


1981

Using a Case Study Method to Teach Culture in the ESL Classroom

William Peter Polaski

School for International Training

Follow this and additional works at: https://digitalcollections.sit.edu/ipp_collection

 Part of the [Bilingual, Multilingual, and Multicultural Education Commons](#), [International and Comparative Education Commons](#), and the [Teacher Education and Professional Development Commons](#)

Recommended Citation

Polaski, William Peter, "Using a Case Study Method to Teach Culture in the ESL Classroom" (1981). *MA TESOL Collection*. 329.
https://digitalcollections.sit.edu/ipp_collection/329

This Thesis is brought to you for free and open access by the SIT Graduate Institute at SIT Digital Collections. It has been accepted for inclusion in MA TESOL Collection by an authorized administrator of SIT Digital Collections. For more information, please contact digitalcollections@sit.edu.

USING A CASE STUDY METHOD TO TEACH CULTURE
IN THE ESL CLASSROOM

by

William Peter Polaski

Submitted in partial fulfillment of the requirements
for the Master of Arts in Teaching degree at the
School for International Training, Brattleboro, Vermont

June 1981

This project by William Peter Polaski is accepted in its present form.

Date: June 22/81 Principal Adviser: Gene K. Farkas

Project Adviser/Reader: Donald Botcheed

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION.....	1
A. Learning Through Experience.....	1
B. Considerations for Using a Case Study Method in the ESL Classroom.....	3
1. Characteristics of Students.....	3
2. Size of Class.....	4
3. Tone in Classroom.....	4
II. TOPICS OF CRITICAL INCIDENTS.....	4
III. ANALYSIS OF CRITICAL INCIDENTS.....	6
IV. THE CRITICAL INCIDENTS AND ANALYSES.....	8
A. The Bonfire Party.....	8
B. The Value of Silence.....	10
C. Lost.....	12
D. Informality in Language.....	15
E. The Invitation.....	17
F. The Dinner Party.....	18
G. Showing Emotion.....	20
H. The Cocktail Lounge.....	22
I. The Roommate.....	24
J. The Television Set.....	26
V. APPLICATION OF CRITICAL INCIDENTS IN THE CLASSROOM.....	29
A. The Role of the Teacher/Group Leader.....	29
B. Presentation and Discussion of the Critical Incidents....	33
1. Whole Group Discussion.....	33

	Page
2. Debate.....	35
3. Role Playing.....	36
4. Brainstorming.....	36
5. Discussion of Validity of Critical Incidents.....	36
C. Final Comments.....	36
RECOMMENDED RELATED READING.....	38

Using a Case Study Method to Teach Culture in the ESL Classroom

I. Introduction

A. Learning through Experience

How often have we asked ourselves the question: Why can't people understand each other and live in peace? Perhaps we should pose another: Why do some people think or do something in a certain way and other people in a different way? What knowledge is needed about another person to understand why that person does what he does? These are the main points which this project will seek to address. It will suggest an approach to an objective examination of cultural and personal diversity of individuals through which a better understanding can be reached of the reasons why that diversity exists within the context of American society.

The best way to learn is probably through experience. However, a quick glance at history and at our own lives will certainly serve to demonstrate that we are not always very good learners. Perhaps if we tried to analyze the situations in which we find ourselves and to understand why we act and react the way we do, our experiences would make more of a lasting impression upon us. We could apply those impressions of what we have learned about ourselves and our interpersonal relations, to future situations in which thinking and decision making might be needed.

If we are able to examine our experiences objectively and thereby learn explicitly from our experiences, it follows that we might be able to do the same with the experiences of others, experiences which might even have been totally unknown to us. In gaining this new understanding we will have greatly increased our ability to learn from experience in general.

The ESL classroom in the U.S. is a prime example of cross-cultural diversity. In the ESL classroom both teacher and learners alike are confronted with a group of individuals who bring with them a variety of life experiences and a system of values molded by their native cultures. We are all brought up to accept a certain set of cultural values which are the threads of the fabric from which our existence as cultural beings is woven. On the one hand this diversity can be confusing to the individuals confronting one another in the classroom, which can lead to misunderstandings and a breakdown in communication between them. On the other hand, if the participants in the classroom can come to an understanding and an appreciation of differences between themselves, then misunderstandings will automatically be cut down, the atmosphere in the classroom will be much more relaxed and less threatening, and learning will be greatly enhanced. In this situation learning might become a two-way street; each learner may contribute as much to the learning process as he takes out of it.

How can the ESL teacher help his learners to understand and appreciate themselves as cultural beings and further to help them to adapt themselves to the American cultural setting which is the constant reality of their present lives? I would like to suggest a case study method which is based on the analysis of various critical incidents with clear cross-cultural themes, presented in a simple, realistic narrative form. There are several advantages to such an approach in teaching cultural values extant in the U.S.

To begin with, the incidents or stories are usually quite short and quickly understood by all participants in the learning process. The situations described are real and vivid and evoke clear images in the mind of the learner. The incidents present clear themes with direct relevance

to the ESL learner's life situation, because the universality of the occurrence of these themes transcends all cross-cultural and interpersonal lines. The method itself is generated by the dynamic of the group so that participation of all learners is encouraged and indeed necessary for meaningful learning to take place. The case study method encourages the learner to think about the situation presented in the critical incident. The incidents cannot be resolved by simple yes or no answers. This encourages careful and thorough group discussion, ensuring an exchange of opinions. The learners are forced to distinguish between observation and judgment without being personally threatened. The case study method is especially well suited to the ESL classroom since it provides a great deal of practice in speaking English while at the same time developing the listening skills of the learners. It also cuts down on excessive teacher talk. The teacher functions less as instructor and more as a guide or facilitator of group discussion and gives the group activity subtle but firm structure and direction in achieving learning goals.

B. Considerations for Using a Case Study Method in the ESL Classroom

1. Characteristics of Students

Consideration should be given to the composition of the class according to the personal and academic characteristics of the students. The language level of the learners should be at least intermediate, since somewhat sophisticated oral skills will be required to carry on a meaningful discussion. Ideally the more mixed a group is by age, sex, cultural background, etc., the better, since it is exactly this diversity which will provide the broadest spectrum of life experience and will generate the maximum exchange of ideas leading ultimately to a very rich learning experience.

2. Size of Class

Consideration should also be given to the size of the class. A case study method works best with a small group of probably 10 participants. A larger group would make discussion unwieldy and in any case would severely limit the amount of time an individual would have to express himself, thus both curtailing speaking practice as well as making it more difficult for the individual to develop conclusions concerning the situation posed by the incident being discussed.

