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# YOUNG AMERICANS OVERSEAS



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The Winfields went overseas first, to mainland China, in 1932. For thirty-nine years they have either lived abroad or have been related to American supported programs overseas. Their four children grew up in "homes away from home"; the eldest is now an experienced Foreign Service wife with her own cosmopolitan family, while the youngest, with a newly acquired M.A. in Public Health Education is striking out to find his way and his place to live and work with people.

First Printing	May 1962
Second Printing	January 1964
Third Printing	March 1967
(revised edition)	
Fourth Printing	
(revised) March 1971	

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### WITHIN THE FOCUS

More than 250,000 American families live outside the territorial boundaries of the United States. Some heads of families go abroad for only a two or three year assignment; others have professions which keep them away from their home country year after year. Accompanying their parents, as many as 500,000 American children may be spending from two to twelve or fifteen of their pre-college years in other countries.

The United States government has about 192,000 civilian employees in other countries. In addition to the Ambassadors and Foreign Service Officers who are the diplomatic representatives of our government in the 118 countries with whom we have diplomatic relations, there are about 6,000 U.S. civilian technicians abroad working on A.I.D. programs in the 69 countries where we now have bilateral aid programs. These 6,000 include about 3,300 AID direct hire, 800 employed by other U.S. Government agencies but assigned to A.I.D., and 1,900 employed abroad by contractors receiving A.I.D. program funds. The United States Information Agency, which provides information about our country to the people of other countries, has employees throughout the world. The Peace Corps has 7,578 volunteers, 269 trainees, and 362 staff members (staff mostly married and frequently with families) in 58 countries. In addition to all the civilians who are working for our government in overseas posts, there are large numbers of U.S. armed forces personnel stationed abroad. In many places they, too, are able to have their families with them.

American citizens are also engaged in a great variety of non-government activities in other countries. Some are business men or engineers who work for overseas branches of American firms, who operate their own businesses, or who are employed by companies or governments of other countries. Large numbers of missionaries -- some unmarried, many with families -- are working in the less developed areas, as are the representatives of numerous social welfare organizations. There are reporters, photographers, broadcasters.

Several thousand graduate students, professors, and scientists take their families overseas with them each year while they study. American Field Service conducts an exchange program whereby teen-agers from our country live and attend school in countries from which young people are sent to live in American homes and attend our high schools. There are student exchange programs at the college level, too.

Altogether it adds up to a large number and a great variety of American families who are following jobs to the ends of the earth and to a sizeable company of teen-agers who have the exciting opportunities of cross-cultural adventure and the awesome responsibilities of living within the focus of the ever changing spotlights of the world. It is for these young people that this booklet is written and to them that many of us older folks, who care very much about the outcome of the twentieth century, turn with confidence and expectation.

## OVERSEAS WITH A.I.D.

Children whose fathers are a part of the American aid program can be justly proud of the fact that they are involved in a big and an exceedingly important operation.

Beginning after World War II when so many countries were suffering from such severe destruction of manpower, personal property, and industrial plants our Congress authorized the establishment of the Marshall Plan to help rebuild Europe by providing machinery, raw material, and training. Several years later the Point IV program was added primarily to give technical assistance to newly independent countries. During the twenty-nine years since the American assistance program began, the organization and the names of the agencies have been changed from time to time, but the program has continued to assist other free countries to help themselves in the achievement of economic well being, educational development, and the political stability which they need if their people are to remain free and if they are to lessen the curse of ignorance, poverty and disease.

Both Republican and Democratic administrations have recommended the continuation of programs of international development. In general the American public has supported these programs partly because many taxpayers honestly feel an obligation to make some of our resources available to less fortunate people; and also because many know that we cannot maintain our own high standard of living if large portions of the world's population remain impoverished.

European countries which needed our help after the war have now made good recoveries so our aid programs are no longer operating there and most of the European countries are now joining us in providing assistance elsewhere. However, the needs are still great in Africa, Asia, the Middle East and Latin America.

Young Americans should know that our AID programs overseas are based upon neither charity nor political control. Our government assists only in countries to which we are invited, and operates only in the framework of development programs worked out by the local governments. Our participation in a given country follows the signing of a formal agreement with the responsible officials of that country, and the funds which we make available usually are only a small percentage of the total amount spent on the projects for which the governments themselves pay the greatest part. In recent years a large proportion of our contributions have been made as long-term loans.

