiences Overseas (Cushner, 1985). The remaining ten incidents were utilized as a post-treatment assessment device and so constitute a dependent variable measure (see Appendix D). Three thematic essays integrate the 38 incidents: Categorization (Everything Has Its Place), Role Differentiation (Everyone Has Their Place), and Anxiety and Emotional Needs. These themes then became the organizational framework for the training sessions.

Research on the Culture-General Assimilator

Midway through this study, Broaddus (1986) completed a dissertation which looked at the effect of the culture-general assimilator (Brislin, et al, 1986) using an undergraduate social psychology class at the University of Hawaii as the subject pool. Results of his study indicate that individuals trained with the culture-general
assimilator outperformed untrained individuals on a series of 15 relatively difficult critical incidents. Using the Instrument of Cross-Cultural Sensitivity (ICCS) in a one-group pre and post test only design, trained individuals scored significantly higher on the post-test (p<.01) on the factor labeled empathy (Broaddus, 1986). No significant differences were found on the ability of trained versus untrained individuals to analyze a presented critical incident; to distinguish among the terms culture, race and class; or, to generate and analyze a personal critical incident of intercultural misunderstanding.

Given that both this author (Cushner) and the senior author of the culture-general assimilator (Brislin) could observe Broaddus' dissertation study in progress, it was felt that potential improvements could be identified and integrated into this study. As a result, the current study utilized much more dynamic presentations, more active small group discussion sessions, and greater organization of material and presentation.

Summary

In summary, this literature review has supported the use of a culture-general assimilator as a potential tool for preparing young people for cross-cultural interpersonal interactions. The psychological processes
of perception, categorization and attribution formation have been found to mediate intercultural interactions. Studies of adaptation and overseas adjustment demonstrate that there are predictable experiences individuals will confront regardless of the country of destination or the role they are to assume. In addition, certain abilities or characteristics enable sojourners to adapt better to the demands made on them during the difficult adjustment period they will inevitably face when moving into a foreign setting. The literature in social problem-solving suggests that certain skills and abilities are evident in socially well-adjusted individuals. It is argued that these abilities, particularly means-ends problem-solving ability, might be operative in the well-adjusted sojourner. The field of cross-cultural training has developed numerous approaches for preparing individuals for their cross-cultural experience. Cross-cultural training techniques, and particularly the effectiveness of the attribution training technique known as the culture assimilator, were reviewed. It was suggested that this approach to training offers the greatest potential with regard to effectiveness and ease of use with an adolescent population. Finally, a newly-developed culture-general assimilator, the basic instrument under study, was introduced.
CHAPTER III

DESIGN

This chapter is divided into three sections;  
1) design of the study, 2) methodology, and  
3) instrumentation.

Design of the Study

An experimental control series design was employed in this study (Campbell and Stanley 1963; Rossi & Freeman, 1985). The control series design is an extension of the interrupted time-series approach employed when there is theoretical reason to believe that some event should cause a change in behavior during the series. This approach involves periodic measurement of a similar variable on both treatment and control groups.

A visual representation of major events in this study is included here. Details and expansion of major sampling events follows.
Treatment Group

<table>
<thead>
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<tbody>
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<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

Control Group

Methodology

Subjects

Fifty English-speaking high school students representing 14 different nationalities, including the United States, Canada, Australia, Fiji, Malaysia, Hong Kong, Italy, Switzerland, Germany, France, Sri Lanka, Indonesia, Peru, and Iceland were the subjects in this study.

Background to the Study

Upon arrival in New Zealand, students attend two orientation sessions; a 48-hour Gateway Orientation which provides for the needs of students immediately upon
arrival; and a post-arrival orientation which occurs a few weeks after students have settled into their host family. In 1986, the Gateway orientation took place during the week of January 13-20. The primary purposes of this orientation are: 1) to enable students to rest after the typically long travel time they have encountered; 2) to enable students to become familiar with other AFS students from the other countries; and, 3) to provide some basic survival skills deemed necessary for some of the national groups (bed making, toileting, etc.).

Post-arrival orientation, which recently replaced pre-departure orientation, took place in four different regions of the country on two weekends soon after student arrival. Two representative orientation groups (of four possible) located in the northern half of the North Island became the sample for this study. These groups met on two separate weekends, February 7 - 9, 1986, and February 21 - 23, 1986. The experimental sample included 50 AFS participants representing 14 different nationalities. There is no reason to suspect any differences in the makeup of the four groupings within New Zealand. Student-family matchings are completed by pairing family composition and interests with those of incoming students, regardless of their location within the country.
During the Gateway Orientation (observation 1), the investigator met with groups of students who were expected to be included in the study by nationality. During this meeting, students completed a pre-experience Inventory of Cross-Cultural Sensitivity (ICCS, Appendix B) and were asked to report and analyze an intercultural interaction they had previously been a part of where there was some problem or miscommunication (Appendix C). Students also met with an independent language evaluator employed by AFS New Zealand to assess competence in English language. This assessment was undertaken in order to assist host schools in identifying students who would benefit by early language training. Results of this assessment were utilized by this investigator as a means to identify individuals to be included in the study. Through consultation with the language assessor it was agreed that only students whose native language was English, or, who obtained a test score of 3.0 or better out of a possible 5.0 would be included in the study due to the high level of English competence required to satisfactorily read and discuss the training materials.

The number of possible variables which could distinguish participants are many (i.e. sex, age, country of origin, mother tongue, previous travel experiences, and so forth). Due to this phenomenon, eligible subjects were grouped by nationality and then individually placed in
either treatment or control groups as determined by the flip of a coin. Nationality, sex, and English proficiency scores of subjects in this study are included in Table 1.
## Table 1
Subject Characteristics

<table>
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<tr>
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<th>Central Plateau Treat Group</th>
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<td>Language</td>
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(French speaking)

<table>
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<th>Language</th>
<th>Rating</th>
<th>Nationality</th>
<th>Sex</th>
<th>Language</th>
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<td></td>
<td>Canada</td>
<td>F</td>
<td>3.0</td>
<td></td>
</tr>
</tbody>
</table>

(French speaking)

Treatment n = 28
Control n = 22
Treatment X: 3.96, s: 1.10; Control X: 3.97; s: 0.90
Assumption of Relative Equality of Treatment and Control Groups

After determining group makeup, initial observations were made to establish comparability of the two groups. Descriptions of the measures administered and their outcomes are found below.

English language competence of each group was determined by an independent language evaluator employed by AFS New Zealand. Language scores of treatment versus control groups were analyzed. A treatment group mean of 3.96 was compared with a control group mean of 3.97. This resulted in a $t$ value of -.03. It can therefore be assumed that the English-language competence of both groups is not significantly different.

The Inventory of Cross-Cultural Sensitivity (ICCS, Appendix B) was administered to all participants at the Gateway Orientation. No significant differences were found between group means on any of the five ICCS subscales as noted in Table 2.
Table 2

Pre-Experience Inventory of Cross-Cultural Sensitivity

<table>
<thead>
<tr>
<th>Scale</th>
<th>Group</th>
<th>Treatment n = 25</th>
<th>Control n = 18</th>
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<tr>
<td></td>
<td></td>
<td>Χ: 44.84</td>
<td>42.50</td>
<td>.82</td>
<td>n.s.</td>
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<tr>
<td></td>
<td></td>
<td>s: 8.92</td>
<td>9.16</td>
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<tr>
<td>B</td>
<td></td>
<td>Χ: 31.92</td>
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<td>-0.239</td>
<td>n.s.</td>
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<tr>
<td></td>
<td></td>
<td>s: 5.49</td>
<td>5.30</td>
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<td></td>
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<td>I</td>
<td></td>
<td>Χ: 32.20</td>
<td>33.39</td>
<td>-0.719</td>
<td>n.s.</td>
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<td></td>
<td></td>
<td>s: 4.73</td>
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<td>A</td>
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<td>Χ: 26.76</td>
<td>25.33</td>
<td>1.47</td>
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<td></td>
<td></td>
<td>s: 2.16</td>
<td>5.37</td>
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<td>E</td>
<td></td>
<td>Χ: 28.16</td>
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<td></td>
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<td>s: 3.58</td>
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</table>

Students were also asked to spontaneously report an incident which they had experienced where there was some sort of cross-cultural misunderstanding (Appendix C). Incidents were given to a second party to code in such a manner that the investigator was blind as to whether subjects were in the treatment or control group.

A second individual was trained to act as a check against the investigator's analysis. The independent rater for the self-generated critical incident was an advanced graduate student pursuing a Ph.D. in Educational Psychology at the University of Hawaii. This individual was quite familiar with the culture-general assimilator,
having participated in the validation of the original materials.

The investigator and rater discussed criteria for rating the self-generated incidents. The investigator and the independent rater each evaluated 12 sample student-generated critical incidents using the following criteria:

<table>
<thead>
<tr>
<th>Category</th>
<th>Explanation</th>
<th>Scoring</th>
</tr>
</thead>
</table>
| 1        | Is a cross-cultural experience reported? | No = 0  
                               | Yes = 1 |
| 2        | Is there an understanding that there is a two-way difference? | No = 0  
                               | Yes = 1 |
| 3        | Does the incident center on a prop (something tangible as food, or language), or no prop (something intangible, as a relationship, humor, etc.)? | Neither = 0  
                               | Prop = 1  
                               | No Prop = 2 |
| 4        | Is there any insight about self expressed? | No = 0  
                               | Yes = 1 |
| 5        | Is an aspect of the writer's own culture better understood? | No = 0  
                               | Yes = 1 |
| 6        | Is there a challenge to one's preconceived ideas? | No = 0  
                               | Yes = 1 |

The scores were summed across categories for each of the 12 students. Although a significant Pearson product-moment correlation between the raters across the 12 summed scores was obtained (r(10) = .71; p<.05), further training
was conducted. Using the same sample of 12 summed scores, an even higher degree of agreement was reached ($r(10) = .85; p<.01$). This inter-rater reliability was felt to be sufficient for the purposes of this investigation.

Results of treatment versus control groups ability to generate and analyze a personal cross-cultural experience are included in Table 3.

Table 3

<table>
<thead>
<tr>
<th>Group</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Treatment n = 25</td>
<td>1.75</td>
<td>1.83</td>
</tr>
<tr>
<td>Control n = 18</td>
<td>1.29</td>
<td>1.48</td>
</tr>
</tbody>
</table>

A *t*-value of .53 suggests there to be no significant difference in the ability of treatment versus control groups to generate and analyze a personal cross-cultural misunderstanding.

As can be determined from the results of the initial comparison measures both treatment and control groups appear to be similar in composition.

Treatment

Treatment consisted of four one and one-half hour training sessions in which subjects were presented the
culture-general assimilator under study. The realities of most orientation sessions are that time is limited for such training experiences. The six hours available for this portion of training is consistent with typical AFS orientation sessions which also must provide for sufficient social and sporting activities for the young people. In addition, participants only come together a few times during the year for such purposes, thus limiting the time available for large group preparation. The following format was followed for the treatment groups during both of the weekend orientation sessions in February. Control group experience is described following the treatment group. (A detailed account of the procedure used with the Culture-General Assimilator for Adolescent Use can be found in Appendix K).

Session 1: Friday evening. Individuals were asked to recall some transition experience they encountered in their past (primary to secondary school, first extended experience away from home, etc.), to plot their feeling and emotions on a graph, and to identify, when possible, reasons for the identified fluctuations in feelings. This was used to suggest the idea that people experience emotional shifts throughout a given experience and to introduce the U-curve hypothesis of adjustment to students. A discussion of anxiety, causes of anxiety, and culture
shock in an international sojourn were discussed. The use of the culture-general assimilator was introduced by having the entire group read and respond to incidents 32, 35 and 36 (Appendix A). Students were then divided into six groups and asked to read incidents 31, 33 and 34, and to discuss similarities of the incidents to their experience (either at home or abroad). Parent volunteers helped guide small group discussions throughout the weekend, and to help assure that all understood the language whenever there appeared to be a problem. The investigator circulated among the small groups to assist and guide discussions as needed. Everyone read the Introduction (pages 2-4).

Session 2: Saturday morning. After recalling the previous evening's work, individuals were asked to do the grouping activity. This activity, found on pages 20 - 21 of the assimilator, is designed to introduce the concept of categorization. Discussion which followed centered around the need individuals have to categorize or group stimuli in their environment, the manner by which this is accomplished, and how one's culture socializes individuals to do so in its own 'appropriate' manner. Incident 1 was read and discussed by the entire group. Small groups read and
discussed incidents 2 and 3. A short discussion on stereotyping, categorization, and responding in ambiguous situation preceded small group discussions of incidents 4, 5 and 6. All read pages 22 - 26.

**Session 3**: Saturday afternoon. After reviewing the focus of the previous sessions, individuals were asked to make a list of the various groups they are members of and to list the behaviors expected of them when in each group. The concept of roles, role orientation, and the need to adjust to differing role expectations was introduced and discussed. The entire group read and discussed incident 17. The concepts of in-group versus out-group distinctions and disconfirmed expectations were introduced using incidents 19, 25, 26 and 38 in small groups and discussed in the larger group. All read pages 70-72 and 77.

**Session 4**: Sunday morning. The concept of roles was reviewed. Small groups were directed to read and discuss incidents 16, 22 and 28, all related to hierarchies (class and status) and status shift when moving across cultures. All read pages 73-74. As a final exercise, each small group was asked to select an incident or issue they were comfortable rewriting
in such a manner that it expressed an issue or concern they experienced since arriving in New Zealand. These were shared with other members of the treatment group. A quick review of the assimilator's purpose, the major concepts developed, and encouragement to read the assimilator again on their own brought the training sessions to a close.

Control groups spent this time in separate discussion groups following typical APS New Zealand orientation guidelines. These four sessions, each also one and one-half hours in length, consisted of informal discussions around the topics of Who Am I?, Hopes and Fears, New Zealand Home and Family Life, and Adjustment. While the content of each group's activity was meant to be the same, little effort was made to assure that students in each group (typically six students) received the same content. Rather, individual experiences and queries to date often became the focus of each session. Group leaders, as is typical in much of APS's orientation work, were recent returnees or parent volunteers who have some affiliation with APS.

Both groups came together on Saturday afternoon for a presentation of the Structure of the New Zealand Schools and the Organization of APS at the local chapter level.
Following the last training session on Sunday morning, everyone gathered to complete the post-experience measures (observation 2). All responded to ten new and difficult critical incidents selected to sample concepts relevant in intercultural interaction and cross-cultural adjustment (Appendix D). Students were also asked to spontaneously generate and explain a cross-cultural misunderstanding or miscommunication they had been involved in since arriving in New Zealand (Appendix E). The ability to recall a cross-cultural experience, and the complexity of the explanation brought to bear on the problem were assessed in the same manner as the pre-treatment exercise. Students returned to their host families on Sunday afternoon.

In April, students, families and chapter coordinators were mailed several questionnaires (observation 3); the Culture Shock Adjustment Inventory (CSAI, Appendix F), the Inventory of Cross-Cultural Sensitivity (ICCS, Appendix I), and the self-rating instrument (Appendix J). Host families were asked to complete a rating instrument similar in format to the self-rating instrument each student received (Appendix J). Chapter coordinators were asked to identify a teacher or school counselor who knew the student well enough to complete a rating instrument similar to the self-rating instrument received by the students (also Appendix J).
From July 16-31, 1986, the investigator returned to New Zealand to administer the MEPS analysis (observation 4, Appendix H). During these two weeks, students met with the investigator and were presented with the MEPS material. In most cases these meetings took place in small groups. Three subjects, two from the control group and one from the treatment group who could not attend the small group sessions met with the investigator individually. Written administration of the MEPS took from between 45 - 90 minutes each sitting.

Instrumentation

**Culture Shock Adaptation Inventory (CSAI)**

The Culture Shock Adaptation Inventory (CSAI, Appendix F) is a 37-item instrument with four subscales that places subjects on a continuum from severly culturally shocked to successfully culturally adapted (Juffer, 1982). (Culturally adapted, as defined by the developer, refers to an absence of culture-shock symptoms.) This instrument was developed as a descriptive tool to analyze degree of adjustment among international university students studying in the United States.

The four subscales, all derived from Adler's stage theory of transitional experiences and adjustment (Adler, 1975), are: perceived control of the environment (CE scale), perceived compatibility with others in the host
country (GA scale), self-assessed emotional well-being (E scale), and perceived physical well-being, health, and safety concerns (P scale). Using the Spearman-Brown formula, reliability estimates for each subscale are (Juffer, 1982):

- CE Scale - .86
- GA Scale - .91
- E Scale - .91
- P Scale - .90
- Total - .92

This scale appears to be functioning at a similar level of reliability when compared with other commercially available validated psychological assessment instruments such as the Bell Adjustment Inventory, The Minnesota Multiphasic Personality Inventory, and the Psychological Screening Inventory (Juffer, 1982). Table 4 compares the CSAI with the Bell Adjustment Inventory.
### Table 4

**Reliability Coefficients for the Bell Adjustment Inventory and the Culture Shock Adaptation Inventory**

<table>
<thead>
<tr>
<th>Bell Adjustment Inventory (N = 84)</th>
<th>Culture Shock Adaptation Inventory (N = 84)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Scale</strong></td>
<td><strong>Reliability Coefficient</strong></td>
</tr>
<tr>
<td>Home Adjustment</td>
<td>.91</td>
</tr>
<tr>
<td>Social Adjustment</td>
<td>.88</td>
</tr>
<tr>
<td>Emotional Adj.</td>
<td>.91</td>
</tr>
<tr>
<td>Health Adjustment</td>
<td>.81</td>
</tr>
<tr>
<td>Occupational Adjustment</td>
<td>.85</td>
</tr>
<tr>
<td>Total Adjustment</td>
<td>.94</td>
</tr>
</tbody>
</table>

Content validity appears strong as determined from panels of cross-cultural experts and specialists in testing and measurement who were utilized during the construction phases of the instrument. The content of the CSAI items were designed to sample each of the four stages of culture shock adaptation as outlined by Adler (1975). Items were evaluated by a panel of seven judges from 80
Research and Measurement, Foreign Student Advising, English as a Second Language, and Bilingual/Bicultural Education from the University of Iowa as to their appropriate categorization on the hypothesized poles of culture shocked or culturally-adapted and the four dimensions (scales) identified above. The readability level of each item was evaluated and edited for limited English proficient students. Of the 112 test items generated in the above manner, 37 items were ultimately selected which maximized subscale uniqueness, homogeneity of items within scales, the item's contribution to the overall CSAI score, and subscale and overall reliability and validity.

Construct validity for the CSAI was explored by examining the relationship between culture shock adaptation and 25 demographic and personal characteristics of the individual. Analysis of variance procedures (both ANOVA and MANOVA) were used. The results of the MANOVA analysis indicated that of the 25 demographic characteristics, 16 were significantly related (p<.06) to CSAI scores. Such variables as the number of American friends, number of American homes visited, and type of living arrangements in the U.S. were significantly related to CSAI scores while variables such as sex, age, and time spent talking with international friends were not.
To further investigate construct validity, the scale intercorrelations were compared to the subscale reliability coefficient. Results indicate that the subscales were independent of each other (Juffer, 1982). In addition, maximum likelihood factor analyses were conducted on each subscale. Applying the criteria of eigenvalues greater than 1.00, one-factor solutions for all subscales were statistically obtained. Thus, each subscale was found to represent a unidimensional underlying construct.

The CSAI was written to be used with individuals sojourning in the United States. For purposes of this study it was modified slightly to be specific for sojourners to New Zealand. Minor modifications required only that the use of the term "U.S.A." be changed to the term "New Zealand."

**Means-Ends Problem-Solving (MEPS)**

The Means-Ends Problem-Solving assessment, referred to as MEPS, is a 10-item instrument designed to measure an individual's ability to orient himself in a social setting and conceptualize means of achieving a goal. It is based on the research of Jerome Platt and George Spivak (1972, 1973) and described in chapter 2.

The MEPS procedure was originally used in studying the relationship between interpersonal problem-solving
skills to adjustment in adolescents, and later used to compare maladjusted and normal adults. Based on the assumption that well-adjusted individuals are better able to anticipate and identify the steps required to satisfactorily solve a problem than are poorly-adjusted individuals, Platt and Spivak devised methods whereby subjects are asked to present means by which various problems can be solved. Means-Ends problem-solving (MEPS) tests have been devised for adolescent and adult (13 years of age and older) populations.

The MEPS test contains a series of stories, each of which has a beginning where some need is aroused, and an end where the need is resolved. Individuals are asked to complete the middle portion of the story, thus uniting the beginning and end. Two identical forms of the MEPS were developed, one for males and one for females; the only difference being in the sex of the protagonist. Respondent's stories are scored for number of relevant means, number of possible obstacles identified, and an understanding that the passage of time is often necessary to resolve problems. An example of a MEPS item from the test manual (Platt and Spivak, 1977) follows.

John noticed that his friends seemed to be avoiding him. John wanted to have friends and be liked. The story ends when John's friends like him again. You begin where he first notices his friends avoiding him.
(Appendix G includes the 10-item instrument as used by Platt and Spivak (1977). Those items marked with an asterick (*) were deemed appropriate for use in this study. Minor modifications changed wording from the third-person to the first-person and encouraged responses specific to the cross-cultural situation. Appendix H includes the MEPS form utilized in this study.)

Coefficients of internal consistency appear quite high for the original MEPS test. Using the Spearman-Brown formula for even-odd reliability, reliability estimates of .84 and .82 were obtained among male and female psychiatric patients respectively (Platt and Spivak, 1977). Using the Kuder-Richardson-20 formula, coefficients of .82 and .80 were obtained in the same subjects.

Test - retest reliability estimates ranged from .59 (experimenter administered to institutionalized female delinquent adolescents, mean age = 15.1 years, after 2 and one-half weeks) to .64 (self-administered by college males after 5 weeks, mean age = 19.7 years).

High content validity, the extent to which each item of the test samples the same quality of thinking (in this case defined as problem-solving in interpersonal situations), was determined by factor analyses of the MEPS instrument. In three studies, a single factor was identified, suggesting that all the stories measure the same quality of thinking.
High construct validity is reflected by the numerous studies which discriminate groups of individuals (as well as individuals within groups) differing in their levels of demonstrated adjustment. Scores on the MEPS have differentiated adult psychiatric patients from non-patients (Platt and Spivak, 1972 and 1973), adolescent psychiatric patients from non-patients (Platt, Spivak, Altman, Altman, & Peizer, 1974), heroin addicts from non-addicts (Platt, Scure, & Hannon, 1973), and less from more socially competent individuals (Platt and Spivak, 1972). Also, within a group of male psychiatric patients, poor MEPS scorers were found to be socially inadequate and emotionally indifferent (determined by higher scores on three scales of the MMPI) when compared with high MEPS scorers (Platt and Siegel, 1974). In all of these studies, groups of individuals characterized as having failed to master problems of daily living have been shown to be deficient in real-life problem-solving skills as measured by the MEPS.

Five of the ten MEPS stories which were best suited for sojourner-type situations were selected for use in this study. A pilot study to determine the best method to present the MEPS to a multinational student group was carried out during the Gateway Orientation with AFS students not included in this study. Responses for written versus oral approaches were compared for variance.
of response. A mean of 3.29 was obtained for number of means and obstacles identified through a written approach compared to a mean of 1.40 for an oral approach. A subsequent t-analysis resulted in a t-score of 2.67, statistically significant at the .05 level, thus suggesting that a written approach provided a greater range of responses and was thus preferable.

Scoring the MEPS was completed in a manner similar to the self-generated and analyzed critical incidents. The independent rater for this dependent variable measure was a staff member of the University of Hawaii College of Education Department of Special Education who was also a member of the validation sample of the original culture-general assimilator.

The investigator and rater discussed criteria for rating the MEPS test. The MEPS test was analyzed in two major categories; as originally conceived by Platt and Spivak, and for an additional cluster of criteria designed to sample application of cultural factors and action-orientation. The investigator and rater each evaluated 10 sample student-generated MEPS responses using the following criteria:
**Original MEPS Criteria**

- Number of Means
- Number of Obstacles
- Awareness of passage of time (yes=1, no=0)

**Additional Criteria**

- Recognition of need to adjust to perspective of other (yes=1, no=0)
- Awareness of cultural faux-pas or mistake (yes=1, no=0)
- Displays ethnocentric perspective (*yes=-1, no=0)
- Takes initiative (yes=1, no=0)
- Problem resolved by writer (yes=1, no=0)

The resultant rating sums across the 10 protocols using all 8 categories were analyzed and a Pearson product-moment correlation of $r(8) = .88 \ (p<.01)$ was obtained. Using a random sample of the MEPS protocols of 20 subjects in the final sample yielded an inter-rater correlation of $r(18) = .96 \ (p<.01)$. 87
Inventory of Cross-Cultural Sensitivity (ICCS)

The Inventory of Cross-Cultural Sensitivity (ICCS, Appendix I) is a 32-item instrument comprised of five subscales developed by this investigator as a means to assess relative levels of cross-cultural sensitivity and experience. Ninety-six statements reflecting dimensions of cross-cultural effectiveness (Gudykunst, Hammer & Wiseman, 1978; Ruben and Kealey, 1979) were developed by the investigator and administered to 82 individuals of known degree of cross-cultural experience (as recorded by self-reports). The three groups in the respondent pool included: American graduate university students living in a dormitory on the campus of the East-West Center in Honolulu, Hawaii, all having had at least two years of intensive interaction with culturally-different individuals in a variety of overseas experiences (eg. Peace Corps, overseas teaching); mixed undergraduate and graduate university students enrolled in a College of Education statistics course at the University of Hawaii at Manoa, all having lived in the multicultural environment of Hawaii for most of their lives; and, undergraduate students in the College of Education at Kent State University in northeastern Ohio having had little or no international or cross-cultural experience.

Subjects were asked to determine their level of agreement or disagreement with each statement on a
Likert-type seven-point scale. Responses to the 96 statements were factor analyzed using varimax rotation. Five factors which retained eigenvalues greater than 1.0 were extracted. Subject responses were submitted to the metric hierarchical clustering program HGROUP and to the multidimensional scaling procedure ALSCAL in the SAS package. In both instances, the original groups were accurately recaptured, suggesting that these statements accurately reflect the cross-cultural experiences of this diverse group. Experienced East-West Center participants were effectively differentiated from inexperienced Kent State University students. University of Hawaii students were spread out between both of these extremes.

The five subscales, and a sample statement from each include: cultural integration (C scale, I listen to music from other cultures on a regular basis); behavioral response (B scale, It makes me nervous to talk to people who are different from me); intellectual interaction (I scale, When something newsworthy happens, I seek out someone from that part of the world to discuss the issue with); attitude toward others (A scale, There should be tighter controls on the number of immigrants allowed into my country); and empathy (E scale, Other's feelings rarely influence decisions I make).
Using Cronbach's alpha, reliability estimates of this instrument appear to be quite satisfactory:

- C Scale - .9415
- B scale - .7009
- I scale - .8869
- A scale - .7860
- E scale - .5239

Content validity also appears strong. As reported above, statements were developed to reflect current research on the dimensions of cross-cultural effectiveness. The ICCS has effectively differentiated individuals having extensive intercultural experiences from those having little or no experience, thus suggesting that it does assess a construct related to its intention. In a recent dissertation study which looked at the impact of the parent culture-general assimilator, the ICCS demonstrated the ability to differentiate trained from untrained students on the E Scale (Broaddus, 1986).

Marlowe-Crowne Social Desirability Scale

The Marlowe-Crowne Social Desirability Scale has been widely used as a measure of approval seeking or self-flattering response sets. It is used in this study to control for results being based on self-flattery or attempts to look good. Respondents with high scores may be revealing a pattern of purposely attempting to look
good, therefore casting doubt about their responses on other dependent variable measures. Potential concern existed due to the fact that both treatment and control groups realized they were taking part in a study of orientation techniques. The investigator was concerned that control group members might feel as if they were not given adequate attention during the orientation weekend. As many of the dependent variable measures required individuals to relate their level of agreement or disagreement (and as such do not necessarily provide verifiable right or wrong answers), this was provided as a form of check. Ten statements from the Marlowe-Crowne Scale were administered to both treatment and control groups with the April administration of the ICCS (see Appendix I, statements 33 - 42).

Using the Kuder-Richardson formula, a reliability coefficient of .88 was obtained. A validity coefficient has not been established for this instrument. However, construct validity is believed to be high according to the developers (Crowne & Marlowe, 1964). This instrument has been used with a variety of populations.

**Self and Host-Rating Instruments**

Hawes and Kealey (1979) sought out dimensions of overseas effectiveness with a group of Canadian technical assistance advisors and their families assigned to six
international posts. Overseas effectiveness was found to be composed of three overlapping components: intercultural interaction, task-effectiveness, and personal adjustment and satisfaction with the overseas assignment and experience. The three components, and indicators (adapted to the exchange student experience by this investigator) are described in detail below.

1. Intercultural Interaction is related to involvement with the local culture and people. Indicators include interaction with host-country nationals, knowledge of the local language and non-verbal communication styles, factual knowledge of the local culture, and degree of tolerance and openness toward the host culture and people.

2. Task Effectiveness, reflecting satisfactory adjustment to school life, is the component related to performance of daily tasks, duties, and responsibilities. Indicators include commitment to the task and understanding the local requirements, conditions and ways of operating.

3. Personal Adjustment and Satisfaction is related to the capacity for basic satisfaction while living overseas. The indicators include engaging in enjoyable activities, expressing satisfaction with the environment, a minimum of complaints about local conditions, and adjustment to the family unit.
Based on the above, a 28-item rating instrument was designed for use in this study. Three sources of human judgement were used for measurement on the instrument; self-ratings, host family-ratings, and teacher/counselor-ratings. Each instrument was designed to assess the three dimensions of effectiveness as identified above and were constructed to reflect responses to similar statements by the three judgement groups. The possible raw score range for this instrument is 28 - 140. This instrument can be found in Appendix J.

Principal component factor analysis to the responses of the subjects and hosts in this study indicated the rating instrument to load highly on one factor. This suggests that either the instrument is unidimensional and that all statements reflect the dimension sought after, that is, overseas effectiveness, or, that respondents are making global judgements about the subjects.
CHAPTER IV

RESULTS

This chapter is divided into three sections: 1) considerations; 2) findings; and 3) discussion of results. Before any results can be presented however, some general considerations must be explored.

Considerations

Research Methodologies

Research on sojourner adjustment has been characterized by limited methodologies (Church, 1982). Studies of this sort have depended largely on surveys, questionnaires, problem checklists, and occasionally interviews. Deriving accurate, reliable instruments to analyze short-term and long-term impact of training on adjustment during a sojourn has been, at best, slow. This study has attempted to employ such standardized measures whenever and wherever possible.

Church (1982) also cites numerous studies which suggest that between 15-25% of all sojourners experience significant adjustment difficulties, depending on the countries involved. Looked at from another perspective, this suggests that between 75-85% of the participants on a sojourn would conceivably experience no significant
adjustment difficulties. The question must then be asked if the remaining individuals expected to have difficulty constitute a large enough sample from which to obtain statistically significant, or at least impressive, results? This fact may forever plague researchers in this area. Alternatively, if significant results are obtained, this should suggest a powerful treatment.

In line with this is the differentiation Arsenian and Arsenian (1948) make between cultures which are considered to be difficult versus easy in which to adjust. From the perspective of most readers of this work, New Zealand intuitively appears to be an easy culture in which to make an adjustment. In fact, some have put forth the question, "Why New Zealand? Few individuals would have difficulty adjusting to such a Western and modern nation."

Researchers and practitioners are beginning to identify fundamental differences in the subjective culture even among groups which share apparent surface similarities. While Americans, New Zealanders, British, Australians, and Canadians share a common heritage, language, and cultural and religious institutions, differences in such profound areas as values, perspectives, and worldview do exist. Renwick (1980) suggests that it is not how much overall difference exists between two people, but the areas of disagreement which determines the degree of cultural conflict. Australians
and Americans, for instance, differ on several points which are highly significant to one or the other, including their differing commitments to friendship and work (Renwick, 1980). AFS New Zealand Director Murray Shaw welcomed this investigation primarily because he felt that of all the national groups hosted by AFS in his country, American students had the most significant adjustment problems (personal communication, 1985).