3. Tone in Classroom

A final consideration is the tone in the classroom. It is the major responsibility of the teacher to create an informal, relaxed atmosphere conducive to discussion and the achievement of the group's learning goals. The teacher functions as leader or guide of the activity, posing relevant questions to facilitate, direct, and evaluate learning. The teacher must at all times be supportive of the learners in the group and encourage their active participation in group activities.

II. Topics of Critical Incidents

In order to make the learning experience as realistic as possible and to generate interest and enthusiasm to participate in activities and discussions on the part of the learner in the ESL classroom, it was decided by the author to solicit and collect responses concerning incidents of a cross-cultural and interpersonal nature which actually occurred. The incidents were collected through a series of interviews with speakers of other languages learning English as a second language in the U.S. The incidents presented in this article were selected on the basis of the

universality of their basic themes, which can be broken down into the following categories: 1) the concept of home/being away from home; 2) social situations; 3) leisure time activities; 4) friendship; 5) inter-personal communication. Furthermore, an attempt was made to collect a diverse sampling of responses according to geographic origin and sex of respondents in order to test out and ensure the universal nature of the above themes. The responses or incidents presented in this article are rendered in narrative form just as they were related orally by the respondents, with minor editing by the author to correct grammatical and syntactical errors. All of the respondents spoke fair to excellent English.

In relating their incidents, all of the respondents were forced to put themselves into the role of observer of U.S. social and cultural phenomena, which in some ways were perceived by the respondents as unique to the sociological climate of the United States and the mentality of its people. However, both during the telling of the incident and the ensuing discussion of the incident, it became clear to both the respondent and the author that more than just aspects of the American cultural and social dynamic were at play in the particular incident being discussed. It was evident that the respondent as well was very important to the development and outcome of the situation, that is, the incident in which he was involved and which he was then relating to a second person (the author) who had not been witness to the original incident. It was obvious that the respondent had not only been an observer to the incident he was describing, but had also been a vital and active participant in the incident and that his subjective feelings and the subjective feelings of the other participants aroused by the incident being related, actually caused that critical incident and brought about a meaningful and lasting

impact upon the respondent. It is exactly this issue which this project seeks to explore: the balance or lack of balance between the subjective and objective elements which bring about situations characterized by understanding or lack of understanding between individuals. Putting it in the form of a question, what part does the individual "self" play in any given critical incident, and what part does the individual's cultural background play, and how can these elements be isolated and identified in order to bring about better interpersonal understanding in the cross-cultural setting which the ESL learner finds himself in here in the United States?

III. Analysis of Critical Incidents

We will now consider a series of ten critical incidents gathered through interview of ten respondents from various parts of the world, living and studying English as a second language in the United States. As mentioned above, these incidents are based on five universal themes, i.e., the concept of home/being away from home, social situations, leisure time activities, friendship, and interpersonal communication. The critical incidents will be presented in brief narrative form. Following each narrative, an analysis of the critical incident involved will be attempted, based on considerations of six questions:

1. What is the theme of the critical incident?
2. Who is involved?
3. How do the individuals involved react to the situation?
4. Why do they react in this way?
5. What are the cultural elements which affect the situation?
6. What are the interpersonal elements affecting the situation?

The analyses are based on the author's personal knowledge of the respondents, discussions about the incidents with the respondents, as well as the author's own cross-cultural experience. For that reason they should not be accepted as a definitive analysis, but as an example of a feasible analysis. It is hoped that the reader, the ESL teacher, will formulate his own questions and opinions about the critical incidents here presented based on his own knowledge and personal experience. Indeed, this is absolutely necessary if the ESL teacher is to profit from the use of a case study method to full advantage in the classroom. The ESL teacher must formulate his own analyses of the critical incidents based on the six questions stated above and only then will the teacher be sufficiently prepared to guide his learners in their own analyses of these critical incidents as an integral part of the cross-cultural curriculum in the ESL classroom.

In utilizing a case study method as a classroom tool for dealing with cross-cultural subjects, the ESL teacher's goal should be to foster his own sensitivity and understanding in the area of cross-cultural relations as well as that of the learners in the ESL classroom. A second goal should be to develop skills of observation and judgment within the context of group discussion and to clearly define the boundaries between objective observation and subjective judgment based on that observation. Of course the ultimate goal of the learning process based on a case study method is the facilitation of interpersonal communication within the context of cultural diversity.

IV. The Critical Incidents and Analyses

A. Incident: The Bonfire Party

I was invited to a bonfire party organized by a group of American students. There were about seventy other students there. There was a lot of beer and wine to drink. Everyone stood around looking at the bonfire and drinking. No one was doing anything special. No one was singing. I did not feel very happy. The atmosphere was not especially friendly. There was nothing to bring people together. I began to feel sad and thought about my friends in my own country. I thought about how it would be with my friends and what we would do at such a party. Everyone would know each other very well, and we would do things together as friends in a group. We all know the same songs, and we would sing them around the fire and have a good time. Our party would not be planned out in advance; it would be much more spontaneous. This party was artificial. The Americans did nothing to bring us all together. I felt like a stranger and missed my friends at home at that moment. I left the party very soon, before it ended.

Analysis:

The theme of this incident is centered around a social activity, the gathering of students around a bonfire, a time for relaxation and interaction. The individual relating the incident, the respondent, is a 22-year-old Argentinian male student whose English could be measured at the FSI 2 level.* The other participants are a large group of students of many

*Foreign Service Institute language proficiency rating scale: 1 - elementary proficiency, 2 - limited working proficiency, 3 - professional proficiency, 4 - distinguished proficiency, 5 - native or bilingual proficiency. From Foreign Service Institute of U.S. Department of State, Washington, D.C., 1979.

nationalities. The bonfire was organized by American students who invited the non-American students to join them. Instead of falling into a party mood and enjoying himself, the respondent is saddened and made melancholy by what normally would be considered a chance to unwind, meet people, and have some fun. The respondent is saddened because the bonfire reminds him of his friends in Argentina and the good time they used to have together. He is homesick and the bonfire only serves to remind him of that fact, since it is such a familiar setting for him and brings back memories of home so far away. It is exactly this fact--that the setting of the bonfire party is so familiar to him from home, yet the way that it is organized and the manner of social interaction so different--that causes him to feel isolated and alone, a stranger in a strange place. He wants to feel close to the other students at the party, but he doesn't know how he should approach them, and they probably don't know how to approach him. They aren't doing the same things that he is used to doing at a bonfire party. They aren't singing songs, for instance. People are just standing around in small groups drinking beer. There is no special feeling of camaraderie, so he leaves the party early.