In each country where an A.I.D. program operates there is an American director, a deputy director and others who assist them with the planning and direction of the program. These men keep in close touch with the national officials. Then there are a larger number of Americans -- usually called technicians -- who have specialized skills in health, education, agriculture, public administration, communications, and numerous other fields. Each of these people works with from one to dozens of local specialists who are referred to as "counterparts." It is the expectation that our technicians will be so effective in training nationals to plan the projects and carry out the programs that the Americans will work themselves out of their jobs. This has happened already in such places as Israel, the Republic of China (Taiwan) Greece, and Lebanon. But until it happens in most places, it is likely that A.I.D. will continue its nation-developing activities, and young Americans will continue to go along to the places where their fathers have crucial and demanding jobs to do.

#### FOREIGNERS IN FAR COUNTRIES

Young Americans going overseas should be too smart to let anyone tell them that they are going to live among foreigners. To the contrary, they are going to be foreigners. Indians belong in India. It is the American in India who is a foreigner. Peruvians are at home in Peru. Americans in other countries are the "barbarians" or the "outside people" as the Chinese would label the foreigners in their midst. This distinction is basic to clear thinking and acceptable living in a country which we can call foreign only if we are speaking of it from within our own country -- never if we are living within its borders.

The fact of his foreign-ness hits any American upon arrival in a new country, but perhaps the older children and teen-agers may feel it most. The adults are being met by co-workers with whom they have professional interests in common. The little children may be baffled by some aspects of difference but as long as parents keep close to them and keep their needs supplied they are unlikely to feel bothered about their alien status. Teen-agers needn't feel bothered either but sometimes they do because self consciousness is a normal state for those who have left the innocence of childhood but haven't yet reached the confidence of adulthood, and it is very easy for a self conscious person to feel himself more isolated than he really is. If no other teen-agers are in evidence at the airport or if those in the crowd speak only in unknown tongues, even American young people who have gone abroad eagerly and with a sense of adventure sometimes have lonely moments. These moments may extend into days or months for those who are too old to cry and too young to want to take the initiative in finding ways to feel at home. There are no miracle medicines for homesickness but the following exercises usually help.

1. Keep in talking-touch with your parents. They may have been preoccupied with the move and the new assignment and upon arrival may get

swept into a whirl of welcoming parties which leave you at home alone or with the sleeping babies and in a house that may be bare of homey things until surface freight arrives. But they may have no idea that you are feeling so miserably foreign. So talk it out.

2. Get to know the other families in the American Mission. They will be your teammates in many activities in which you will want to participate. They may have much to teach you about the new place and may be able to introduce you to the young people of the country.

3. Begin at once to learn the language of the country. Join a class. Ask for a tutor. Question household servants and your national guests about word meanings and pronunciations. Listen constantly and use the language whenever you have a chance.

4. Accept every opportunity to get out and explore your immediate neighborhood and then the larger community of which it is a part. Visit the markets. Slip into the shrines. Watch the laborers. Look, but don't let yourself make hasty judgments about the country or its people.

5. Find a person of the country -- young or old -- who strikes you as being the most perceptive and then ask him or her to help you understand what the local people imply by what they say and what they mean by what they do. You will never stay in a country too long to find this kind of help useful.

6. Get acquainted with Americans your own age not in government families. If they hold back, don't assume that it is because they do not want to include you in their activities. It could be that they are shy of you only because you represent the up-to-the-minute American teen-age scene with which they may feel somewhat out of touch if they have been away from the States for a while. And some of them may stand in awe of you a bit if you happen to be moving into the house of a prominent "official." Let them know that you are ready to be friends.

7. Remember your pals back home. Write letters to them. Tell them about the new country and your new experiences. As you look for things to report about your life in a strange country you will begin to discover that the country seems less strange and that you are feeling less and less like a foreigner.

#### GUEST PRIVILEGES

Young Americans who have returned from an experience of living overseas always have much to tell about their travels and about the ways of the people and the places and things they have seen, but frequently they will add as one high school girl did: "This was all interesting but the most important thing is that I had a chance to know people of another country as they really are, to feel accepted by them, to develop close friendships with some of them, so that I felt as if I were parting from my own family when our plane pulled away from that place."

This is the other side of the "foreign" coin. Differences can make people feel separated and as strangers to one another. But the very fact of differences can also attract unlike people, and when friendships are formed across cultural chasms they may be very rewarding. It doesn't happen automatically that a young American is one day aware of being a foreigner and is the next day feeling very much at home with the people in a new land. Those who would cross national thresholds must work at being good guests.

A first step is to develop a serious interest in the country and to learn as much as possible about its history its literature, its religious traditions, and its festivals and ceremonies. It is possible for an American to live for two or three years in another country and to learn nothing at all about it. One has only to see without looking, to hear without listening, and to spend his time just with other equally indifferent fellow countrymen. On the other hand, with curiosity and even a little extra effort one can learn a great deal that will make the experience of being in another country more meaningful.