This researcher proposes that those sharing a common language and heritage might experience greater adjustment difficulties due, in part, to this set of circumstances. By the very nature of the similarities, sojourners expect little or no differences. This, therefore, sets the stage for severe emotional difficulty due to an unexpected difference or disconfirmed expectation. Also, because a common language exists, sojourners and hosts may appear to develop close relationships with one another long before any real understanding, trust, and appreciation of each other has actually formed. In other words, while non-similar language speakers are struggling to understand each other and communicate their daily needs and concerns, they are slowly gaining an understanding of each other's personality, motivations, temperament, and likes and dislikes. A relationship based on a balanced perspective of each other is slowly developing. Those sharing a similar language, however, may bypass this critical
relationship building stage, especially in the desire to make the exchange student feel as much at home as possible in the host country. This may give each party the false impression of closeness, before any real trust and understanding has developed. Individuals, then, come into contact with each other's underlying traits, beliefs, characteristics and subjective culture much quicker than would occur under other circumstances. In addition, individuals might also begin to have in-group obligations before they are really ready. These arenas are the area of most potential differences and conflict.

This hypothesis was supported during an interview with an American student during the orientation weekend. This student verbalized his observation that while many of the multinational students were confronting language barriers, he was able to interact more closely with his host family long before a strong relationship had developed. As a result of his experiences at that point in time, he made the judgement that New Zealanders were more concrete and literal in their verbal expressions than were the Americans with whom he was familiar. This observation frustrated him and brought him into constant conflict with his host family.

An additional perspective must be taken when responding to the question "Why New Zealand?" and the differences between difficult versus easy cultures. While
New Zealand might be a relatively easy culture for the Euro-American to adjust to, it may fall in the category of a difficult culture for someone from a non-Western nation as Indonesia or Sri Lanka. These two are examples of the cultures which would be considered difficult for the American. Given this, the composition of subjects in this study theoretically contains individuals having both easy and difficult adjustments.

Subjects

While relative homogeneity of treatment and control groups, and relative sameness of all four possible orientation groupings within the country is assumed in this study, many factors which can not easily be controlled for are potential factors which can introduce bias. A year-abroad program can not provide the same experience for each individual. Each participant brings certain traits, skills and abilities which determine, to a great degree, how the sojourn is experienced and internalized. These are givens in the situation. Additional factors which cannot be controlled include such things as the particular host-family and home life the student finds themself in; the ultimate motivation to participate in the program in the first place; the degree and frequency of counseling available to the student and family; the type of pre-departure orientation the student
received from his sending school; the type of community
the sojourner has come from (urban, rural or suburban),
the type of community to which they have gone, and the
congruence (or desire) of the match; the type of school
setting and support provided; and so forth.

Selection of participants is also an issue. AFS
students are undoubtedly an already select group of
students displaying certain characteristics which
predispose them to a successful experience. AFS students
are selected because they typically demonstrate
leadership, a higher degree of initiative, a greater
willingness to change and to accept risk than do most
average secondary school students. Because treatment and
control groups are assumed to be similar in makeup, a more
powerful treatment may be required to document significant
change in the desired direction among participants in a
study of this sort.

Language knowledge and ability to learn a language
are also factors which might affect adjustment. In the
case of this study, all participants are assumed to have
adequate knowledge of the English language. It must be
asked how this might affect adjustment, and thus, the
outcome of this study and general transferability of the
materials.
Training

The outcome of training can be affected by a number of possibilities. Whether orientation is carried out as a pre-departure or as a post-arrival event may affect the impact of any training program. APS New Zealand, following the suggestion of the APS International office, found students more receptive to their orientation program when they had some concrete experience behind them, rather than during the few days before their departure to their overseas destination. As a result, post-arrival orientation programs were presented a few weeks after the students' arrival in New Zealand. It is possible that the culture-general assimilator might be more effective in one or the other arrangements. Yet, the culture-general assimilator hopes to provide a foundation of experiences in the form of critical incidents to those who have had limited cross-cultural encounters, and as such, should be an aid in either case.

Cross-cultural psychology and training is a relatively new field of study. As a result, a limited empirical research base exists from which to build the discipline; most research having been carried out in Euro-American cultures or with Euro-American participants. The phrase conceptual equivalence refers to the ability of a person from one culture to transfer identical meaning of a word, concept, or experience to a person from another
culture. Referring back to the definitions of in-group and out-group members offered by Greeks and Americans as an example (see Chapter 2), Americans typically include fellow countrymen in their definition while Greeks include foreigners or guests to the country, omitting other countrymen beyond family and friends. In the case of this study, the experience and expectation of orientation may not be perceived to be the same across all cultural groups, thus potentially resulting in differences of impact upon individuals.

Contamination of the control group, too, is possible in a mixed-living situation (as the orientation sessions were). This, however, was unlikely under the circumstances. While individuals were all aware that they were participating in a study of orientation and training techniques and did know that the treatment groups were working with a set of materials developed by the researcher/trainer, no evidence was available to suggest that any communication between treatment and control group members regarding the training materials took place. The investigator was present during both orientation weekends, shared group sleeping quarters with participants, and was a participant/observer in other non-structured group times. No sharing of group session activities was observed at any time. Likewise, it is unlikely that any sharing of materials was done after the orientation
weekend as participants each went back to their individual host families and host schools.

Compensatory rivalry by control group members' knowing that they had not received training conducted by the investigator and perhaps faking responses or attempting to look better than they actually were is a possibility. If operative, it would be difficult to obtain significant differences on some of the dependent variable measures. The Marlowe-Crowne Social Desirability Scale was administered with the Instrument of Cross-Cultural Sensitivity as an attempt to control for this possibility.

Training sessions were designed to encourage as much person-to-person interaction as possible. As such, and as is typical of most AFS functions, numerous parent volunteers were available to lend their support and assistance. In this case, parents offered to assist by helping to keep small group discussions on track and by clarifying any confusing language. While these parent volunteers may have extensive experience with young people and with AFS itself, for the most part they were not versed in the concepts relevant to cross-cultural adjustment and interaction. Parents, themselves, were in a stage of learning and may not have been in a position to effectively guide the group. The researcher may have
assumed too much in this respect by enlisting the aid of untrained volunteers.

Related to the small-group design of training is the possibility that control group members may not have received as much one-to-one interaction or intensive individual time as the treatment group received. This may introduce a bias into the study.

Finally, some assumptions exist with the use of the Culture Shock Adjustment Inventory (CSAI). The CSAI was developed to assess adjustment of international students to American university communities. This study assumes generalizability of the expression of adjustment across cultures and that accurate assessment of the construct can be made by the CSAI. This may not be the case, and as such, further development and testing of the CSAI would be encouraged.

Given the above caveats, we can now look at the results of the specific research questions.

Findings - Major Research Questions

Research Question 1. As a function of training with the culture-general assimilator, is there a difference in performance of treatment versus control groups on 10 difficult critical incidents written to reflect concepts relevant to intercultural interaction and cross-cultural adjustment?
Table 5 includes data from the analysis of 10 selected critical incidents. Responses were scored as either correct or incorrect according to the criteria of the original set of materials. Possible raw score range was 0 - 10.

<table>
<thead>
<tr>
<th>Group</th>
<th>Treatment</th>
<th>Control</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>n = 28</td>
<td>7.61</td>
<td>6.59</td>
<td>2.25</td>
<td>.01&lt; p &lt;.05</td>
</tr>
<tr>
<td>n = 22</td>
<td>0.62</td>
<td>2.65</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Range: 0 - 10

As a result of training with the culture-general assimilator there was a significant difference between the treatment and control students in responses to 10 selected critical incidents ($t_{48} = 2.25, p<.05$).

Research Question 2. As a function of training with the culture-general assimilator, is there a difference in the ability of treatment and control groups to generate and analyze a personal experience where some intercultural misunderstanding took place?
Table 6 includes data from the analysis of the ratings of student responses to the instruction, "Please tell about an experience you had since arriving in New Zealand in which there was some misunderstanding, miscommunication, or other problem. How would you explain the situation? Use as much detail as possible."

Table 6

Post-Treatment Data Summary
Describe and Explain a Personal Misunderstanding

<table>
<thead>
<tr>
<th></th>
<th>Treatment</th>
<th>Controls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group</td>
<td>n = 28</td>
<td>n = 22</td>
</tr>
<tr>
<td>X:</td>
<td>2.86</td>
<td>1.82</td>
</tr>
<tr>
<td>s:</td>
<td>1.79</td>
<td>1.69</td>
</tr>
</tbody>
</table>

Range: 0 - 7

Students in the treatment group showed a significantly greater ability than did control group members to generate and analyze a personal incident where some misunderstanding took place ($t_{48} = 2.03, p < .05$).

Research Question 3. As a function of training with the culture-general assimilator, is there a difference between treatment and control groups' adjustment to living abroad as determined by student responses on the Culture Shock Adjustment Inventory (CSAI)?
The CSAI is comprised of four subscales; perceived control of the environment (CE Scale), perceived compatibility with others in the host country (GA Scale), self-assessed emotional well-being (E Scale), and perceived physical well-being, health and safety concerns (P Scale). A summary of results on each of four subscales of the CSAI is presented in Table 7.

Table 7

| Three Month Post-Treatment Data Summary Culture Shock Adjustment Inventory Results |

<table>
<thead>
<tr>
<th></th>
<th>Group</th>
<th>t</th>
<th>P</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Treatment n = 26</td>
<td>Control n = 16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CE Scale</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>18.15</td>
<td>16.19</td>
<td>2.37</td>
<td>.01&lt;p&lt;.05</td>
</tr>
<tr>
<td>s</td>
<td>2.34</td>
<td>2.83</td>
<td></td>
<td></td>
</tr>
<tr>
<td>GA Scale</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>33.46</td>
<td>32.00</td>
<td>1.05</td>
<td>.05&lt;p&lt;.10</td>
</tr>
<tr>
<td>s</td>
<td>3.67</td>
<td>5.13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>E Scale</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>39.27</td>
<td>39.31</td>
<td>-0.03</td>
<td>n.s.</td>
</tr>
<tr>
<td>s</td>
<td>4.54</td>
<td>6.18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>P Scale</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>27.65</td>
<td>26.12</td>
<td>1.33</td>
<td>.05&lt;p&lt;.10</td>
</tr>
<tr>
<td>s</td>
<td>2.65</td>
<td>4.57</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>118.54</td>
<td>113.63</td>
<td>1.18</td>
<td>.05&lt;p&lt;.10</td>
</tr>
<tr>
<td>s</td>
<td>9.87</td>
<td>16.50</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Students in the treatment group perceived significantly greater control of their environment as measured by the CE Scale ($t_{40} = 2.37, p < .05$). No significant differences were found for the other three subscales, though two of the three, and the total score, showed differences in the expected direction.

Research Question 4. As a function of training with the culture-general assimilator, is there a difference in students' problem-solving abilities as identified by an adapted version of the Means-Ends problem-solving (MEPS) test at six months into the sojourn experience?

The MEPS inventory was administered to small groups of students from July 16 - 31, 1986. Table 8 presents a summary of the results of that assessment.
### Table 8

**Six-month Post-Treatment MEPS Summary Results**

<table>
<thead>
<tr>
<th></th>
<th>Treatment</th>
<th>Control</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>n</strong></td>
<td>24</td>
<td>14</td>
</tr>
<tr>
<td><strong>X</strong>:</td>
<td>11.90</td>
<td>8.14</td>
</tr>
<tr>
<td><strong>s</strong>:</td>
<td>3.04</td>
<td>4.24</td>
</tr>
<tr>
<td><strong>t</strong></td>
<td>3.12</td>
<td></td>
</tr>
<tr>
<td><strong>p</strong></td>
<td>.001&lt;p&lt;.01</td>
<td></td>
</tr>
</tbody>
</table>

Range is essentially unlimited due to free range of responses possible from subject.

<table>
<thead>
<tr>
<th></th>
<th>Treatment</th>
<th>Control</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>n</strong></td>
<td>24</td>
<td>14</td>
</tr>
<tr>
<td><strong>X</strong>:</td>
<td>6.20</td>
<td>4.85</td>
</tr>
<tr>
<td><strong>s</strong>:</td>
<td>2.10</td>
<td>2.44</td>
</tr>
<tr>
<td><strong>t</strong></td>
<td>1.75</td>
<td></td>
</tr>
<tr>
<td><strong>p</strong></td>
<td>.05&lt;p&lt;.10</td>
<td></td>
</tr>
</tbody>
</table>

Results analyzed according to the original MEPS criteria indicate there to be a significant difference in the problem-solving abilities in favor of those having received culture-general assimilator training (t<sub>36</sub>=3.12, p<.01).

A further inspection of the protocols revealed that while most of the difference occurred on the original three MEPS criteria, there appeared to be a strong tendency for
treatment group members to approach situations with more cultural knowledge and to take more initiative in their problem situations than control group members ($t_{36}=1.75$, $p<.01$).

Findings - Minor Research Questions

Research Question 5. As a function of training with the culture-general assimilator, is there a difference between the responses of treatment versus control group members on the Inventory of Cross-Cultural Sensitivity (ICCS).

The ICCS is a 32-item Likert-type instrument composed of five subscales designed to assess individual's levels of experience and sensitivity to factors related to cross-cultural interaction. The five subscales include: cultural integration (C Scale), behavioral response (B Scale), intellectual interaction (I Scale), attitude toward others (A Scale), and empathy (E Scale). Table 9 summarizes the results of that assessment.
Table 9
Post-Experience Inventory of Cross-Cultural Sensitivity

<table>
<thead>
<tr>
<th>Scale</th>
<th>Treatment Group</th>
<th>Control Group</th>
<th>t</th>
<th>p</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n = 26</td>
<td>n = 16</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>( \bar{X} = 46.42 )</td>
<td>( 45.63 )</td>
<td>0.36</td>
<td>n.s.</td>
<td>10 - 70</td>
</tr>
<tr>
<td></td>
<td>s: 6.25</td>
<td>7.30</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>( \bar{X} = 32.00 )</td>
<td>( 32.75 )</td>
<td>-0.60</td>
<td>n.s.</td>
<td>6 - 42</td>
</tr>
<tr>
<td></td>
<td>s: 4.02</td>
<td>3.51</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I</td>
<td>( \bar{X} = 34.26 )</td>
<td>( 33.37 )</td>
<td>0.59</td>
<td>n.s.</td>
<td>6 - 42</td>
</tr>
<tr>
<td></td>
<td>s: 4.55</td>
<td>4.87</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>( \bar{X} = 27.61 )</td>
<td>( 25.68 )</td>
<td>1.36</td>
<td>.10 &lt; p &lt; .20</td>
<td>5 - 35</td>
</tr>
<tr>
<td></td>
<td>s: 3.96</td>
<td>8.71</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>E</td>
<td>( \bar{X} = 28.62 )</td>
<td>( 28.34 )</td>
<td>0.24</td>
<td>n.s.</td>
<td>5 - 35</td>
</tr>
<tr>
<td></td>
<td>s: 3.47</td>
<td>3.60</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

As indicated by the results of the ICCS there appears to be no significant differences between treatment and control groups on any of the five subscales.

The Marlowe-Crowne Social Desirability Scale was also administered with the ICCS. Results found in Table 9 indicate that there was no significant difference between treatment and control groups on this scale. Therefore, it can be assumed that no compensatory rivalry was at play.
**Table 10**  
Post-Experience Marlowe-Crowne Social Desirability Scale

<table>
<thead>
<tr>
<th>Group</th>
<th>Treatment</th>
<th>Control</th>
<th>t</th>
<th>p</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>n</td>
<td>26</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</td>
<td>42.76</td>
<td>44.22</td>
<td>-0.52</td>
<td>n.s.</td>
<td>7 - 70</td>
</tr>
<tr>
<td>s</td>
<td>7.13</td>
<td>6.57</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Research Question 6.** As a function of training with the culture-general assimilator, is there a difference between treatment and control groups' ratings of self and those made by significant others (host family, teachers, etc.) on an instrument designed to assess self and other's perception of successful adaptation to living abroad?

Table 11 below summarizes the results of the rating assessments.
Table 11

Post-Treatment Data Analysis
Rating Instruments: Self and Significant Others

<table>
<thead>
<tr>
<th>Rating</th>
<th>Group</th>
<th>t</th>
<th>p</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Treatment</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self</td>
<td>X: 114.00</td>
<td>116.00</td>
<td>-0.79</td>
<td>n.s.</td>
</tr>
<tr>
<td></td>
<td>s: 8.04</td>
<td>7.26</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>n = 26</td>
<td>n = 13</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Host-Parent</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>X: 107.69</td>
<td>101.31</td>
<td>0.86</td>
<td>n.s.</td>
</tr>
<tr>
<td></td>
<td>s: 20.58</td>
<td>22.90</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>n = 26</td>
<td>n = 16</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Teacher</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>X: 112.88</td>
<td>110.25</td>
<td>0.55</td>
<td>n.s.</td>
</tr>
<tr>
<td></td>
<td>s: 13.20</td>
<td>13.67</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>n = 17</td>
<td>n = 16</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The analyses suggest there to be no significant differences between treatment and control students in adjustment as reported by students themselves, or as rated by host-family or teachers.

Discussion of Results

Bloom, Englehart, Furst, Hill, and Krathwohl (1956) proposed a taxonomy of educational objectives for the cognitive domain which should be considered at this time. It is introduced here in light of the results of the study and will be referred to during the discussion of specific questions.
Originally developed as a tool for classifying educational objectives, Bloom's taxonomy, as it is commonly called (Bloom, et al, 1956) proposes six levels of instructional goals which increase in complexity. The lowest level of Bloom's taxonomy requires the recall of specific knowledge while increasingly complex levels demand the use of various cognitive or intellectual skills as comprehension, application, analysis, synthesis, and evaluation. Built into this taxonomy is the assumption that the various categories are hierarchical and cumulative and that one must have fluency in the lower level category before progressing to the next higher level. For instance, knowledge must be gained in order to comprehend; comprehension must be attained before one can apply the content; and so forth. Each higher level category progresses in a similar manner by including all the categories and skills encompassed in the previous group.

Research question one analyzed mean differences of trained versus untrained groups on their performance on ten difficult critical incidents selected to sample particular concepts relevant to cross-cultural interaction and adjustment.

The goal of the culture-general assimilator is to increase trainees' abilities to adjust to the demands of an international sojourn first by increasing awareness and
understanding of concepts of intercultural interaction and adjustment, and secondly by encouraging the integration of these concepts into their daily interactions with host nationals. The training manual used in this study consists of 38 critical incidents of which 19 were closely analysed during the orientation sessions. Each critical incident was designed to introduce an issue found to be of relevance in intercultural interactions, regardless of the cultural background of the individuals involved. The critical incidents used in the assessment of research question 1 were similar in format and content to those used throughout the training experience. All critical incidents utilized in the training and assessment were from the original culture-general assimilator (Brislin, et al., 1986) and were validated by 60 experienced sojourners as described in chapter two.

It is reasonable to assume that because each critical incident was designed to introduce a concept of concern in cross-cultural adjustment that these could also be used to assess levels of knowledge and comprehension gain; the first two levels of Bloom's taxonomy. As such, ten more difficult critical incidents were utilized as an attempt to assess immediate lower level cognitive gains as a result of the training.

It is also possible, however, that subjects were sufficiently accustomed to the format and style of
questioning required in this aspect of the investigation and that responses of the treatment group were a direct result of this prior exposure which the control group did not have. This argues that the transfer may have been specific to the instrument rather than generalized to the concepts. Yet, it is just as reasonable to assume that after training individuals would be more sensitive to, and more knowledgeable about, concepts and issues related to cross-cultural adjustment and interaction and would respond in a manner which more often reflected the response pattern of the experienced validation sample than would individuals not trained in these concepts and issues. The use of more difficult critical incidents has effectively differentiated trained from untrained subjects in the past (Malpass & Salancik, 1977; Broaddus, 1986). As such, it should be noted that trained individuals did appear to be better able to distinguish independent cognitive aspects of cross-cultural interaction and adjustment, certainly what one would expect from an intensive orientation as the treatment group received.

Research question two compared the ability of trained versus untrained individuals to relate a cross-cultural misunderstanding they had observed or had been involved in since their arrival in New Zealand and to explain it as thoroughly as possible. One of the goals of any learning experience is that individuals integrate cognitive
information with such depth and understanding that it can later be applied to a real-life situation. Relating this to Bloom's taxonomy, two higher level thinking processes assumed to be acting here are investigated. The application level requires individuals to use ideas, principles and generalizations in new situations, while the analysis level demands the ability to identify component parts of an idea or experience and to establish a relationship between the parts and the whole.

Results of the investigation into the second research question indicates there to be a significant difference in the ability of trained versus untrained individuals to relate and analyze their own cross-cultural misunderstanding. Both higher level cognitive processes of application and analysis are assumed to be operating when an individual is asked to reflect upon their own experiences, analyze experiences that have happened to them, and apply concepts of cross-cultural interaction and adjustment to explain the experience. Trained individuals, it can be assumed, have been provided with some new categories to help explain their interactions and communications. This, then, speaks to the topic of general transfer, thus reinforcing the outcome of research question one.

Research question three began to explore the longer-term impact of training on the subsequent self-
perceived adjustment of students as reflected by the Culture Shock Adjustment Inventory (CSAI). The overall goals of most orientation programs include assisting individuals to manage the stress of cross-cultural adjustment. Subjective indicators of adjustment refer to the individual's sense that they are successfully integrating into the community and satisfactorily accomplishing the tasks they set out to do. Three of the four subscale scores of the CSAI, and the total CSAI score, lean in favor of the trained individuals over untrained individuals. On the CE scale, which is designed to assess perceived control of the environment, a significant difference (p<.05) in favor of the trained versus the untrained individuals was observed.

Research question four looked at the impact of training on the problem-solving abilities of students as measured by the MEPS test. An ultimate goal of cross-cultural training is to facilitate adjustment to a new setting by equipping individuals with the ability to identify potential problem situations and to solve those problems in a culturally-appropriate manner. The MEPS analysis looked particularly at the social problem-solving abilities of individuals and indicates there to be a significant difference in favor of the trained individuals. In addition, aspects of the MEPS analysis which related particularly to application of cultural
factors (recognition of the need to adjust to the perspective of another; awareness of a cultural faux-pas; and displaying an ethnocentric perspective) and action-orientation indicated there to be a marked difference in the ability of treatment group members to apply those factors to the presented problem situations. While not statistically significant, there was a tendency for treatment group members to apply cultural knowledge to the situation, and to take the initiative, more often than control group members. The latter is supported by the CSAI investigation that demonstrated treatment group members to perceive themselves in greater control of their environment, certainly a factor which would be expected of one initiating behavior in a foreign setting.

The fifth level of Bloom's Taxonomy, synthesis, requires individuals to combine previously unrelated concepts or skills into new, creative patterns. Problem-solving may require such an act as often the most effective solution to a problem is the result of the creative integration and application of apparently unrelated components. It is the creative mind that can perceive relationships and bring diverse elements together to address problem situations.

Research question five employed the Inventory of Cross-Cultural Sensitivity (ICCS), an instrument designed to assess levels of cross-cultural sensitivity. Results
of this assessment indicate there to be no significant differences between trained versus untrained individuals, although movement in the positive direction occurred for trained individuals on four of the five subscales.

Possible reasons for the results obtained in research question five are many. One, it is possible that no differences, in fact, exist between the two groups on any of the subscales. Looked at more closely, the five subscales; cultural integration, behavioral response, intellectual interaction, attitude toward others, and empathy are all constructs assumed to be acted upon by an international experience as these young people were engaged. In retrospect, it might be unreasonable to expect to differentiate trained from untrained individuals on these dimensions after all have had three months of first-hand experience. One might, instead, be more likely to differentiate trained from untrained individuals on these dimensions immediately following the training experience. Broaddus (1986) did just that, and was able to differentiate trained from untrained groups on the empathy scale. If this instrument was utilized immediately after training, the question then raised would be something to the effect of, "How much sooner do trained versus untrained individuals attain high levels on these attributes and how does this facilitate adjustment?"
It is also quite possible that this instrument is not sufficiently sensitive to pick up differences on these dimensions three months after training. The scale was developed using individuals who have had extensive international and cross-cultural experience and was able to successfully differentiate them from individuals having little or no experience. The subjects in this study, except for the variation in the training experience, are assumed to be equal on all other respects. Perhaps this instrument is not sensitive enough to detect these relatively slight differences.

Research question six looked at subjective components of adjustment by having students complete a self-rating instrument, while assessing objective components by having a host parent and teacher rate the student on similar characteristics.

No significant differences can be reported on the results of this investigation. Several possible reasons exist for this finding. One, the instruments were designed to reflect Hawes and Kealey's (1979) investigation into overseas effectiveness. Their work, however, looked primarily at adjustment of adult Canadian technical assistant advisors stationed in six developing nations. Dimensions of overseas effectiveness, as measured by the instrument, may not be appropriate for
these particular subjects under the prevailing circumstances.

Two, self-rating instruments are notorious for the difficulty they present in obtaining valid results. Most parents and teachers, in particular, wrongly assuming their responses reflect their success with the student, may inflate their judgements on such forms. Another possibility is that a halo effect is at work. The term "halo" implies that there is a general aura surrounding all the possible judgements that are made about an individual. Raters would generally have a favorable or unfavorable impression about a subject and assign values for all possible categories which are consistent with their general impression (Landy and Trumbo, 1980). A closer look at the data also suggests that a ceiling effect might be operative. While a range of 28 - 140 is possible (1-5 on 28 statements), group means reflect an average individual rating very close to a 4, for each group of raters. This suggests that a ceiling has been reached, therefore leaving little room for variation. Statistically significant results, given this effect, are difficult to obtain.
Chapter V

Summary, Conclusions, Limitations, Implications, and Recommendations

Summary

The purpose of this study was to determine if training with a culture-general assimilator increased knowledge of factors related to sojourner adjustment and cross-cultural interaction and if trained subjects subsequently had easier adjustments to the demands of overseas living. The participants in this study were 50 secondary school exchange students representing 14 countries who were spending one year living and studying in New Zealand. A total of 28 students received culture-general assimilator training while 22 students served as a control group. Assignment to groups was random.

Students in the treatment group received six hours of culture-general assimilator training during four training modules at a post-arrival orientation weekend retreat. The training device utilized in this study (Cushner, 1985; Appendix A) is an adapted version of a culture-general assimilator designed to introduce individuals to issues found to be common in cross-cultural interaction (Brislin, et. al., 1986).
Immediately after training, treatment and control groups responded to 10 difficult critical incidents and produced a self-generated account and analysis of a personal misunderstanding they encountered since arriving in New Zealand. Three months after training, treatment and control groups completed the Culture Shock Adjustment Inventory (CSAI), the Inventory of Cross-Cultural Sensitivity (ICCS), and a self-rating instrument. A host-parent and a school representative completed similar rating instruments for each student. Finally, after six months time, treatment and control groups completed the Means-Ends Problem-Solving test.

Conclusions

As a result of this study, it is possible to make the following statements with regard to the use of the culture-general assimilator:

1) Individuals trained with the culture-general assimilator appear to be better able to identify dynamics which mediate cross-cultural interaction and adjustment than are individuals not trained with this device.

2) Individuals trained with the culture-general assimilator are better able to apply concepts of cross-cultural interaction and adjustment to a self-generated experience of intercultural misunderstanding, and are
better able to explain culturally-related causes of the problem than are untrained persons.

3) Individuals trained with the culture-general assimilator perceive themselves to be in better control of their immediate environment when compared to untrained individuals as determined by the CE Scale of the Culture Shock Adjustment Inventory (CSAI). No significant differences between trained and untrained individuals could be found on the three scales designed to assess perceived compatibility with others (GA Scale), self-assessed emotional well-being (E Scale), or perceived physical safety and health (P Scale), although a trend toward a positive change was noted on two of the three scales (GA and P Scales) and in the total score.

4) Individuals trained with the culture-general assimilator are better able to perceive the steps involved in solving interpersonal problems than are untrained individuals. Indications are that trained individuals apply their knowledge of cross-cultural concepts during their problem-solving acts, and are more apt to take the initiative when confronted with an interpersonal problem than are untrained students.

5) No differences could be found between trained and untrained individuals on the five subscales assessed by the Inventory of Cross-Cultural Sensitivity (ICCS).
6) No differences could be found between treatment and control groups on objective and subjective aspects of adjustment as determined by a self-rating device and the ratings of host-parents and teachers/counselors.

Limitations of This Study

The following limitations are placed on this study:

1. The results of this study are limited to a population of adolescents selected by AFS International/Intercultural Programs to participate in a year-abroad program.

2. The impact of training using the culture-general assimilator modified for adolescent use is limited to high school exchange students having to make adjustments to a foreign school, community, and family situation. Motivation to study the materials in question is assumed as the concepts treated are of immediate use to trainees.

3. The culture assimilator is designed to increase knowledge about a given target culture (culture-specific) or about generalized cultural differences (culture-general) one might experience. Long-term attitude change is not a primary goal and therefore no attempt was made to assess this component. While attitude change may result from a sojourn of which culture assimilator training is a part (such as greater appreciation of hosts and tolerance for differences), this is most likely a result of many
factors (ie. culture assimilator training plus good relations with hosts, goal attainment, and so forth). Changes in attitudes are much more difficult to actualize and attribute to one specific aspect of an experience. This study was limited to assessing cognitive change and certain limited behavior change.

4. The use of the culture-general assimilator is limited to those individuals having a relatively high level of English language competence.

Implications

Cross-Cultural Training

A number of implications for the field of cross-cultural training are suggested as a result of this study.

The relative number of significant differences found in this study suggest that the culture-general assimilator is capable of bringing about marked improvement in individuals' knowledge about factors which affect cross-cultural interaction and adjustment as well as increased ability to adjust to the demands of an international sojourn. If the dependent variable measures utilized in this study are reliable indicators of cognitive gain due to intercultural training, then these orientation materials appear to be quite powerful. This in itself is important as trainers and educators seek out
powerful and reliable means to introduce concepts of cross-cultural communication to students and trainees. The results of this study suggest that culture-general assimilator training is capable of transferring large amounts of new information and concepts of a useful nature.

The culture-general assimilator can become a useful first step in introducing important concepts to those about to embark on further orientation, training, or person-to-person interaction. Learning theorists have identified the importance of prior knowledge and experience to the attainment of new information. As stated early in this study, most people (adolescents especially) have had limited contact with persons from other cultures, thus making it difficult to find a foundation of knowledge from which to build. The culture-general assimilator can provide the foundation from which more sophisticated intercultural thinking can emerge, and it presents this in a format which parallels the hypothesized scripted manner in which people think (Abelson, 1981). People tend to remember events in a scripted sequence as they were played out in their experience, not as a list of do's and don'ts so often presented in informational presentations. The critical incident format presents real-life experiences in the form of short scripts that are easy to recall, therefore making
it easy for trainees to integrate the experience as their own. Further learning can then develop from this starting point. In this regard, the culture-general assimilator addresses the manner in which people learn about culture and cultural differences.

The culture-general assimilator should be of practical use to organizations which send individuals to many diverse destinations (AFS alone sends students to some 60 different countries). To think that culture-specific orientation programs can be designed for all the potential culture-to-culture interactions is expecting too much. Knowing that a core of culture-general concepts can be presented to a diverse group should encourage the development of orientation programs and materials around a common core that has widespread use. But a culture-general approach should not be seen as competition to a culture-specific program; both have their value and use. Rather, the concepts presented in the culture-general format can be used to direct culture-specific presentations, thereby encouraging a common vocabulary and conceptual approach among those in diverse groups.

At least two of the three dimensions of intercultural effectiveness which Hammer, Gudykunst, and Wiseman (1978) identified also seem to be enhanced by culture-general assimilator training. If the Culture Shock Adjustment Inventory (CSAI) can be assumed to be a valid assessment
of the relative amount of stress experienced by a sojourner, then the ability to deal with psychological stress (one of the three dimensions) appears to be strengthened. The significant results on the CE Scale, and the positive indications on two of the three remaining scales, suggests this to be in effect.