If this party had been organized in Argentina, the outcome would probably have been different. The chances are that the group involved would have been much more homogeneous; even if they didn't know each other well, they probably would have all been Argentinian, speaking Spanish, and the manner of interrelating would have been uniform. For instance, if it is the custom to sing at a bonfire party in Argentina, as the respondent relates, then the chances are that everyone would know the same songs and be able to join in. That wasn't possible at this party, since the participants are of different nationalities with varying degrees of proficiency

in speaking English. Besides that, Americans do not necessarily sing songs at a party, but rather tend to break up into small conversation groups, with all-encompassing group activities optional. The party probably did lack spontaneity, since it was planned long in advance by the student council as part of a series of student activities, and school funds had been appropriated to pay for it. Even if the party had not been especially fun or interesting, the respondent could have used it as a chance to get to know the other students on an informal basis rather than isolating himself and possibly missing the chance to make new acquaintances.

B. Incident: The Value of Silence

When I am with a group of Americans at a party, at mealtime, or during any general discussion, I feel that the Americans are not really interested in what anyone is saying, that an American is only interested in what he is saying, in his own opinions and feelings. In my country people care about what other people say during a conversation. We try to listen very carefully and only then do we say something to others. When I am talking to another person I try to observe that person very carefully. I observe people's eyes and their gestures. Through this observation I believe that I can get a feeling for what the other person is thinking about me. In my country people are very concerned about observing others and are interested in what others are saying and thinking.

I think that most Americans are egocentric and selfish. I want to feel that I am part of the group, but I don't feel that here in the U.S. Everyone wants to be different and only think about himself. Americans don't understand the value of silence. I miss warm and comfortable silence when I am in this country. Americans feel uncomfortable with

silence, with meditation, and with contemplation. They always want something to happen quickly. They are too busy. They want instant reactions.

Analysis:

At issue in this incident is verbal and nonverbal communication in a group situation, as well as sensitivity for the feelings of others. The respondent is a 27-year-old Japanese female, a grammar school teacher with an FSI 4 level of English proficiency. The setting is general in nature, it being any situation in which Americans are gathered in a group for discussion. The key to understanding the theme of this incident and the point of view of the respondent is the sentence, "Americans don't understand the value of silence." She says that Americans talk a lot but hear very little of what other people around them are saying, that in fact they are not interested in what others think or feel, and that the individual American seems to set himself away from others, valuing above all his individuality and independence.

The respondent wants to feel that she belongs to the group, but she does not feel that with Americans. She seeks reassurance and approval from the group, but she finds instead a drive within the group towards individual self-assurance and dominance over others. In discussion with the respondent and with other Japanese, I have come to understand that interaction within the context of a group--be it the family, the work place, or any social situation--is very important; nonconformity to group norms is highly frowned upon and therefore rare. Furthermore, the Japanese are highly disciplined and controlled in their show of emotion, especially towards strangers or lesser-known acquaintances. The Japanese expression of emotion as manifested by facial and bodily gesture is much

more subtle and subdued than that of its Western counterpart. Feeling is expressed in more symbolic than obvious ways, hence the value of an appreciation of "warm and comfortable silence," meditation, and contemplation in Japanese society.

American society is heterogeneous and much less tradition bound than the highly homogeneous Japanese society. Individualism and independence are greatly valued in American society, and a highly developed sense of individual competition is considered a virtue and the main motivating factor in the American character.

Interestingly enough, although the respondent stated that she missed the security of being able to identify with the group, which she feels in Japan, she also expressed a sort of exhilaration in being able to break away from that group and to develop more fully her own individuality, which involvement in American society has given her the freedom to do. She said that she intends to seek out American friends who are introspective, considerate towards the feelings of others, and who will take the time to listen.

C. Incident: Lost

I was driving by car from Boston to Vermont, where I live. The trip usually takes about three hours. It was ten o'clock p.m. in December, and the weather was very, very cold. I was on the interstate highway, but was not sure which way to go. I stopped on the highway two times to look at my road map. Each time a policeman stopped behind me and asked me what was wrong. I told them I was lost, but they looked at me very strangely and didn't seem to understand or want to talk to me. They just said, "Go ahead," so I kept driving. I stopped again at a restaurant, but it was

closed, although a few people were sitting inside, including a policeman. I tried to speak to a woman who was sitting in a car, but she looked afraid and wouldn't open her window. The policeman came out of the restaurant and shouted something to me impatiently, so I drove away, still lost. I was beginning to get worried about getting home. I finally found a gas station which was open and asked the attendant about directions to Vermont. He was very impatient and said something I did not understand. I finally arrived home at 5:30 a.m.

I thought that American policeman were intelligent and understanding and that they had respect for people. Now I think that they are impatient and threatening, and that many Americans are very strange. I am an intelligent person and can understand English when someone speaks to me correctly, politely, and with respect.

Analysis:

This incident clearly illustrates a classic communication problem. The respondent is a 30-year-old male architect from Venezuela who speaks English at the FSI 3 level. He is trying to drive home from a distant place late at night, but doesn't know the way. He stops several times and tries to get directions from the few people who are available to be asked, including several policemen, who should be better prepared than anyone to give directions to a traveller. But he runs into a brick wall. The policemen and others he asks directions of react very impatiently and don't take time to clearly and carefully explain the directions to him. The respondent starts to get anxious and worried about getting home. It is extremely cold and he is not accustomed to the severe winter weather because he comes from a tropical country. He is running out of gas and getting tired. He doesn't know how to express himself clearly enough to

be understood and has a very heavy Latin accent.

Given the physical conditions, it might be difficult for anyone to get proper directions. There just aren't that many people available at that time of night, and most gas stations and restaurants are closed. Perhaps the policemen and the gas station attendant did give the respondent clear directions, but for some reason they were unclear to him. Perhaps he was unfamiliar with the Boston and Northern New England accents, and admittedly his English proficiency was rather poor at the time. Perhaps his interpretation of the impatience of the policemen and others was partially a reflection of the impatience, anxiety, and helplessness he felt in being lost and not being able to understand what was being said to him. Just as likely, the policemen did not want to take the trouble to explain the directions clearly because he represented an uncomprehending foreigner to them. A certain amount of prejudice on the part of the policemen and others may or may not account for some of the lack of communication. The respondent is quite swarthy and of obviously Latin appearance. There is a good deal of prejudice against Hispanics in the Northeast, especially directed towards Puerto Ricans who dominate the Hispanic population in the region.