Some information can be absorbed in day-by-day conversations and observations. But in addition, it is helpful to find books which give background material. Some overseas American schools have a shelf of books about the country, or a United States Information Service librarian would be able to help. Local government officials and other nationals who are guests in American homes are always glad to describe their country and the traditions of their people. It is important for young Americans to learn these things not only because it makes them more able to be responsive guests in a country but because it helps them to understand why certain conditions exist and not to be so shocked by them.

At the same time one is becoming acquainted with facts about a country, he must demonstrate by his attitude that he respects the people and would like to be accepted as a friend. In many parts of the world Americans are thought to be so wealthy and so self sufficient that people sometimes assume that we feel superior to them or that we wouldn't want to associate with them. Sometimes they stand at a distance or do not extend hospitality because they feel that they have so little to offer. Only slowly can this misconception be changed, and only those who are truly humble and genuinely respectful can help to change it.

It is easier to be humble if one realizes that while many people in other countries are very poor in comparison with Americans, they may have a history which is rich in tradition and they may have pleasures and happy relationships which money could not buy. Also though many people in less developed countries cannot read or write and are ignorant about many things which even young children in our country know about, yet they may be wise in their understanding of human nature and skillful in performing the tasks to which they have been trained.

It is particularly important for teen-agers abroad to give thought to being courteous to local people because in many societies people are not as casual as we are, and careless manners might indicate a disrespect which was never intended. One should try to learn what the local courtesies are and as far as possible observe them. But if one is in doubt as to what is proper in a certain situation and there is no local person present to tell him, then it is a safe procedure to recall Robert Louis Stevenson's definition of politeness as "to do and say the kindest thing in the kindest way."

In any situation a guest has the responsibility of trying to fit into his host's home without giving offense. So it is in being a guest in another country. One must be willing to adjust his personal habits. This means that in some countries girls will not wear shorts in public. In most places it means that young people do not interrupt adults, take seats when grown-ups are standing, or rush ahead of their elders at refreshment stands. It always means that one is careful not to make critical comments about the country or its customs -- not even when you think your English will not be understood. (People frequently understand a language which they are unwilling to try to speak.)

It is necessary to learn what the religious practices are and to be respectful of them. In some places it is disrespectful to enter a place of worship wearing shoes or to use religious images as ornaments. It is always out of order to laugh or to become boisterous when religious ceremonies are being conducted.

In addition to being careful not to do wrong things a guest has also an obligation to make a contribution. Many times the contribution most desired from us is that we should let our friends overseas know what life in America is like. They want to know about our customs, they enjoy participating in our holiday celebrations, they like to hear our music, and they like to taste our special foods.

Young people in other countries usually have many questions to ask American young people. Sometimes it is hard to know how to answer because in a free country like ours there are so many different points of view and some of our national problems have so many angles. A high school boy who returned recently from a year abroad as an exchange student reported that he was often asked about racial segregation. He said that he did the best he could to explain what the situation is and how it is changing and then one day he added, "I guess every country has its internal problems. This is one of ours and we are working on it." This seemed to satisfy his questioners because it showed them that the young American was willing to admit that his country does have problems.

Americans who live in other countries have a privilege which those who go as tourists seldom have. They are able to participate with nationals in both social and service activities, and this, of course, is the very best way to get to know people and to feel at home with them. In many places

the language is so different from English that American high school people could not profitably attend local schools, but in a great number of overseas American schools the local language is offered and frequently music or dramatic programs are exchanged with local schools and inter-school athletic meets are scheduled. Americans in many cities abroad are joining bi-national institutes where square dances or other forms of entertainment bring American young people and young people of the country together. International boating or swimming clubs frequently offer a chance to meet teen-agers not only of the host country but of other countries which are represented there. The happiest contacts are in homes, and it is good for American families to take sports equipment along so that they can invite the children of local friends and co-workers to come in for tennis, badminton, croquet, ping pong, or for the everywhere-popular American baseball.

In addition to playing together it is good when American teen-agers can find ways of working with the teen-agers of a country in community service projects. Sometimes a local YMCA or YWCA or a local Rotary or Kiwanis Club will organize a service project in which young people can help. Union churches generally have youth fellowship groups which undertake constructive activities in the community. In places where local young people have not yet begun to participate in public projects, American teen-agers have sometimes led the way. In Turkey, for instance, American high school girls have been working as nurse aides in a hospital. In some places American teen-age boys and their fathers have been organizing physical education activities in refugee camps and orphanages.