The ability to communicate effectively, another of the three dimensions identified by Hammer, Gudykunst, and Wiseman (1978), also appears to be positively influenced by culture-general assimilator training. Communication generally refers to the ability of one individual to effectively transmit certain information to another person, whether that be information-giving or information-seeking. Trained subjects demonstrated greater knowledge and application of cross-cultural communication and adjustment concepts to their everyday observations and problem-solving situations. It must be assumed that those who demonstrated greater knowledge and ability to apply those concepts also were better able to communicate with others as they now have a body of knowledge, concepts, and vocabulary with which to relate. It is suggested that as a result of training, individuals have in their minds more highly-differentiated categories which did not previously exist. They are now able to perceive the world through these new filters which help to explain others' behaviors, perspectives, and experiences.
Having these more highly refined categories also enables one to inquire about specifics instead of responding with uncertainty and confusion in puzzling situations, thus providing for clearer communication between sojourners and hosts.

International and cross-cultural experiences have a quality of uncertainty and difference about them. Researchers have consistently tried to identify personality characteristics and traits which facilitate intercultural communication and adjustment. One characteristic found among well-adjusted individuals has been labeled a 'tolerance for ambiguity' (Ruben & Kealey, 1979). Regardless of the degree of uncertainty prevalent in an overseas experience, sojourners must go about their work, oftentimes having to make decisions and take action when all the necessary information is not clear. The person who displays a tolerance for ambiguity is one who is able to make decisions and take action even in uncertain situations. This individual is not debilitated in situations where all the cues and stimuli are not known, nor is he unable to find out what he must do.

The fact that trained individuals in this study demonstrated greater perceived control of their environment, coupled with the tendency they had to take the initiative in problem-solving situations suggests that those having greater knowledge of relevant concepts are
also better able to act under ambiguous situations. This certainly is a trait worth developing in sojourners who face new and unfamiliar situations throughout their experience.

**International Business Applications**

The culture-general assimilator can also be used to prepare business professionals to work in various parts of the world and with different groups of people.

A number of trends in international business, all involving increased amounts of cross-cultural contact, point to the need for materials to better prepare business personnel for increased cross-cultural and international contact. International trade, national investments abroad, foreign investments within national borders, the numbers of multinational corporations which bring many different individuals together, and the number of foreign extensions of national businesses (both within national borders and abroad) have all increased dramatically. More than 6000 U.S. companies have operations in other countries, and 4.3 million business trips are taken each year by Americans (Oldenburg, 1984).

The demand to adjust to new and different perspectives, attitudes, and behaviors can be so overwhelming to people beginning an overseas assignment that they can become ineffective in their work. Lanier
found that approximately one-third of all personnel transferred abroad return prematurely. Early returnees may run as high as 20 - 70% or more for those who have not had specialized training prior to their departure (Patico, 1979; Oldenburg, 1984). It has also been demonstrated that a critical determinant in an overseas manager's success is the ability of the spouse to adjust to the new setting (Ivancevich, 1969), thus demonstrating the importance of thorough preparation for all individuals involved in an overseas transfer. The ability of a company to operate efficiently overseas, as well as the strengthening of international relations, personnel satisfaction, and economic costs to a company can all be influenced by the degree of adjustment of the employee. The culture-general materials analyzed by this study can provide an effective foundation for preparing today's business person.

**Education**

What does this mean for the field of education? The concepts presented through the culture-general assimilator are of a cross-cultural nature and may have application to a wide range of individuals and situations.

**Education in General**

The philosophies and goals of schools in general and social studies education in particular often aim to
develop individuals capable of reflective action while considering the perspective of individuals of other cultures. In the worst of cases, students are merely told the 'right' knowledge to hold and the appropriate attitude to convey. In typical cases, the realization of these goals are attempted through culture-specific means; the particular cultural groups being represented dependent upon the time, the place, and the local circumstances. This makes it difficult to prepare school materials which have widespread use.

The culture-general assimilator, as suggested by this study, can act as a bridge between the common underlying needs of diverse groups of people in a multiethnic community and/or school setting as it introduces individuals to concepts and knowledge that are relevant to intercultural communication regardless of the groups which interact. It is also suggested that because these concepts are of a culture-general nature that people could be encouraged to put some cognitive distance between the concepts themselves and the groups which interact. Problems, then, would not be seen as between two specific ethnic or cultural groups, but could be viewed as a result of human tendency. This, when viewed across the species, may reduce the degree of hostility directed between any two groups.
One finding that has puzzled researchers for years is the fact that while it is possible to create experiences which result in greater liking across ethnic boundaries, these outcomes often fail to generalize to the entire group. It has been suggested that negative attitudes remain after intergroup contact because of the tendency people have to perceive liked individuals as exceptions to the ethnic group from which they come (Cook, 1984). One may like certain individuals as a result of an experience, but they are seen as quite distinct from their ethnic or racial group. Cook (1984) suggests the need to provide a "cognitive booster" which acts to introduce concepts which can generalize to ethnic attitudes. As suggested above, and by Cook's comments, the culture-general assimilator can act in such a manner, introducing concepts which can last beyond a specific experience and target group and can later be linked to affective response.

Education for a global perspective is an area of growing concern among social studies educators. Basic to its objectives are that individuals develop a perspective which is global in nature; one that is appropriate given the time, the place, and the circumstances. This is no simple task given the phenomenon of ethnocentrism which develops in all people due to their being socialized to believe that the manner in which they define their world is right and good. A culture-specific approach, while
generating knowledge and awareness of another cultural group, is by its very nature limited in scope. A culture-general approach which aims to introduce universal aspects of perception, communication, and behavior, offers a framework conceivably capable of impacting a far greater number of people.

The fact that trained individuals demonstrate a significantly different problem-solving approach suggests that the culture-general assimilator is useful in preparing young people for their place in the rapidly changing future they face. Change itself suggests a certain degree of uncertainty and ambiguity. The tendency to take the initiative in problem-solving situations as trained individuals demonstrated, suggests that they display a certain sense of confidence in their ability to confront new situations. This is reinforced by the results on the CE scale of the Culture Shock Adaptation Inventory (CSAI) which demonstrated trained individuals to perceive themselves in greater control of their environment than untrained individuals.

Students

Educators everywhere are looking seriously at children and youth of school age who are not in school, who are doing poorly in their schoolwork, or who show evidence of developing personal difficulties that will interfere with their educational progress. This group,
commonly referred to as "students at risk," includes the economically disadvantaged and certain immigrant and refugee groups.

Culture-general training, as presented in the format of the culture assimilator, may be of use to human service personnel who regularly work with such individuals by helping them gain a greater understanding of another's perspective and manner of thought. The culture assimilator format, too, might be adapted as a means to present these at risk young people to the culture of the school and society at large.

In addition, the results on the Means-Ends Problem-Solving test (MEPS) suggesting that those trained with the culture-general assimilator are more efficient problem-solvers should also be considered when thinking of this at risk group. Poorly-adjusted individuals perform less-well on the MEPS test suggesting that they lack a future-time perspective and the ability to perceive the necessary steps involved to solve interpersonal problems. If assimilator training increases one's ability to solve problems and project into the future, this in itself is an outcome worth pursuing through the culture-general assimilator format.

When is it best to introduce the concepts presented in the culture-general assimilator? Research is suggesting that it is during the middle-childhood years.
(ages 8 - 11) that children are most receptive to receiving information about people who are significantly different from themselves. According to Piaget (1930), when children move from the pre-operational stage to the concrete operational stage they become less ego-centric and are able to hold more than one image of an object in their mind. This process, which Piaget called de-centering, suggests that children in this age group are beginning to be capable of handling conflicting information. No longer are issues seen only as black or white, but shades of gray can be accommodated. Children are able to take the perspective of another at this time, and as such, can understand and appreciate that others may have a view that differs from their own. Political socialization is also beginning to develop around this time and children are beginning to view themselves as international beings (see Becker, 1979 for a full review).

Selman's (1980) work in social perspective taking would push the above suggestion to the upper age range by suggesting that true third-person and mutual perspective taking ability can not emerge until ages 10 - 15. At this age, Selman suggests that adolescents begin to view attitudes and values as rather consistent over time as opposed to random and changeable. The critical cognitive advance at this stage is the ability to take a true third-person perspective; to not only step outside one's
immediate perspective, but outside the self as a system as well. It is with this capability that people see themselves as both actor and object, able to act and reflect upon the effects of action on themselves and reflecting upon the self in interaction with the self. In addition to the third-person perspective enabling the taking of another's perspective on the self, all parties can be viewed from the third-person or generalized other perspective. The adolescent can abstractly step outside an interpersonal interaction and simultaneously coordinate and consider the perspectives of self and others. Subjects thinking at this level see the need to coordinate reciprocal perspectives, and believe that social satisfaction, understanding, or resolution must be mutual and coordinated to be genuine and effective (Selman, 1980).

**Teachers and Teacher Education**

The culture-general assimilator can easily be modified for use in existing school programs. It is a form of programmed learning allowing individuals to progress at their own rate while providing immediate feedback. Students find the incidents engaging and enjoy trying to figure out an adequate explanation for the problem, either individually or in small groups. The stories reflect real-life concerns and are thus of interest to students. Critical incidents can also be used
with more active methods of instruction such as role plays. Presented in book form, the culture-general assimilator is akin to the method of presentation with which teachers and students are most comfortable. Introducing this tool into the school curriculum should be facilitated by the fact that it is not as different as to be seen as a major imposition or threat to the teaching repertoire of most.

The culture-general assimilator has also been recommended as a means to prepare teachers for work in multiethnic environments (Cushner & Brislin, 1986). As a result of the global interdependence the world is experiencing, teachers are faced with two responsibilities; having to interact effectively and teach culturally-different children within their classrooms, as well as preparing these individuals for the interdependent world they are certain to confront. The former requires training and experience in intercultural communication on the part of the professional educator, while the latter demands transmission of those concepts and skills to the students in their charge.

The preparation of prospective teachers for multiethnic educational environments has been attempted for many years in culture-specific ways. While a certain amount of culture-specific information is essential to any intercultural assignment, the vast amount of detail
available often results in programs that are overburdened with factual content. Likewise, because prospective teachers have no real knowledge of the target population they will ultimately work with, combined with the fact that increasing numbers of classrooms contain students representing many different cultural or ethnic groups, culture-specific preparation often misses the mark. Rather, identifying and understanding general cognitive processes that mediate cross-cultural interaction provides a more appropriate place to begin and develops a much broader conceptual base.

Culture-general training addresses the root of cultural differences. In these rapidly changing times, this approach to training may provide long-term advantages in that new concepts and perspectives attained about people in general, while beneficial in the immediate sense, may also be applied later no matter where individuals find themselves. Knowing that relevant culture-general concepts can effectively be introduced through the format of a culture assimilator has important implications for the field of education.
Recommendations for Further Research

Having completed this study, the investigator offers the following suggestions for future studies:

1. There are an abundance of factors which are difficult, or impossible, to control in a study of this kind (see chapter 4). As a result, it is suggested that a similar study be conducted with a large sample of English-speaking subjects preparing to depart on an overseas sojourn, or, that similar small studies be performed in an attempt to replicate these results.

2. As stated at the beginning of this study, schools are becoming more multiethnic in makeup. It is recommended that a future study investigate the use of the culture-general assimilator in a school setting, both for use with student populations as well as with teacher groups.

3. It is recommended that a future study control for the trainer's style and enthusiasm. The investigator of this study was the author of the materials and as such was quite enthusiastic during the training sessions. Trainees' style and enthusiasm may vary considerably, thus affecting the results of the study.

4. It is recommended that a future study compare the relative differences of a culture-specific assimilator approach with a culture-general assimilator approach.

5. Studies suggest that the degree of cognitive gain
from culture assimilator training may differ, depending on prior cross-cultural experience. It is recommended that a further study analyze relative gain according to trainees prior cross-cultural or international experience.

6. It is recommended that a study be carried out which explores the unique demands faced by English-speakers sojourning to other English-speaking countries.

7. It is recommended that responses to critical incidents by participants who have completed a year abroad be compared with the responses of new participants in an attempt to assess the ability of using critical incidents as a measure of knowledge gain from an overseas sojourn.

8. It is recommended that a similar study be undertaken with greater numbers of individuals and that results be analyzed by national group.

9. It is recommended that a study be undertaken which compares sequence of events; i.e. assimilator training followed by behavior interaction versus behavior interaction followed by assimilator training.

10. It is possible that the third dimension of intercultural effectiveness identified by Hammer, Gudykunst, and Wiseman (1978), the ability to develop and maintain interpersonal relationships, is also enhanced by this training and that effective methods of inquiry were
not utilized. It is recommended that another study investigate this dynamic more closely.

11. Cultures differ in the degree to which they use written and oral language. Further studies should attempt to determine 1) if these materials can be adequately translated to other languages; and 2) if the concepts introduced are of equal importance to representatives from more traditionally oral cultures.

12. During any student exchange experience there is the possibility, due to any number of reasons (illness, job transfer, incompatibility, etc.), that a student will have to change host family or will be an early returnee. Throughout the term of this study, 4 of the 28 subjects (14.3%) from the treatment group changed families due to incompatibility and communication problems while 6 of the 22 subjects (27.3%) from the control group required family changes for similar reasons. While not statistically significant, this does hint at an unanticipated outcome of training: that trained people may have fewer major adjustment difficulties which necessitate intensive intervention (e.g. early return, host-family change, etc.). It is suggested that future studies analyze the causes of this phenomenon more closely and consider this as a dependent variable measure.
APPENDICES
Appendix A

CULTURE-GENERAL ASSIMILATOR
for Adolescent Experiences Overseas

by: Kenneth Cushner
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Honolulu, Hawaii

A modification of the book:

Intercultural Interactions:
A Practical Guide
by Brislin, R., Cushner, K., Cherrie, C.,
and Yong, M., SAGE Publications, 1986.

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If you are like most people you had a difficult time making any sense out of the above sentence. You have probably not learned how to read in the manner required to decipher the above, nor have you been given much opportunity to practice reading sentences from back to front.

Now that you understand the form of the above sentence, try reading it again.

Do you think that with practice and perseverance you would be able to get by, or better yet, to communicate effectively with people if you suddenly had to use this form of reading and writing? Of course you could. Given the need, the desire, the commitment, and sufficient practice time and opportunity, you could be comfortable receiving and giving messages in this form. You, as a human being, are a remarkably capable and adaptable creature.

So too is it with learning to understand, communicate, and interact effectively with people of other cultures and nations. You have probably already noticed that people from other cultures do some things differently than the way you learned to do them. For instance, some people shake hands upon meeting or greeting someone, especially for the first time. Some bow upon meeting someone new. Others may shake hands and then touch their hand to their heart as a sign of wishing you well or blessing you. While certain differences exist in the manner in which individuals behave, you are, as a human being, perceptive enough to notice those differences and capable of modifying your behavior in such a way that you can interact more effectively with those who are different from you.

People are different, however, in many other respects than only their behavior. People's actions, their languages, their preferences, practices, attitudes, and beliefs all differ to some extent among the people of the Earth. Yet, there are similarities that can be found throughout these apparent differences. People all act or behave in certain ways to get things done, both for themselves as well as for others. Whether one eats the evening meal with a fork, with chopsticks, or with fingers depends upon where one has grown up and what one's culture has taught him. In all cases, however, the means of getting the food into the body is to satisfy the same
need; to supply the body with food and energy for survival.

Likewise, whether one learns to speak Ilokano, Portuguese, Chinese, or English depends on one's country of birth or one's heritage. The human organism is capable of learning any number of different languages (as is evident by the fact that there are over 2000 languages spoken by human beings on the Earth today). While the languages themselves may be different, they nonetheless satisfy a similar human need - the need to verbally communicate with members of a particular group.

So, while there are apparent differences in the way people express themselves and satisfy their needs, those needs that are expressed are basically similar and are shared across the human species. People the world over must satisfy basic hunger and thirst requirements; must clothe, shelter, and protect their bodies; must educate their young so they can live a satisfactory life amongst others of their kind; must learn to communicate effectively with others in their group; and strive to find their place within a group.

SO WHY ALL THE DIFFERENCES?

People are all born into a certain group called a culture. Members of any one cultural group are bound together by similar ways of acting and communicating; by certain beliefs about their origins and destiny; and by certain attitudes that they share about their world and about others in their world. In order for the group to remain cohesive and to maintain itself from one generation to the next, these shared traits must be retained. Individuals born into a group, therefore, must be socialized in a certain manner to guarantee the group's continuation. The process of socialization, which begins at the moment birth, refers to those activities and processes acting upon new members of the group which cause them to respond as bonafide representatives of that group. You, for instance, have learned to act as a member of your society. If you had not, you would not fit well within the society in which you live. Your family, your school and teachers, the media, your neighbors, even your friends all expect you to act in a certain way. If you are American, you have learned to act as an American. If you are Japanese, it is expected that you have learned to act as a Japanese. You are so remarkable that you easily learn what's expected of you and act accordingly. The socialization process is so thorough and so complete that you seldom question the rules and ways handed down to you.
For this reason, you are probably not aware of the reasons you behave in certain ways, nor even the manner in which you behave. Part of learning about cross-cultural interaction is understanding how others see you, as well as becoming able to understand other's behavior.

Culture is often thought of as shared aspects of a particular group (its practices, the values the group shares, the objects it makes and uses, etc.). That is, all the people of one culture, if they are to be successful representatives of that culture, learn to think, act, and react in a similar manner.

The purpose of the material in this book is to help prepare you for your experience of living within another culture. You will not be given a cookbook approach of how to think and behave while somewhere else. While this may help you to some degree in special situations, the approach presented in this book will help you learn how people in general view their world. In this way you will know what aspects of life around you to become sensitive to, what things to ask questions about, and what expressions of your own behavior and experience may be viewed differently by those around you. The human being is quite a fascinating creature. You should also gain more insight into this wonderful animal as a result of this book.
Part 2

EVERYTHING HAS ITS PLACE

CRITICAL INCIDENT 1 - 7
FROM HAWAII TO SAN FRANCISCO

A rather handsome and proud Hawaiian boy was enrolled in a multi-cultural high school in the San Francisco Bay area. He came from a family that had strong unity and a deep pride in their Hawaiian heritage. This was the first time he had been to the mainland (of the U.S.) and the first time in fact that he had been away from his family. He was excited about the trip. In San Francisco he was to stay with his aunt and uncle.

Although there were no other Hawaiians in the school several of the Black girls took an immediate liking to him and identified him as "Brother."

In subsequent weeks the boy's behavior became very unsettled and he began to cut classes, avoided the black students and even took lunch money from other students. When his aunt and uncle became aware of this they immediately pulled him out of the school and sent him back to Hawaii.

What was the underlying cause of the boy's unsettled (and atypical) behavior?

1) He resented going to the mainland because of his strong family ties.

2) He did not like the multi-cultural nature of the San Francisco high school.

3) He was upset at being identified as a member of a cultural group other than his own.

4) Young Hawaiians have little self discipline and will misbehave once they are beyond the control of their family.
Rationales:

1) You selected 1. There is no indication that this was the case. He had probably agreed to go and would see it as an "adventure." The incident mentions that he was excited about the trip. Please choose again.

2) You selected 2. Most high schools in Hawaii are strongly multi-cultural and he would be accustomed to this. Please choose again.

3) You selected 3. This is the best response. He had strong feelings about his Hawaiian heritage and felt confused and resentful at being identified as a member of another cultural group (Black) solely on the basis of his skin color. Hawaiians would be something of an oddity to San Francisco students and as he was neither White, Hispanic, or Asian he would probably be categorized by many as part of the Black group.

4) You selected 4. This is a somewhat stereotypical view that is often not the case. Moreover, living with his aunt and uncle he would still feel within the orbit of his extended family. There is a more adequate explanation for his behavior. Please choose again.
Incident 2

THE UNSUCCESSFUL DINNER PARTY

Having been treated to a wonderful first month on her stay in the Orient by Mei-ying's family, Alice wanted to return their hospitality and so invited them out for a meal. Mei-ying's family politely refused, knowing that her limited spending money would be better spent elsewhere.

Being aware of the Chinese emphasis on food, Alice volunteered to make them a genuine "Australian" meal. The family agreed to this, saying that they would pay for whatever she needed. After making a list, Mei-ying took Alice to the marketplace. There seemed to be a horde of people pushing and grabbing at the various items displayed in every available spot. Mei-ying attempted to maneuver Alice to the meat section where she could get some steaks. As she neared the area, Alice spotted a man who had just wrung a chicken's neck and then hung it up to bleed. Alice was aghast but continued on, her gaze now directed to the street they were about to cross. There in the gutter a man was scaling and cleaning out a large fish. At this, Alice remarked on the unsanitary conditions of the place, but made her way to the booth with the beef—only to be met with the blank stare of a dead steer's head. Totally repulsed by this, she queasily asked Mei-ying to take her to another market, preferably one that was indoors. Mei-ying hesitantly agreed, saying that there was a western style "supermarket" on the next block, but that she rarely went there as she was unsure of the freshness of the items. To her delight Alice found all the items that she needed. However, she noticed Mei-ying poking, pinching, and squeezing the items with a worried look on her face. When all was prepared and served, Alice noticed that Mei-ying's family just picked at the food.

How would you help explain the family's reluctant feelings?

1) Mei-ying and her family were unaccustomed to eating Australian food and they really did not want Alice to cook for them.

2) Mei-ying's family thought that Alice should pay for the items she needed...after all, it was to be her treat.
3) Alice had insulted Mei-ying's family by suggesting that she cook for them, implying that their manner of cooking was not really acceptable.

4) Mei-ying and her family and Alice have different ideas about sanitary conditions and freshness of food.

Rationales:

1) You choose 1. It is probable that Mei-ying and her family were not accustomed to eating Australian food and perhaps did not care very much for it. They were, however, all aware of the gesture that Alice was trying to make and they all indicated that they would be happy to try some genuine "Australian" cooking. There is an answer that more fully explains the situation. Please choose again.

2) You choose 2. It may have been more usual for Alice to pay, but considering this particular situation, and also the fact that Mei-ying's family already knew of Alice's financial status, this is not the case here. Please choose again.

3) You choose 3. There is no indication of this in this incident. The family seemed to appreciate Alice's plan when she first introduced it. Please choose again.

4) You choose 4. This seems to be the overriding problem. Food and the outdoors (certainly not the street) with no refrigeration do not seem to meet sanitary conditions from Alice's point of view. On the other hand, the Western-style market has food that may have been refrigerated for an indefinite period of time or in unknown places of storage. This food does not meet the standard of freshness and cleanliness according to Mei-ying and her family's perspective. The vegetables seem dried up and everything is covered or packaged so one can't really tell how fresh things are. Both Mei-ying and Alice have a different perspective on what is regarded as sanitary or as fresh.
Incident 2

THE LOCAL GANG

Pedro is a 13 year-old immigrant Filipino who arrived in Hawaii just two months ago. He is sent to a high school where there are a lot of other Filipinos, both immigrant and local-born. On the first day of classes, not knowing anybody and wanting to make friends, Pedro approaches a group of Filipino guys, all local-born. Pedro is dressed in a polo shirt and black pants, bell-bottom styled. On the other hand, the local group are all wearing plain T-shirts and faded jeans. Pedro starts a conversation with the usual Filipino greeting of "Kumusta?" One of the local group members responds in English, and the conversation goes on with Pedro speaking in broken English with a Filipino accent and a lot of Filipino words in between. Pedro also notices that they keep looking at him from head to foot and talk to each other frequently, in a type of English (local pidgin) that he has never heard before, thus excluding him from the conversation. This makes it difficult for him to be part of the group. He is also surprised that the local group, although they are Filipinos, don't really understand the Filipino language except for two or three words. Slowly, the boys leave one by one until Pedro is by himself.

The following day Pedro approaches the group again, but notices that they are ignoring him. Finally one of the group says to Pedro, "Hey, brah, ovah dah, Flips from P.I., yeah? Go join 'em, yeah? [Hey, brother, over there are some Filipinos from the Philippines. Go and join them, okay?]" Pedro feels very hurt and upset.

Why does the local group reject Pedro's efforts to be part of the group?

1) The group feels that Pedro shouldn't be part of the group because he is an immigrant Filipino and not a local-born one.

2) The group feels that Pedro is wearing strange and unfashionable clothes (bell-bottoms are definitely outdated) and don't want to be seen in public with him.

3) Pedro doesn't speak the same language as the local group, and they feel that they can't really communicate with him.

4) The group, being preadolescents, frequently have difficulty accepting new members into their "group."
Rationales:

1) You selected 1. You have chosen the best answer. There has been an underlying conflict between local-born Filipinos and immigrant Filipinos in Hawaii which leads to segregation of the two groups on school grounds. The conflict can be traced historically to the plantation experience of early Filipino immigrant workers in Hawaii who were given negative stereotypes by people in Hawaii. In an effort to be accepted and assimilated into the dominant group of a culture local-born first and second generation immigrants often downplay their cultural origins and heritage and may seek to differentiate themselves from recently arrived immigrants. They see themselves as full citizens of the country to which they or their parents immigrated and may resent being identified by their cultural origins. Newly arrived immigrants usually fail to appreciate this attitude and are confused by the lack of cultural identification of the local-born group.

2) You selected 2. Preadolescents are very susceptible to peer pressure and often strive to be like everyone else. To them, anyone who appears different may be unacceptable. If you chose this answer, you are partially correct but there is a better explanation for the group's behavior. Try again.

3) You selected 3. Pedro's strong Filipino accent as he speaks English is very hard to follow. Besides, he uses Filipino words which the group does not understand. However, the reason for rejection goes beyond the differences in language and communication difficulties. There is a better explanation than this which goes to the core of the problem. Please choose again.

4) You selected 4. Preadolescent boys and girls are moving from childhood to adulthood and may be experiencing identity crises. They choose friends and "close their society" by rejecting outsiders. This explanation is thus partially correct but incomplete. Please look for an explanation which takes into account the fact that all of the people involved are from the Philippines or are of Filipino ancestry.
Incident 4

TAKEN INTO CUSTODY ON DRUG CHARGES

Hans-Martin and Paul were traveling throughout Europe for the summer months from their home in Scandanavia. Having seen many of the Western European countries before, they directed their travels toward Greece and Turkey. They met many other travelers from all over the world, especially North Americans, Israelis, Australians, and even some New Zealanders in the hostels they stayed in. It was not uncommon that they would be the center of attention, often being sought after regarding social activities and knowledge of the local customs and area since they, themselves, were from the continent. They also seemed more knowledgeable about drug use in Europe than were those from outside the continent. Hans-Martin always had a small personal supply of marijuana that he was willing to share - something that was common among his friends back home.

Train travel from country to country was easy for Hans-Martin and Paul. They had both done it many times, moving with ease between borders and among the people. Between them they spoke 5 languages. The trip to Turkey took them through countryside they had never seen before. It was quite beautiful scenery and very pleasant watching the farms and small towns pass by the windows of the train as they swept along at a rather fast pace. Both were excited to see a country they had never seen before.

The train slowed as it approached the border, the sign that a routine Hans-Martin and Paul knew so well, was about to begin. As the train came to a stop, two border officials came through the train calling for passports. They had been through this many times before; checking passports, stating their destination, declaring goods they were carrying, etc. Upon entering Hans-Martin's compartment and checking his passport, the officials signaled for him to open his bags. Finding a small bag of marijuana in the pocket of a pair of pants, the officials seized Hans-Martin and Paul, placed them under arrest, and took them to the local prison for questioning. Paul was set free while Hans-Martin subsequently spent 18 months in prison.
What is the critical issue of importance one must know? Choose the alternative which provides a general rule all sojourners should know.

1) Border officials can take the law into their own hands and administer excessive punishment for seemingly small offenses.

2) Westerners are subject to being singled out for minor offenses in some countries.

3) Drugs are illegal throughout Asia and Europe.

4) What may be acceptable or a minor offense in one country may be a major offense in another.

Rationales:

1) You choose number 1. There is no evidence in the incident to suggest that the border officials were doing anything out of their jurisdiction. Please select another response.

2) You choose number 2. Although it is possible that individuals may be singled out in any number of countries, especially depending upon world events at the time, there is no indication in the incident that this is of concern here. There is a better reason which relates to a general rule all sojourners should know. Please choose again.

3) You choose number 3. While drugs are illegal in many countries of the world, and obviously in Turkey, there is an issue here that is more critical and worthy of attention. Please select a different response.

4) You choose number 4. While drug use may be a minor (if any) offense in some countries, it is a much more major offense in others (Turkey especially). Hans-Martin is coming from a culture where drug use is relatively unnoticed. His ease and freedom with its use while back home does not mean that he need not respect the laws of the country he is in, hence the arrest. Sojourners must be aware, and abide by, the laws and rules of the country they are visiting. This is the correct choice.
Daureen was thrilled to have been asked by some of her new friends at school to attend a birthday party in honor of one of the girl's sisters. She had only recently arrived in Indonesia from the USA as a part of a student exchange program and was excited to be meeting new friends.

When she arrived at the party she found many new things to experience. The food was certainly different, the drinks seemed to taste strange, and even the birthday greeting was done in a manner in which she was not accustomed. She was even aware that she was the only one dressed in typically western clothes. This made her feel uneasy as she had gone to all the trouble to look her best. It didn't seem right that she should feel so awkward. She didn't seem to know how to act appropriately and began feeling more and more uneasy as the night wore on.

Deciding that perhaps some food would help to relax her, Daureen approached a food table and began to help herself. Upon leaving the table, she inadvertently tripped on the leg of a chair and spilled her drink on the floor. Immediately, one of the girls nearby stooped down to begin mopping up the spill and everyone else in the room began laughing out loud. Daureen, uncertain of what to do next, quietly moved out of the way with her head lowered in shame. She kept to herself for the remainder of the evening, hoping to avoid more trouble.

What is a good explanation of the reaction to the spilled drink in this incident?

1) Daureen had obviously been acting in an inappropriate manner all evening. The spilling of the drink was "the straw that broke the camel's back," so to speak. Everyone simply found her actions amusing and could hold the laughter back no longer.

2) Laughter is a means to disperse tension in Indonesia.

3) Daureen began the evening wrong by not bringing a gift to the host. This immediately put the others against her, thus the above incident.

4) Daureen is experiencing a minor form of culture shock. The laughter is probably not due to anything she did.
Rationales:

1) You choose number 1. Although Daureen did look and act differently from the others around her, this would not explain the apparent ridicule. Indonesians are characteristically accepting of most people. Please choose another response.

2) You choose number 2. This is the most correct answer. In Indonesia, laughter is one means to disperse a tense, embarrassing, or otherwise difficult situation. It tells others that one is cared for and that they will help lessen your burden by sharing in it and lightening it.

3) You choose number 3. Although in Indonesia it is appropriate to bring a gift to your host, this is not what led to the behavior focused on here. Please choose another response.

4) You choose number 4. This answer, while quite possible, is not fully correct. Appeals to the general reaction called "culture shock" is not as helpful as understanding the exact reasons for people's behavior. The laughter was triggered by the spilled drink. The best answer focuses on the meaning of the laughter. Please choose again.
BETTING ON THE BULL

George is an Australian student living in Spain for one year. He had expressed an interest to his friends in attending a bullfight so when the first Corrida (fight) of the season was announced they invited him to accompany them.

As the first bull was let out George jokingly asked the others, "So who's going to win? I'll put my money on the bull." The rest suddenly became silent and one of his fellow students remarked "You Australians know nothing." George didn't know what he'd said to offend them and felt very uneasy throughout the Corrida.

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

1) They thought George was suggesting they bet on the outcome.

2) George was viewing the event as a sport; the Spanish view bullfighting more as a ritual.

3) They obviously thought the bull had no chance and so George was being very ignorant.

4) It is regarded as very unlucky for the matador for someone to publicly proclaim the bull will win.
Rationales:

1) You selected 1. While they may be offended that George suggested betting, to the Spanish there is no notion of either bull or man "winning" so they would not conceive the event as anything to gamble on. Please select another response.

2) You selected 2. This is the best response. To those devoted to bullfighting, it is viewed as a ritual, not a sport. The Corrida is a ceremony or drama in which the form, skill, and intensity of the performance are regarded as important but not the outcome. If the ritual is correctly performed the bull's death is inevitable, but he will be allowed to exhibit dignity in this final act. As such, the concept of a "winner" does not make sense and it is seen as degrading the event. Modern societies have removed many of the rituals that were traditionally significant, or have made them so trivial that they have lost their original meaning. Sojourners from such cultures are apt to view rituals of other societies as quaint, amusing, superstition or mere spectacle or sport. Failure to take them seriously can easily cause offence. Sojourners are advised to be sensitive to their hosts' regard for such events.