The respondent claims that this incident would not have happened in Venezuela because Venezuelans are very courteous and genuinely friendly when giving directions to foreigners. However, he also mentioned that he was of the opinion that policemen in Venezuela were generally of low intelligence and not especially helpful. The respondent also mentioned that he had experienced other minor misunderstandings with American policemen over traffic violations and parking tickets, and this had further colored his negative view of policemen in general. Furthermore,

on more than one occasion the respondent had seen personally or heard of incidents of violence taking place in the U.S. These incidents have caused him to view American society as threatening and strange to a degree, and certainly it would be difficult to argue that certain segments of American society are not violent and that violence is not increasing.

D. Incident: Informality in Language

When I first came to the U.S., I was not prepared for the informality and friendliness which I found here. I was surprised to learn that in English there is no formal or informal second person pronoun. In German we use the pronoun "du" when speaking to friends and family and "Sie" when speaking to strangers and to people in authority, such as employers. In English there is only one second person pronoun, "you." Also, when Americans greet each other they are very informal and relaxed. Everyone seems to be able to say "Hi" to everyone else, no matter who they are, probably even to the President of the U.S. I was so surprised the first time I heard a student say "Hi" to his teacher. I had to ask some Americans if it was really acceptable to be so informal. The informality and relaxed social atmosphere made me feel good. I think that it brings people much closer together.

Analysis:

The theme in this incident is the informality and openness which characterize American social relationships, as expressed in this instance by the informal way in which Americans greet each other. The respondent is a 21-year-old Swiss female nurse with an English language proficiency level measured at FSI 2. She had been in the U.S. only a short while at the time that she related her impressions of this incident. Almost all

of her experiences with Americans occurred during the short time that she was enrolled in an ESL course and living on a small college campus in close relationship with other students. The campus is so small that it is quite easy to get to know most of the students on a first-name basis. Because of the small size of the campus and the nature of student life, the atmosphere is more open and informal than would normally be found in an average American community. However, it is true that Americans are generally quite informal in greeting even strangers as well as figures of authority, and in most instances it would be artificial for one American to greet another American in a highly formal way, especially in casual situations. However, it might be just as likely, in a larger town for instance, that people of passing acquaintance might not greet each other at all. Furthermore, it has often been observed by non-Americans that Americans seem open and informal to the point of exaggeration at times. This is illustrated by the American habit of smiling profusely when meeting someone, as well as in the universally repeated greeting, "Hi! How are you?," which is simply the standard greeting among Americans and does not necessarily carry any special connotation of friendliness, nor even a desire to really know about the other person's health. However, by the very nature of its universal use, and the fact that in most Indo-European languages much more formal forms of greeting are generally used, this style of greeting does indicate a more open, informal, non-traditionally bound society.

The respondent indicated that Swiss society is much more traditional and conservative, socially and culturally. Class lines are clearly drawn in Switzerland. One could greet one's friends in an informal way, but would never think of greeting strangers, casual acquaintances, or authority figures in any way less than with a highly formal greeting. According to

the respondent, social norms of public behavior and interaction are very conservative and rigidly set; nonconformity to these norms is seldom observed and would not be tolerated. The respondent personally is a very shy individual. It is readily understandable how someone coming from a highly formal background, socially speaking, could be pleasantly surprised by the democratic informality which pervades casual social relationships in the U.S.

E. Incident: The Invitation

I was invited by an American friend to visit his family for tea. When I went to their home, I was greeted by my friend at the door. He asked me to sit in the living room and left me alone with his young brother and sister, who were playing. After half an hour, my friend's mother and father came in and offered me some tea. We had a very enjoyable talk. My friend was absent from the room the whole time. I asked his parents where he was. They told me that he had left a half hour before. I felt upset and a little angry. I could not understand how someone could invite a guest into his own home and then walk out and leave him alone. I am an Arab, and in my country it is the duty of the host to serve his guests and make them as comfortable as possible in his home.

Analysis:

In this incident we are dealing with being invited into one's home and the etiquette involved in the host/guest relationship. The respondent is a 19-year-old Syrian student who speaks English at the FSI 3 level. He has been invited by an American acquaintance of the same age to visit his family. Everything is fine until the respondent discovers the very strange and disconcerting fact that after greeting him at the door

and showing him into his home, the respondent's friend/host has left him alone and gone out of the house. This is obviously very strange behavior indeed, even in the U.S., where social conventions are, for the most part, based on a higher degree of informality than in Europe or the Arab countries. The young host is simply being very rude and unthoughtful. First of all, it must be questioned exactly how good a "friend" the young host is to the respondent. Perhaps he never thought the respondent would ever come and was surprised to see him at the door. Americans quite often say without giving much thought, "We'll have to get together sometime," even to individuals whom they have just met, never expecting that they will actually visit. However, in Arab culture, as related by the respondent, the conventions and etiquette involved in hospitality and the host/guest relationship are complex and intricate, almost to the point of exaggeration from an American cultural point of view. A guest in an Arab home is treated with the utmost honor and respect. An Arab would never walk out and leave a guest alone in his home. A guest is to be waited upon and served. Even if a guest were not liked by an Arab host, the fact that he has been invited into the host's home compels the host to do everything possible to make his guest comfortable. With this in mind, it is understandable that the respondent could feel upset and insulted by his friend's thoughtlessness. In any case, this incident cannot be thought of as typical. It probably came about more as the result of the thoughtlessness of an inconsiderate and immature teenage host than as the result of the informal aspect of American social conventions.

F. Incident: The Dinner Party

Once I was invited by a woman friend to a dinner party in her home. Although I had already paid for my meals in advance at the college

cafeteria where I eat, I naturally accepted the invitation because I knew the woman so well. She had invited seven other guests, but I was the only non-American to be invited. When I went to the party, I was shocked when my friend, the hostess, asked me and the other guests to help pay for the cost of the party. I felt very embarrassed and then I felt angry. I regretted that I had come to the party. This was the first time I had ever had to pay for a meal as a guest in someone's home.

Analysis:

Once again we are confronted with an embarrassing social situation centering around the host/guest relationship. The setting is a dinner party to which the respondent, a 24-year-old Nigerian student with FSI 4 speaking ability, has been invited by a good friend. The problem posed by this incident seems somewhat atypical: a guest at a dinner party being asked to contribute towards the cost of the food, without any previous warning that that was to be the case. The respondent, the only non-American at the party, is surprised, embarrassed, and angry. He is not an affluent student and regrets that he has come. He is doubly angry because he has already paid for his dinner once, a dinner which he did not get to eat in his college cafeteria. In discussing this incident, the respondent mentioned that this could not have happened in his country. A Nigerian would never ask a guest in his home to pay for his dinner. He would only invite someone into his home if he liked that person, and it would be his duty and pleasure to treat his guest to a meal.