A gracious guest never pushes his way into participation, but he watches to see what might need to be done and then he steps forward and says, "May I help?" American teen-agers have so much ability and so much strength -- one would hope that wherever they are they could find useful ways of being helpful.

### SIGNS AND SIGNALS

If there is a secret about how to get along well with people in another country it must surely be related to skill in communicating with them. Even though a young person may have a good attitude towards the people of a place where he lives and though he may want very much to make friends, if he isn't able to express himself in terms they can understand and if he doesn't learn how to interpret what they show him or say to him, a good relationship cannot develop. We would wish that it were as simple as finding a common language. The language factor is basic, but there is much more than that to be considered.

In the first place, even with a common language one runs into differences in word meaning. We have all heard about the foreigner in this country who was told to "look out" as he had his head in an open train window. He did, and he will always get a headache when he remembers that tunnel. How was he to know that "look out" didn't always mean to put your head out so you could see better but sometimes meant to pull it in for safety's sake?

Teen-agers abroad carry pocket dictionaries and refer to them often, but they must also observe the different ways in which certain words are used.

Even when local people speak English there may be unexpected problems in communicating. We and our British cousins have developed different terms and sometimes different meanings for words since the Boston Tea Party days. If it is English-English which local people speak, then Americans must watch their speech because some of our expressions will carry no meaning and some of theirs will lead us astray. If you relay a message to your cook, who formerly worked for British people, telling him that your mother would like him to make hot biscuits for a company supper, nice warm ginger cookies may be served with the meat course.

Certain perfectly good words have come to have an unpleasant meaning in other countries and we need to avoid using them so our attitude will not be misunderstood. One of these is 'natives.' It is safe to refer in English to the people of a country as 'nationals' or as Indians, Iranians, or Nigerians as the case may be, but it is not suitable to speak of them as natives because this may suggest that we think of them as being primitive and that we therefore look down upon them.

If we are speaking English with people for whom it is a second language it is important for us to know how well they understand before we give instructions to them or enter an agreement with them. People of other countries sometimes find it embarrassing to say they do not fully understand or to ask an American to repeat a statement. So they may politely say "yes" when they do not know what has been said. It is better to draw a map than to run the risk that you will be waiting for your friend at the teen canteen and he will be waiting for you at a tea house near the canal.

It isn't just the meaning of words that must be clarified; in some places one has to learn how loud to speak or how close to stand to the speaker so that he conveys the impression of friendliness or caution or whatever else he means to suggest. Then, too, an American must learn to understand whether the people with whom he lives speak directly and frankly or whether in their culture personality-protecting techniques have been worked out whereby one is not embarrassed by being put in the position of having to say a flat "no" to a friend. Those who work on committees with local young people need to watch this because if an American suggests something, the local committee member may be unwilling to veto it even though he disapproves or knows it is unsuitable. The ability to confer freely and to plan things together is a skill we have to share with other people, but certainly at first one should consult local members before making a significant suggestion in a public group.

Safeguards that teen-agers often miss overseas are the warnings which their fellow classmates or friends give them at home if they are getting out of bounds in one way or another. Other young people have their signal systems, too, but they are different -- and almost always less direct than ours, so Americans sometimes miss them and, without meaning to, go too far in teasing or in what is currently called "horsing around." Therefore, each young American has to make sure to keep check on himself and his own conduct when he is living abroad. Many do this very well and are a credit to their parents and to their country. In some places their parents have recognized the need for help and have provided friendly supervision which has prevented unfortunate incidents. In one South American country the need for guidance was recognized only after a group of American young people who were fortunate enough to own horses had terrorized the village folk in the surrounding area by racing around and yelling like wild Indians even though their midnight rides were just for fun.

The boy-girl relationships overseas are very much affected by the understanding or lack of understanding of the sex signals within the local society. American teen-age girls especially need to be careful lest their actions suggest to local young men that they are more bold than they mean to be. If an American girl walks hand in hand with an American boy it may mean nothing more than just walking hand in hand. To a boy in another country it might mean that a girl is ready to be his lover. An American boy may have some explaining to do to an agitated parent if he takes even little liberties with a girl of another country. There is lots of fun ahead for both boys and girls who go overseas in their teen years -- it can be fun for everyone concerned if the young people are careful to see that their fun follows acceptable patterns.