3) You selected 3. The others would probably not expect George to know anything of the relative merits of individual bulls or matadors, nor would they be likely to take offence at George's ignorance of such matters. There is a more probable explanation. Please select again.

4) You selected 4. While many matadors have their own personal superstitions, and our validation sample found this a possibility, there is nothing in the story to indicate that such statements are "unlucky." There is a more substantial explanation for the Spaniards' reaction to George's remark. Please choose again.
MEMORIES OF COLLEGE DAYS

It had been several years since Ted, from Pittsburgh, had seen his old college buddy, George. Now, Ted was in Thailand (George's present home) on a business tour, and was trying to catch up on all that had transpired between those years. George had invited several of his business associates to have dinner with them so they could meet Ted, an industrial contractor who was thinking of expanding to Asia. The dinner had gone well with Ted gamely trying and praising the various exotic foods that were placed before him. The hosts were delighted by this and tried to find out more about Ted and his business. As the evening went on, however, Ted and George began to reminisce a little and talk of their college days and happenings. His memory stimulated, Ted brought up several incidents he considered humorous and memorable. In one of them, Ted referred to a time when George made a presentation to one of their "notorious" professors which had not turned out exactly the way George had expected. Ted elaborated on the seemingly ridiculous antics that had befallen George and kept commenting, "You should have seen your face!" thereby making a gruesome face. At this, George paled, and his expression changed. Ted noticed the others not laughing and the atmosphere changed from one of comraderie to tension. Although the topic was immediately changed to other things, they left the restaurant soon afterwards and no mention was made about getting together again. Ted was bewildered and dismayed.

How would you analyze the situation?

1) George's friends did not like Ted and did not want to do any business with him.

2) Ted's mentioning a professor offended George's friends, as businessmen and academics don't get along.

3) Ted had caused George to seem undignified before his friends, thereby not acting like a "good friend".

4) As making funny faces is unacceptable in this culture, Ted's behavior at the table offended them.
Rationales:

1) You choose number 1. From all indications in the incident, George's friends did indeed like Ted; they thought him amiable and interesting. In addition to this, the dinner was set up expressly so that they might do some business in the future. There is a more appropriate answer. Please choose again.

2) You choose number 2. There is nothing to indicate this. Please choose again.

3) You choose number 3. Although Ted and George may have been close "buddies" in the States and telling stories about one another gives evidence of how many experiences they have gone through together and how well they may know each other, in Asian countries it is very important that people are able to maintain a dignified front to society in general. This is known as "Keeping Face," that is, they are able to hold their head up and show their "face" in society. While being close friends in the States would entitle a little teasing of one another (perhaps even expected), in the Asian society making fun of someone (thereby causing him to lose "face") is totally unacceptable, and even more so from a good friend of yours! This is the best response.

4) You choose number 4. While making faces is not totally unacceptable in this culture (certainly it was out of place in a business transaction) and as the other men were laughing at Ted the face-making would only demean himself and so this would probably not cause them to completely reject him or be offended at him. There is a better answer. Please choose again.
Place the following words into as many groups as make sense to you.

<table>
<thead>
<tr>
<th>guitar</th>
<th>bagpipe</th>
<th>skis</th>
</tr>
</thead>
<tbody>
<tr>
<td>hose</td>
<td>baseball bat</td>
<td>saxophone</td>
</tr>
<tr>
<td>football</td>
<td>sponge</td>
<td>drum</td>
</tr>
<tr>
<td>soap</td>
<td>soccer ball</td>
<td>auto</td>
</tr>
</tbody>
</table>
Pretty simple wasn't it? You probably didn't have too much trouble coming up with groups that looked something like this:

<table>
<thead>
<tr>
<th>guitar</th>
<th>baseball bat</th>
<th>auto</th>
</tr>
</thead>
<tbody>
<tr>
<td>saxophone</td>
<td>soccer ball</td>
<td>soap</td>
</tr>
<tr>
<td>bagpipe</td>
<td>football</td>
<td>hose</td>
</tr>
<tr>
<td>drum</td>
<td>skis</td>
<td>sponge</td>
</tr>
</tbody>
</table>

While each of the items in these groups or categories is somewhat different, each have aspects that enabled you to easily place them in some group. Some feature of each stood out and made it possible for you to group them together as you did.

Now, try to place the following objects in appropriate categories or groups as before:

<table>
<thead>
<tr>
<th>automobile</th>
<th>horse</th>
<th>scuba gear</th>
</tr>
</thead>
<tbody>
<tr>
<td>cowboy</td>
<td>truck</td>
<td>snowman</td>
</tr>
<tr>
<td>boots</td>
<td>skis</td>
<td>boat</td>
</tr>
<tr>
<td>snowshoes</td>
<td>bus</td>
<td>surfboard</td>
</tr>
</tbody>
</table>
What may have first looked to be a relatively simple task probably turned out to be very frustrating. Given the instructions you were presented with, any number of combinations were possible, depending on how you decided to view the objects. For instance, boat could belong with automobile, truck, and bus, or with skis, surfboard, and scuba gear. Then again, skis could be with boat, surfboard, and scuba gear, or with snowman, snowshoes, and boots. Now boots could be grouped with...and on and on it goes!

Perhaps just a little more information, or at least a few guidelines would help make a task as this a bit easier. It is essential to have sufficient information about objects in one's environment because EVERYTHING HAS ITS PLACE

A person brings to most situations a certain way of perceiving or viewing their world. Socialization by the family and community encourages one to pay attention to certain aspects of their environment while ignoring others. This enables a person to make sense out of the complex world in which one lives. Without this ability, the task of breaking up the world into groups that make sense would be extremely difficult.

Consider this - it is estimated that a person is exposed to tens of thousands of different stimuli, or bits of information, each and every day. Is it possible to respond to each separate piece of information that enters our sensory system? Of course not! A person would be on sensory overload if he had to react and respond to everything that went on in the environment and entered the sensory system. In order to help make sense out of the numerous and diverse stimuli confronted in the environment, people organize and group elements of their environment together to form CATEGORIES. Rather than respond to individual aspects of the environment, people respond to categories in their world.

People conveniently group foods into such categories as fruits, vegetables, grains, milk products, meat, etc.; activity into work, leisure, play, study, etc.; and people into children, adults, elderly, male/female, family, etc. What one places into a specific category is determined by the socialization process that begins to occur early in one's life. One's specific culture teaches what is important to respond to, as well as what to place into each category. If one is to become an accepted member of
a certain society, one must learn and use the same system of classification as others do. Otherwise, confusion between members of the group would set in.

While people categorize their environment according to what they have learned through the socialization process, the particular way one divides his world may differ sharply from the way another person does. Specific cultures socialize their young in ways that are different from other cultures, and as a result, members of different cultures divide, or break up the world differently. For instance, suppose that within an international group of people an individual makes the comment, "I have many dogs at home." One's cultural upbringing will determine how this statement is perceived and understood. Upon hearing this statement, a Euro-American (including North Americans, Northern Europeans, Australians, and New Zealanders) might consider this person to be an involved and active individual assuming the fact that this person has a hobby of raising dogs, enjoys being around animals, etc. An Arab, on the other hand, might judge the individual making the same statement as revolting as the ownership of dogs is considered to be most degrading. Someone from Micronesia might consider this person ever-so-lucky as he might never go hungry. As dogs are eaten in this part of the world, ownership of many might signal security from hunger.

Problems may occur between individuals from different cultures when they categorize differently. Sojourners to other countries will oftentimes lose familiar cues and be confronted with unfamiliar actions and events to which they must respond. Perhaps the best way to deal with this fact is to keep an open mind and to allow oneself to form new categories as needed in the new environment. Caution should be exercised so that one does not use an unfamiliar category in an inappropriate place, or that one does not impose one's own culture's categories in situations where the host's categories are more appropriate. But take relief. As category formation is a learned behavior, it can be modified and changed.

You are probably quite familiar with a special form of category formation called stereotyping and have heard it used only in its negative aspect. People are often told not to stereotype others, or not to place someone or something in a category merely in response to certain first impressions or visual cues. Yet, stereotypes are quite useful in helping us respond to our world as much information can be transferred through their use. A
problem arises when a category is so strong in one's mind that one reacts only to that category or stereotype and not to the individual traits of the person or situation.

One of the goals of cross-cultural training is for sojourners to be able to explain a certain situation in the same way someone from the host culture would. In this way, a minimum of misunderstanding will take place as individuals can consider each other's actions from the other's point of view. It is in many ways what one attributes certain behaviors to, or how one judges another person, that determines the success of one's relationship with another. The conclusions made after observing another (for example, if one considers a person competent, effective, naive, friendly, etc.) affects how one responds to them at a later time and how one feels about their interactions.

What happens when everything doesn't fall exactly into place or if one does not quite understand everything in a situation they suddenly find themselves a part of? AMBIGUITY is the term used when one finds themself in a situation where there is insufficient information or experience to make a judgement or when several interpretations regarding the same event are possible.

In the cross-cultural situation people often find themselves functioning with less information as usual, yet are still required to make decisions and act in an appropriate manner. For example, school rules will differ, age-mates will behave differently, boy-girl relations will appear awkward, etc. This can be both confusing and frustrating. Keeping an open mind to new, different, or unfamiliar meanings, as previously mentioned, can help one overcome some of the stresses of dealing with ambiguous situations. As few guidelines will exist for the sojourner, patience, and not jumping to conclusions will be virtues and will benefit one in a new environment. The successful well-adjusted sojourner has a tolerance for ambiguity, meaning that he has an ability to think clearly about problems and issues even though all the facts and knowledge of probable outcomes are not known. The successful sojourner is open, inquisitive, aware of differences, and able to ask pertinent questions to help clarify ambiguous situations. He also realizes that valid viewpoints and ways of acting other than his own exist in the world and that he is probably able to behave in a manner appropriate for the time and place he is presently located.
Application to Critical Incidents

People learn to divide their world in different ways. Some of the ways this can impact upon people were presented in the previous incidents and discussed in the accompanying essay.

For instance, in incident 1 (From Hawaii to San Francisco), the Hawaiian boy has been placed in a wrong category by others in his school. Having had little experience with Hawaiians, schoolmates in San Francisco tended to group this newcomer as best they could— in this case, with the Black students in the school. This, in turn, probably caused others to expect certain "black" behaviors of him which he was unable to perform. Simultaneously, this boy from Hawaii probably felt rejected or neglected as his own heritage, of which he was very proud, was ignored.

Having different expectations of a situation and a different definition of sanitary conditions is the problem in incident 2 (The Unsuccessful Dinner Party). Both Alice and Mei-ying have a different idea of what makes for fresh food and "clean" market conditions. Each has brought their own culture's perspective to the task of obtaining food for dinner, thus placing the other's practices in a category of "unclean" or "unhealthy."

In incident 3 (The Local Gang), Pedro is rejected by the local group of Filipinos for reasons he is not sensitive to or aware of. An outsider, too, might have difficulty understanding the reason for Pedro's rejection. Yet among the insiders in this situation, new immigrants are easily differentiated from local-born children of immigrants and do not share common behaviors, values, ideals, or experiences; therefore they are placed in different categories.

As people expand categories, they may find that previously acceptable limits of such categories have become unacceptable. In incident 4 (Taken Into Custody on Drug Charges), Hans-Martin and Paul fail to differentiate the extent to which laws differ between their home country and the country they are entering. While the boys are accustomed to a certain degree of leniency regarding the possession of drugs in their home country, the same offense is placed in a much more punishable category in the country they are visiting. Failure to acknowledge and accept this fact has led to the problems many now face with the law. Sojourners must be willing to include new items in their categories while at the same time be willing to delete some they formerly included.
Misinterpreting behavior and assuming it to be part of a certain category is a common occurrence in cross-cultural situations. Daureen (incident 5 - Social Ease) has misinterpreted laughter as ridicule. Under the given situation, the laughter is meant to help comfort her during her difficult and embarrassing moment. Sojourners are encouraged to be aware of situations around them and not to jump to conclusions about the meaning of a given behavior as perceived from their own perspective. A few questions asked to those around will often shed light on an ambiguous situation.

George, in incident 6 ( Betting on the Bull), has offended his hosts by placing the ritual of bullfight into a category more familiar to him - that of a sporting event. Rituals, while uncommon to many in Australian society, play an important role in many other cultures. If viewed with respect and regard, one can learn a great deal about people through these events.

Differentiating appropriate behavior and adequately defining a friend is the root of the problem in incident 7 (Memories of College Days). Certain behaviors are expected of friends in different cultures. Understanding this, and differentiating appropriately, are important to good interpersonal relations.
Part 3
EVERYONE HAS THEIR PLACE
CRITICAL INCIDENT 8 - 28
Incident 8

THE GIFT EXCHANGE

As a foreign student at The University of Wisconsin in Madison, Keiko Ihara was on a strict budget. She had all her tuition and books paid for by scholarships and grants, and until recently was comfortably housed in the dormitory. Wanting to live in the community rather than in the dormitory, she found a small apartment to share with a friend. Her college friends, knowing of her situation, offered to roundup some of the necessary items. Keiko politely declined saying she could manage. Wanting to help out they found some old but still useable household appliances and furniture. Mary had an old desk that was in her garage, Ed had some chairs from his uncle, and Joe and Marion had a few extra dishes. They cheerfully brought them over one day. Keiko seemed very embarrassed, but graciously accepted them, sincerely thanking them profusely. The following week, they were each presented with a gift from Keiko. Mary got an ornate jewelry box, Ed a volume from a famous Japanese Artist, and Joe and Marian a beautiful Japanese vase, all of which were of considerable worth and value, much more than the old things they had donated to her. They all protested that she could not afford to give such elaborate gifts and they really expected nothing as the household items were not really being used and they would rather have her use them. Keiko, however, insisted that they take the gifts. In the end they accepted the gifts though they all felt uncomfortable as they knew she really was sacrificing to give them.

How might you have been able to explain the situation to the American college good Samaritans?

1) Japanese are very independent, Keiko really did not need their help.
2) Since their things were second hand and "old", Keiko did not really want them.
3) Keiko was really very grateful and felt obligated to return their kindness.
4) The reason that Keiko was on such a tight budget in the first place was that she was too extravagant and often spent her finances on foolish and impractical things.
Rationales:

1) You selected 1. Although the Japanese society is a very interdependent one, the Japanese themselves are taught to be very self-sufficient individuals. However, in this case it was evident from the context that Keiko did indeed need some items for her new home. The friends were not being presumptuous and Keiko was genuinely grateful for the items. There is a more suitable explanation. Please choose again.

2) You selected 2. One might think that acceptability was a factor in Keiko's receiving the items or declining them, since in Japanese culture - "old and used" things are not an acceptable gift item. The incident does describe Keiko's need and her obvious gratitude, however, so this does not really explain the situation. Please choose again.

3) You selected 3. This is the best answer. Keiko really needed those items for her home yet her socialization involved a very strict system of reciprocation. The Americans thought nothing of several "old" items, perhaps even meaning to throw them out at some time. They were glad to have the opportunity to put them to good use, and probably did not think of them as "gifts." On the other hand, Keiko was taught that one must not be in "debt," must not owe a favor to anyone else, and if possible, one must always outdo the other in graciousness. In order to be proper, one must give equal or greater the value of the gift received. In this particular case, since the items were so necessary to Keiko they were valuable. It may also be the case that since Keiko was on a strict budget, she had no funds to purchase a gift and had to part with precious personal items.

4) You selected 4. There is nothing in the incident to imply that Keiko was unwise in her spending. Being on a tight budget is a common situation for college students. Please choose again.
Incident 9

THE TRIP TO THE MOUNTAINS

David, an student from New Zealand studying Chinese in Taiwan for the summer, met Chen Li-Men (a young man from Taipei) in a local food stand. Chen Li-Men, anxious to have a foreign acquaintance and perhaps practice some English, struck up a conversation. David, too, wanted to familiarize himself with the local people and customs, and was glad to have the opportunity to talk with Chen Li-Men. As they were talking, David mentioned his interest in the outdoors: climbing, hiking, and camping. Chen Li-Men suggested that they go hiking together on the nearby mountain, just outside the city, and promised to arrange everything. David, who was looking forward to getting to know some more of the local culture, and also anxious to get away from the city noise, eagerly agreed.

When the day finally came for the hike, they were greeted by some of Chen Li-Men's friends, the whole group numbering around twenty-five. Many were eager to talk to David. There were also several other large groups of people enjoying the hiking area. David, though visibly disappointed, said nothing, but tended to withdraw from the rest of the group. Chen Li-Men noticed his disappointment and was bewildered. He couldn't understand why, when he had gone to such lengths to call his friends and arrange everything to make the hiking party possible, David was still not pleased.

What information would you give Chen Li-Men to help him better understand David's disappointment?

1) Chen Li-Men's orientation to activities is group related where David's tends to be individualistic.

2) The area that Chen Li-Men had chosen was not the kind of hiking terrain that David was used to.

3) David is being selfish, thinking he will receive less attention from Chen Li-Men.

4) David is too shy to interact with the others who are speaking excitedly among themselves.
Rationales:

1) You choose number 1. The Chinese, as well as many other Asian cultures, are much more group-oriented. It is fairly common for them to plan large club or organizational outings together. When they have planned an activity, it is rare that they would take the trouble of planning all the details only for one or two. In contrast, David comes from a society that frequently prefers to do things individually or on a one-on-one basis. This is the best answer.

2) You choose number 2. It is most probable that the terrain was not what David was used to. However, such a factor is seen more as a challenge to hiking enthusiasts rather than as a discouraging factor. It is doubtful that this would cause David's clear reaction of disappointment. Look for something else.

3) You choose number 3. It is true that David would have less attention from Chen Li-Men, however the reverse is also true. Chen Li-Men, who wanted to practice his English, would have less interaction time with David. David, on the other hand, would have many other opportunities to interact with the "locals" and to get a flavor of their way of thinking, just what he was hoping for. This is not a reasonable explanation of the situation. Please try again.

4) You choose number 4. It may be fairly difficult to interact with those one does not know well, and even more so with those who already know each other. However, in this case most Chinese (and Chen Li-Men was mentioned) are eager to interact with a foreigner. David is also very eager to have some interaction. There is also the fact that David comes from a culture that has not been known for its shyness and while it could still be true that David was somewhat shy, there is nothing in the incident to indicate this. There is a better answer that reflects differences in the behavior of the two cultures involved. Please choose again.
A NIGHT OUT

Soon after arriving in a small town in Belize, a small Central American country, the Thomas family (husband, wife, and two children ages 10 and 8) were invited to the home of their neighbors, Mr. and Mrs. Usher, for dinner. Assuming that this was an opportunity to meet them and to learn more about the local area and customs, they eagerly accepted the invitation.

Upon arriving and being welcomed into the home, the adults were offered beer to drink. The Ushers' three children (ages, 5, 7, and 12) sat quietly observing their new neighbors. The conversation turned to a discussion of both husbands' work. Mr. Thomas, being an expert on fisheries management, and Mr. Usher, head of the local fishing cooperative, had much in common to talk about. The Thomas children, meanwhile, impatient and eager to know more about their new surroundings, began exploring the house, picking up unfamiliar items and asking their purpose. Mr. and Mrs. Thomas encouraged their inquisitiveness knowing that any new knowledge they acquired under these safe conditions would help make their transition easier.

Dinner consisted of foods that were new to the Thomas family, not so much by what they were, but by how they were prepared. The children displayed their displeasure at the food offered. Mrs. Thomas urged her children to try the food, assuring them that they would probably enjoy it. After much encouragement and mild resistance by the children, they reluctantly ate their meal. Conversation around the table was still focused around the husbands' work, but lacked the warmth and friendliness of the pre-dinner talks.

The Thomas family left soon after dinner, assuming they had made friends with their neighbors. Weeks passed, however, before they heard from the Ushers again.

How would you explain the long lag in time before they heard from the Ushers?

1) In this culture, the needs of children are put below that of adults. The Ushers were put off by the forwardness of the Thomas children and the attention afforded them by the parents.

2) The conversation was considered too personal for an initial meeting.
3) It is usual to reciprocate an invitation by having the other party to your home within two weeks. Since this wasn't done, the Ushers were insulted.

4) The Ushers sensed that the Thomas' were not comfortable with the food they were served and wished not to put them in an uncomfortable position again.

Rationales:

1) You choose number 1. What may be acceptable behavior (or even expected behavior) for children in one country may be offensive or contrary in another. American culture puts a great deal of emphasis on understanding the needs and wants of children. While American children are often the center of attention or encouraged to express their wants and desires, the opposite is true for children in Belize. The behavior of the Thomas children violated the expectations of the Usher's and hence put the relationship in an uncomfortable position. This is the best answer.

2) You choose number 2. Appropriate conversation topics are often sensitive issues from culture to culture. What may be appropriate and assumed in one culture may be offensive or presumptive in the next. Although this is an issue one should be cognizant of, it is not a major issue in the incident presented here. Please select another response.

3) You choose number 3. Although in some countries reciprocity may be expected within a particular period of time, there is no mention of this rule in the incident related. Focus your choice to the information given. Please try again.

4) You choose number 4. Although the children expressed mild displeasure with the food, it is unlikely that the Ushers would place much value on their response (see explanation to alternative #1). Mr. and Mrs. Thomas made no complaints about the food. Please try again.
Soon after arriving in Brazil for a year's stay in a local high school, Angie and Berta (both Germans) were taken to dinner by two girls they had quickly come to know. When everyone was seated the waitress put down one menu in the middle of the table for all four people, the two Germans and two Brazilians. Angie and Berta were surprised that they did not each receive a menu but the other girls did not seem bothered by this. Angie asked the waitress, in not so bad Portugese, why she did not give everyone a menu. Without batting an eye, the waitress said, "They are all the same"—and left the table.

Angie and Berta resignedly looked at the one menu and memorized their selection, muttering to each other about the rudeness of the waitress, and the cheapness of the restaurant. The Brazilian girls seemed to accept the situation matter-of-factly. This further confused, and somewhat angered, Angie and Berta.

Why did the waitress give them only one menu?

1) It was a deliberate snub on the part of the waitress who disliked the sometimes arrogant attitude of German tourists.

2) It was a cheap restaurant and there simply weren't enough menus to go around.

3) The waitress assumed the German girls wouldn't understand the Brazilian menu so didn't bother providing extra copies for them.

4) Brazilians don't really see the need for individual menus.
Rationales:

1) You selected 1. There is no indication that this is the case. Brazilians generally welcome tourists. Also, the waitress is more likely to be concerned with earning a larger tip than deliberately upsetting the German girls. Please choose again.

2) You selected 2. There is no indication that this is so, and it is unlikely that the Brazilians girls would take their guests to very low-class restaurants. (In such restaurants there is quite likely to be no menu and one simply asks what there is). Please choose again.

3) You selected 3. If this were the case, the waitress would probably check with the Germans or their Brazilian hosts before making such an assumption. There is a more probable explanation. Please choose again.

4) You selected 4. This is the best alternative. Brazilians are more group-oriented than the individualistic Germans. As such they are more likely to make decisions such as ordering a meal on a group basis or leave it up to the senior person or host to make suggestions as to what they should have. One menu will thus suffice and the waitress would not understand the need for more copies of the same menu.

Sojourners from cultures with more individualistic orientations (such as Euro-Americans) will continually have to confront situations such as this in more collectivist cultures, where they may feel that their individual rights or identity are being ignored or submerged in a group ethos. The difficulty is compounded in that those from individualists societies have not often acquired the same skill at dealing with others and are thus less able to reach group decisions and feel good about that decision. On the other hand, sojourners from more collectivist or group-oriented cultures often feel ignored, vulnerable or pressured at having to make decisions and to take action on a more individual basis.
Incident 12

THE ROCK CONCERT

Judy is a 15-year-old U.S. High School student spending a month in Mexico as part of an "international living" program. She lives with a middle-class Mexican family and has become a good friend of the 14-year-old daughter, Rosa, and through her, her circle of girlfriends. Judy finds life in Mexico interesting because of the novelty of the situation but feels a little frustrated at the restricted range of activities she is permitted to indulge in compared with her life back home. Whenever she suggests they do something a little different or daring the others seem very uncomfortable and refuse to discuss it.

Judy was excited to learn that a popular American rock group was to play in the city next week and suggested to Rosa and her friends that they should all go. Although they admitted they would like to go, the others looked very apprehensive, and said they could never get permission to attend such an event. Judy then proposed that they should pretend to visit someone else and sneak off to the concert. The group refused to even consider the idea and Judy concluded exasperatedly that they were a very unadventurous lot.

What is the source of the Mexican girls' reluctance to consider Judy's proposal?

1) They are much more conscious of conforming to social norms than Judy.

2) They resent Judy (a foreigner) trying to tell them what to do.

3) They don't really want to go to the rock concert and are just making excuses so as not to offend Judy.

4) They are scared of what might happen at the concert but don't wish to admit their fears.
Rationales:

1) You selected 1. In Latin cultures and many others, children are socialized (brought up to behave and think in a certain manner) in such a way that they value, and find it necessary, to conform to the norms of the group. Behavior which might be viewed in more individualistic (and less conforming) societies as simply adventurous or explorative is regarded in conformist societies with apprehension and as potentially disruptive of the close, interdependent social network. Rebelliousness or delinquent behavior amongst the young (especially girls) is thus rare in such societies. The Mexican girls are much more conscious than Judy of the need to strictly adhere to social norms and expected behavior, and are often afraid of extreme consequences and shame if they do not conform. Sojourners should be aware of the social pressures to conform in such cultures and should not place hosts in situations where they are asked to go against social norms. This is the most probable explanation.

2) You selected 2. There is little indication that this is the case. The Mexican girls seem to accept Judy as part of their group. While they may not be willing to take up her suggestions they do not resent them. There is a more probable explanation.

3) You selected 3. This seems unlikely. The Mexican girls are probably as interested in rock music as Judy and would probably not see the need to make excuses to Judy if they weren't. There is a better explanation.

4) You selected 4. The girls are not afraid so much by what might happen at the concert as the consequences of what might happen if it is found out that they did attend. There is a better explanation that focuses on a definite cultural difference between the girls. Please try again.
PROBLEMS AT HOME

Enrique Rodriguez, a management consultant with a large international financial institution, was transferred to Hong Kong for a planned 2 year stay. Although he and his family had traveled extensively, they had never lived overseas for any extended period of time. They were all quite excited about the move.

Enrique's company handled most of the arrangements for the transfer. They provided Enrique with 2 weeks free from work so he could be involved in extensive language and cross-cultural training provided by the company. They also arranged for the moving of his household furniture and personal belongings, located a suitable apartment for his family, arranged to lease an automobile, enrolled their 2 children, Jose and Pedro (ages 14 & 10) in a nearby international school, and even arranged to have the family dog sent over with them.

The move went well--everything arrived intact and when expected. After a few weeks of adjustment, events at work were running quite smoothly. Enrique was, in fact, quite pleased with his accomplishments on the job. As time progressed, however, he became noticeably more short tempered and moody, both at home and on the job. Things at home were changing and he seemed unable to control them. He often argued with his wife. She complained of missing her friends and support from home and of being bored. She was also upset that she couldn't seem to manage the home as she used to. The right foods weren't available, and she could barely understand the directions for preparing the food she did buy. The children, too, were having a hard time. They were doing poorly in school, and on more than one occasion, the parents were called in because Jose was fighting with classmates.

What is the most plausible cause of the above difficulties?

1) Enrique's wife is probably not the right personality for overseas living.

2) These problems were merely extensions of pre-existing conditions in the family.

3) There was a lack of attention and preparation given to family members besides Enrique.

4) Much of the problems the family is experiencing are due to Jose, the oldest child, who was just entering adolescence and causing problems for all.

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Rationales:

1) You choose number 1. There is no evidence in the incident to support this statement. Enrique's wife is complaining about and reacting to events in a similar manner that many people do when they are first adjusting to a new environment. There is a more plausible explanation for the family's condition. Please try again.

2) You choose number 2. There is no indication that the family unit was undergoing intense stress prior to their departure. Please limit your response to events as evident in the story and try again.

3) You choose number 3. While companies may spend a considerable amount of time and effort in preparing their immediate employees for an overseas experience, oftentimes little if any preparation is offered for other family members. An understanding that immediate family members will also experience the changes associated with a move and that they must adapt to a new environment in many ways much different from that of the employee is a critical factor for satisfactory family adjustment. Children adjusting to new schools overseas must contend with new languages, peers and peer influences and demands, different recreational outlets, new neighborhood designs, etc. Spouses left to set up a new home must also contend with new languages, new places to shop with unfamiliar goods and new foods and they often lose social support groups and recreational outlets, etc. These should all be anticipated and planned for in an overseas move. This is the correct response.

4) You choose number 4. While Jose is at a very vulnerable age and is experiencing problems in school, it is doubtful that he is the cause of all the family disturbances. Rather, he is probably reacting to the same conditions that are affecting his mother. Please select another response.
TOO HOT - OR NOT TOO HOT?

Stephanie Cole, a native of California, and her family, had been living in western Europe for the past two years because of her father's job with a large construction company. There had been many adjustments. One of the greatest was learning to deal with the extremes in climate and weather. However, they adjusted by adding or shedding more clothing as merited by the weather, and learned to be quite comfortable within the two years.

Recently, the family had been transferred to a Middle-Eastern city that often received many tourists. There were also quite a number of fellow countrymen living and working in that society. As it was hot and humid there, many Euro-Americans at the local attractions and shopping areas appeared in cool summer dresses and shorts. While in the homes of neighboring families Stephanie chatted and visited with them in shorts and other casual clothes. At these visits, Stephanie received recommendations regarding good places to shop. One day as she was walking to the local marketplace in her shorts, a somewhat seedy looking character grabbed her elbow and began saying amorous and lewd things to her. She shook herself free, but was understandably upset and shaken.

If Stephanie came to you for advice, how would you explain what had happened?

1) Middle-Eastern men are very aggressive, no woman should go out unaccompanied by a man.

2) The crime factor is very high in the Middle-East, therefore Stephanie should be more careful.

3) The anti-American sentiment is very rampant in that area so Stephanie should choose another area to do her shopping.

4) Although shorts may be very acceptable to wear around the home and among some friends, many hosts feel that people who wear shorts in public have loose morals.
Rationales:

1) You selected 1. Although in many Middle-Eastern countries it is not acceptable for women to go about by themselves by tradition, in more modern times this is rather impractical and most have adopted certain exceptions (going to market, for instance). There were also many other tourists in this place who often tend to roam about by themselves. Though the Middle-Eastern male could be classified as aggressive this is stereotypical information which is not very helpful. There is a better answer.

2) You selected 2. Since this was a tourist populated area we could consider this answer, but there was nothing to indicate that the man was committing a crime. He seemed to be mistaking Stephanie for someone who might be open to his overtures. Please choose again.

3) You selected 3. Since Stephanie had recently moved perhaps she may have wandered into an area that could be dangerous. However it is more likely that she was in an area recommended to her, as mentioned in the story. Please choose again.

4) You selected 4. This is the best answer. Since Stephanie found herself in many situations in which she felt familiar or comfortable, she may have assumed that her old customs were also acceptable. Wearing shorts in California and in some parts of Europe have no meaning other than the person is trying to keep cool. In many Asian and Mid-East countries it is seen as a sign of immorality.
Incident 15

A KISS AWAY

James, an Canadian student, met Zhiang, a recently arrived visitor from the People's Republic of China. They decided to have lunch together at a nearby cafeteria. On their way they encountered James' girlfriend, Carol, who was on her way to a dance class. James and Carol carried on a lively, intimate conversation virtually ignoring Zhiang who followed on behind them. When they reached the cafeteria Carol said she had to go and James embraced her and gave her a long and passionate kiss. Zhiang turned away and then walked off toward the cafeteria. James looked up, saw that Zhiang had left and looked puzzled. "Hey," he called, "Wait for me!" Zhiang stopped, looked down and said nothing, and then continued on by himself. James shrugged his shoulders and went off to eat by himself.

How would you explain Zhiang's behavior to James?

1) Zhiang was shocked by the display of physical affection between James and Carol.

2) Zhiang was offended by the manner in which James and Carol excluded him from their conversation.

3) Zhiang was annoyed by having to wait around while James chatted to his girlfriend.