Looking at this incident from an American point of view, it is somewhat easier to understand how it came about. All of the guests were young students. Among American students it is not unusual to share the costs of giving a party, either by contributing some food or drink, or in this case

where the hostess did all the shopping, to contribute towards the cost of the meal in cash. It is simply much more economical on a tight student budget, and in fact it is generally expected that guests will contribute something towards a student party. It would seem most likely that the respondent had not been aware of this custom. He mentioned that it had been the first such experience he had had, and it happened shortly after he began his studies in the U.S. It is regrettable, however, that he had not been informed at the time that he was invited, that the guests would be expected to contribute a set amount towards the cost of the party. At the time he related this incident, the respondent had been studying for two years in the U.S. and stated that this type of situation had come up more than once since this first incident occurred. He is now better able to cope with it as an American cultural phenomenon.

G. Incident: Showing Emotion

I was on a homestay with a middle-aged female Protestant minister and her mother in Massachusetts. I went to church with them every Sunday during the month I spent with them, even though I am a Roman Catholic. At the end of the service, the minister would stand at the front entrance of the church and shake hands with all the parishioners as they went out. I saw this, but I wanted to show her more emotion than just shaking hands, since I was living as a guest in her home. When I came up to her, I embraced her and tried to kiss her on the cheek. But as I did this, the minister suddenly became very tense and I felt her draw back from me. I felt badly because she did not feel as much emotion for me as I felt for her. I stopped trying to embrace her and shook her hand instead. I realized that I could never be a true friend with this woman, although I think that she liked me as a person. I don't know if she just couldn't

feel emotion very strongly in general, or if she just couldn't feel that way about me. In my country it is common to show emotion and to embrace. In the U.S. I don't know when I can show my emotions and when I can't. Now I only shake hands with Americans.

Analysis:

This incident is concerned with the concept of true friendship versus acquaintanceship and the appropriate context in which to demonstrate one's emotions. The respondent is a 28-year-old Venezuelan female psychologist who speaks English at the FSI 3 level. The incident occurs during a month-long homestay with an unmarried female minister. The minister is standing at the front entrance of the church and greeting her parishioners with a handshake as they leave the church at the end of the service. The respondent is present, even though she is a Roman Catholic, as a sign of courtesy and respect for the minister, for whom she has developed a feeling of affection. However, simply shaking hands with the minister will not convey the feeling which the respondent wants to convey. She embraces the minister and tries to kiss her on the cheek, but the minister draws back and does not allow herself to be kissed. Immediately the respondent believes that her strong, although for her normal, show of affection is misplaced, because the minister, whom she considered her friend, does not feel the same affection for her and therefore cannot reciprocate that emotion. The respondent comes to the conclusion that she can never have a true friendship with the minister because for her friendship is based on deep affection and openly expressed emotion.

The respondent is a Latin American. As she mentions herself, it is normal and common in the Latin culture to express one's emotions through gesture and physical actions, in a very open and demonstrative way, such

as when embracing friends. It probably would go against the Latin cultural norm not to express oneself this way. Furthermore, the respondent personally is a very warm, expressive individual, who is very sociable and likes to make friends. The minister, on the other hand, comes from a very different cultural background. She is a New England Yankee, raised in the spirit of conservative Puritan tradition and the Protestant work ethic. A person from this cultural background would likely be much more circumspect in openly expressing his emotional feelings towards another person, especially in public. However, it would seem that at some point during the homestay experience, the minister would have expressed her feelings toward the respondent in a more affectionate way than the rather formal and cold medium of a handshake, especially since the respondent had already shown to her a high degree of affection. Perhaps the minister as an individual wasn't capable of showing deep emotion, for whatever personal reason, or perhaps there was some sort of personality clash which caused the minister to remain cool towards the respondent. The respondent stated during the discussion of the incident that some Americans she has met have been able to express friendship through embracing, while others have not. The respondent feels somewhat confused about how to show her emotion in the U.S.

H. Incident: The Cocktail Lounge

I was on a visit to Baltimore. I was alone, knew no one there, and had a lot of free time. I took a walk through the downtown section of the city. I went into a clean, elegant cocktail lounge to have a drink. The people in the bar were very well dressed and orderly. While I was having my drink, I noticed that there were only men in the bar and no women. Suddenly I saw some of the men kissing other men in the same way that a man would kiss a woman. I realized that this was a bar for

homosexuals. I felt immediately disgusted, uncomfortable, and threatened. I was afraid that one of the men might come over to me. I could not believe that this was legal and that it was happening in a public place. I am a Moslem, and homosexuality is a sin in Islamic society. I left the bar immediately.

Analysis:

The issue presented here involves the social acceptance in the U.S. of homosexuality in a public place normally considered a popular spot to spend leisure time, namely the cocktail lounge. The respondent is a 28-year-old male management executive from Bangladesh, a native speaker of English. He finds himself in a strange city where he has a lot of free time. He goes into the entertainment district to relax and have a drink. He is an erudite and sophisticated individual and chooses an expensive cocktail lounge which seems to have an interesting atmosphere and suits his taste. However, to his shock and disgust, it suddenly becomes evident to him that he has happened upon a gay bar. He immediately leaves.

In discussion about this incident with the respondent, several factors about his cultural background and their effects upon his reactions in a situation such as this become quite clear. The majority religion of Bangladesh is Islam. Women wear veils to hide their faces and men and women never touch each other, let alone have any social relationship, unless they are married. However, men can walk on the street together and do things socially. It is common for men to hold each other's hand while walking together on the street and to embrace when meeting. It is a part of normal social custom with no sex involved. Homosexuality is a sin in Islamic society. With all fairness to the respondent, he seems to be a quite open-minded, Western-oriented, and mature individual. However, he stated

unequivocally that he can't understand why Americans tolerate homosexual behavior and think that it is normal. He accepts the fact that homosexuality is a global phenomenon, and that it exists in Bangladesh also, but denies that there could ever be a public place there where homosexuals could gather and carry on homosexual behavior. It is actually the allowance of homosexuality in a public place ordinarily associated with leisure time activity which the respondent finds offensive and objectionable.

The respondent probably is not aware that homosexuality is, in fact, a highly controversial issue in the U.S., and is not universally accepted by any means. In more conservative, tradition-minded, rural parts of the U.S., public gay bars would probably find difficulty in being accepted. Therefore, the respondent's reaction is probably not so different from the reactions of many Americans.