In their efforts to demonstrate friendliness overseas American young people sometimes feel that they should adopt local dress and follow the local practices. Sometimes this can be done, but other times it gives a bad rather than a good impression and it would be better for Americans to wear their own kind of clothes and follow the practices which they know how to do easily and naturally. In Burma, for instance, where the formal dress for men includes a wrap-around skirt, it is difficult for an American teen-age boy to appear at a public gathering in a silk skirt and a silk covered hat without feeling and acting awkward. When he tries, his fellow Americans are likely to laugh and so instead of honoring the Burmese it is made to appear that he and his friends are making fun of them. At play he might wear a cotton skirt and get a Burmese friend to show him how to knot it and how to get around a tennis court in it, but at a reception he had best wear his Sunday suit. The story is told of an American woman who wanted to be very polite in Japan so she practiced bowing as she thought they did and at a formal occasion she took leave of her hostess as she thought the Japanese women were doing. They couldn't suppress their amusement. She forgot to keep her eyes on her feet but looked directly at her hostess as she bowed and so missed the whole point of demonstrating respect and unworthiness. A simple smile and a quiet "thank you very much" might have been a more becoming way for an American to take her leave.

Laughter -- the loud kind -- means different things to different groups of people. Your friend overseas who laughs when you make a personal remark about him may be amused but he might be greatly embarrassed and the laughter is an indication of his discomfort. An American may laugh at an incident that seems amusing overseas, but local people may think he is ridiculing them and so feel insulted by the outburst. Laughter has to be handled with care. But a gentle smile is different -- always harmless -- usually disarming and generally easy to translate. When one can't remember the right word and doesn't know the proper signal he can smile and almost anyone will know that his intentions are friendly.

### LESSONS AND LEISURE

Teen-agers often profess a great desire to get away from schools forever, but they are all anxious to know what schools will be like overseas and their parents are frankly concerned that their education not be interrupted if they leave the United States. It need not be. In fact, many young people come back better prepared for college or careers than they might have been if they had stayed at home and they have the extra advantage of having learned to get along with different kinds of people and of learning a great deal about other parts of the world.

Different areas offer different kinds of educational opportunities for Americans of high school age. In recent years good American schools have been organized in a great number of overseas communities. Some of them are parent-operated. Some have professional staffs. All of them try to hold high standards, and many are doing it successfully. In some places the Department of Defense operates accredited American high schools (complete with yellow school busses) and in most places these are open to dependents of all branches of government and to other American civilians if there is room. There are outstanding boarding high schools in different areas and a good many American young people attend these. In a few places where language is not a serious barrier, American teen-agers get on well in local secondary schools. Hundreds of American students who haven't found the right school overseas are doing high school work very successfully with extension courses from the University of Nebraska, the University of California, or from other American institutions which have suitable plans for young people to study alone or with a tutor and to receive guidance and credit from a home-side school.

College entrance examinations for American colleges are given throughout the world and the education attache at an American embassy is prepared to advise parents or students who need help in knowing how to proceed either to find a school abroad or to get ready to come back to a school or college in the United States. So -- it is school as usual for those under eighteen, and for all the variations it can generally prove to be good schooling.

With the large number of Americans now overseas extra-curricular activities have been added in many places. A boy can play on a football

team in Taipei. A girl can wear white gloves to a cotillion in Teheran. Those who like music may join a choir, a chorus, or an orchestra in Rio de Janeiro. Explorer Scouts will find a troop in Kabul.

In addition to the school-centered activities American young people are able overseas to carry on many of their familiar home and church activities as well. A Jewish boy makes his Bar Mizvah in Bangkok. A Catholic girl takes her first communion in Libya. A Texas family in Lebanon finds other Texans on San Jacinto Day. Young and old get into the act when the Americans issue a baseball challenge on the Fourth of July, and every American kitchen produces something for a Thanksgiving Day feast wherever Americans are. Living in another country, learning to love its people and finding great pleasure in association with them, Americans need not lose their own roots and more times than not young Americans return home with a deepened sense of loyalty and love for their own country.

#### RISKS: REAL AND OTHERWISE

Part of the appeal of going overseas -- especially to young people -- is the prospect of adventure and the elements of risk. As a matter of fact, while the risks in some regards may be greater than at home in other ways they may be less. Certainly the dangers of illness or of death which faced missionaries or explorers who left our shores for Asia, Africa or South America in the nineteenth century do not exist for Americans who work overseas today. Even so, there are precautions and teen-agers should be reminded that there is nothing "sissy" about observing them.