4) Zhiang felt it appropriate to give James and Carol some privacy so he went ahead to wait for James in the cafeteria.
Rationales:

1) You selected 1. This is the best response. What is an acceptable public display of affection varies considerably among cultures. In some Asian and Mediterranean countries physical affection towards a same sex person is quite permissible but public displays between sexes is not condoned. Zhiang thus probably found James' action very embarrassing and confusing and not knowing how to handle the situation he just left. Discretion is always advisable regarding physical affection while in foreign countries or in the presence of foreigners unless the codes of what is acceptable are fully understood. Likewise, one should not be disturbed by displays of same-sex affection that are quite common in many cultures.

2) You selected 2. It is possible he would feel a little offended by their apparent ignoring of his presence, and our validation sample found this very possible, but he probably wouldn't show his displeasure so obviously. There is a stronger reason for his discomfort. Please choose again.

3) You selected 3. This doesn't seem very likely as James was only delaying things for a brief moment. Please select another response.

4) You selected 4. This is possible but unlikely. If Zhiang had wanted to do this he would probably have made some polite excuse to go ahead. There is a more direct reason for this sudden departure. Please choose again.
Incident 16

THE WOMAN IN BLACK

While attending a reception for some visiting officials to the Philippines, Gerald, who was a professor from a large Australian university, was approached by Manuel, a Filipino lecturer he met earlier at a small local college. Obviously a bit tipsy from a few drinks he had had earlier in the evening, Manuel, surveying those attending the function, quietly asked Gerald who he thought the most beautiful woman present was. Gerald singled out a woman standing near the food table.

"Who?", asked Manuel.

Again Gerald pointed to the woman dressed in black who was standing across the room by the food tables.

"Who?", Manuel asked again, obviously growing impatient.

"That woman right there. Don't you see her?", Gerald asked in disbelief.

"Her?", asked Manuel. "Why she's just a waitress. I'm asking you about the women here."

Uncertain of what to say or do next, Gerald politely ended his conversation with Manuel and mingled with others at the reception. Manuel looked terribly confused.

If you were to talk with Gerald about his incident, what would you focus on as his main concern?

1) Gerald was hurt because Manuel thought very little of his choice in women.

2) Gerald was surprised that Manuel did not consider this woman a person, so to speak, as she was below his social status.

3) There is an obvious cultural preference for women that Gerald is not yet aware of.

4) Gerald was uncertain how to continue his interaction with someone under such a heavy influence of alcohol.
Rationales:

1) You choose number 1. There is no evidence in the incident to support this statement. A much stronger statement was made by Manuel which reflects the true concern. Please try again.

2) You choose number 2. This is the best choice. In this case, Gerald has singled out a woman who is a member of a lower social class. Manuel, when considering people he would interact with and admire, does not even consider this woman because she is from such an obviously different level of society. Social class and caste roots are often so firmly held that movement between levels is very difficult, if not impossible in many cases.

3) You choose number 3. Although cultural preference may exist when making choices regarding any number of factors, this is not the overriding issue here. Look more closely at the incident and try again.

4) You choose number 4. There is no indication that the influence of alcohol is an overriding concern here. Please respond again.
Mrs. Jane Simpson enjoyed her job as secretary in a large, well-respected secondary school in the United States. She enjoyed trying to be helpful to students, especially the few foreign students that attended the school each year from all over the world. One day, a student from India entered the office and began demanding attention to his various problems with visa, low course grades, and his counselor. He never used words like "Please" and "Thank you", talked in a tone of voice that reminded her of a superior talking to an employee, and gave all kinds of orders to Mrs. Simpson. After counting slowly to 100, Mrs. Simpson's anger had not subsided. She went to see the school principal to see if someone else could work with this student in the future.

How would you help Mrs. Simpson sort out her feelings about this incident?

1) Visa problems are uncommon, yet the Indian student was very upset since there were not well-established procedures to deal with his problem.

2) Mrs. Simpson was not being attacked personally; rather, she was being attacked because of the role she was playing.

3) Foreign students are often some of the best students in many schools. This student from India was upset that he was getting low grades.

4) Foreign students frequently (or at least often enough to be memorable from school administrators' points of view) run into problems involving charges of copying the work of others. This was the reason for the student's frustration and anger.
Rationales:

1) You choose number 1. Actually, visa problems are frequent for foreign students and there are well-established ways of dealing with such problems. If Mrs. Simpson could not deal with them directly, she would be able to refer the student to people who could help, especially if the school was accustomed to having foreign students. Please choose again.

2) You choose number 2. This is the best answer. Mrs. Simpson was playing a role which could have been played by any of 100 people. It was the body in the departmental secretary's chair to whom the student was complaining, not Mrs. Simpson personally. While admittedly it is easier to point this out than to internalize it, people working with Mrs. Simpson should insist that there is nothing personal in such encounters, unpleasant as they are. Many cross-cultural encounters are based on roles which could be filled by any of hundreds of people, but there is still a strong tendency to interpret negative instances personally. Perhaps the reason is that Mrs. Simpson quite reasonably feels, "We are doing a lot for these foreign students who are guests in our country. Why don't they behave like cordial guests?" Since some do not behave cordially, the natural tendency is for hosts to feel they are personally involved—a personal involvement of Mrs. Simpson herself, not anybody in the role of departmental secretary. Another role aspect of this incident is that Indians from wealthy families (who are the ones that can afford to send their children overseas) often have servants. They act as superiors to these subordinate servants. They then use these behaviors when they perceive another (in another country) in a servant-like role. Here, of course, this is the role played by Mrs. Simpson. This is a big problem in cross-cultural encounters—figuring out which behaviors addressed at oneself are role-based and which should be interpreted personally.

3) You choose number 3. While some foreign students are very able scholars, as a whole they rarely have reputation of being the best students in American schools. Please choose again.
4) You choose number 4. While it is true that foreign students sometimes run into plagiarism problems, there is no evidence in this story that such is the case or that plagiarism is somehow involved. Please choose again.
Incident 18

HEADING UP OPERATIONS IN THE MIDEAST

George Lefferts had been a mid-level manager for a petroleum firm headquartered in Dallas, Texas for the past 20 years. During the last few years he had become increasingly disillusioned with his position with the company. It became more and more apparent that he had reached the highest position he would reach with them. He wanted more out of life.

His relationship with his wife, too, had soured over the past few years. He and his wife Helen grew increasingly impatient with each other. They were unsure of what they wanted from their marriage and from their lives together now that their children had grown and were gone.

A sudden opportunity to head up operations for 2 years in a Mid-Eastern country was received enthusiastically by both George and Helen. This seemed to be the spark that excited them about their future together. Both actively involved themselves in language and cultural preparation for the 3 months prior to their departure. Together they went shopping for items they thought they would want with them, cleared out some of the unneeded goods from their home, and began frequenting Middle-Eastern restaurants in Dallas. They even arranged to rent their home and were pleased with the tenant they got.

The overseas adjustment was initially difficult, but they had faith that everything would go well. Others at work and in the housing compound assured them that they, too, would successfully adapt to the local conditions. But, although their use of the local language and their ease at living and adapting to the local conditions improved, their interactions in their home rapidly deteriorated. Within 4 months of arrival, they asked to be transferred back home.

What major issue is the cause of their problem?

1) Losing contact with their family and fellow countrymen was too difficult to adjust to.

2) Pre-existing interpersonal difficulties resurfaced.

3) George was still uneasy with his standing in the company and would probably remain so until this issue was addressed.
4) George should not have listened to the advice of the others on the compound regarding his adjustment. He should have acted earlier to alleviate any problems.

Rationales:

1) You choose number 1. Helen and George had already separated from their family. Also, the compound is presumably shared with fellow countrymen, and certainly is shared with other English speakers. There is a more pressing issue at play here. Please choose again.

2) You choose number 2. Interpersonal tensions existed before their move. Although the excitement of the move seemed to bring Helen and George together again, this was only temporary in nature. The root of their problem had never been addressed and was certain to resurface again once the move was made, only this time stronger because of the compounding effects of the new influences around them. A sudden change, although apparently exciting in the first place, only temporarily masked deep problems. These should have been fully addressed prior to any big move. Compounding the situation is the fact that George and Helen would tend to spend a considerably greater amount of time with each other without the contact of friends and others. This is the best answer.

3) You choose number 3. It is unlikely that this is the root of the problem at hand. By accepting this new position, George has in effect already improved his position with the company. There is a better response. Please try again.

4) You choose number 4. To the contrary, seeking the advice and guidance of others who have experienced similar changes is often helpful in that it sets a framework of expectations one can anticipate and prepare for. Knowing that others experience similar reactions tends to make the transition much easier. Please select another response.
Incident 19

FOREIGN POLICY DISCUSSIONS

Never much interested in newspaper reading or in current events, Betty Bradley from the United States had still done quite well in her high school studies and won a scholarship for overseas study in Germany. Again reflecting her academic abilities, she was quite fluent in German, having studied it in high school. Upon arrival in Germany, she settled in well and began her work at a local school.

During four or five informal gatherings of students after school hours, German students asked her about the United States' policy on nuclear arms in Europe, the president's seeming unsureness in foreign policy, and recent trade agreements between the United States and the USSR. Betty was unprepared for such questions, had little to say, and as such was not so frequently included in after school gatherings later on during her sojourn. Betty was puzzled at her non-inclusion.

If Betty asked you what was going on, what would you say?

1) The German students expected that Betty would have a great deal to say about the issues raised and were surprised that she did not contribute to discussions.

2) The German students were baiting Betty, trying to catch her in an inconsistency so that they could then counter her arguments vigorously and show her to be poorly informed.

3) The German concern with politics and foreign policy is a reflection of the authoritarianism they still have as a national characteristic.

4) The German students were very anti-American and rejected Betty for this reason.
Rationales:

1) You choose number 1. This is the best answer. German students (European students in general) enjoy discussing politics and foreign policy and expect peers to be able to contribute to discussions. A relatively frequent observation is that American students overseas are seen as politically naive and ill-informed. Good advice to them is that they become current before going overseas since they will almost surely be expected to reflect on such questions. In Betty's case, since she did not have much to say in the informal discussions, people did not think to ask her again to gatherings. The Germans may even have seen a lack of interest in political discussions as a lack of interest in them.

2) You choose number 2. While there have been reports by Americans studying and living overseas that hosts seemed to bait them, this predicament is not so frequent as to be a good explanation for most situations involving political discussions. Please choose again.

3) You choose number 3. This is the sort of stereotypical answer which should not be accepted by sophisticated sojourners. It rarely is of much help to accept such overstated explanations—it is best to search for more specific explanations which take into account various aspects of the specific instance. In this case, aspects of the specific instance are that one of the people is an American, it involves informal student gatherings, etc. As a footnote, it should be noted that levels of any personality trait which might be called authoritarianism are low among adolescents and young adults (Betty's likely schoolmates) in Germany. Please choose again.

4) You choose number 4. While some Germans are anti-American, there is no evidence in this story that this is the case with Betty's colleagues. If they were anti-American, they might not have had the four or five gatherings with Betty which did take place. Betty probably would have picked up anti-Americanism after the first two or three meetings if this was the best explanation. Please choose again.
Incident 20

A PACKED LUNCH

An Australian family who recently moved to Japan wanted their son (age 10) to attend a Japanese elementary school. When their landlord heard of their wish he sent his English-speaking daughter to act as a go-between.

The boy was enrolled and began school with the others at the beginning of the school year. He had to take a lunch (bento) everyday so he took a regular Australian meal of sandwich, chips, biscuits, and drink. The school teacher subsequently contacted the "go-between" to have her talk with the parents about the inappropriateness of the lunch and to request the parents provide a more Japanese-style bento.

Why was the school teacher disturbed by the child's Australian-style lunch?

1) The teacher feared that the Japanese children would become dissatisfied with their own lunches.

2) It was felt the lunch was not sufficiently nutritious.

3) The typical Japanese bento has symbolic significance and it was felt that the child was breaking with tradition.

4) Conformity in Japanese society is valued more than individuality.
Rationales:

1) You selected 1. This is possible but it was probably not uppermost in the teacher's mind. Please choose again.

2) You selected 2. The typical Australian lunch is probably less nutritious but there is no indication that this was the concern of the teacher. There is a more likely explanation. Please choose again.

3) You selected 3. The bento are usually made in the traditional manner but it is not the breaking of tradition or desecrating of any symbol that upset the teacher, but rather a more fundamental factor arising from the difference of Australian and bento lunches. Please choose again.

4) You selected 4. This is the best choice. Conformity is a dominant characteristic of Japanese society and the teacher possibly feared that such individuality could set a bad example or lead to teasing or ostracism of the boy.

Many cultures stress strict conformity to group or societal norms as essential for the smooth functioning of the society. The socialization of children in such cultures is highly controlled and any deviance from norms, values or appearance is severely criticized and may lead to ostracism if continued. While sojourners may be viewed much more leniently (and accepted despite their differences), in situations where the hosts feel actions may adversely influence the group behavior (such as encouraging differences in children as in this example), they will probably attempt to isolate, change or criticize sojourner behavior so as to reduce its influence. Sojourners should be sensitive to such issues and not unduly contradict local norms merely for the sake of assenting their own individuality.
Tamako arrived at her new American high school from Tokyo, Japan, along with several other new students who were bright eyed and excited about starting their new school. She had gotten this opportunity because her uncle lived in Florida where he had started his business, and Tamako was to live with the uncle's family while she studied at the neighborhood public school. She entered an orientation program for all freshmen.

In the group was a young man from Alabama, Jack, who was equally as excited about this new school experience. As they were going through the orientation, Tamako noticed that when Jack was in her vicinity, he often would open the door, or pull out her chair for her. She thought that this was very nice and began to enjoy the attention; and unconsciously she found herself conveniently in his vicinity as they were making the tour of the school grounds. Jack seemed attentive, always answering her questions or queries with a smile. When they were crossing the street, amidst the confusion of many other students changing classes, he even took her elbow to help guide her across. Tamako was very excited indeed when she returned home that day announcing to her cousin that she even had an American boyfriend now. Her cousin was shocked to think that she had not known of this before and wondered how this could be as Tamako had only arrived in Florida from Japan two weeks before. Tamako's cousin felt that her family's reputation in the community would be damaged.

How would you help to clarify the situation?

1) Jack was a typical "playboy type" and was trying to take advantage of Tamako.

2) Tamako had misinterpreted Jack's actions.

3) Life in the United States is fast paced. Even personal relationships can happen quickly.

4) Tamako was expressing her new found freedom from her former personal inhibitions and restricted society.
Rationales:

1) You choose 1. This is a typical overgeneralized stereotype of young American males. There is nothing in the incident to indicate that Jack was trying to take advantage of Tamako. The gestures mentioned showed that he was being polite and perhaps friendly. We have no evidence by which to judge his motives. He may have been planning to pursue the friendship or not. This is not a sufficient answer. Please choose again.

2) You choose 2. Tamako had been in this country only briefly. In her own society, touch and casual interaction between members of the opposite sex is rare. Jack had been brought up in a society (Southern American culture) which pays a lot of attention to social graces and niceties; polite gestures such as opening doors, pulling out chairs and assisting ladies with their coats or maneuvering across hazardous areas. This came as a natural reflex to Jack and he probably thought very little of it. Tamako was not familiar with such attention lavished on her from members of the opposite sex, and so she felt very flattered and sure that he was attracted to her. She is misreading the cultural cues. Sojourners from other countries often misunderstand the friendly gestures of Americans as aggressiveness, romantic intentions, or as suspicious actions. This is the best answer.

3) You choose 3. Yes, life in the United States is fast paced; however so is life in Tokyo. Although the social norms in Japan may restrict rapid development of personal relationships somewhat more than in the United States, there is no evidence to indicate that that is actually what is happening here. That is too general an answer. Please take into consideration other factors in the incident and select again.

4) You choose 4. There is nothing to indicate that Tamako felt restricted or inhibited in her own society such that she would become uninhibited in the United States. This answer stereotypes life in Japan as participation in "restricted society," and such stereotypes are rarely helpful. Please choose again.
The English class that Martha Anderson is helping to teach is going very well. The Vietnamese, Cambodian, and Central American students seem to enjoy one another and are adjusting to each other well. The men and women frequently help one another. Having very little exposure to other cultures Martha is amazed at their ease of interaction and often asks the instructor about the different behavior she observes in the classroom. They are all very polite to each other even when they don't seem to be able to understand each other. They are also especially polite when they are talking to her or the other instructors, always addressing them in very formal polite titles. Martha would like to develop relationships with some of the students and to make them feel more at home. In one particular instance she is in private talking with Vien Thuy Ng. She asks him to call her by her first name, saying "My name is Martha, please call me Martha!" Vien responds by acknowledging that he does indeed know her name but, "Would it not be good to call you by your proper title?" She persists by saying that is too formal and that they can just be good friends and go by first names. Vien just smiles and nods, but he does not return to the English class the next week.

What could explain this kind of situation?

1) Vien Thuy Ng thought that Martha was too aggressive and forward to him, as women do not talk to men.

2) Martha should not have singled out one individual person. Vien did not like being singled out.

3) The English class is too complicated for Vien and he does not really know what is going on.

4) Martha violated a rather intricate system of hierarchy that exists in South-East Asian countries.
Rationales:

1) You selected 1. In many Southeast Asian countries, the roles of women may be restricted in some ways, such as approaching men. However, this class is in the U.S. and there are some students from other countries as well as the instructors interacting together. The fact that the class is mixed and that the students seem to get along fairly well suggest that this is really not the reason for Vien's disappearance from the class. There is a better answer, please select again.

2) You selected 2. It is true that individuals from Oriental societies do not like to be singled out. However, in this instance, this minor correction was not a singling out. Martha was talking with Vien alone so there would be no great embarrassment involved since others were not present. There is more going on, please select again.

3) You selected 3. This conclusion can hardly be drawn as the scenario states that all seemed to be going well in the class. Please select again.

4) You selected 4. Southeast Asians have a very intricate system of status hierarchy. Martha violated it by trying to downplay her role or perceived status. Her attempt may not have been the total cause for Vien not wanting to return, however. Probably if she had just suggested it and left it open for Vien to choose he may have felt more comfortable. Her persistance in the matter forced Vien into a situation where he had to relinquish a value that affected his whole world view or lifestyle. This is the best answer.
A FOREIGN GUEST

John, a teacher from Belize, travelled to the United States as a part of a teacher exchange program. He was to stay in the home of Mr. and Mrs. Dalton, also teachers, in Eugene, Oregon. During the course of the visit, John was to experience American culture first hand by living with this family. He had the responsibility of teaching about Belizean culture to small groups of teachers in the local community, and was considered very successful in this task by his American counterparts.

During the first few days, things seemed to be fairly comfortable for John and the Daltons. The excitement of being in such a new and different place kept John open-eyed and involved wherever he went. The Daltons, too, were thrilled to be hosting their first overseas guest.

The first days of initial excitement, however, soon turned sour, especially for Mrs. Dalton. She seemed to get increasingly irritated and was often complaining to her husband about feeling like a servant. There was more food to prepare, extra laundry to do, day and evening outings to attend, and an extra person in an already small house as an extra burden. She began seeing herself as satisfying everyone's wishes but her own.

Her breaking point occurred midway through a breakfast she had prepared. John shoved an empty glass in front of Mrs. Dalton and in a sharp tone demanded, "More!" With this, Mrs. Dalton refused to prepare any more meals, and vowed never to host a foreign guest again.

If you were asked to help Mrs. Dalton work through this emotion, where would you focus?

1) Mrs. Dalton is not accustomed to having visitors in her home. She is reacting to the change in her routine.

2) John is acting as he feels a guest should act in an American home, therefore allowing others to do most things for him.

3) John is treating Mrs. Dalton as he would many women in his home country.

4) John is assuming an attitude of superiority, feeling as if he is a high-level diplomatic representative of his country and therefore deserving of attention from all the Americans.
Rationales:

1) You choose number 1. There is no evidence in the story to support this. As the incident reads, John is their first foreign visitor, not necessarily their first house guest. Please select a different response.

2) You choose number 2. Although our validation sample felt that this is a possible explanation, there is no indication in the incident that John has preconceived ideas of how a guest should act in an American home. In addition, "Allowing others to do most things" is not a universal American norm. Some guests expect to pitch in and help when possible. However, this possibility is related to the preferred explanation in that both involve John's experiences with social roles. Please select a different response.

3) You choose number 3. John obviously feels very much at home in the Dalton's home as he is acting very similar to how he would in his own. Especially with his interactions with women, John is acting as his true self. Assuming a comfortable relationship (from his point of view) exists between he and Mrs. Dalton, he is at ease in his actions and requests. These requests, although perceived as demands by Mrs. Dalton, are in fact the manner by which requests are made in Belize. The relationship assumes role responsibilities. What American's consider "politeness" is not expected. This is the best answer.

4) You choose number 4. There is no evidence in the story to indicate that John expects such attention typical of what a diplomat would receive. He is a teacher well aware of his responsibilities and expectations while visiting the U.S.A., as shown by the reactions of his colleagues at the school. Please choose again.
Incident 24

THE MOTHER-IN-LAW'S VISIT

Mrs. Reyes, a Filipino, was visiting her daughter Wilma who had been living with her American husband, Tom, in London for ten years. It was Mrs. Reyes' first trip to England and she seemed intent on seeing everything and insisted that Wilma and Tom accompany her, upsetting their work routines considerably. After a few days Mrs. Reyes told them that she would like to extend her stay for three more weeks and that she was writing to ask that her other children fly to England and join them also. Upon learning this Tom became very uncomfortable and tried to suggest tactfully that it would be very difficult for him and Wilma to put up the whole family and provide for their needs. Wilma said nothing, seeming to support Tom. Mrs. Reyes appeared to accept the situation but a few days later suddenly cut short her stay and returned to the Philippines. Tom was very confused by her impulsive behavior.

Why did Mrs. Reyes leave so hurriedly for the Philippines?

1) Filipinos are unpredictable people and she just changed her mind because of some other plans.

2) She was hurt by her son-in-law's attitude which she considered inhospitable and disrespectful.

3) She sensed that Tom felt she was imposing upon them. Feeling a little guilty, she decided it was better that not to prolong her stay.

4) She felt she couldn't cope with the pressures and very different lifestyle of London.
Rationales:

1) You selected 1. This is a most unlikely reason. After all, Mrs. Reyes, from all indications, was quite keen on staying longer. Besides, a Filipino mother wouldn't just leave hurriedly without the usual lengthy ritual farewells (despedidas). Please choose again.

2) You selected 2. When a Filipino parent visits a child, she expects the full attention and concern of her children. A mother, like Mrs. Reyes, would expect equal devotion from a son-in-law, who should love all persons close to his wife. Mrs. Reyes was hurt by Tom whom she thought was very cold, disrespectful and inhospitable. She felt Tom's lack of attention and reluctance to accommodate the whole family was a rejection of her and an indication of ingratitude towards her role as a mother. This is the best answer.

3) You selected 3. This is close but not the best answer. Even if Mrs. Reyes hardly knew Tom, she would expect him to go out of his way to please her. She may have sensed Tom's attitude but she would not feel guilty in any way. Please choose again.

4) You selected 4. Mrs. Reyes may have felt uncomfortable or overwhelmed, but still, this wouldn't be a legitimate reason to leave. As long as she felt welcomed and secure within her daughter's house then she wouldn't mind having to adjust to the different lifestyle. There is in fact no indication that she was having problems coping with the new setting. Please choose again.
Chris and Margaret are two English students currently living and studying in Barcelona, Spain. They live with a family in a small but comfortable apartment in a building near the center of the city and are pleased to find that their neighbors (on the same floor) are about their age and are quite friendly. The girls often stop to exchange light conversation on the stairs. Chris and Margaret feel they should get to know the neighbors better and on several occasions invite them over to their apartment for a meal or just plain socializing. While they are thanked for their offer none of the neighbors ever come. What is more, although the neighbors seem to be very social—often having large gatherings of their own family during the weekends—Chris and Margaret are never invited to these functions. As a consequence they begin to feel uneasy in any interactions with the neighbors believing that they are not really liked or wanted in the building.

How would you explain to Chris and Margaret the neighbors apparent unwillingness to have any extensive personal interaction with them?

1) They are accustomed to restricting home-based social activities to that involving family only.

2) They are probably wary of any intimate contact with foreigners.

3) They probably feel that they would not know how to talk to or entertain foreigners and so are reluctant to invite them over.

4) Chris and Margaret have probably unknowingly offended them in some way.
Rationales:

1) You choose number 1. In Mediterranean and many other cultures there is a strong identification with the family and less concern for others outside of it (this is commonly referred to as familialism). Social bonds and activities are thus generally restricted to the extended family group especially when the activities are home-based. People are defined much more by their role within the family and a complex support network exists that becomes both self-supporting and exclusive. Relationships with people such as neighbors or work associates are thus de-emphasized and although friendships may develop, these friends are generally not invited to participate in family activities. Thus although the neighbors do not dislike or seek to avoid contact with Chris and Margaret, they would feel very uneasy about inviting them into their homes or entering Chris and Margaret's home considering they hardly knew them. This is the best response.

2) You choose number 2. While this may appear to be the case it doesn't explain why the neighbors are reluctant to socialize. There is a more specific and helpful explanation. Please choose again.

3) You choose number 3. There is little evidence for this in the story. The neighbors appear willing to chat with Chris and Margaret on an informal basis but apparently don't wish to get more intimately involved. There is a more adequate explanation. Please choose again.

4) You choose number 4. This seems unlikely, as if it were the case the neighbors would probably shun or ignore Chris and Margaret when they ran into them. Please choose again.
Incident 26

THE WELCOMED VISITOR

It had taken some getting used to. The transition to living on a small Pacific island was not easy. And to top it off, Dave was the only Caucasian the locals had any experience with (except for the occasional tour boat that would drop eager spenders ashore for a few hours at a time).

At first, everything had seemed so special. Wherever he went people would rush about making certain he was comfortable. The best welcome mats were taken out when he would come near, the best food was made available to him, and everyone would seem to clean their homes whenever he was present. The villagers seemed so attuned to his needs that he was usually the only one given a chair to sit upon.

But now, six months later, things were different. He was not showered with the attention he was used to. People seemed almost indifferent toward him, as if he was hardly there. He became moodier and often entertained the idea of returning home and forgetting the development work he had set out to do. A decision had to be made.

What is the major issue here which faces newcomers to most situations?

1) The villagers had obviously grown tired of Dave's presence. By attempting to ignore him, they were hopeful that he would just go away.

2) Six months is a long time for Dave to be in such a different environment. He was probably lonely and experiencing some culture shock, and was undoubtedly due for a change.

3) The villagers are resentful of outside aid in the form of self-help programs. Once they realized that Dave had no hand outs for them, they decided they didn't need him.

4) The villagers were showing their acceptance of Dave by not treating him any differently than they would treat their own. He was finally 'one of the locals,' after six months of residence.
Rationales:

1) You choose number 1. Pacific Islanders are characteristically hospitable people. It is unlikely that they would act in this manner to Dave. Please select another response.

2) You choose number 2. This answer could be partially correct. His feelings could be compounded by his reaction to being in a new and different place. Although his feelings are a part of the issue, six months is not an inordinate amount of time so he is probably not due for a change. Please choose another response.

3) You choose number 3. Although the villagers occasionally see tourists flaunting their money as they visit the village, it is doubtful that they would associate Dave in this category, especially after their long association with him. Please select another response.

4) You choose number 4. This is the best answer. When one is finally accepted in a group he is no longer considered different or needing of special attention. Try to recall groups you entered as a newcomer (work, school, etc.). You too probably received most of the attention at the initial stages of your association than you did as time wore on. This is the case for Dave.
Following the exodus of the "Boat-people" in the mid-'70s, New Zealand, in common with many other countries, accepted large numbers of Vietnamese refugees. The first batch of families were settled in the two main cities and tended to group together socially and geographically. Some government administrators in charge of resettlement felt this was hindering assimilation by allowing small "ghettos" of refugees to develop. Consequently the next wave of Vietnamese were dispersed throughout the country to small towns—in many cases only one or two families per town. However when an evaluation of the resettlement program was carried out a year later by qualified, independent evaluators it was found that the separated families were rated poorer in English skill, had higher rates of health and adjustment problems, and greater work absenteeism. The administrators were puzzled by these results and questioned the reliability of the evaluation.

How would you satisfactorily explain the results to the administrators? Try to get to the root of the problem.

1) The isolation of the separated families caused depression and consequent maladjustment.

2) The separated families were more closely attended to by their sponsors and social workers and so their problems were made more obvious.

3) The loss of support groups by the separated families led to a lesser ability to cope with the stresses of resettlement.

4) The second wave of immigrants had spent longer in refugee camps and had reduced resourcefulness and capacity to deal with stresses of resettlement.
Rationales:

1) You choose number 1. This is a partial explanation. Depression may have been a factor in some cases of maladjustment, but this explanation doesn't get to the root cause of what variables in the isolation led to depression. There is another explanation. Please choose again.

2) You choose number 2. This is plausible, but the evaluation was done systematically by independent researchers and so it seems less likely. Please try again.

3) You choose number 3. This seems the most adequate explanation and that preferred by the evaluators upon reflection and re-examination of their data. For people settling in another culture support from others of their own culture can be very important in the initial period. Needs are more easily recognized and mutual assistance networks quickly established which provide practical, social, and moral support on an informal and readily understandable basis. At the practical level cooperative child care can allow parents to attend English classes and reduce their absenteeism once classes are underway. At the social level it allows the immigrants to see others with the same fears and problems and reduces concern about their ability to adapt. There is some evidence that extensive interaction within such immigrant groups does not interfere with adjustment as contact and interaction with the host society is gradually increased, although in different roles and situations than that which occurs amongst the immigrant group. This "belonging" to two cultural groups may thus (paradoxically) lead to a better and more rapid adjustment to the new environment.

4) You choose number 4. This is a possible suggestion but there is no mention of this in the story. In fact, a survey of the refugees records showed that the mean time spent in camps was only slightly longer for the second group. There is another factor acting inherent in their present situation. Please try again.
Dave Mitchell from the United States was assigned to Great Britain as a manager of a division in a large multinational company. As part of the settling in of his family, he decided to send his 10 year old son as a day pupil to a very exclusive local public school. Of course, a "public school" in England is actually a private school (as the term "private" is used in the United States to refer to schooling), and its financial status is based on tuition payments from parents.

Alan, Dave's 10 year old son, had begun to play soccer in the United States as part of a very well run organization in Dave's home town. Upon arriving in England, where some of the world's best soccer is played, Dave and Alan were naturally anxious to attend some games. Alan had become friendly with Derek, a British classmate at school, and Dave gave permission for Alan to ask Derek to a professional soccer game to be played in a nearby large city. Dave later checked by phone with Derek's parents to make sure all was OK and to arrange a pick up time. After the game, Dave drove by Derek's house to drop him off. Upon doing so, Derek's mother thanked Dave and Alan, but as politely as possible asked Dave not to arrange for any more invitations to soccer games. Dave was very puzzled.

Why did Derek's mother ask Dave not to arrange for any more invitations?

1) Derek's mother felt that soccer was a sport for the lower classes.

2) The British in general do not support sporting events with their attendance.

3) Anti-Americanism is strong, and Derek's mother did not want her son associating with Americans.

4) The norms for using public transportation in Great Britain are so strong that Derek's mother was upset since Dave used his car.
Rationales:

1) You choose number 1. In Great Britain, soccer is considered a sport followed by people from the lower classes. Derek's mother, obviously concerned with status since she sends her child to the same school as Alan, was not interested in having her child participate in a lower class event. She probably didn't stop the invitation when Dave first called to check that everything was OK since the matter had pretty much been settled between the two boys, but instead she made her feelings known when Dave dropped Derek off at home.

Many behaviors in many countries are influenced by the class background of people, and by connotations of what activities are done by people of that social class. For instance, if it had been a rugby or tennis match, Derek's mother would not have minded since in Great Britain these sports are associated with the higher classes. Class is a difficult variable to see. Especially for Americans, who grow up with the belief that they belong to a relatively classless society, the influence of social class is hard to understand. Very few Americans would think to analyze this story in terms of the meaning of class with regard to different sports. This is the best answer.

2) You choose number 2. The British do attend sporting events, the type of sport (cricket, rugby, horse racing) which people attend, however, is significant. Please choose again.