I. Incident: The Roommate

I had an American roommate whose boyfriend frequently visited her in our room in the dormitory at my college. Sometimes he would stay until one o'clock p.m. or later, and they would always lock the door. I felt very uncomfortable about this situation, so I would always leave them alone in the room and studied in the school library. In my country a woman is never alone with a man in a bedroom or a dormitory. School dormitories are strictly segregated by sex and men are never allowed to enter a woman's room. I did not want to have an argument with my roommate about this situation, but it went on for months and was inconvenient for me when I wanted to return to my room early in the evening. I finally told my roommate in a friendly way how I felt about the situation, and we made a compromise. My roommate agreed that her boyfriend would not stay in our room later than 11 o'clock.

Analysis:

This incident illustrates a situation in which a non-American is forced to adjust to a set of social norms which go against those norms with which she was brought up at home in her own culture. The incident also indicates a problem in the communication of feelings. The respondent is a 28-year-old Philippine woman, a school teacher who speaks English at a native level of proficiency. Her roommate's boyfriend visits every night in their dormitory room and stays late. The respondent considers the situation undignified, but does not want to have a misunderstanding with her roommate, so she tries to ignore the situation by spending her evenings studying in the college library and allowing them their privacy. After some months of this inconvenience, the respondent finally brings herself to communicate her feelings to her roommate who agrees to have her boyfriend leave their room by a set time.

The respondent is certainly very patient and tolerant, whereas her roommate seems rather selfish and inconsiderate, almost to the point of ignoring the respondent's personal rights. It is quite clear that the respondent's cultural background greatly influences her thinking and reactions to the situation presented in the incident. In discussing her feelings about the incident, she points out that social codes regarding the male-female relationship are much more strictly drawn and enforced in her native country, the Philippines. In fact, this incident could not have occurred in the Philippines, since a woman there is never allowed to be alone with a man in a bedroom or dormitory. The coeducational dormitory does not exist there. Even when dating, a young couple must be accompanied by a chaperone who is a relative of the young woman. Because of her cultural upbringing, the respondent naturally finds it uncomfortable

to have her roommate's boyfriend with them alone in their room. However, she does not want to impose her views upon her roommate, nor does she want to cause any disagreement with her. It is also part of the respondent's cultural upbringing to be tolerant, not to show irritation or anger toward another person, to be considerate of the feelings of others, and to avoid arguments at all times. Because of this, the respondent does not feel comfortable in communicating her feelings to her roommate regarding the situation, and thereby allows her roommate to continue to take advantage of her.

In fairness to the respondent's roommate, it should be pointed out that the situation described in the incident is probably quite common on American college campuses. The social norms regarding the male-female relationship are much less strict in the U.S., and this situation would probably not be regarded as either unusual or scandalous by the average American. Nevertheless, as it did encroach upon the privacy of the respondent, who had just as much right to her own room as did her roommate, it seems unfortunate that the respondent did not express her feelings sooner.

J. Incident: The Television Set

I stayed with an American family in Alabama for a few weeks. They had their television set in their kitchen, which was a very large room. I was very surprised to learn that Americans could watch television 24 hours a day if they wanted to. The family ate breakfast at 7:00 a.m. while watching television. The children even did their schoolwork while watching television. I could not understand this. How could the children concentrate on their schoolwork while they were watching television? In my country these things never happen. We would not have the television in

the kitchen. The television stations do not start to broadcast until the evening and stop broadcasting before midnight. We only have a few channels, while in the U.S. there are many channels. Children in my country would not be allowed by their parents to watch television while they are doing their schoolwork.

Analysis:

This incident involves participation in a leisure time activity, watching television. The respondent is a 23-year-old Swiss male, a computer programmer, who speaks English at the FSI 3 level. The incident takes place during a homestay with an American family in Alabama. The respondent is surprised to learn that his homestay family watches so much television and at such strange times during the day. The television is constantly going, even during mealtimes. The children do their homework while watching television. The respondent wonders when the family takes the time to talk to each other and how the children can possibly concentrate on their schoolwork, if they are constantly watching television from morning to night.

Watching television is probably the most popular leisure time activity in the American home. However, it is difficult sometimes to know when watching the "tube" stops being a fun, social activity enhancing the interaction of all members of the family and becomes a sort of obsessive-compulsive activity serving no special function. It is an automatic reaction to go over and turn on the television set and have it playing even when no one especially wants to watch it, simply because it is there and there is always some kind of program on 24 hours a day. Instead of becoming just another option for leisure time activity in the home, together with conversation, reading, playing games, listening to music,

and so on, television watching can tend to dominate leisure activity in the home, with the unconscious acquiescence of the family. Furthermore, since most of the fare offered on commercial television is of a non-intellectually oriented entertainment quality, designed more to take up time and sell products, rather than to impart any stimulation or knowledge of lasting value, obsessive television watching can tend to stifle creativity in the viewer. It is a passive activity; there is no active interaction with other individuals involved. The viewer does nothing but watch a constantly changing image on a screen. Naturally, the extent to which television watching is allowed to pervade and dominate social activity in the home depends on the individual family, and especially on parents who allow their children to watch television excessively. Viewing television while eating meals probably does not facilitate meaningful communication among family members. Neither does it seem likely that it encourages children to read or concentrate better while doing their homework. In any case, excessive watching of television seems to be a universal American cultural phenomenon.

The respondent is from Switzerland, a country which is, in some respects, a much more formal and traditional society than U.S. society. He mentions that excessive television viewing cannot occur there. It would be impossible to watch television while eating breakfast, for instance, since stations do not start to broadcast until the early evening and go on for only a few hours a day. The television would not be placed in the kitchen, but rather in the living room or sitting room, while meals are taken in the dining room or kitchen. Mealtime is a time for family discussion. The respondent states that parents would never allow their children to watch television while they were doing their homework, since it would interfere with their lessons. Furthermore, Swiss and European

television is for the most part government owned and operated, consisting of not more than two or three channels, with programming of a somewhat higher intellectual quality similar to that seen on American Public Television. Television viewing in Europe assumes the character of a special event for the whole family to share, gathered together to watch a good film, a scientific or historical documentary, sporting event, or musical, with little or no commercial interruption. Since there are not too many channels to choose from, if one does not like the programming being featured on any particular evening, one simply does not watch television that evening. In short, television viewing is more of an optional leisure time activity in Europe than it is in the U.S., and not done because of some mindless obsession, simply for its own sake.

V. Application of Critical Incidents in the Classroom

A. The Role of the Teacher/Group Leader

The teacher using a case study method in the ESL classroom must be prepared to assume several basic roles. The teacher serves the group as instructor, discussion group leader, resource adviser, and evaluator. The teacher-leader's major, overriding responsibility is to help students to meet their learning goals in the spirit of mutual effort.

As instructor, the teacher-leader must be qualified to teach and have the acceptance and respect of the students. He must be fully familiar with and be able to present the factual information contained in the critical incidents and must be able to present it in a direct way which imposes no a priori value judgments.