First there is the matter of health. If the boiling of water is required in any area then boiled water has to go along on a hike and only the foolhardy would drink from streams or buy locally bottled drinks unless they had been assured on medical authority that they are safe. Better buy a pot of hot tea at a roadside stand even though it isn't your favorite drink -- dysentery wouldn't be your favorite illness if you contracted it! In most places hot foods are safe if bought before flies have been able to get to them, but a cold melon -- cut and exposed -- is not safe. Each place has its own kind of health risks, and in each case it is essential to know what precautions are indicated and to follow them routinely!

It isn't ever necessary for young people to live in secret fear of getting sick or to make themselves conspicuous by worrying out loud about germs and diseases. They need to find out what the health situation is and then to be reasonable about it.

The risks on the highway are different but none the less real overseas, and those young people who are permitted to drive in other countries need to be particularly careful to know the traffic laws and to observe them carefully. Even more, they have to be unduly cautious where traffic rules are non-existent and where wheelbarrows, cows, bicycles,

pedestrians, Packards and Jeeps all go down a road at different speeds. Serious problems can arise if an American is involved in a traffic accident, particularly outside a city and in a community where village people may feel it in their right to deal with the offender on the spot. For this reason American teen-agers are wise to confine their driving to areas where they are known and where law enforcement officers are close at hand.

In most countries to which American civilians are sent, the situation is stable enough for them to move around freely. But there are some places where local conditions are such that Americans are asked not to go without special permission. This means teen-agers as well as other Americans, and those who try to sneak into danger zones not only run personal risks but may involve the American community or the American Embassy unpleasantly. Adventure of this sort comes at too high a price.

### THE FRAMEWORK OF DIPLOMACY

No American lives in another country without being to some extent aware of the interplay of diplomatic representation. He knows that he must have a passport to leave his own shores and a visa to enter most other countries. He knows that he may not swear loyalty to another state without risking the loss of his American citizenship, yet at the same time he knows that so long as he remains in another country his conduct is subject to the laws of that land.

Certain exceptions to the enforcement of local laws and regulations are made in the case of foreign diplomats and are extended to members of their families, but the exemptions are always on the basis of strict reciprocity. If parking restrictions are waived for Indian officials in Washington, parking restrictions are waived for American officials in New Delhi. The American Ambassador is expected to be responsible for the conduct of the members of his staff -- and for their dependents in Tokyo. The Japanese Ambassador is expected to be responsible for his official family in Washington. By international agreements diplomats are not subject to arrest or prosecution in the countries to which they are accredited. But it must be remembered that the special privileges of diplomatic immunity are limited to accredited diplomats only and do not extend to other foreign residents not holding diplomatic passports.

Thus it is that each country affirms its own authority at the same time recognizing the sovereignty of other governments as it impartially extends courtesies to the designated representatives of other nations. If an American diplomat -- or his son -- should take advantage of the courtesy expressed to his country through him, then he would discredit his country as well as himself.

Around the system of inter-nation exchange of representatives there has, of necessity, developed a code of social practices which is under-

stood and followed by all diplomats. Without such an accepted pattern of etiquette or protocol -- as it is called in diplomatic circles -- there would result confusion and misunderstanding as envoys from different cultures presented themselves to and were received by the heads of states and as they mingled with one another in the capital cities.

To American young people unaccustomed to such formal and exact procedures the practices within the diplomatic corps may seem old fashioned or stuffy. The prescribed rules (regarding such matters as form of address, the order of seating at ceremonies and dinners, the type of clothing suitable for various appearances) make sense when one realizes that their observance makes possible an accurate interpretation of one country's official attitude toward another country. Deference shown to an envoy by a host government is a gesture of respect to the envoy's government. The dignity displayed by an envoy is a measure of his country's respect for the host government.

Young people overseas will never be called upon to present credentials to a king or president or prime minister, but many who live in capital cities may have occasions to meet diplomats or to attend functions where they are present. When such opportunities occur they need not feel anxious nor ill at ease because diplomats are, after all, only people and most of them have attained their high positions because they are understanding as well as gracious people. But no American young person should let himself be careless or casual when he is included in an official gathering or if, perchance, he should have a passing encounter with highly placed officials of his own government, of his host government, or of any other government represented in the place where he is living.

An invitation to an official affair should be answered promptly, in a dignified manner and, unless a telephone reply is indicated, in writing. If uncertain as to the proper dress, one might inquire from the protocol officer at the American Embassy or nearest American Consulate. For a young person under eighteen a "formal dress" invitation might not require the same kind of formal attire the adults would be wearing, but for boys it would certainly mean a jacket, a tie, and a dress shirt, and for girls dress-up clothes appropriate for the time of day, the climate, and the particular community.