3) You choose number 3. Anti-Americanism is not so strong in Great Britain as to make this an applicable answer to this story. Most Americans who live in Great Britain, after an initial adjustment period, report that they had a pleasant stay and were able to make friends with British people. Please choose again.

4) You choose number 4. People may use public transportation, especially railroads, in Great Britain to a greater degree than in many American cities, but the norms for use are not so strong that this would constitute a good explanation. Please choose again.
EVERYBODY HAS THEIR PLACE

Roles

"You can't tell the players without a scorecard" is a saying which is not always necessary to remember when you are in your own culture. You usually have enough information about others with whom you routinely interact with that you can pretty much predict how they will act. On the other hand, this saying is a very helpful guide to follow when travelling overseas or when working in a cross-cultural situation. It suggests that the behavior individuals in the host country exhibit may, in fact, be different from what is expected given the visual information received.

A role can be viewed as a set of behaviors one engages in that is specific to a certain position one holds. We all hold certain behavioral expectations of those in specific roles: we expect to receive nurturance from a mother, clear lessons from a teacher, and prompt transportation from a taxi driver. Individuals are socialized to act in specific ways in certain roles. People are also socialized to behave in particular ways with particular people. You, for instance, act in a certain way among your friends. This is probably quite different from the way you act with your parents, teachers, or strangers. In general, people strive to conform to what is expected of them and share what they believe to be normal values in society.

Roles are often characterized by the appearance of individuals and by the "artifacts" with which they surround themselves. As we come to expect certain behaviors from individuals in certain roles, we view people as acting in an appropriate or inappropriate manner. For instance, the visual cue of seeing an individual wearing a dark blue uniform, black shoes, hat with badge, badge on shirt, and gun at side tells most people that this person is a police officer. We expect certain behaviors from this person and would say that (s)he was acting appropriately when (s)he asked to see our license, assisted us in time of need, or sped by us in an automobile (with flashers on, of course!). We would say this person was acting in an inappropriate manner if we saw him waiting on tables, scrubbing for surgery in a hospital, running from the scene of a crime, or stopping a car only to meet a physically attractive driver.
Behaviors divergent from what one expects can be quite unsettling for most people.

People assume a number of different roles in their daily interactions with other individuals, with groups, and with organizations. The role one adopts depends upon the task to be done and with whom one is with at the time. It is the productive, efficient, and healthy person who can shift roles as needed (i.e. from participant to leader, critic to friend, employee to spouse, etc.) and who understands appropriate behaviors in each. This individual will not have too great a difficulty realizing that those who play by different rules (have a different cultural framework) will themselves adopt different roles and have differing expectations of him.

**Family**

A variety of different roles, expectations, and situations may arise in the cross-cultural context. The family, for instance, is one institution that has many culturally determined boundaries placed on it. To begin with, the word family can refer to either a nuclear family (one's immediate family, including parents and children) or an extended family (which may include grandparents, uncles, aunts, cousins, and in-laws), and the importance of each may differ. In many societies, for instance, an announcement of marriage can not be made public until the intended spouse has been approved by the extended family into which he or she intends to marry. In some cases, it may be the fiance's extended family itself that must meet with family approval.

Deference to a specific generation or individual within a family may differ. In Belize and many Latin American countries, the aged are given the most respect with the majority, or all, major decisions being deferred to them. The opposite seems to be true in the United States where the youth culture is idolized and one is admired for remaining youthful. Rather than receiving deference in society or in the family, elders are often segregated from the mainstream and placed in old-age homes or golden-age apartment complexes, thus freeing the conscience that they are well cared for, yet kept a distance from one's immediate life.

The role that children play in society will differ from culture to culture as well. The somewhat familiar western adage, "Children should be seen and not heard" is adhered to rather strongly in many cultures, especially in those that revere the aged. A child growing up in such a culture may seldom have his opinion solicited. Rarely
would be encouraged to participate in adult conversation or decision making. Until reaching the age of adulthood (which itself will vary from culture to culture), it is expected that he simply observe the elders around him.

At the extreme, again, can be found the American culture which defers much to its young. Families actively seek the participation and feedback of children with the hope that they will develop the skills necessary to live an independent life in their society. Awareness of this and the differing perspectives that often exist cross-culturally is important for sojourners to understand, especially if they will be travelling with children and wishing to include them in many activities, or, if they themselves are young in age.

Sex Roles

Related to roles in the family are distinctions made according to one's sex and the roles males and females play in a culture. Male and female intimate relations and interaction is an extremely sensitive issue from culture to culture. The messages that are typically transmitted with regard to this can easily be misinterpreted. This area is so complex and varied that it is difficult to discuss specifics in a limited space. Yet, this is an area that sojourners should have in mind as a potential source of misunderstanding. Once aware of this, experienced people from their own culture, or hosts who have observed many sojourners coming and going, can be asked for information about common mistakes. Thus prepared, there is less of a chance of misunderstanding when an actual interaction occurs.

Again, the area of role expectation becomes apparent with regard to traditional versus modern roles of men and women in society. While many nations appear to be modernizing, it is not uncommon to find oneself in encounters with individuals or institutions that are deeply influenced by historical traditions of their country or culture. As such, in many nations of Africa, Asia, and Latin America, women are rarely found in positions of authority, high respect, or responsibility. They may merely be found holding positions traditionally afforded them.

Hierarchies Among People

You have probably observed or studied that within a chicken coup one rules the roost while the others find their respective positions in some order below the most dominant. Many animal groups display similar behavior.
Whenever more than a few people come together to work on a task a similar type of hierarchy is established. While physical pecking may not be observed as among chickens, certain accepted norms concerning who is regarded as the leader and who can give and who must accept directions does evolve. The criteria for placement in a certain position in a hierarchy varies from culture to culture and from task to task within any one culture. The criteria might include age, birthright, election by majority, expertise in a certain area, level of education, sex, or even physical attractiveness. No matter what the exact terms are, some people within a culture are said to be at the top of a hierarchy and therefore possess more status. These people have certain rights, such as the right to speak first at a meeting, the expectation that others will accept their direction, and the expectation that their opinions will influence decisions.

Social Class

One of the criteria for placement in the hierarchy is the social class into which a person was born. In Euro-American societies, typical criteria for social class are a person's income, the respect given by others to the person's occupation, the level of education, and how the neighborhood one lives in is viewed. Difficulties arise for sojourners when other criteria are added with which they have little familiarity, such as the family name. Another difficulty is that the respect given to a certain indicator of social class may be different from country to country. A good example is the relative status of the teacher in Japan and in the United States. In Japan, teaching is a respected profession with an honorable term, "sensei," used for members of the occupation. In the United States, on the other hand, teaching is not an especially respected profession. An American teacher on a sojourn to Japan would experience an increase in status. A Japanese teacher visiting the U. S. A. would experience a decrease in status. Loss of status can cause feelings of mild depression and annoyance. A perceived increase in status can falsely inflate one's ego and sense of importance.

For many people, social class is a difficult concept to see in their everyday lives. Many Euro-Americans, for instance, grow up with the belief that they belong to a relatively classless society. When they experience life in another culture and see behavior which is so strongly influenced by class standing, they frequently become upset. Americans, for instance, are often uncomfortable in countries where servants are common and are upset to see servants treated with what they consider is a lack of respect.
Of course, there are behaviors based on class to which Euro-Americans react. If a banker's daughter brings home a young man for dinner who is from another racial group and whose parents are laborers, there may be parental rejection of the young man. One reason may be racial - the parents may object to their daughter seeing a man from another racial group. This would be called racial prejudice. But another reason may be based on class - the parents may not like the idea of their daughter seeing the son of a laborer.

Even though all societies have a class structure, it is always easier to see the flaws in someone else's society. People in any society become familiar with various occupations and various status levels and do not think about them very much unless they confront differences while in another country. In many countries with a very rich upper class, many people are accustomed to having servants. Sojourners, especially one's from countries where servants are not common, should be aware of such class distinctions and not be too quick to condemn others. Removal of these class and occupation distinctions might seriously disrupt social balances, and the elimination of servants could produce mass unemployment.

Bureaucracies
How often have you tried to obtain information from a large institution or government agency only to become frustrated at trying to get the job done quickly? Working through hierarchies within social institutions, sometimes called working through the bureaucracy or "cutting through the red tape," is surprisingly similar from country to country. All countries have bureaucracies - the problem is to figure out how to satisfy one's needs in a specific bureaucratic system. People within any country are familiar with their own bureaucracies and have learned what is necessary to obtain their needs. Sojourners, of course, must often find their way through an unfamiliar system. It is the unfamiliarity, not the fact that it is a bureaucracy itself, that people find most frustrating.

The Group Versus The Individual

When two or more people come together for the purpose of achieving a mutual goal, a group has been formed. While many different kinds of groups form and develop (work groups, play groups, family groups, and so forth), certain characteristics emerge which are common to them all. A set of norms, or agreed upon behaviors and
expectations, quickly develops among group members. Because of this, participants become linked in their desire to attain a common goal, begin looking out for one another, and become concerned about each other's welfare. A strong support group thus develops for the individual members of the group.

The degree of group orientated behaviors of individuals differs according to the culture or country of one's origin. The Japanese, more than most people, orient their lives around the group. The family, school, and workplace all provide identity and status for the individual. Once people have been accepted into a certain group in Japanese society, they are members for life. Hence a strong, reciprocal bond forms between the institution and its members. The fate of the group becomes important to the individual members as it begins to define one's own existence. Thus, the group's successes and failures become the individual's successes and failures. When the group is rewarded, the individual is satisfied. When the group fails, the individual feels shame and disappointment.

The phenomenon of group cohesiveness and conformity to social norms, while evident in many Asian and Latin American cultures, is not as evident among Euro-American people. The idea of individual achievement, individual privileges, and individual dignity occur much more frequently in these Western cultures. The idea that humans are free to determine their own destiny is a relatively new idea that has probably appeared hand in hand with the importance of science and technology in our daily lives. As people become more mobile, more individualistic, and families and once cohesive groups separate, traditions become difficult to maintain.

Yet, humans are social creatures. Regardless of how much one talks about seeking autonomy or individuality, one still maintains reference, to some extent, with the group. In a more traditional society, people hardly think of themselves as distinct from the group. One is so totally immersed in the culture and traditions of the group that one is not even aware of accepting them. Just as one is not usually aware of the air in the surroundings (unless it becomes polluted), so too, one is not aware of the traditions of the group (unless they are being challenged or changed).

Yet, as stated above, the degree of collective nature and individuality differs between nations and between cultural groups. The degree of tolerance toward
conformity and non-conformity differs, the more group-oriented cultures obviously demanding a higher degree of conformity than those which are more individualistic in nature. The extent to which one is expected to cooperate with others is also closely related, as is the degree to which individuals feel they must reciprocate a kind gesture from another person.

How might this affect the sojourner? As already mentioned, individuals are not often aware of the patterns that guide their behavior. As such, when confronting a situation different from one's home situation, there is a tendency to respond and interpret it from the home perspective. This may not be the most appropriate response. As an example, imagine that a salesman from a Japanese firm has been transferred to its American headquarters for a six-month period to learn the sales approach of its U.S. branch. He arrives well dressed, eager to work, and expecting to be welcomed into the work "family." To his disappointment, after being greeted and introduced to others in the company, he is shown his office and told the territory for which he is responsible. With no group support, no direction, and no knowledge of the local procedures, our Japanese salesman is expected to be aggressive and to chart his own plans for success. Rather than jump in and take charge, he feels lost, ignored, and pressured to make decisions in areas about which he feels he is not knowledgeable. Further, he does not feel the decisions should be his to make.

The reverse often occurs for the Euro-American when he goes to work in Japan. In such a case, however, the more individualistic and aggressive salesman plunges full steam ahead, oblivious to the fact that group expectations, group rewards, and group cohesiveness override the decisions and quick action of any one person. He is then perceived as pushy and inconsiderate.

Ingroup-Outgroup Distinctions

An aspect of behavior found in every culture is the division of people into ingroups and outgroups. An ingroup refers to those people who are close to an individual and with whom one feels comfortable and secure. Members of ingroups are those that seek out each other, have close and warm relationships, share their experiences with each other, and can be called upon in time of need. An outgroup, on the other hand, refers to people who are excluded as much as possible from one's everyday experiences. An outgroup contains people who are avoided and often distrusted. In extreme cases, an outgroup
refers to people considered inferior and not worthy of all the benefits society has to offer.

One of the difficulties sojourners face is that members of their ingroup are most often left behind at home. Because of this, sojourners understandably want to establish new ingroup ties in the host country so they feel comfortable and feel that they are members of a group upon which they can depend in times of trouble. Most often, however, a good deal of time is necessary before hosts become comfortable enough with sojourners to make gestures concerning the formation of ingroup ties. Two facts sojourners should keep in mind are that: 1) hosts have ingroup ties with family and friends and do not have as great a need for new interpersonal relationships; and 2) many hosts have had extensive experiences with sojourners in the past and will be making decisions about offering ingroup membership based on these past sojourners.

In some instances, who is and who is not included as members of the ingroup differs. For instance, among Americans, ingroup members include family, friends, and if asked to choose between fellow Americans and visitors to the country, fellow Americans. For Greeks, the ingroup consists of family, close friends, and if asked to choose between visitors or fellow Greeks, visitors to the country. As a result of this, many Americans, while being considered by the Greek as a member of the ingroup, become uncomfortable when asked questions they feel to be quite personal. An understanding of ingroup-outgroup relationships, and who is considered an ingroup member, would reduce problems as this.

Application to Critical Incidents

The preceding critical incidents have all stressed the fact that every society or cultural group determines in its own way the various roles people assume and the manner by which people interact. For instance, incidents 10, 13, 14, 15, 17, 18, 20, 21, 23, and 24 help define the concept of roles and stress that the roles individuals assume, especially with regard to sex and family roles, are all culturally determined.

In incident 17 (A Secretary's Work is Never Easy), Mrs. Simpson is being verbally attacked by one of the foreign students and understandably reacts very strongly to this form of treatment. She is not, however, being attacked personally, but rather for the role, or position, she is playing. While this may be difficult to come to
grips with at times, the person able to differentiate personal attack from role-based attack will be better able to handle the variety of duties and situations that come with increased experience and responsibility.

In incident 10 (A Night Out), the role of children in an adult-oriented society is discussed. The manner in which the Thomas children are expected to behave by their parents differs greatly from the manner in which children are expected to behave in the host country, Belize. This is the root of the problem experienced between the two families. An understanding that children may be expected to behave differently within other cultures should alert sojourners to be aware of local norms regarding the role of family members.

Incidents 13 and 18 focus attention on the needs of the family unit while living abroad. In incident 13 (Problems at Home), the Rodriguez family is experiencing adjustment difficulties as a direct consequence of the lack of preparation given all members of the immediate family. The family unit is a dynamic group which consists of many personalities and needs. It is essential that all individuals planning to live overseas for an extended period of time have some sort of preparation before embarking on such a drastic change in lifestyle. In incident 18 (Heading Up Operations in the Mid-East), the Lefferts have taken an overseas position with the hope that the new environment and experience would bring new zest to their lives. A common expectation of people is that the introduction of new stimuli will relieve or change problem situations. Unfortunately, this is often not the case. People's problems go with them, and when added to the strains of living and adjusting to life overseas, often become amplified. Attention to one's personal problems should be addressed prior to any major sojourn.

In incident 24 (The Mother-in-Law's Visit), Mrs. Reyes has certain expectations of Tom, her son-in-law. Tom's expectations of himself in that role are not the same as Mrs. Reyes'. The difficulty arises due to the different role expectations each has of the other; Mrs. Reyes assuming certain behaviors from Tom which he is just not aware he must perform.

Male-female interactions are the focus of the problem in incident 23 (A Foreign Guest). John, visiting the U.S.A., is treating Mrs. Dalton as he would a woman in his home country. People have certain expectations of individuals in certain roles. In this case, John has
certain expectations of women with regard to home responsibilities. While John thinks nothing of making his request in a demanding tone, Mrs. Dalton is offended that she would be treated in a manner which she feels is very demeaning.

In incident 15 (A Kiss Away), Zhiang is reacting to the display of physical affection he observed between James and Carol. While public display of affection may be acceptable in some countries, it is not commonplace in China, Zhiang's country of origin. Thus he finds it quite disturbing.

Misinterpreting intentions is the root of the problem in incident 21 (The Southern Gentleman). Jack is interacting with Tamako in the manner he has learned is appropriate of any gentleman. Tamako has interpreted Jack's actions as indicating his interest in her as a girlfriend, and responds as she might respond in her home country.

Finally with regard to roles and role expectations, incident 14 (Too Hot - or Not Too Hot?) presents the issue of acceptable and unacceptable clothing and the categories people assume upon perceiving certain costume. Although wearing clothing which is quite common in her home country (shorts), Stephanie Cohen was perceived by hosts as being immoral. It was simply the fact that she was wearing a certain style clothing that encouraged host males to place her in the certain category. This resulted in their subsequent actions, not toward her personally, but toward the category they assumed she belonged.

Similarly, incident 11 (At The Restaurant) brings out the issue of group-orientation when Angie and Berta, joined by two local Brazilian girls, are presented with only one menu from which to make their selections. In many countries, group decisions are the norm, demanding the individual to either gain consensus with the group, or oftentimes to defer decisions to another present (usually an elder).

Conforming to social norms is so strong among many cultural groups it often seems as if a giant conscience follows one wherever they go. This is precisely the case in incident 12 (The Rock Concert). Judy's friends were raised in a society that places high value on conforming to the norms of the group. As such, the girls are reluctant to join Judy at an event they are sure would not be acceptable to their parents. While Judy suggests the girls make up a white lie concerning their whereabouts,
this is totally unacceptable to the girls who can only behave as is expected.

Conforming to the norms of the group, particularly in Japan, is the issue in incident 20 (A Packed Lunch). Fearing that the eating habits of the Australian child will set a bad example to others or ostracize the boy from the rest of the class, the teacher requests that the child bring a more 'typical' Japanese style meal. In this way, he will be more like the group.

Incident 27 (Settling In) demonstrates the need for a support group, especially for individuals adjusting to life within a new culture. It is stressful moving into another culture, and as demonstrated by this incident, those that share a similar cultural background can easily recognize the needs of others, provide for them, and help ease the transition.

Finally, in incident 8 (The Gift Exchange), Keiko reacts to the gesture of goodwill by her American friends as she would in her home country, Japan. Keiko has a felt obligation to the group, and feels it necessary to reciprocate the offerings and gifts given to her. She has also been brought up with the notion that one should never be indebted to another. For this reason, Keiko finds she must, in return, present gifts to her group of friends, even if the particular items are very dear to her.

Issues regarding ingroup and outgroup distinctions are presented in incidents 19, 25, and 26. Betty Bradley does not seem to be accepted into the social group in incident 19 (Foreign Policy Discussions). Members of an ingroup come together to share friendship, discussion, and oftentimes to relieve tensions of a busy schedule. As such, certain 'rules' or expectations evolve which group members are expected to display. In this case, because Betty could not participate in political discussions, a behavior expected among ingroup members in Germany as well as many other nations in Europe, she was not included in future gatherings.

Incident 25 (Next-Door Neighbors) introduces the concept of familialism, the tendency for members of some cultures to identify so strongly with members of their family that outsiders are effectively omitted from most social gatherings. Chris and Margaret are not included in the gatherings of their neighbors and wrongly attribute this as personal rejection. The fact is that in some cultures, relationships with non-family members are de-emphasized to the extent that interactions with others is kept to a minimum and restricted to specific locations.

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Finally, incident 26 (The Welcomed Visitor) demonstrates acceptance into another culture's ingroup and the subsequent unexpected reaction to an outsider. Dave had become quite accustomed to being treated special as a newcomer to the Pacific Island community where he was working. When he was finally accepted into the local group and treated just like anyone else, he had a difficult time adjusting to the loss of special attention he had grown so accustomed to.

Issues of class, hierarchy, and status are presented in incidents 16, 22, and 28. In incident 16 (The Woman in Black), Gerald is confronted with the fact that Manuel perceives others according to their social class. Identification with a particular social class or caste can be so strong that it prevents interaction between two or more individuals. This is the case here where Manuel does not consider a particular woman worthy of his attention because of her lower class distinction.

In incident 22 (Oh! So Proper!), Martha inadvertently alienates Vien Thuy Ng by asking him to treat her (the teacher) in a manner which goes against his socialization. Vien Thuy Ng comes from a system which places teachers in a high status position, and as such, deserving of certain respect and behavior. When Martha asks Vien Thuy Ng to call her by her first name and to consider her as a friend, this violates the role expectation he has of such a position.

Finally, incident 28 (The Soccer Game) demonstrates the influence of social class on subsequent behavior and associations. In Great Britain, soccer is a game for the lower classes. Anyone concerned with status, therefore, would not encourage attendance at a professional game. This is the cause of the problem in the incident. Derek's mother does not wish her son to attend events for the lower classes.
Part 4

ANXIETY AND EMOTIONAL EXPERIENCES

CRITICAL INCIDENTS 29 - 38
LENGTHENING HER SOJOURN

Susan had been teaching in an International school in Switzerland for one month when she learned that if she expected to remain in residence for longer than 3 months, she must register herself and her intent with the local town officials.

The following day on her way home from work, Susan, with passport in hand, walked to the town hall to file the necessary papers. She was greeted by a man who introduced himself as Herr Schoch, the town registrar. He spoke some English, she some German. Presenting her passport, Susan stated that she intended to live in town for the remainder of the school year. Herr Schoch handed Susan a form and told her to come back the next day. He would keep her passport until a final decision was made. The best she could understand of the encounter was that this form was to be completed by her employer.

Upon returning the completed form to Herr Schoch the next day, he informed her that she would have to return again, this time with a letter from her landlord stating that he would accept her as a tenant for the required length of time. She would also have to bring a statement from her bank which showed how much money she had and a certified check for the amount of 1000 Swiss Francs that would be kept as a deposit to be returned when she left the country.

Susan left the office growing more and more irritated by these demands. She did, however, do as instructed and returned the next day with all the necessary documents. Herr Schoch added this material to her file, still keeping her passport. "Only one request for tomorrow," Herr Schoch claimed. Susan was to report to the main police station for a security clearance.

Susan stormed out of the office at this request, went to the nearest phone, and proceeded to telephone her principal. Perhaps he could help.

If you were the principal, in what main issue would you focus your talk which would help Susan overcome this situation?

1) Susan is bothered that she had to leave 1000 Swiss Francs with Herr Schoch.

2) Susan is reacting to the red tape she is being put through.
3) Susan is upset because the time this is taking is making her fall behind in her work.

4) Herr Schoch resents having foreigners reside in his community and will do all that he can to discourage her from remaining there.

Rationales:

1) You choose number 1. While 1000 Swiss Francs is not a small sum of money, it is unlikely that this would be the reason for her being so upset. Review the entire incident again and respond to Susan's overall experience.

2) You choose number 2. Accepting and abiding by another country's bureaucratic demands can be somewhat disturbing, especially if one is new to a country and not familiar with the demands placed on foreign residents. It is common in many countries to be asked to register and to be placed through the demands Susan experienced. It is not uncommon to come away from this type of experience feeling belittled and humiliated. Approaching a situation as this with a 'you can't fight city hall' attitude might help. This is the best answer.

3) You choose number 3. There is no indication in the story that she is falling behind in her work. Please select another response.

4) You choose number 4. There is no evidence in the story that Herr Schoch resents Susan. To the contrary, the Swiss are very fond of Americans and are usually pleased to open their community to them. Herr Schoch is merely performing his role (which, by the way, the Swiss do very effectively and efficiently). Please select another response.
Incident 30

ROOMING IN - OR OUT?

Jack, a rather boisterous but well-liked American student, shared a room in an international dormitory with a Thai student, Pitchit. They seemed to get on fairly well and Jack remarked to one of his American friends how easy Pitchit was to live with compared with some of his previous roommates as they seemed to have similar routines and interests. However, halfway through the semester Pitchit suddenly announced he had asked for a room transfer and would be moving out next week. Jack was quite upset and puzzled and asked Pitchit why. At first he was reticent about saying anything but after persistent questioning he told Jack he couldn't tolerate Jack's habits—he was always playing loud music, had friends visiting at all hours and was very untidy. Jack asked him why he hadn't told him before as he hadn't realized he was disturbing Pitchit in any way. Pitchit said nothing.

Why didn't Pitchit tell Jack previously of his dissatisfaction?

1) He was scared of angering Jack.
2) He felt overwhelmed by Jack's boisterous behavior.
3) As a foreigner he felt inferior to Jack and so felt he shouldn't complain.
4) He wasn't assertive enough to be able to directly confront Jack with his complaints.
Rationales:

1) You choose number 1. While he didn't wish to directly confront Jack with his dissatisfaction it is not fear that was holding him back. There is a more probable explanation. Please choose again.

2) You choose number 2. To some extent Pitchit probably was overwhelmed by Jack's behavior, but there are other more important factors influencing his unwillingness to complain. Please select another response.

3) You choose number 3. While he may have felt he shouldn't complain, there is no indication in the story that he felt inferior in any way to Jack. There is a better response. Please choose again.

4) You choose number 4. In Thai and many other Asian cultures assertiveness is not highly valued—rather it is seen as a potentially disruptive trait. Socialization in such cultures encourages a certain passivity, a willingness to tolerate or suffer discomforts or disturbances without complaint to a much greater degree than is manifested in Western cultures such as Jack's. Such passivity has its roots in both the religious (Buddhist) and environmental forces that have shaped Asian culture. Conversely, differing forces have influenced Western culture to regard assertiveness and a willingness to "stand up for one's rights" as positive traits, and passivity and acceptance as a sign of weakness. Pitchit probably expected Jack to have the sensitivity to realize his behavior could be disruptive and when Jack showed no signs of changing he took the only option that seemed open to him—that of leaving the situation. This is the best response.
Twelve year old Joshua travelled with a group of elementary students from Ohio to visit with his penpal in Belize, Central America. After an initial few days of adjustment, he began to feel quite comfortable in the home and with his host family. Joshua's teacher, the group leader, made daily visits to the home.

In the spirit of cross-cultural learning, Joshua had brought with him many items which he considered typically American to share with his family. At the top of the list for most 12 year olds was food. Wishing to treat his host family to a pre-packaged pizza dinner, Joshua assumed control of the meal. After readying the ingredients he prepared the oven by lighting a match, turning the valve, and holding the match close to the burner. To his surprise, there was a small explosion as the gas ignited, singeing the hair on his arm as well as his eyebrows. Seemingly unaffected by this slight mishap, the host family encouraged Joshua to keep on as they were anxious to taste this meal. This he did, although not with the spirit he originally set out with.

Soon after the meal was completed, Joshua's teacher stopped by the house on his daily rounds for a short visit. Immediately upon seeing his teacher, Joshua ran to him, pulled him outside, and burst into tears. The Belizean family was confused by his tears.

How would you interpret the situation?

1) The tears had nothing to do with the incident. Rather they were due to Joshua's homesickness and his having to adjust to new people and places.

2) Joshua felt embarrassed thinking that he had ruined the event he had planned for so long and that he had not lived up to his mission as a cultural teacher.

3) The Belizian family and Joshua interpreted the explosion very differently.

4) Joshua had built up a high level of anxiety because it had been some time since he had seen his teacher.
Rationales:

1) You choose number 1. This is not correct. The incident states that Joshua had adjusted rather well to this new environment. Please choose again.

2) You choose number 2. The incident did not seem to affect the meal. The thought of being a "cultural teacher" is probably too abstract for a 12-year old given the circumstances. Please choose again.

3) You choose number 3. This is the best answer. The explosion, although not tremendously large, did frighten Joshua. Because the incident was taken lightly and he was in a new home, he had no opportunity to release his emotion. Such a scare would require a vent for the intense emotions it evoked. In the U.S.A. such a vent would have occurred with the parents offering consolation and comfort. The Belizean family may have taken the incident lightly to avoid embarrassment to Joshua. Given the lack of a reaction from the family, Joshua did not show emotion himself. Controlling his emotions, however, did not eliminate the need he had to deal with them. Seeing a familiar face and having a few moments with his teacher allowed these emotions to surface. The danger would be that someone would overinterpret the entire chain of events. No one is "wrong." The family is not uncaring. The child is not overly emotional. Please see the essay on attributions.

4) You choose number 4. Although his tears may have been due to his need to release anxiety, the teacher's behavior had little to do with the cause of Josh's tears. His teacher made daily rounds visiting students and met regularly with them to discuss issues. There is a more immediate explanation, please select again.
THEY ARE TALKING ABOUT ME

Alan Burke had been in an Asian country for about 6 months and had begun attending school where almost 98% of the students were citizens of the host country. Alan had lived all his life in his home country, New Zealand, and had done well in his foreign language studies, including the language of this school. He was making good progress in the classroom and had been asked to give formal presentation on matters related to living in a foreign country to many groups (students as well as parents) in the community. His language skills were good enough so that he could do this in the hosts' own language.

While he was pleased with his school progress, he was unhappy about informal contacts out of school. He did not seem to be included in informal gatherings, such as lunch activities and after school sports. While other students would sit around smiling and laughing and chatting, Alan Burke would hear his name mentioned often enough to become convinced that these informal groups were mostly talking about him. He became worried that they were talking negatively. He began to lose sleep, and this eventually became reflected in lower productivity in school.

If Alan asked you to help him sort out his feelings, what would you say to him? Focus on the issue that is almost certainly the case.

1) There is a natural tendency for sojourners to feel that they are being singled out for attention in hosts' conversations among themselves.

2) The other students should have been more sensitive and should have included Alan in their informal activities.

3) The other students were jealous of Alan's success and popularity as shown by his being asked to address the community as a whole.

4) Alan's formal language studies in New Zealand did not include coverage of casual, social conversations ("language as it is used rather than language from a book"), and so he was ill prepared to interact informally with people.
Rationales:

1) You choose 1. This is the best answer. Sojourners, all of whom go through some degree of culture shock, are naturally anxious about their relationships with hosts. Most want to make a good impression and most want to be well-remembered after they return to their own countries. But it should be remembered that a sojourner is a unique event—with 98% host nationals in the school (mentioned in the story), outsiders are noticeably different and will be the focus of hosts' curiosity and informal conversations. The advice for sojourners is that they will be the focus of people's talks, but this fact should not be overinterpreted. Sojourners should not conclude that hosts are always talking ill of them, are talking about them all the time, or call special meetings to talk about them. Such feelings are typical of neurotic paranoia, and are rarely warranted.

2) You choose number 2. While perhaps true, this is not the best answer to help Alan sort out his feelings. People are comfortable with the familiar in their informal chats, and the presence of an outsider (Alan) would make them less comfortable and would make their breaks more formal. People like to be with their ingroup during informal chats, and while this may lead to exclusion of newcomers and outsiders, informal groupings of people who are similar is a natural tendency. Please choose again.

3) You choose number 3. This is a possibility, and unfortunately one about which sojourners should be careful. However, it does not happen in all Asian countries with such frequency that it can be considered a general principle, especially if Alan is modest about his accomplishments (braggarts are rarely liked, and this is true of most places, including Alan's home country). While the possibility of jealousy is a topic which might well be discussed with experienced sojourners Alan respects, there is another answer which meets the criterion of being almost certainly the case. Please choose again.
4) You choose number 4. The content of what is taught in high school language classes varies widely. Some instructors, realizing the criticism that students once left classes "talking like books" is valid, now regularly introduce material on informal conversational styles in their coursework. Thus Alan could well have had a good deal of exposure to informal conversational styles. For instance, instructors sometimes invite foreign students to come to their classes and engage in informal chats with students. While this is a good answer, there is another one which sheds additional light on the issue. Please choose again.
Inci~~nt

LANGUAGE STUDY ABROAD

Jane was an English student interested in studying Romance Languages at a British university when she completed her secondary school studies. As part of a summer program she had been given the chance to spend two months with an Italian family in a small provincial town in Italy. She had only just begun studying Italian but felt this complete immersion in the culture would be the quickest way to progress. She hadn't been abroad before but was a very open and sociable person - always willing to lend a sympathetic ear to somebody's problem or discuss her own with friends or family.