The teacher's role as discussion leader demands more from him than

simply fulfilling the function of a discussion moderator. The teacher as discussion leader takes a direct part in the discussion as a participant. It is the responsibility of the teacher-leader to know his students well. The teacher-leader is thoroughly familiar with the student participants and their backgrounds, skills, and experience. This knowledge enables the teacher-leader to guide the student participants to meet their common learning goals through the discussion of the critical incidents presented. The role of the teacher-leader in a case study discussion group demands much more objectivity and flexibility than is demanded by the traditional role of the teacher. The teacher-leader is a member of the discussion group. Involvement of all participants, students and teacher alike, is essential to meeting the learning goals set by the group. The teacher-leader must be extremely careful to remain totally objective at all times, by not taking sides, and refraining from trying to influence the thinking of the group by interjecting personal opinions about the issues presented in the critical incidents. The teacher-leader's participation in the discussion rather assumes the function of posing relevant and incisive questions which will guide the group toward an analysis of the issues presented in the critical incidents. The function of the teacher-leader is to help them to learn by exercising their own abilities to reason and analyze. The teacher-leader acts as a model for the group by demonstrating basic skills in questioning, analyzing, and problem-solving approaches to the issues presented by the critical incidents, instead of giving definitive answers and conclusions. There is no one correct solution or conclusion to the issues presented by the incidents. The role of the teacher-leader is to encourage the involvement of all the student participants in the discussion of the incidents, and to bring about the

widest possible exchange of opinions. Thus the student participants are encouraged to make their own analyses and decisions about the issues under discussion by drawing on their own personal experiences when considering the interaction between the individuals involved in the critical incidents. As a result, they will hopefully be able to apply this decision-making skill in similar situations in the future.

As a resource adviser, the teacher-leader is concerned with getting the total involvement of the whole group by helping them to define the issues presented in the critical incidents. In this role the teacher-leader acts as a sort of transmission belt in helping the student group to clarify or focus on the most important facts which they need to have in order to formulate opinions and conclusions about the issues being discussed, without the teacher-leader actually offering his own opinions. The teacher-leader can, from time to time, offer a concise, accurate, and objective summarization of the progress of the discussion of the issue presented by the incident, as well as to answer any questions. At the risk of making a negative editorial comment in answer to a question, which might have the effect of inhibiting group discussion, the teacher-leader could handle the occasional question posed by a group member by posing another question to the group, thereby building upon and keeping the flow of the discussion going. In addition, the teacher-leader can suggest other sources of information, such as books and other printed materials, which might be relevant to the issues being discussed.

In the role of evaluator, the teacher-leader acts as a judge of the performance of both the individual students participating in the group discussion and of the group as a whole, in accomplishing the learning goals set by the group. Through observation and assessment, the teacher-

leader determines how effectively the participants are addressing the issues presented in the critical incidents, which participants take the most active part in the discussion, and which participants, if any, might have a divisive, dominating, or inhibiting effect on the group discussion. The teacher-leader also observes and monitors the ability of the group to work together. In carrying out this evaluative function, the teacher-leader must be aware and must assist the group participants to be aware of the needs of the group and the way in which these needs are being fulfilled. Are all the group participants being encouraged to give their opinion? Does the group lack any information it needs in order to formulate opinions about the issues being discussed?

Since there is no one right answer or conclusion to the issues presented in the critical incidents, it is quite possible that disagreements might arise during the group discussion. These must be noted by the teacher-leader. This indicates that exchange of opinion is taking place and is a positive development as long as participants in the discussion are not attacking other group participants personally. The teacher-leader helps the group participants to identify and respect differences of opinion, and to be more objective and less emotional in discussing the critical incidents. Hopefully, this will be a skill learned and applied in the students' interaction with other individuals in the future.

One more function of the teacher-learner as evaluator is the final evaluation of the learning experience as measured by the level of success or failure in meeting the learning goals and needs of the group participants. This final evaluation comes after the end of the group discussion of the critical incidents and takes the form of a follow-up discussion in which all participants, teacher and students, will be involved.

B. Presentation and Discussion of the Critical Incidents

1. Whole Group Discussion

In discussing the issues presented in the critical incidents, the working goal of the group is to provide for the widest possible exchange of opinion involving all the participants in the discussion, leading to cooperation in carrying out the analyses and formulation of conclusions concerning the incidents. It is important that the group be small, no more than ten students, and that the group members be well acquainted with each other prior to discussion of the critical incidents. This will help to ensure a friendly and supportive atmosphere in the classroom and will encourage participation by all students in the discussion. In preparing his students for discussion of the incidents, the teacher should make it quite clear to them that this is not to be a question and answer session, with the teacher presenting units of information to a passive group of listeners. It must be made clear that this is to be a discussion session during which everyone, including the teacher, will examine the issues presented by the critical incidents through a systematic problem-solving approach. The teacher must help the students to understand that expressing opinions and careful listening to others in order to extract information in such a way as to distinguish between observable fact and subjective judgment is a type of active learning not accomplished by passive listening to a lecture.

The actual presentation of the critical incidents to the group can be done either by the teacher orally reading them to the group or by distribution of written copies of the incident to be discussed, allowing the students enough time to read through it. Another option would be to distribute the critical incident the day before the discussion is to take

place, thereby allowing the students more time to consider the situations presented in the critical incident.

After allowing enough time for the students to read through the critical incident, the teacher will explain to the group that they are to analyze and later discuss the incident, considering the following questions:

1. Who is involved?
2. What are they doing?
3. Why are they doing these things?
4. What is the issue or problem?
5. Why do you perceive the issue in that way?

The teacher will then allow the group about 15 or 20 minutes to individually think about the incident presented considering the questions above, and will instruct them to write down their ideas in the form of brief notes to help refresh their memories during the group discussion of the incident which will follow. Another option is to have the group break down into subgroups of two or three students to consider the incident together, after which they will return to the large group for the whole group discussion.

The group discussion which follows these preparatory steps will be systematically guided and directed through questions posed by the teacher which are designed to help the group recognize the significance of the thinking and action/reaction of the individuals presented in the critical incident. The teacher must follow carefully the whole group discussion and be ready to formulate and pose pertinent questions to the group as appropriate, as the discussion progresses. The questions serve several purposes. They stimulate thinking and discussion; arouse and focus interest; clear up problems in understanding the issues presented; and generate new questions. They can also be used to review and summarize and ultimately to evaluate

learning. The questions should be clear, short and unambiguous in meaning. They should be thought provoking, requiring imaginative and logical thinking, as well as the correct use of knowledge and fact contained in the critical incident. WH-Questions serve this purpose best since they require more than a simple Yes or No answer. The questions should give direction, while not being restrictive, and should be worded in such a way as to imply that more than one answer is acceptable. For instance, "How should this be done in this situation?" could be better expressed as "How might this be done, and why?" Through the questions posed by the teacher, the group is directed toward empathy for issues and individuals involved in the critical incidents and is able to develop an objective, problem-solving approach for exploring the fact and information provided in the incident in order to arrive at an analysis of the interaction between the individuals in the incidents.