The special things we can all do to show respect to diplomats are:

- (1) Greet them formally. "How do you do, Mr. Minister" (or "Mr. President" or "Your Excellency" depending upon the form of government and the position of the official). In addressing an ambassador it is always "Mr. Ambassador" but his wife would be greeted using her family name as "Good afternoon, Mrs. Smith". It would be correct to use "Sir" if one did not know the position of an official and "Ma'am" if one did not know the name of the wife of an official.
- (2) In a small gathering, stand immediately when an ambassador of any country or the wife of an ambassador, and likewise the head of state or his deputy, enters the room. Remain standing until they are seated.
- (3) Do not leave a gathering or suggest breaking it up until the ambassador (or other ranking guest) has left, and stand again when the honored one departs.

It isn't ever old fashioned to respect one's fatherland nor stuffy to show it. Any American youth is fortunate if he has a chance to pay respects to his own ambassador. He is a praiseworthy citizen if he takes pains to show as much respect to all other ambassadors and especially to the chief-of-state in the country where he is living.

#### FOR GOOD OR ILL

Some young Americans who go overseas are white -- some are black. Some are fat -- some are skinny. Some wear braces on their teeth. Some of their voices are changing. They come in many sizes. But one thing can be said of all of them: once they step on the soil of another country they are, from that day on until the day they leave, conspicuous. This is true no matter how modestly they dress or how retiring they are as individuals. Being Americans in any other country makes them conspicuous. Being teen-agers makes them more so. People are curious about them. People watch them. It's a fact of life overseas.

It isn't in itself an unpleasant fact. Few young people feel followed or gazed upon. In most cases those who watch our young people are simply curious and usually in an unobtrusive way. But here is the thing to remember: those who watch generally do not know the young people as individuals and so any of them -- all of them -- are labeled "the Americans." Consequently, if one boy loses his temper in the bazaar and berates a shopkeeper, if one girl dresses inappropriately in a public place, if a group of American young people sit together in a movie and get noisy, the conclusion of the onlooker is that all Americans are like this. Word gets around and every American in the country, from the Ambassador in the Embassy to the missionary in the village, finds it more difficult to do his job, finds it harder to uphold an image of America as a fine and friendly country because a few thoughtless young people have painted a picture of a different sort.

On the other hand, and this is the reason why the American government is glad to send families overseas and it is one of the reasons why American families are generally so warmly welcomed in other countries, no one is better able than an energetic, straightforward, fun-loving American youth to represent our country for what she is at her best and for what she would like to be. The teen-agers who go along with their families to other countries are generally so full of curiosity, so free of prejudices, so honest and open in their personal relationships that they lose no time in making friends, not just for themselves but for the country whose passport they bear. They are in themselves and in the responsible way they look after themselves the best argument that could be given for freedom and the democratic way of life. They don't go around waving flags; but they do hold aloft ideals of good health, of sound learning, of wholesome fun, and a love of life that has been nurtured in the atmosphere where there is in the broadest sense liberty and justice for all.

## SONGS OF THE SEVENTIES

As this booklet is being revised during the early days of 1971, the writer has a sense of excitement knowing that she is addressing herself to young people at a time when being young means being a part of a generation born into a significantly new era of human civilization. Many of us older folks realize that a technological explosion has set in motion a series of revolutionary developments, and we are trying to understand what they are and what they require of us. But at best we are like immigrants on new shores. We are feeling our way around in unaccustomed surroundings.

On the other hand those of you who were born after 1950 have always lived in a world where flight has made geographic distance and ethnic differences seem irrelevant; where radio, television, the telephoto lense, the speed presses, and computers have made situations and events in the most remote villages subjects for daily conversation. Likewise, you have never known what it is like to live without a mushroom cloud hovering over you and reminding you that warfare in any part of the world threatens to destroy life everywhere.

At the same time you have had a lifetime of exposure to a vast range of new knowledge and you have watched the accumulation of innumerable kinds and quantities of new resources. Yet, if you turn on a television you hear undernourished babies crying. You change the channel and see boys only a little older than you who have been ordered to drop bombs and count bodies. You read about angry citizens demanding housing and parks, jobs and justice. It is not surprising that young people everywhere have become very much aware of their need to involve themselves in closing the gap between what the conditions of life on our little planet actually are and what they might be. There are new drumbeats reverberating throughout the continents, and their messages are being tapped out with a new urgency.

Living away from his homeland makes a young person no less a part of the "here and now generation," but it does mean that he (or she) must be even more careful to notice that the youth leaders are not all saying the same thing.

There is a good deal of agreement as to what the important issues are (pollution, war, over-population, racial discrimination, priorities, responsive government,-----), but there are major differences between the various proposals for dealing with the issues. You are obligated to choose the message which makes the most sense to you.