The first few weeks passed quickly; she liked the family and seemed to settle in well. Her very limited Italian prevented her from having anything beyond elementary exchanges and conversations with people, but her cheery manner made her popular with the locals. By the end of the first month, however, she had become very moody and irritable. At times she seemed very withdrawn and lost interest in her Italian studies. In her letters home she constantly proclaimed how much she missed everyone and became very bitter if she hadn't received a letter from a certain friend or family member (with whom she had always been close) for over a week. She wanted very much to cut her stay short and return home.

Of the following alternatives, which would be the most specific cause of Jane's unhappiness?

1) She is very homesick.
2) She feels extremely lonely.
3) She was not really prepared for the differences between England and Italy and gradually becomes less accepting of, and unable to cope with, these differences.
4) There is no one she can really talk to on a close and intimate level.
Rationales

1) You selected 1. This is not a very satisfactory explanation. Obviously Jane is homesick, but this is a very broad term that can include many different things a person may miss once they are in a new environment. Which specific factors could be lacking in Jane's situation? Please try again.

2) You selected 2. This is not an adequate explanation as it doesn't pinpoint the cause of her apparent loneliness. Jane appears to be well liked and has no shortage of company. What specific factor, then, could be disturbing her? Please choose again.

3) You selected 3. While Jane is having problems coping with her new situation, there is a more specific and deep rooted conflict affecting her. Please choose another alternative.

4) You selected 4. This is the most probable explanation. Often when people are placed in foreign surroundings they are prevented by language or cultural barriers from any deep or extensive contact with the people about them. For someone like Jane who had been accustomed to (and dependent upon) constant intimate exchanges with family and friends, such a situation can quickly become intolerable and lead to strong feelings of alienation, apathy, and withdrawal. Normally extroverted people may become moody and introverted and develop an excessive dependence on contact (by post or phone) with their support group back home, or with other national group members living nearby.
Incident 34

THE TRIP TO THE DOCTOR

Huang was the first born son of a well-to-do family in Hong Kong. He had done well at school in Hong Kong and had been accepted as an exchange student at a prestigious American high school. He made his initial adjustment fairly well, moving in with his host family and joining a supportive group of other students from Hong Kong who lived in nearby communities. After a time, however, he began to be disappointed in his own work and was unhappy with life in America. He had become attracted to an American woman but the relationship broke up because of personality differences. While not failing any of his classes, he was by no means among the best students. Not wanting his friends from Hong Kong to learn about his problems, Huang went to the student health center complaining about upset stomach, severe headaches, and lower back pain. The doctor prescribed pills, acetaminophen with codeine. Huang began to take the pills but the problems did not go away.

There is a very common issue in this story which happens frequently as part of people's adjustment and experiences in a new setting. What is this issue?

1) The doctor prescribes a placebo to Huang so that Huang will feel that he is getting help.

2) Huang came from an important family in Hong Kong and expected more respect in the United States from teachers and fellow students.

3) Huang's support group from Hong Kong living near him in America is insensitive to his problem.

4) Huang describes his personal problems in terms of physical symptoms. The doctor prescribes for the physical symptoms.
Rationales:

1) You choose number 1. Acetaminophen with codeine is not a placebo—it is a very powerful drug. Please choose again.

2) You choose number 2. While some foreign students expect respect given to them because they are from high-status families, this has rarely been reported for students from Hong Kong. In any event, there is no evidence in the story to support this statement. A much more immediate and obvious problem here which meets the criterion in the question, "happens frequently as part of people's sojourns." Please choose again.

3) You choose number 3. In an ideal world, Huang's support group would have understood the problem and intervened. However, members of that group have their own lives to lead and cannot be expected to be attentive to each other to the degree that unexpressed problems are nevertheless communicated. It was mentioned in the story that Huang did not share his problems with the support group. The group cannot be faulted for failing to intervene. Please choose again.

4) You choose number 4. This is the best answer. People often have problems on their sojourns, but rather than coming to terms directly with the problems, they complain of physical symptoms and then seek out help for those physical symptoms. To be sure, these symptoms are often actually felt by the people, but treating them does not get at the root of the problem. Many physicians miss this point and react only to the physical symptoms, as did the doctor in this story. This issue, however, is becoming well enough known so that it is part of the training of young physicians, especially those who work on college and university campuses where there may be many foreign students. This problem, incidentally, has been very frequently identified as common for foreign students coming to the United States from Asia, although it undoubtedly happens in all parts of the world whenever people are embarrassed to admit that they are having personal problems due to their adjustment to another culture. This is the best response.

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BREAKFAST AT THE CAFE

Gunnar and Ingrid are two Swedish students on their first experience in Southern Europe. They have just arrived in Spain, the country they chose to live in during a foreign student exchange. On their first day of orientation they discovered a little cafe near their hotel with friendly service and good coffee that they went to during one of their breaks. The next morning they returned to the cafe for breakfast and enjoy an excellent breakfast of coffee and croissants sitting outside in the warm morning sun. However, when they are presented with the bill, Gunnar noticed that it is almost double what they paid the day before for exactly the same items. Angrily he calls over the waiter and accuses him of overcharging. The waiter tries to explain in broken English that they are sitting in a different place and so must pay more, but Gunnar doesn't believe this and eventually slams down his money and leaves feeling extremely resentful that tourists have to suffer such exploitive practices.

What advice would you give the Swedish students in dealing with such situations? Choose the alternative which has the best chance of reducing their indignation.

1) The waiter could well be in the right and it would be better to clearly establish the facts before making hasty judgement on his actions.

2) Such practices are very common in many countries and it is less stressful to just try and accept them.

3) They would be better to refuse to pay or to call the police in such situations.

4) They should try not to take it too personally and see themselves as playing the role of tourists who are often regarded as "fair game."
Rationales:

1) You selected 1. This is the best choice. While overcharging of tourists is not an uncommon practice, it is more the exception than the rule. If Gunnar and Ingrid had been more patient and willing to suspend judgement until they ascertained clearly what had happened they would have found that the waiter was indeed in the right—it is quite common to charge more for service to tables outside of the cafe than inside or at the bar. Overquick judgement can often distort a relatively trivial misunderstanding. It is often best to gather all information before taking fast action.

2) You selected 2. This can be the safest way to deal with such incidents and our validation sample found this possible. This would not, however, reduce the couple's resentment very much. There is a better response which sheds more light on the issue.

3) You selected 3. This could lead to a lot of embarrassment if they were not correct. It is better to first try and establish all the facts impartially and calmly. Other advice would be preferable. Please choose again.

4) You selected 4. This may help to decrease some of their indignation but doesn't really contribute towards any respect for the locals. Further advice is needed. Please choose
Incident 36

AM I THAT DIFFERENT?

Susan was a tall, blonde Canadian who had just arrived in Mexico City to spend a month doing historical research at the Museum of Fine Arts. She was excited about the trip although she had some feelings of anxiety as this was the first time she'd gone anywhere besides the U.S. and her spoken Spanish was very poor. From the moment she first stepped out on the bustling streets of the city these feelings of apprehension were confirmed and then intensified. She continually felt all eyes upon her sensing her "difference," and felt passer-bys were talking about her in phrases she could only half comprehend. She tried shutting it out but it became impossible...the stares, the whispers, the suggestive leers of the men were too overwhelming. She hated having to go out in public and took taxis to the museum every day even though she couldn't really afford it. At nights she stayed in her small and rather depressing pension feeling trapped and persecuted by "those" people out there. She was extremely relieved when her month was up and she could return to Canada.

How would you help Susan sort out her feelings about her experience?

1) Explain that Mexicans are by nature very curious about foreigners and meant no harm.

2) Suggest that she should have been more assertive and stared them down.

3) Explain that it was largely just a figment of her over-vivid imagination.

4) Suggest that she was probably being overly self-conscious as to the amount of attention she was getting.
Rationales:

1) You selected 1. While this may be some consolation, and our validation sample found this possible, it would probably be not very convincing to Susan. There is a factor, involving Susan's reaction to the attention she is receiving, which has more validity. Please choose again.

2) You selected 2. This would have taken a lot of dogged will and would be dangerous in that it would be regarded as rude, strange or inviting attention from males. There are more useful suggestions. Please choose again.

3) You selected 3. While there may be some elements of truth in this, it obliges Susan to accept that there is something wrong with her. There is a more acceptable explanation which applies to many foreigners. Please choose again.

4) You selected 4. This is the best explanation. While individuals have different degrees of sensitivity to feeling themselves the focus of attention or being made to feel different, many sojourners find they develop a heightened self-consciousness in their initial experiences abroad. For most these feelings gradually lessen but some are unable to ignore them and they consequently become intensified and lead to exaggerated reactions concerning the attention they are being given or the perceived degree of "difference." As a tall blonde in a city of predominantly short, dark people, Susan would undoubtedly stand out but it is unlikely that most would pay her more than a passing glance or appreciative stare. Her sense of apprehension or furtiveness stemming from her self-consciousness is just as likely to have caught people's attention and would make personal interaction with the Mexicans strained. If sojourners can be persuaded that these feelings are not unnatural but are a relatively harmless result of the situation in which they find themselves, then they may accept and gradually lose this heightened awareness.
A POLITICAL DEBATE?

Sharlene and Qing-Yu were discussing an assignment for their social studies class, looking at the differences in policies held by various countries. They decided it would be easier to talk about their own countries first and then compare them. As Sharlene was expounding upon the international policies of the United States, Qing-Yu asked her about an aspect that she thought illogical and did not quite understand. Sharlene agreed that it did not make any sense, and then began stating several other such policies, as well as her criticisms of them. Qing-Yu was very surprised, but made no comment. Later as Qing-Yu was explaining several Chinese policies, Sharlene interrupted with a comment, and proceeded to list her objections and criticisms to several other related policies. Qing-Yu became quite defensive and upset and finally refused to continue any further discussion and left.

How would you help explain Qing-Yu's behavior?

1) Qing-Yu really did not understand much about politics and was confused by Sharlene's train of thoughts.

2) Qing-Yu felt that Sharlene was attacking her personally.

3) Qing-Yu did not like being interrupted and felt that Sharlene was being very rude.

4) Qing-Yu had a much more ethnocentric view of her country's policies than Sharlene did and could not imagine anyone speaking in such a manner. She was quite offended.
Rationales:

1) You choose number 1. Since both girls were in the social studies class together we can assume that they were both on the same level. Even if this were not so, most Chinese scholars that are studying abroad are very versed on their country's policies and politics. There is nothing in the incident to indicate that Sharlene confused her. Please choose again.

2) You choose number 2. Often when people speak about things that reflect a part of us (certainly in terms of country or nationality), it is taken personally, even though it is not meant to be so. Although Qing-Yu may have felt somewhat personally berated, Sharlene's comments were pertaining to political policies and views and should not be taken personally. This is partially correct, but there is a better answer. Please choose again.

3) You choose number 3. No one likes to be interrupted. However it does not appear that Sharlene did this in a rude fashion nor that she cut off Qing-Yu's opinion, it would seem more of an interjection. There is another factor offending Qing-Yu. Please choose again.

4) You choose number 4. In many Asian countries the citizens have a much more nationalistic worldview. They not only think very highly of their own respective country, but they also reserve the right to criticize it in their own limited way. That is, they will not allow others to find fault with their beloved homeland, which in their understanding cannot be compared with other countries. It is not that they do not really have a realistic view of the country, rather, that with respect to the rest of the world, they may have a colored viewpoint. China in particular has long held a viewpoint of superiority. In recent times, this has diminished somewhat, yet she still maintains a high degree of respect and loyalty from her citizens. Qing-Yu, raised with these sorts of ideas, finds it hard to believe that Sharlene would berate her own country, but even more intolerable that she would openly criticize Qing-Yu's, especially since it is one as great as China. Sharlene in contrast, has been
educated to question and analyze, considering both negative and positive aspects. Most countries cultivate some degree of ethnocentric thinking in their citizens, so every person has a tendency to think of their own homeland as wonderful. However, certain countries tolerate to a greater degree criticisms or varying opinions. This is the best answer.

Incident 38

COMING BACK HOME

Becky Engle had been home for two months now and often found herself thinking of her time in the Philippines and wishing she were there. This confused her as when she was there she had so longed to be at home. She had despised the hot sticky weather in the Philippines and dreamed of the snows in the nearby mountains of home. The foods that the Filipino people ate she thought strange and untasty. She had often yearned for the fresh vegetables and salads of her native home. There were countless things she had perpetually gone over that had annoyed her in the Philippines—the dirtier air, the transportation systems, the plumbing etc. etc. etc. Now she was home, but the things she had missed about home while in the Philippines did not seem so important. What's more, she felt odd and out of place somehow and longed for the "familiar things" of her three years in the Philippines.

How could you help explain to Becky what's going on? Focus on her current feelings. Take into account as much information as possible.

1) Becky is going through a period of readjustment and feels that although things should seem familiar now, they are not.

2) Things in the Philippines were not as bad as she had imagined them and she was just realizing that.

3) Becky is missing some of her friends in the Philippines. This is normal and she'll get over it in a few months.

4) Becky had changed so much in her stay in the Philippines that she will no longer fit into her own society.
Rationales:

1) You choose number 1. Whenever there is change, adjustment is needed. One of the great deceptions in sojourns is the fact that people often fail to realize that there will be difficulties readjusting to their original society. This is especially true when a longer period of time is spent on the sojourn. We spend much time and energy in preparing for the initial change and shock to a "foreign" or different society and presume that a return to our original starting place will not require any adjustments—because after all, we were "brought up" with those factors. We fail to acknowledge that the adjustments we have made to that "other" society have left us changed persons and certain other re-adjustments must be made to once again fit into the original mold. It is strange to think that things which should seem so familiar and comforting may actually make one uncomfortable. The fact is that sojourners change. They are still a part of their original cultural environment but now have the addition of factors from another environment which may or may not clash with the original. This readjustment to original environments is referred to as "re-entry shock". Some of this is compounded by the fact that when we are faced with unfamiliar things, old familiar things not available to us are idealized. Becky is indeed suffering from "re-entry shock". This is the best answer.

2) You choose number 2. It is true that when things are not familiar, people tend to overemphasize or even to exaggerate factors out of proper perspective. The discomforting factors in Becky's experience were real however and though they may have been somewhat exaggerated in her mind at the time of the experience and may have diminished in significance now, this does not explain why Becky felt odd or uncomfortable in her own home town. There is much more going on, and another alternative helps in explaining the incident. Please choose again.
3) You choose number 3. When one has formed friendships and they are disrupted by distance, some feelings of despondency are indeed normal. No doubt Becky was experiencing this to some degree. Although these feelings may make Becky wish she was back in the Philippines it does not explain her attitude toward her present surroundings. There is more to her feelings than this, so please choose again.

4) You choose number 4. Yes, undeniably Becky has changed. A sojourn for such a period as three years will have made some sort of impact as Becky had worked through many adjustments and learning processes. Doubtless some of those changes would conflict with her original environment. However it is very unlikely that Becky would have changed so much as to never readjust to the United States. This is not the best answer. Please choose again.
Emotional Experiences

Many of the incidents and essays already studied point to the differences sojourners will encounter in other cultures. Acceptance into and rejection from groups will occur for unclear reasons; status may increase or decrease from the level to which one has become accustomed; and the behaviors associated with various roles may often cause confusion. These and other differences will lead sojourners to think about their behavior and to decide about changes necessary so they can make the most out of their experiences. All this thought about unfamiliar events, and the necessary changes, will inevitably result in ventures into the unknown. In turn, dealing with the unknown results in anxiety.

Anxiety is an unpleasant or uncomfortable feeling involving some object or event which people have a strong desire to avoid. Fear is similar to anxiety, with the major difference being the ability to focus the uncomfortable feeling on a very specific object or event. People speak of a fear of heights or a fear of public speaking, very specific events. With anxiety, the focus is more vague, less defined, and consequently uncertain. People can be anxious about an upcoming sojourn, for instance, without being able to specify the exact reasons.

If people are anxious they report such psychological symptoms as working under a great strain; worrying over possible misfortune; being afraid of things or people that they know can not hurt them; or feeling useless at times. Anxious people also report such bodily complaints as nausea, headaches, a pounding heart, diarrhea, a dry mouth, nightmares, perspiration, stomach trouble, and more crying than usual.

Anxiety is a better term than fear for peoples' feelings during sojourns since exact knowledge of what is causing the unpleasant emotions is rarely available. Rather, people are aware that they are upset but cannot explain why. In one's own culture, a person may be able to verbalize the reason, such as rejection by a friend or the uncertainty about meeting new people. When living in other cultures, however, the reasons for one's feelings are often unclear, as is knowledge of positive behaviors which can help to reduce anxiety.

One ineffective way of coping with anxiety is to ignore the psychological feelings and to focus only on the bodily symptoms. If this approach is used, sojourners will often visit medical doctors and seek medication.
Physicians, rarely aware of the normal anxieties faced by sojourners, all too often prescribe pills and other medicines. Consequently, the anxieties stemming from the sojourn are never dealt with directly.

One consequence of the fact that sojourners experience anxieties is that they will spend a great deal of time brooding over their feelings, often coming up with incorrect explanations for their situation. For example, sojourners frequently believe that hosts are plotting to make life difficult for them. This conclusion probably comes from the normal anxiety experienced by most sojourners and the fact that sojourners are often the topic of hosts' conversations. Sojourners must realize that they are unique and that they do add something different to the lives of their hosts. The differences include such things as physical characteristics of hair and skin color; accent in people's voices; varying forms of behavior; and different educational experiences and skills. Given these differences, sojourners will be the focus of conversations. But this fact should not be combined with anxious feelings such that the incorrect conclusion, "They are out to get me," results. Such mild paranoia will do sojourners no good as it often leads to avoidance of hosts. This, in turn, will reduce the frequency of opportunities to discover new information from hosts which could help eliminate the problem.

So far, anxiety has only been presented as a negative phenomenon, and this is how it is usually discussed in everyday language. But anxiety has a positive side. Students should be moderately anxious before an upcoming test so they will be motivated to study. Sojourners should be somewhat anxious about their upcoming trip so they will be motivated to prepare themselves. Anxiety becomes a problem when it becomes so intense that it prevents one from accomplishing what they set out to do. Moderate levels of anxiety encourage people to seek out appropriate behaviors so they can achieve their goals.

When people are asked to discuss the most memorable events of their experience within another culture, they most often bring up incidents involving intense emotion. Unfortunately, people tend to bring forth more negative than positive memories. Such experiences involving disappointments, anger, fear, and frustration are commonly remembered. Yet, people remain enthusiastic about their sojourns and frequently recommend that more people should live in other cultures.

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There are several reasons for this apparent contradiction. One is that negative events stick in people's minds more than positive ones. Most people expect good things to happen to them. When anything deviates from what was expected, it is impactful and consequently memorable. Another reason is that people experience a feeling of success in overcoming negative incidents, and thus they experience an addition to their self-image as people who can solve problems.

When people have intense emotional reactions such as anger or fear, a number of physical reactions, such as rapid breathing, muscle tensing, and increased blood pressure occur in their body. Undoubtedly these intense bodily reactions contribute to the explanations of why emotional experiences are so memorable.

A moderate amount of emotion, like anxiety, is preferable to either too little or too much. Sojourners will experience strong emotional reactions. If there are supportive people who can help sojourners interpret their experiences and their strong emotional reactions, then the entire sojourn will be more beneficial for all involved.

Disconfirmed Expectations

One explanation for emotional reactions is that sojourners are reacting to disconfirmed expectations. People want to do well wherever they go - they want to be good students, friends, or workers. When they encounter a difficulty, it is not the difficulty itself to which they are reacting, but rather to the contrast between their expectation and the problem which prevents them from achieving that expectation. If people have a strong expectation, any deviation from it will seem greater than it really is. For instance, assume that a student from Africa expects to receive a certain level of status or prestige at an overseas school. Instead, the student is given the same treatment as everyone else. From an objective standpoint, the African student is not the target of discrimination since everyone is being treated that same way. But since he expected there to be greater reward given him, any deviation from that expectation is seen as more discriminatory than it actually is. As a result, the student experiences a strong emotional reaction.

Frustration is a major component of people's emotional reactions to disconfirmed expectations. Frustration involves feelings of intense discomfort stemming from the blockage of paths to goals. Upon completion of two intense years of foreign language study,
for instance, it is frustrating to discover that a person has a difficult time carrying on a conversation with hosts. Frustration, in turn, often leads to aggressive behavior as people try to vent their negative feelings. Stories of angry sojourners, which can be found in virtually all countries, often originate from the experiences of people who want something, find that it is unavailable, become frustrated, and ultimately become aggressive toward a convenient target. Too often, the convenient target is an unsuspecting host.

Deindividuation

Deindividuation is a term which has been applied to people who engage in atypical behaviors when normal social controls are missing. The American holiday Halloween provides a typical example of the concept. It is thought that occurrences of vandalism (the "trick" of the holiday) increases at Halloween due to the fact that individuals are not easily recognized. While hidden behind masks and makeup, pranks can be played without fear of being recognized or retaliated against. In a similar manner, sojourners often find themselves in a society where few people know them, and as such, may feel no compulsion to control their emotional outbursts. The well-mannered banker shouts at waiters in another country; the foreign student may skip exams; and the researcher may forget to attend to certain requirements regarding the use of human subjects.

Application to Critical Incidents

Since sojourners will want to explain the reasons for their anxiety, they will search their immediate environment for convenient explanations. In this search they will undoubtedly focus on hosts since there will be so many of them compared to their fellow countrymen. Attributing the cause of anxiety to hosts leads to mild paranoia. This mild paranoia is at the root of the problem in two incidents. In incident 32 (They Are Talking About Me), Alan seems to overhear his name being mentioned in hosts' conversations. He is probably right! But this fact should not be overinterpreted. If he belongs to a very small minority group within the host country or institution he will indeed stand out and be the focus of peoples' attention. Becoming upset at this will inevitably serve no positive function. Similarly in incident 36 (Am I That Different?), Susan also feels that she is the object of special attention. The reason here is her physical characteristics; she is a tall blonde in a land of dark-haired people. Overreaction to the stares of others, to the point where hosts are avoided, is probably unwise.
One way of dealing with the problems stemming from anxiety is to seek out medication for the physical symptoms it brings upon one. Such is the case in incident 34 (The Trip to the Doctor). Huang, a foreign student at an American school, has a number of personal setbacks but does not want to deal with their psychological basis. Instead, he emphasizes physical symptoms—perhaps these are real; perhaps they are convenient excuses to seek help without losing face. This is quite a regular phenomenon among sojourners and should be recognized and dealt with accordingly.

Confronting differences between expectations and reality can be an extremely unsettling experience. In incident 31 (Pizza for Dinner), Joshua has agreed to cook dinner for his host family. As with all youth exchange programs, everyone is trying to make others feel at ease and all are trying to make the sojourn a success. Given this very reasonable goal, any difficulties are experienced as more severe than they really are. There was a problem with the gas stove which should have been given the five minutes attention it deserved. Joshua did have a genuine need to vent some of his fright and emotion. But since everyone was trying to make others feel comfortable, the matter was not discussed for fear of embarrassing Joshua. Joshua later expressed his pent-up emotions when his teacher stopped by the house for a visit. Seeing Joshua's intense emotional state, the teacher probably concluded that something happened that was extremely problematic.

The problem with pent-up emotions also plays a role in incident 33 (Language Study Abroad). Jane is an individual who is accustomed to close and constant exchanges with friends. Because of cultural differences and minimal language fluency, she is not able to develop the intimate relationships she seems to depend upon. As such, she feels very much alone and in need of others back home.

Extreme emotional reactions, the type one is certain to remember, are brought out in incidents 29 and 35. In incident 29 (Lengthening Her Sojourn), Susan becomes extremely frustrated and storms out of the government office when requests for personal documents seem never to end. As mentioned in the previous essay, understanding and surviving bureaucracies in a foreign country can be quite demanding, and in this case, quite stressful. Understanding that while they are different, bureaucracies are relatively similar, and an "it is almost useless to fight city hall" attitude may help elevate some of the
pressure and reduce one's intense emotional response. In incident 35 (Breakfast at the Cafe), Gunnar reacts a bit prematurely, and in doing so, makes a wrong judgement. Without clarifying the situation and gathering additional information, he overreacts to a relatively trivial situation — he was in the wrong in his assumption that prices were the same regardless of where one sits in the cafe.

Emotional reactions or lack of reactions as a result of socialization is the issue in incidents 30 and 37. In incident 37 (A Political Debate), Quig-Yu becomes quite defensive and upset in response to Sharlene's questioning strategy. While it may be acceptable for others to criticize Sharlene's government, Quig-Yu has a much more nationalistic view and reserves minor judgement to herself. To have others criticize her own country, then, is most unacceptable. In incident 30 (Rooming In - or Out), Pitchit's decision to transfer rooms seemed so sudden. Jack is surprised that Pitchit did not complain about the noise and disturbances, but rather quietly decided to leave the rooming situation. To Jack, Pitchit's refusal to confront the situation is probably viewed as a sign of weakness or of lacking assertiveness. To Pitchit, these are not even issues to consider as assertiveness is not highly valued.

Finally, incident 38 (Coming Back Home) deals with the re-entry to one's home society. Since sojourners consider their cross-cultural experiences as among the most important in their lives, they want to share their new knowledge, feelings, and excitement with others. Upon returning home, sojourners expect their families and friends to be just as excited and wishing to share in their experiences by listening to many stories about overseas life. But friends and family are rarely as interested as the sojourner, and consequently there is a major, or even shocking, disconfirmed expectancy. Reactions from others will always cause sojourners to think about themselves. This is the issue for Becky who feels quite a bit out of place back home. Sojourners will have experiences not shared by those back home. These are oftentimes not able to be communicated to their fullest. As such, sojourners will feel somewhat uncomfortable upon returning home until they can integrate their new knowledge and feelings with their goals for life in their own society. It may take some time for returnees to feel comfortable again in their original home. This unexpected re-entry shock is another example of disconfirmed expectations.
Glossary of Some Commonly Used Terms

**Attribution**  
The judgements or inferences people make regarding the characteristics of other human beings as determined by the behavior observed.

**Categorization**  
The process of placing objects or events into distinguishable groups or classes. For instance, rocks are classified as igneous, sedimentary, or metamorphic. People categorize, or group things in their environment, to facilitate the organization of their world.

**Culture**  
The shared practices, beliefs, values, and artifacts of a given group of people.

**Deference**  
To yield a decision to another, often due to age or position.

**Host**  
Commonly used term to refer to members of the culture or society one has recently moved into.

**Socialization**  
The process by which one learns the rules and regulations of a particular group. Can refer to growing up with a particular culture's influence, or learning acceptable behavior in a new group as in the military or a new job.

**Sojourn**  
To reside or travel temporarily in another place.

**Sojourner**  
One who is living temporarily in a culture other than one's own.
Appendix B

Pre-Experience Inventory of Cross-Cultural Sensitivity

The following questionnaire asks you to rate your agreement or disagreement with a series of statements. The directions read as follows:

Please circle the number that best corresponds to your level of agreement with each statement below

1 = Strongly Disagree 7 = Strongly Agree

For example, imagine the following statement:

I like chocolate ice cream..1...2...3...4...5...6...7

If chocolate ice cream was absolutely your favorite flavor and you never or rarely ate any other flavor, your response would probably be like this:

I like chocolate ice cream..1...2...3...4...5...6...7

or

I like chocolate ice cream..1...2...3...4...5...6...7

If you absolutely could not stand the taste of chocolate ice cream and never or rarely ate it, your response would probably be like this:

I like chocolate ice cream..1...2...3...4...5...6...7

or

I like chocolate ice cream..1...2...3...4...5...6...7

If you enjoyed chocolate ice cream as much as some other flavors, your response would probably be somewhere near the middle as following show:

I like chocolate ice cream..1...2...3...4...5...6...7

or

I like chocolate ice cream..1...2...3...4...5...6...7

or

I like chocolate ice cream..1...2...3...4...5...6...7
Now, please continue with the following statements.

Please circle the number that best corresponds to your level of agreement with each statement below

1 = Strongly Disagree       7 = Strongly Agree

1. I speak only one language
   .........................................................1...2...3...4...5...6...7

2. The way other people express themselves is very interesting to me
   .........................................................1...2...3...4...5...6...7

3. I enjoy being with people from other cultures
   ........................................................1...2...3...4...5...6...7

4. Foreign influence in our country threatens our national identity
   ........................................................1...2...3...4...5...6...7

5. Other's feelings rarely influence decisions I make
   ..........................................................1...2...3...4...5...6...7

6. I can not eat with chopsticks
   ............................................................1...2...3...4...5...6...7

7. I avoid people who are different from me
   .............................................................1...2...3...4...5...6...7

8. It is better that people from other cultures avoid one another
   ............................................................1...2...3...4...5...6...7

9. Culturally-mixed marriages are wrong
   ............................................................1...2...3...4...5...6...7

10. I think people are basically alike
    ............................................................1...2...3...4...5...6...7
11. I have never lived outside my own culture for any great length of time.
12. I have foreigners to my home on a regular basis.
13. It makes me nervous to talk to people who are different from me.
14. I enjoy studying about people from other cultures.
15. People from other cultures do things differently because they do not know another way.
16. There is usually more than one good way to get things done.
17. I listen to music from other cultures on a regular basis.
18. I decorate my home or room with artifacts from other countries.
19. I feel uncomfortable when in a crowd of people.
20. The very existence of humanity depends upon our knowledge of other people.
21. Residential neighborhoods should be culturally separated.
22. I have many friends................1...2...3...4...5...6...7

23. I dislike eating foods from other cultures................1...2...3...4...5...6...7

24. I think about living within another culture in the future................1...2...3...4...5...6...7

25. Moving into another culture would be easy.................1...2...3...4...5...6...7

26. I like to discuss issues with people from other cultures................1...2...3...4...5...6...7

27. There should be tighter controls on the number of immigrants allowed into my country................1...2...3...4...5...6...7

28. The more I know about people, the more I dislike them................1...2...3...4...5...6...7

29. I read more national news than international news in the daily newspaper................1...2...3...4...5...6...7

30. Crowds of foreigners frighten me................1...2...3...4...5...6...7

31. When something newsworthy happens, I seek out someone from that part of the world to discuss the issue with................1...2...3...4...5...6...7

32. I eat ethnic foods as least twice a week................1...2...3...4...5...6...7

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Appendix C

Pre-Experience request to generate and explain a personal critical incident where some intercultural misunderstanding occurred.

In the space below, please tell about an experience you had with someone from another culture or country where there was some kind of misunderstanding, miscommunication, or other problem. How would you explain the situation? Use as much detail as possible.
Appendix D

**Ten critical incidents for post-treatment analysis.**

Name: ____________________________

In front of you is a booklet which contains 10 critical incidents. Please read each story and select the response which you feel best answers the question at the end. **Do Not Write On The Booklet, But Circle The Number Of Your Choice On This Paper. Thank You.**

<table>
<thead>
<tr>
<th>Incident Number</th>
<th>I Think the Best Response</th>
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<tbody>
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<td>1</td>
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<td>10</td>
<td>1 2 3 4</td>
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Incident 1

THE SHOPPER AND THE VENDOR

Brian Shige, a Chinese-Japanese, was visiting in Singapore from Hawaii. In shopping around trying to buy some fruit and souvenirs, he was trying out a few local words he had learned from the tour guide. He noticed many people staring at him as he walked along the marketplace. As he was bargaining with a vendor, the vendor asked—"You from Filipine?" "No," Brian replied, "I'm from Hawaii!" "Oh, Hawaii, you Hawaiian!" the vendor commented, very pleased with himself. "No, I'm Chinese-Japanese," said Brian. "Ohh? You Chinese?" repeated the vendor questioningly. "No! Actually I'm Chinese-Japanese, my mother is Chinese and my father is Japanese!" replied Brian beginning to be irritated. "Oh! You Japanese!" the vendor stated definitely. Frustrated, Brian shrugged his shoulders and walked off without getting the fruit he was looking at.

What best explains this situation?

1) The vendor did not understand much English so did not really understand what Brian was saying.

2) The vendor was tired of visitors haggling over his wares and was trying to tease Brian.

3) The vendor was trying to find out more information from Brian to see if he was rich so he could charge him more for the fruit.