The group discussion will last as long as all participants have been given sufficient chance to fully express their opinions concerning the issues presented in the critical incident. Since there is no absolute opinion, answer, or solution to any of the issues presented in the critical incidents, the discussion should be quite lively.

2. Debate

Another technique for analyzing the issues presented in the critical incidents is the use of a debate format approach. The same process of systematic analysis of the critical incidents is applied, followed by a teacher-guided group discussion, the difference being, however, that several subgroups will take the sides of different individuals involved in the critical incidents and will argue the pros and cons of the attitude which their side takes.

3. Role Playing

Another possible technique involves role playing, whereby students in the group act out the situation presented in the critical incident, having previously prepared their presentation. This is followed by a group discussion as outlined above, covering the issues presented. This technique might have a stronger impact upon the group participants, leading to an immediate understanding through emotional involvement, empathy, and identification with the situation being presented in such a dramatic way.

4. Brainstorming

Another technique which would follow the group discussion of the critical incidents involves the brainstorming of similar critical incidents of a cultural/interpersonal nature, in which individual students have been involved themselves. This technique also leads to empathy and identification with the situations being discussed, as the students will be able to recognize the relevance of applying the systematic problem-solving approach which will help them to understand the situations in which they themselves have been involved. This could also be given as a written homework assignment and would generate more critical incidents for group discussion.

5. Discussion of Validity of Critical Incidents

One final suggestion would be a discussion of the validity of the situations described in the critical incidents happening in the countries of the students who are participating in the group discussion.

C. Final Comments

Following all group discussions of the critical incidents and

related activities, the teacher should conduct an oral follow-up or feedback session, involving all group participants, students and teacher alike. The learning process and the performance of the group will be evaluated and actual learning will be assessed. It will be hoped that the analyses through objective observation of the issues and individuals involved in the critical incidents, as well as the interaction between the student group and teacher, will have sensitized students and teacher alike to an appreciation of cultural diversity, and will have enabled them to apply the principle of human relations to concrete situations in which they will be involved in the future. Only then will learning and understanding have taken place.

RECOMMENDED RELATED READING

- Adler, Peter S. "Beyond Cultural Identity: Reflections on Cultural and Multicultural Man," Topics in Cultural Learning. Honolulu: East-West Center, 1974, pp. 23-40.
- Bartlett, Frederick. "Social Factors in Recall," Cross-Cultural Studies of Behavior, Ihsan Al-Issa and Wayne Dennis, eds. New York: Holt, Rinehart and Winston, 1970, pp. 69-78.
- Batchelder, Donald, and Elizabeth Warner, eds. Beyond Experience: The Experiential Approach to Cross-Cultural Education. Brattleboro: The Experiment Press, 1977, pp. 95-96, 144-153.
- Brooks, Nelson. Language and Language Learning. New York: Harcourt, Brace, and World, 1960, pp. 89-95.
- _____. "Parameters of Culture," EL News Exchange of the Connecticut State Department of Education, Feb. 1973, pp. 1-7.
- Coleman, James S. "Differences Between Experiential and Classroom Learning," Experiential Learning: Rationale, Characteristics, and Assessment, Morris T. Keeton and Associates, eds. New York: Jossey-Bass Publishers, 1977, pp. 49-61.
- Erikson, E. Insight and Responsibility. New York: W.W. Norton and Co., 1964.
- Fersh, Seymour H. "Studying Other Cultures: Looking Outward Is In," Yearbook, National Council for the Social Studies, Washington, D.C., 1968.
- Fiedler, Fred E. and Triandis, Harry C. "The Culture Assimilator: An Approach to Cross-Cultural Training," Journal of Applied Psychology, Vol. 55, No. 2, 1971, pp. 95-102.
- Gardener, George. "Cross-Cultural Communication," Journal of Social Psychology, Vol. 58, 1962, pp. 241-256.
- Glenn, Edmund S. "Across the Cultural Barrier," homecoming address, Catholic University of America, Washington, D.C., 1964.
- Hall, Edward T. The Hidden Dimension. New York: Doubleday & Co., Inc., 1966.
- _____. The Silent Language. New York: Doubleday & Co., Inc., 1959.
- Henry, Jules. Culture Against Man. New York: Vantage Books, 1965, pp. 13-44.
- Hoops, David S. and Paul Ventura, eds. Intercultural Sourcebook: Cross-Cultural Training Methodologies. LaGrange Park: Society for Intercultural Education, Training and Research, Intercultural Network, Inc., 1979, pp. 133-144.

- Kluckhohn, Clyde. "The Evolution of Contemporary American Values," Daedalus, Spring, 1958, pp. 78-109.
- Meintel, Deirdre A. "Strangers, Homecomers, and Ordinary Men," The Anthropological Quarterly, 1973, pp. 47-55.
- Murdock, George P. "The Common Denominators of Culture," The Science of Man in the World Crisis, Ralph Linton, ed. New York: Columbia University Press, 1975.
- Samovar, Larry A. and Richard E. Porter, eds. Intercultural Communication: A Reader. Belmont: Wadsworth Publishing Co., Inc., 1972, pp. 241-255.
- Spradley, James P. and David W. McCurdy. The Cultural Experience: Ethnography in Complex Society. Chicago: Science Research Associates, Inc., 1972, pp. 1-79.
- Stenzel, Anne K. and Helen M. Feeney. Learning by the Case Method: Practical Approaches for Community Leaders. New York: The Seabury Press, 1970.
- Stewart, Edward C. American Cultural Patterns: A Cross-Cultural Perspective. Pittsburgh: The Regional Council for International Education, 1971.
- Trifonovitch, Gregory J. "Culture Learning and Culture Teaching," Educational Perspectives, University of Hawaii, December, 1977, pp. 12-13.
- Tuan, Yi-Fu. "Place: An Experiential Perspective," The Geographical Review, April, 1975, pp. 153-165.
- Wallace, Anthony. Culture and Personality, 2nd Edition. New York: Random House, 1970, pp. 164-207.
- Weeks, William H., et al. A Manual of Structural Experiences for Cross-Cultural Learning. Pittsburgh: Society for Intercultural Education, Training and Research, 1977, pp. 20-22.