*Some say it is all a hopeless mess - no use trying - no use fretting. One can only "drop out" and drain what little bit of meaning he can from drugs and "trips" and from companionship with other vagabonds like himself.*

*Others say it is a matter of changing all the systems - all at once - now or sooner. To throw out everybody who has been anybody in the "establishment" and then stick a match and let the whole country "burn, baby, burn."*

*"Like crazy, man" responds another. "The thing to do is to build, not to burn. We've got to build from scratch like it was long ago. We've got to find a place - there must be such a place - a place where the air is pure and the water is clear. We'll get a few people together - people who know how to love - who are ready to work and willing to share. We can build a community without factories, without fertilizer, without laws."*

These are but a few samples of some of the "way out" ideas that are floating around today. Each, in a different way, involves a running away from the opportunities, the challenges, the achievements, and the problems of the twentieth century. In the first case, the drop-outs are choosing a slow kind of suicide never knowing, perhaps, how exciting and rewarding a total involvement with real life might be.

The second theme is frightening but most of all it is sad that in the frenzy of their dissatisfaction with the speed of change, people who could help lead the way to higher plateaus of human-ness let themselves revert all the way back to the jungle.

The Shangra La seekers seem different because they and their songs are so gentle and their purposes are so good. But if they withdraw from other earth people, leave behind them the slowly acquired achievements of mankind, and abandon responsibility for helping to untangle the complex problems of modern society, are they not forgetting that isolation could bring stagnation to them and would deprive the rest of us of the taming influence of their sensitive spirits?

There are other songs with a more dynamic beat. If my ears do not deceive me, a genuine concern for all people and a readiness to seek and serve life-affirming and life-enriching goals is what the youth movement essentially and most characteristically is about. Integrity, wholeness, dignity, beauty, service, credibility, responsibility, relationship, peace and love, love and peace are the recurring notes in much of the music which is giving countless thousands of young people a focus and stimulating them to get to work where they are to do what they can to help fashion a better world.

If young Americans overseas want to join this kind of a chorus, no one would want to stop them and the opportunities for being "in on the action" are limitless. You could start a discussion group and invite your

parents to participate. Call it a "Think Along" if you want a swinging title. Compile your own Think Sheets listing the ways in which you believe our earth could be made a more healthy and happy place. Form a reading club and circulate books and magazines which can keep you informed and prompt you to ask the important questions. Get in touch with the United Nations representations in your area and find out as much as you can about the work of their agencies. Ask if you can visit a UNICEF clinic, an FAO experiment station, a WHO demonstration.

Find a local "people project" and offer your assistance. A play ground might need some baseball coaches. A hospital might need some extra hands. An orphanage might need some entertainers. Ask the Public Affairs Officer at the American Embassy to help you locate recently returned American Field Service Exchange students in your present community so you can arrange a gathering where you can get to know them and learn how they think and feel about things.

As your interest in world affairs and human needs develops, I would advise you to remember three things:

1. It is not the kind of clothes you wear, the hair style you have, the insignia you display, the slogans you chant, nor the vocabulary you use which marks you as someone who is "with-it" today. The only essential marks are an open and active mind and a warm and caring spirit.
2. You have a special opportunity while living overseas to observe how a government other than your own is organized, how it functions, and to what extent the people of the country participate in its processes and support its policies. But you must do this as an observer only. It would be unwise as well as inconsiderate for you to express in any public way your opinions or criticisms of the government of your host country. There is a very fine but an exceedingly important line between interest and interference in another country's business.
3. It is also inappropriate (and if you happen to be a U.S. government dependent, the word is "unacceptable") for a young American living in another country to make public statements or demonstrations against the policies of officials of his home country. To be sure, you may not always agree with our government's policies and you can say so to your home state Senators and Representatives or to individual members of the American Embassy staff. But it serves no useful purpose to air your disagreements in ways that will be embarrassing to your national host as well as to your fellow countrymen. Cast your absentee ballot if you have reached voting age, and familiarize yourself with as many points of view as possible about political developments in the USA, but save your direct political action until you are back in a home community where dissent as well as support can contribute to making our government all that you and your contemporaries want it to be.

In the meantime, stand tall, young friends and sing out! If your songs are about peaceful processes, cooperative enterprises, and creative relationships; and if you are wide-awake dreamers who expect to share your dreams with enough people to make them come true, then wherever you are you will be giving to your tired and frequently discouraged elders the thing they need more than anything else in the whole world--a Song of Hope.

Sing on and on and on-----

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