4) The vendor was not used to "mixed" races and because Brian had a familiar type feature, was identifying him with some of the local people.
PARTICIPATION IN A SEMINAR

Coming from an extended family in Nigeria whose members enjoyed a great deal of contact, Michael was very proud upon receiving a letter informing him that he had been selected for a scholarship allowing him to study in the United States. Family members made his award a major topic of conversation. Upon arrival in the United States, he attended an orientation program with 50 other students. He later began his classes which had attendance ranging from 10 in specialized courses to 30 in courses required of all undergraduates. The professors, working under a norm widely accepted in the United States, treated the students equally in classes, giving special attention when students came to the professor's offices with individual questions. Michael felt that his contributions during seminars were not given sufficient attention and followup by the rest of the class. Michael, after a few months in the United States, was not enjoying his sojourn and was not doing particularly well in his classes.

If Michael came to you to try to sort out the reasons for his feelings, what issue would you raise?

1) Michael did not have a good pre-departure orientation to the United States while still in Nigeria.

2) The professors should have sensed that Michael was upset and should have made efforts to call Michael into their offices to discuss matters.

3) Michael had not been exposed to an educational system in Nigeria which was good enough to prepare him for advanced study in the United States.

4) Michael was reacting to a loss in status.
Incident 3

THE GUEST MEETS THE MAID

Robyn is an Australian teacher who just began teaching English in Portugal. One of her students is a young doctor named Antonio, whom she finds very open and interesting and enjoys her lessons with him. Eventually Antonio invites her to dinner at his place and to meet his family. After Robyn arrives she is introduced to Antonio's wife, briefly meets the two young children, and then is taken through to the dining room to commence dinner. She is surprised to find that the meal is not brought out by Antonio's wife but by a maid. Robyn comments that she didn't think they would need a maid in an apartment which to her seems quite small. As the maid is serving her, Robyn, to be pleasant, asks her questions about her family and how long she's been working here. The maid however seems reluctant to reply and becomes nervous. When a little later she accidently drips some sauce on Robyn, Antonio yells at her sharply and tells her to stay in the kitchen and his wife will serve the food. The rest of the meal is eaten in a strained atmosphere.

What is the cause of the tension between Robyn and her hosts?

1) She should not have commented on the small size of the apartment.

2) The hosts were upset and embarrassed because the maid had spilled sauce on Robyn.

3) Robyn shouldn't have asked the maid questions about how long she'd been working there because employment tenure is such a sensitive issue.

4) The hosts thought it very inappropriate for Robyn to converse socially with the maid.
Nancy Andrews, on a trip through Asia, was excited at the prospect of visiting a few of the Singaporean exchange students she had met while living in New Zealand as an exchange student. She had met other students from all over the world and never really thought she would have the chance to visit with them in their own country. What a pleasant surprise it was when her parents gave her permission, and a ticket, to travel to Singapore.

During their experience together in New Zealand, the girls had often commented on the high cost of clothing and other items as compared with Singapore and other Asian cities. Nancy, an avid bargain hunter, was eager to do some shopping. Her friends had also described many of their colourful and elaborate customs and festivities. In preparation, Nancy had read up on current articles relating to the progressive City/Nation. In addition, several enthusiastic friends had given her specific shops and sights to visit.

When Nancy arrived, she was greeted enthusiastically by her student friends who hosted a dinner-get-together that same evening. The next day a couple of friends showed her some of the usual shopping areas and how to get around on their new transit system. In the street, she was jostled and pushed by hurrying passerbys. In a shop she inquired about the price of an item (hoping the shopkeeper would decrease it) and was rudely met by a curt and loud reply that all prices were as marked. Sensing an embarrassing situation, her friend suggested that they go to another store. She found several items that she liked, but found that prices were comparable to the States and New Zealand. Her friends took her to some of the local places of interest, but Nancy found them overrun with tourists and artificial. She began to feel critical of her friends and annoyed with the city and could not wait to return home.

What would be a reasonable explanation of the factors involved with Nancy's visit?

1) The students had exaggerated their stories of their city and were not really sincere about their offer for her to visit them.

2) Nancy's preparation was not really adequate for her visit. She really didn't know what she wanted to buy or see.
3) Nancy was not prepared for the actual situation, she had expected too much more.

4) Nancy had inadvertently offended the people of the city by her questions.
Incident 5

WHO'S IN CHARGE?

The president of Janice Tani's firm asked her, as chief Executive of the Marketing Division, and her staff (3 male MBAs) to set up and close an important contract with a Japanese firm. He thought his choice especially good as Janice (a Japanese-American from California) knew the industry well and could also speak Japanese.

As she and her staff were being introduced, Janice noticed a quizzical look on Mr. Yamamoto's face and heard him repeat "Chief Executive" to his assistant in an unsure manner. After Janice had presented the merits of the strategy in Japanese, referring to notes provided by her staff, she asked Mr. Yamamoto what he thought. He responded by saying that he needed to discuss some things further with the head of her department. Janice explained that was why she was there. Smiling, Mr. Yamamoto replied that she had done an especially good job of explaining, but that he wanted to talk things over with the person in charge. Beginning to be frustrated, Janice stated that she had authority for her company. Mr. Yamamoto glanced at his assistant, still smiling, and he arranged to meet with Janice at another time.

Why did Mr. Yamamoto keep asking Janice about the executive in charge?

1) He did not really believe that she was actually telling the truth about who she was.

2) He had never heard the term "Executive" before and did not understand the meaning of "Chief Executive."

3) He had never personally dealt with a woman in Janice's position, and her language ability caused him to think of her in another capacity.

4) He really did not like her presentation and did not want to deal with her firm.

5) He was attracted to her and wanted to meet with her alone.
Incident 6

ISLAND PARADISE: TWO EXPERIENCES

Having lived most of his life in Hawaii, Robert had developed a negative image of Samoans. Long an ethnic group of significant numbers in Hawaii, Samoans had a reputation for aggressiveness. Crime statistics for Samoans were high; they were not at all sportsmanlike on the playing field, often using "dirty" tactics when losing; and they frequently were the disciplinary problems in the schools. Robert himself had once been involved in a brawl with a Samoan who was fifty pounds heavier, and Robert left the fight with a black eye and facial swelling.

Graduating with a degree in teaching, 24-year old Robert found the job market in Hawaii poor. Recently married, he and his wife were expecting a child, had no savings, and so could not spend a great deal of time looking around. In need of work, he interviewed for a teaching job in a rural village in Western Samoa. He was offered the job. While not particularly looking forward to living in Samoa given his past feelings and experiences, the job paid well and he felt that he could save a great deal and thus have time to secure a more ideal position after the two year contract in Samoa.

Arriving in the Western Samoan village, Robert was struck by the very rural qualities of village life compared to the urban settings where he had observed Samoans in Hawaii. He was surprised to find that almost all the Samons he met were cooperative, did not engage in overt aggression, were interested in their children's progress in school, and included Robert and his wife in their social gatherings. Robert's wife especially seemed to spend large amounts of time with Samoan women's groups, enjoying these experiences very much. Even with all these seemingly positive experiences, Robert was vaguely upset, reserved, and even had some mild physical problems like headaches, stomach aches, and diarrhea.

What psychological process, fairly common among sojourners, is Robert experiencing? Do not be satisfied with overly general explanations which are not specific enough to be of much help in explaining Robert's problem.

1) Robert is afraid that the seeming calm among the Samoans is just on the surface and that there could be an explosion of aggression at any time.
2) Robert is getting used to the local sanitary conditions of the village and until he does so will likely have symptoms like headaches and diarrhea.

3) Robert is going through culture shock.

4) Robert is being confronted with his past prejudices and stereotypes and the anxiety resulting from this confrontation.

5) Robert is reacting to the poor adjustment of his wife; her unresolved problems interfere with his own adjustment to Western Samoa.
Incident 7

INFORMAL GATHERINGS OF PEOPLE

After six months in the United States, Fumio, from Japan, seemed to be adjusting well to his school studies. He had satisfactory relations with his teachers, interacted frequently with other students at lunchtime, and was content with his living arrangements with his host family. Fumio's mathematical knowledge was so good that teachers recommended that certain American students should consult him for help in this area. He seemed to be excluded, however, from at least one type of activity in which many of the other American students participated: informal gatherings of students at weekend events such as parties and sporting competitions. People did not stop and invite him to these gatherings. Since he was not invited, Fumio felt uncomfortable about simply showing up at these events. Fumio wondered if the lack of an invitation should be interpreted as a sign that he was doing something wrong—that he was offending the American students in some way.

What is a good analysis of the situation involving the lack of invitations to weekend gatherings.

1) The Americans were rude in not inviting Fumio to social events as he was a guest in their country.

2) The weekend gatherings are meant to be an activity in which people who are very familiar with each other (an ingroup) can get together and interact on a very informal basis.

3) Japanese rarely go to social events. Realizing this, the Americans did not invite Fumio.

4) The Americans resented the fact that Fumio knew more mathematics than they did and this made the Americans feel inferior because they had to ask Fumio for help.

5) Weekend social events are largely based on pairings of specific males with a specific female (or vice-versa). Since he was not dating anyone, he was not invited.
Incident 8

NOT ACCEPTED BY HER PEERS

Tomoko has recently returned to Japan after spending 4 years in the U.S. with her family (her father having been sent by his company). She has started her schooling at a local junior high. Initially she was very pleased to be back home—she had been very fascinated by American life but always conscious that she never really belonged there. After a few weeks back at school, however, she began having doubts about Japan. She complained constantly about how dull and repetitive the lessons seemed. The only classes she enjoyed were English (because of her fluency) but even there the teacher never asked her questions or asked her to read to the class. Moreover her classmates seemed very cold and she could not easily make friends. They ridiculed her American clothes and mannerisms and her "accent" when she spoke Japanese. She felt unable to join in conversations as they usually talked about topics unfamiliar to her and none seemed interested in hearing about her American experiences. After a while she became more and more withdrawn and teachers complained about her lack of attention and dedication to her work.

What reason(s) would you give to Tomoko for her apparent ostracism by her classmates and teachers?

1) They are envious of her American "style" and English speaking ability.

2) They probably think her behavior is just "showing off."

3) They are intolerant of anybody who seems to deviate from the fairly rigid norms of behavior and appearance.

4) They are offended because she criticized the school and the teachers.
SPANISH VACATION

Gustav and Bjorn are two young Swedish workers on holiday (vacation) in the Costa del Sol, Spain. During their second week there they enter a small cafe for a few beers then decide to have something to eat. Gustav asks for steak but is told by the waiter that there is none left...there's only chicken or seafood. Gustav irritatedly tells the waiter to go out and buy some as he wants steak. When the waiter objects and states that this is not possible, Gustav angrily begins to berate the waiter in Swedish. Another English tourist intervenes and suggests they go to another cafe just down the street. Bjorn persuades Gustav to leave and apologizes to the waiter and the Englishman, saying that Gustav doesn't usually behave like this—at home he's so quiet and reserved.

Of these 4, which alternative best explains Gustav's rude and atypical behavior?

1) He wasn't used to alcohol and his behavior was the result of drunkenness.

2) Swedes are often demanding and aggressive when contradicted.

3) The waiter's attitude was unhelpful and hostile and so Gustav had a perfect right to be upset.

4) Gustav felt no compulsion to control his feelings of irritation as he didn't really care how those about him viewed his behavior.
Incident 10

HIS FIRST JOB

Just having graduated with a master's degree in engineering, 25 year old Mark Burke took a job in the Philippines in a technical assistance development project concerned with low cost housing. Since he knew a number of Filipino academics, having gone to school with them back in the United States, Mark went out to the university early in his sojourn to visit them. Quickly, he was invited to give guest lectures at the university in topics related to his field: to physics classes, urban development classes, even to chemistry classes. Since his academic friends knew quite a few officials in the government, Mark was invited to parties and pretty soon was included on the guest lists of many elaborate gatherings of Filipino policy makers and community leaders. Mark was frequently asked to comment on various development plans for the Philippines. In his own job, for which he had originally come to the Philippines, Mark made few contributions. He began to come to work a few hours late each day. Co-workers became unhappy with Mark's contributions to the project, but tried their best to hide their feelings.

Why did Mark behave on the low cost housing project as he did?

1) He was reacting to an increase in status, over and above what he expected, in the Philippines.

2) He learned that the low-cost housing project was poorly conceived, picking up this information at one of the parties with policy makers.

3) Policy makers had Mark in mind for a big promotion to a much higher position, and he began to give attention to preparations for this new position.

4) Mark was anxious to make a good impression with his co-workers, and he felt that he could help the project most by keeping up close contact with high-level policy makers.
Appendix E

Post-Treatment request to Generate and Analyze a Personal Critical Incident

Please tell about an experience you had since arriving in New Zealand in which there was some misunderstanding, miscommunication, or other problem. How would you explain the situation? Use as much detail as possible to explain the incident.
PLEASE NOTE

Materials in this document have not been filmed at the request of the author. They are available for consultation, however, in the author's university library.

PAGES

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Appendix G

Means-Ends Stories (Male Form)

Instructions

In this procedure we are interested in your imagination. You are to make up some stories. For each story you will be given the beginning of the story and how the story ends. Your job is to make up a story that connects the beginning that is given to you with the ending given you. In other words, you will make up the middle of the story.

Write at least one paragraph for each story. (Numbers with * refer to those items selected for modification for use in this study. See Appendix II).

1.* Mr. A. was listening to the people speak at a meeting about how to make things better in the neighborhood. He wanted to say something important and have a chance to be a leader too. The story ends with him being elected leader and presenting a speech. You begin the story at the meeting where he wanted to have a chance to be a leader.

2. B. loved his girlfriend very much, but they had many arguments. One day she left him. B. wanted things to be better. The story ends with everything fine between him and his girlfriend. You begin the story with his girlfriend coming home after an argument.

3. Mr. P. came home after shopping and found that he had lost his watch. He was very upset about it. The story ends with Mr. P. finding his watch and feeling good about it. You begin the story where Mr. P. found that he had lost the watch.

4. * Mr. C. had just moved in that day and didn't know anyone. Mr. C. wanted to have friends in the neighborhood. The story ends with Mr. C. having many friends and feeling at home in the neighborhood. You begin the story with Mr. C. in his room immediately after arriving in the neighborhood.

5. During the Nazi occupation a man's wife and children were viciously tortured and killed by an SS trooper, and the man swore revenge. The story begins one day after the war, when the man enters a restaurant and sees the ex-SS trooper. The story ends with the man killing the SS trooper. You begin when he sees the SS trooper.
6.* One day Al saw a beautiful girl he had never seen before while eating in a restaurant. He was immediately attracted to her. The story ends when they get married. You begin when Al first notices the girl in the restaurant.

7. Bob needed money badly. The story begins one day when he notices a valuable diamond in a shop window. Bob decides to steal it. The story ends when he succeeds in stealing the diamond. You begin when he sees the diamond.

8.* John noticed that his friends seemed to be avoiding him. John wanted to have friends and be liked. The story ends when John's friends like him again. You begin where he first notices his friends avoiding him.

9. One day George was standing around with some other people when one of them said something very nasty to George. George got very mad. George got so mad he decided to get even with the other person. The story ends with George happy because he got even. You begin the story when George decided to get even.

10.* Joe is having trouble getting along with the foreman on his job. Joe is very unhappy about this. The story ends with Joe's foreman liking him. You begin the story where Joe isn't getting along with his foreman.
Appendix H

Means-Ends Stories Adapted for This Study
(Female Form)

Dear APS Student,

Thank you for taking the time to complete this paper. I am interested in finding out how students like you think about particular problems. What you will do is not a test. In other words, there are no right or wrong answers.

What you will do is make up some stories, but you will be helped. You will be given the beginning and the ending of a story. You should make up the middle part. In other words, you should make up what happens in-between the beginning and ending of each story.

On the pages attached, write at least one paragraph for each story.

Thank you.
1. You were listening to people speak at a community meeting about four months after you arrived in New Zealand. They wanted things to be better in the neighborhood. You wanted to say something important and have a chance to be a leader too. The story ends with you being elected leader and presenting a speech. You begin the story at the meeting where you wanted to have a chance to be a leader.

2. You had just arrived to your host family's home and didn't know anyone. You wanted to have friends in the neighborhood. The story ends with you feeling at home in the neighborhood and having many good friends. You begin the story when you are in your room immediately after arriving in your host family's home.

3. One day, soon after arriving in your host country, you see a handsome boy eating in the same restaurant as you. You had never seen him before. You were immediately attracted to him. The story ends when you get married to this boy. You begin the story when you first notice this boy.

4. Suddenly, you notice that your friends in your new host school seem to be avoiding you. You want to have friends and be liked. The story ends when your friends like you again. You begin where you first notice your friends avoiding you.

5. You are having problems getting along with one of the teachers in your host school. You are very unhappy about this. The story ends with this teacher liking you. You begin the story where you are not getting along with this teacher.
Appendix I

Post-Experience Inventory of Cross-Cultural Sensitivity

The following questionnaire asks you to rate your agreement or disagreement with a series of statements. The directions read as follows:

Please circle the number that best corresponds to your level of agreement with each statement below:

1 = Strongly Disagree 7 = Strongly Agree

For example, imagine the following statement:

I like chocolate ice cream.1...2...3...4...5...6...7

If chocolate ice cream was absolutely your favorite flavor and you never or rarely ate any other flavor, your response would probably be like this:

I like chocolate ice cream.1...2...3...4...5...6...7

or

I like chocolate ice cream.1...2...3...4...5...6...7

If you absolutely could not stand the taste of chocolate ice cream and never or rarely ate it, your response would probably be like this:

I like chocolate ice cream.1...2...3...4...5...6...7

or

I like chocolate ice cream.1...2...3...4...5...6...7

If you enjoyed chocolate ice cream as much as some other flavors, your response would probably be somewhere near the middle as following show:

I like chocolate ice cream.1...2...3...4...5...6...7

or

I like chocolate ice cream.1...2...3...4...5...6...7

or

I like chocolate ice cream.1...2...3...4...5...6...7
Now, please continue with the following statements.

Please circle the number that best corresponds to your level of agreement with each statement below.

1 = Strongly Disagree 7 = Strongly Agree

1. I speak only one language
2. The way other people express themselves is very interesting to me
3. I enjoy being with people from other cultures
4. Foreign influence in our country threatens our national identity
5. Other's feelings rarely influence decisions I make
6. I cannot eat with chopsticks
7. I avoid people who are different from me
8. It is better that people from other cultures avoid one another
9. Culturally-mixed marriages are wrong
10. I think people are basically alike

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11. I have never lived outside my own culture for any great length of time..........................1...2...3...4...5...6...7

12. I have foreigners to my home on a regular basis..........................1...2...3...4...5...6...7

13. It makes me nervous to talk to people who are different from me..........................1...2...3...4...5...6...7

14. I enjoy studying about people from other cultures..........................1...2...3...4...5...6...7

15. People from other cultures do things differently because they do not know another way..........................1...2...3...4...5...6...7

16. There is usually more than one good way to get things done..........................1...2...3...4...5...6...7

17. I listen to music from other cultures on a regular basis..........................1...2...3...4...5...6...7

18. I decorate my home or room with artifacts from other countries..........................1...2...3...4...5...6...7

19. I feel uncomfortable when in a crowd of people..........................1...2...3...4...5...6...7

20. The very existence of humanity depends upon our knowledge of other people..........................1...2...3...4...5...6...7

21. Residential neighborhoods should be culturally separated..........................1...2...3...4...5...6...7

22. I have many friends..........................1...2...3...4...5...6...7

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23. I dislike eating foods from other cultures

24. I think about living within another culture in the future

25. Moving into another culture would be easy

26. I like to discuss issues with people from other cultures

27. There should be tighter controls on the number of immigrants allowed into my country

28. The more I know about people, the more I dislike them

29. I read more national news than international news in the daily newspaper

30. Crowds of foreigners frighten me

31. When something newsworthy happens, I seek out someone from that part of the world to discuss the issue with

32. I eat ethnic foods as least twice a week

33. I never hesitate to go out of my way to help someone in trouble

34. It is sometimes hard for me to go on with my work if I am not encouraged
35. On occasion I have doubts about my ability to succeed in life........1....2....3....4....5....6....7

36. My table manners at home are as good as when I eat in a restaurant....1....2....3....4....5....6....7

37. If I could get into a movie without paying and be sure I was not seen, I would probably do it..................1....2....3....4....5....6....7

38. I can remember "playing sick" to get out of doing something........1....2....3....4....5....6....7

39. I am always willing to admit it when I make a mistake........1....2....3....4....5....6....7

40. There have been occasions when I felt like smashing things....1....2....3....4....5....6....7

41. I have almost never felt the urge to tell someone off........1....2....3....4....5....6....7

42. I have never deliberately said something that hurt someone's feelings..................1....2....3....4....5....6....7
Appendix J

Student, Host-Family, and Teacher Rating Instruments

Student Self-Evaluation

Directions: For each of the following statements, circle the number that best corresponds to how you currently feel. Please be honest with your ratings. We realize that many people try very hard to make exchange programs successful and therefore people have a tendency to rate themselves highly. This information is being sought for research purposes only and will in no way reflect upon you or your program. Individual forms will not be shared with AFS. Please use as many numbers as you see possible during your ratings. Thank you for your honesty and willingness to assist in this research project.

1 = Strongly Disagree
2 = Somewhat Disagree
3 = Neither Disagree or Agree
4 = Somewhat Agree
5 = Strongly Agree

1. When confronted by obstacles, I remain in full control of myself and am entirely calm and comfortable (Note: obstacles may include ambiguous situations, conflicts with others, irritating or anxiety provoking situations). 1 2 3 4 5

2. I am always one of the first to make suggestions, act, or propose a plan of action...... 1 2 3 4 5

3. I am able to build and maintain trusting relationships with hosts. I am friendly, cooperative, and people tend to come to me for company and/or help.................... 1 2 3 4 5

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4. I am flexible when responding to others' ideas, points of view, or beliefs.............. 1 2 3 4 5

5. When I am faced with different viewpoints, I become curious and ask questions so I fully understand the situation....... 1 2 3 4 5

6. When faced with making a decision, I first cautiously weigh all the factors involved rather than acting with little thought beforehand.............. 1 2 3 4 5

7. I am confident regarding my personal goals during my stay in New Zealand and am able to demonstrate this in the presence of others.............. 1 2 3 4 5

8. I listen well to others....... 1 2 3 4 5

9. I can accurately perceive the needs and feelings of those around me.................. 1 2 3 4 5

10. I respond to others in ways that demonstrate they are valued and respected, such as by being attentive, showing appropriate concern, and complimenting them.................. 1 2 3 4 5

11. I consistently work at tasks until completion, in spite of obstacles that may get in the way. I do not lose interest or give up.................. 1 2 3 4 5

12. I am sensitive to issues important in New Zealand, whether cultural, social, or political.................. 1 2 3 4 5

13. I am relaxed and friendly while communicating with members of my host family.............. 1 2 3 4 5

14. I am relaxed and friendly while communicating with members of my school community.............. 1 2 3 4 5
15. I act as if I belong in the school community............. 1 2 3 4 5

16. I act as if I belong in the family unit...................... 1 2 3 4 5

17. I am relaxed and friendly while communicating with members of the general community............ 1 2 3 4 5

18. I am able to speak and understand the common working language of this country...... 1 2 3 4 5

19. I am able to communicate with host-country individuals through methods other than the spoken word. (Note: Non-verbal communication includes such skills as the appropriate use of gestures, eye contact, interpersonal distance, etc.). 1 2 3 4 5

20. I interact well with host-country individuals............. 1 2 3 4 5

21. I have local individuals as good friends...................... 1 2 3 4 5

22. I have made a good adjustment to the demands of my new school.......................... 1 2 3 4 5

23. I am interested in this country enough to take the initiative to get out and see as much as possible........................ 1 2 3 4 5

24. I am knowledgeable about many factors of this country, including its history, geography, politics, religions, current events, etc...................... 1 2 3 4 5

25. I do not "put down" this country's customs, but accept them as different, yet valid, for the people of New Zealand............ 1 2 3 4 5
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<td>26.</td>
<td>I am personally committed to making this experience successful.</td>
<td>1</td>
<td>2</td>
<td>3</td>
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<tr>
<td>27.</td>
<td>I often compare things to back home.</td>
<td>1</td>
<td>2</td>
<td>3</td>
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<tr>
<td>28.</td>
<td>I am frank and open in dealing with others. I do not hide my true feelings.</td>
<td>1</td>
<td>2</td>
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Host Family Evaluation of AFS Student

Directions: For each of the following statements, circle the number that best corresponds to how you currently feel. Please be honest with your ratings. We realize that many people try very hard to make exchange programs successful and therefore people have a tendency to rate individuals highly. This information is being sought for research purposes only and will in no way reflect upon you or your student, nor will it affect the student's program in any way. Please use as many numbers as you see possible during your ratings. Thank you for your honesty and willingness to assist in this research project.

1 = Strongly Disagree
2 = Somewhat Disagree
3 = Neither Disagree or Agree
4 = Somewhat Agree
5 = Strongly Agree

1. When confronted by obstacles, this student is always in control of him/herself, and is entirely calm and comfortable (Note: obstacles may include ambiguous situations, conflicts with others, irritating or anxiety provoking situations).

2. This student is always one of the first to make suggestions, act, or propose a plan of action.

3. This student is able to build and maintain trusting relationships with hosts. He/she is friendly, cooperative, and people tend to come to him/her for company and/or help.

Strongly Disagree  Strongly Agree

1 2 3 4 5

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4. This student is flexible when responding to others' ideas, points of view, or beliefs.... 1 2 3 4 5

5. When this student is faced with different viewpoints, he/she becomes curious and asks questions in order to fully understand the situation.... 1 2 3 4 5

6. When faced with making a decision, this student cautiously weighs all the factors involved rather than acting with little thought beforehand............. 1 2 3 4 5

7. This student is confident regarding personal goals for his/her stay in New Zealand and is able to demonstrate this in the presence of others.... 1 2 3 4 5

8. This student listens well to others......................... 1 2 3 4 5

9. This student can accurately perceive the needs and feelings of those around him/her........... 1 2 3 4 5

10. This student responds to others in ways that demonstrate they are valued and respected, such as by being attentive, showing appropriate concern, and complimenting them.............. 1 2 3 4 5

11. This student consistently works at tasks until completion, in spite of obstacles that may get in the way. He/she does not lose interest or give up....... 1 2 3 4 5

12. This student is sensitive to issues important in New Zealand, whether cultural, social, or political..................... 1 2 3 4 5

13. This student is relaxed and friendly while communicating with members of the host family...................... 1 2 3 4 5

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14. This student is relaxed and friendly while communicating with members of the school community.................. 1 2 3 4 5
15. This student acts as if he/she belongs in the school community.................. 1 2 3 4 5
16. This student acts as if he/she belongs in the family unit.... 1 2 3 4 5
17. This student is relaxed and friendly while communicating with members of the general community.................. 1 2 3 4 5
18. This student is able to speak and understand the common working language of this country.................. 1 2 3 4 5
19. This student is able to communicate with host-country individuals through methods other than the spoken word. (Note: Non-verbal communication includes such skills as the appropriate use of gestures, eye contact, interpersonal distance, etc.). 1 2 3 4 5
20. This student interacts well with host-country individuals. 1 2 3 4 5
21. This student has local individuals as good friends... 1 2 3 4 5
22. This student has made a good adjustment to the demands of his/her new school........... 1 2 3 4 5
23. This student is interested in this country enough to take the initiative to get out and see as much as possible........... 1 2 3 4 5
24. This student is knowledgeable about many factors of this country, including its history, geography, politics, religions, current events, etc.................. 1 2 3 4 5
25. This student does not "put down" this country's customs, but accepts them as different, yet valid, for the people of New Zealand. ................. 1 2 3 4 5

26. This student is personally committed to making this experience successful. ........... 1 2 3 4 5

27. This student does not often compare things to back home... 1 2 3 4 5

28. This student is frank and open in dealing with others. He/she does not hide their true feelings. ................. 1 2 3 4 5
Teacher Evaluation of AFS Student

Directions: For each of the following statements, circle the number that best corresponds to how you currently feel. Please be honest with your ratings. We realize that many people try very hard to make exchange programs successful and therefore people have a tendency to rate individuals highly. This information is being sought for research purposes only and will in no way reflect upon you or your student, nor will it affect the student's program in any way. Please use as many numbers as you see possible during your ratings. Thank you for your honesty and willingness to assist in this research project.

1 = Strongly Disagree  
2 = Somewhat Disagree  
3 = Neither Disagree or Agree  
4 = Somewhat Agree  
5 = Strongly Agree

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Strongly Agree</th>
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<tbody>
<tr>
<td>1</td>
<td>2</td>
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<td>3</td>
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<td>5</td>
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</tbody>
</table>

1. When confronted by obstacles, this student is always in control of him/herself, and is entirely calm and comfortable (Note: obstacles may include ambiguous situations, conflicts with others, irritating or anxiety provoking situations.. 1 2 3 4 5

2. This student is always one of the first to make suggestions, act, or propose a plan of action. 1 2 3 4 5

3. This student is able to build and maintain trusting relationships with hosts. He/she is friendly, cooperative, and people tend to come to him/her for company and/or help. 1 2 3 4 5

4. This student is flexible when responding to others' ideas, points of view, or beliefs. 1 2 3 4 5
5. When this student is faced with different viewpoints, he/she becomes curious and asks questions in order to fully understand the situation...... 1 2 3 4 5

6. When faced with making a decision, this student cautiously weighs all the factors involved rather than acting with little thought beforehand............. 1 2 3 4 5

7. This student is confident regarding personal goals for his/her stay in New Zealand and is able to demonstrate this in the presence of others...... 1 2 3 4 5

8. This student listens well to others................... 1 2 3 4 5

9. This student can accurately perceive the needs and feelings of those around him/her........ 1 2 3 4 5

10. This student responds to others in ways that demonstrate they are valued and respected, such as by being attentive, showing appropriate concern, and complimenting them.................. 1 2 3 4 5

11. This student consistently works at tasks until completion, in spite of obstacles that may get in the way. He/she does not lose interest or give up...... 1 2 3 4 5

12. This student is sensitive to issues important in New Zealand, whether cultural, social, or political.......................... 1 2 3 4 5

13. This student is relaxed and friendly while communicating with members of the host family........................... 1 2 3 4 5

14. This student is relaxed and friendly while communicating with members of the school community.......................... 1 2 3 4 5
15. This student acts as if he/she belongs in the school community

16. This student acts as if he/she belongs in the family unit.

17. This student is relaxed and friendly while communicating with members of the general community.

18. This student is able to speak and understand the common working language of this country.

19. This student is able to communicate with host-country individuals through methods other than the spoken word. (Note: Non-verbal communication includes such skills as the appropriate use of gestures, eye contact, interpersonal distance, etc.)

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21. This student has local individuals as good friends.

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The culture-general assimilator can be used in a number of ways. This appendix will provide a supplement to the description of the treatment as presented in Chapter 2.

The critical incidents provide a basic focal point for discussion and presentation of factual information. In a large group students can be read an incident followed by the possible explanations and then vote on the alternative they think best answers the question posed. A short discussion about the appropriateness or inappropriateness of each alternative can follow.

In small group discussions of critical incidents, students can be asked to: read each incident; rate the likelihood that each alternative explanation is correct; discuss if they had ever experienced the issue presented; and, discuss how they might expect the issue to affect them in their present situation.

Alternatively, when the major issue is not presented out-right to trainees (as was done in this study by introductory exercises) participants can read a number of related incidents, identify the most appropriate alternative for each, and then attempt to identify the common underlying feature (or culture-general theme) among
the incidents. In this manner, trainees are led to identify the common elements, utilize an inductive approach to knowledge attainment, and to place their own label on the concept. Essays which expand upon the concepts introduced through the critical incidents accompany the material.

The critical incident format allows for a variety of other methods of utilization. Once a certain degree of trust has developed among group members, critical incidents can form the basis of role play activities. Trainees can either role play specific incidents from the training material, or, they can develop their own role plays from their own experiences, thereby demonstrating a certain degree of comprehension and application of the basic concepts.

Another approach is to have trainees prepare their own critical incidents based on themes of importance to them or to their target audience. Incidents can then be shared with others for feedback. Albert (1983) presents guidelines for constructing critical incidents for culture-specific assimilators. Brislin et. al. (1986) describe the construction and validation of critical incidents for the culture-general assimilator.
Bibliography


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Shaw, M. Personal communication, November 14, 1985.


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