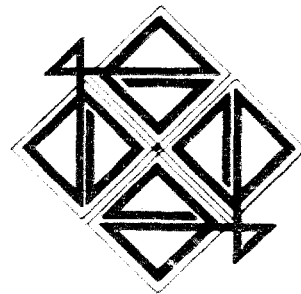


Development Support Training Project  
USAID Mission to Pakistan

Center for Intensive English Language Studies  
Final Report: Volume II

**Cultural Awareness Training**  
for U.S.-Bound Trainees and Graduate Students:  
Introduction and Handbook

A Model from Pakistan



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## **PREFACE**

The present document is a part of the final report on activities of the ***Center for Intensive English Language Studies*** (CIELS) of the ***Development Support Training Project*** of the ***USAID Mission to Pakistan***.

CIELS operated from January 1986 through June 1992 in the project's field headquarters in Islamabad. During its five and a half year history, CIELS provided instruction for 1400 Pakistani candidates for USAID-supported overseas training and maintained a level of performance comparable to that of the better stateside institutions specializing in English as a Second Language.

The report consists of two volumes.

***Volume I, Intensive English for Academic Purposes***, was prepared by Thea Sierak and includes the following:

***Overview***, presenting a statistical review of CIELS's 29 sessions and discussing factors contributive to CIELS's success.

***Teachers' Handbook***, including the Intensive-English-for-Academic-Purposes curriculum.

***Student Orientation Guide***, detailing student-related policy.

***Teaching Aids Inventory***, listing the educational materials (books, videos, games and tapes) used in the program.

***Volume II, Cultural Awareness Training for U.S.-Bound Trainees and Graduate Students: Introduction and Handbook (A Model from Pakistan)*** was written by M. Hiponia-Quigley and provides a synopsis of the Cultural Awareness Training program, in theory and in detail, as iterated at CIELS. It is intended to serve as a model for similar USAID projects.

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This final report could not have been completed without the full cooperation of the AED project team, including Peter Boynton, Lance Lindabury, Dr. S. M. Jafar, Javed Iqbal, Kanwar Nasir, Asif Javed, Tahir Mahmood, M. Sarfraz Mirza, and the USAID Project Officer, David Esch. Their professional cooperation is gratefully acknowledged by the report's authors.

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## ***INTRODUCTION***

This book has been through various stages of development. In its present form it is intended for use by program staff at the Academy for Educational Development in Islamabad in the delivery of the cross-cultural component of Predeparture Orientation. It was started when I was employed as language instructor and later Cultural Awareness Training Coordinator at the Center for Intensive English Language Studies (CIELS), a component of the Development Support Training Project (DSTP), funded by the United States Agency for International Development (USAID) and administered by the Academy for Educational Development (AED). It was finished in July, 1992, after my contract ended. It is also intended as a model for a cross-cultural training program for participants from other countries bound for short-term training or graduate studies in the United States. It may be adapted to accommodate different participant and program circumstances. To my knowledge it is the first such effort for Pakistani scholars. It is a useful reference for educational institutions working with Pakistani students in the United States.

The book begins with an introduction to the Development Support Training Project in Pakistan. It continues with a description of Methods and Approaches used to develop the activities. What follows are Notes on Cross-Cultural Training, intended as a "refresher course" for the Trainer. The Activities come next, followed by ***Background Notes*** for each activity. The ***Background Notes*** are crucial to the delivery of the activities. As the ***Notes*** incorporate learning from training experiences, they are not the last word. The Trainer may find himself or herself adding to or modifying some of the Notes. They are intended to point out some important considerations in the effective delivery of the activities. The chapter titled ***Diary of a Trainer*** was started as a lark, but is included here to demonstrate how much can be learned from a training event.

For the reader/trainer in a hurry, the ***Activities*** and ***Background Notes*** may be read independently. The ***Diary of a Trainer*** is an especially useful reference for the trainer.

Not every cross-cultural trainer has the opportunity to become familiar with the culture of the trainees he or she is working with. This ***Handbook*** is much enriched by the four and a half years I have spent living and working in Pakistan.

The terms *cross-cultural training*, *cultural awareness training* and *cultural orientation* are used interchangeably in this work, as are *expatriate*, *foreigner*, and *non-Pakistani*.

I would like to express my thanks to some very special people without whom this handbook would not have seen completion. Very special thanks go to *Laurie Emel*, English Language Specialist for DSTP, who made cross-cultural training at CIELS a reality and who was, for me, an inspiration. Thanks also to *Dr. S.M. Jafar*, Liaison Officer of the English Language Services Unit of AED in Islamabad, who was a valuable resource on Pakistani culture; to *Patricia Johnson*, English Language Specialist; *Lynne Elliott* and *Thea Sierak*, CIELS Coordinators; and to the *CIELS faculty students and staff*. To *Cheryl Rogers*, TOEFL Team Coordinator, with whom I had great fun doing these activities; to the *members of the TCEFL team* who helped in Cultural Awareness Training; to *Janet Paz Castillo*, Program Manager of the Participant Training Unit at AED until June, 1991, who first brought me into Predeparture Orientation; and to *Lance Lindabury*, Chief of Party, AED in Islamabad, for the patient reading, editing and feedback - thanks. I would also like to thank the *Academy for Educational Development* for supporting cultural awareness training at AED in Pakistan and David Esch of USAID for his encouragement.

This work is dedicated to *Kevin, Gabe and Megan*.

***M. Hponia-Quigley***  
***Islamabad***  
***July 1992***

## ***BACKGROUND: THE DEVELOPMENT SUPPORT TRAINING PROJECT***

It is a typical pre-session day at the Center for Intensive English Language Studies in Islamabad, Pakistan. In the big hall, also called the "*Multipurpose Room*" or the "*Student Lounge*," can be seen between 50-60 men sitting on couches or on chairs, waiting. They are prospective students of the ***Center for Intensive English Language Studies***, or ***CIELS***, in Islamabad, Pakistan. They are Pakistani officials who have been nominated by their offices for training in the United States, sponsored by the ***United States Agency for International Development***, or ***USAID***. They come from various government offices all over Pakistan. They may be engineers, statisticians, lecturers in agricultural colleges, agronomists, veterinarians, teachers, foresters, botanists, economists, water and power experts. They have not obtained the scores on the *Test of English as a Foreign Language (TOEFL)* required for their U.S. training programs (500 for short-term training, 530 for Master's Degrees, and 550 for Ph.D. programs). They have come to CIELS for 10 weeks of intensive language training before taking the TOEFL test another time. The 10-week program is offered four times a year. They are waiting to be called by the CIELS faculty for individual interviews. This opening day scene has been repeated twenty-nine times since 1986.

There may be one or two women in the group, seated apart from the men. Most often there are none. They are all waiting to be interviewed by CIELS instructors - expatriates whose native language is English.

Sometimes other people appear, and they are greeted with smiles and exclamations by CIELS teachers and staff. These people would either be former students back for a visit, or on their way to the United States, come to check on their documents before departure or to say goodbye.

Housed in a 5-storey building located in the Blue Area of Islamabad - a long strip of multistorey buildings accommodating travel agencies, restaurants, multinational

corporations, international agencies, government offices and private businesses, CIELS is one of the components of the *Development Support Training Project* or *DSTP*, a USAID project contracted to the *Academy for Educational Development (AED)*, in consortium with the *Experiment in International Living (EIL)* and *Winrock International*.<sup>1</sup> Apart from CIELS, DSTP includes a Management Training Program, an Agricultural Training Program, special programs for the NorthWest Frontier Province and Baluchistan (northern and southwestern provinces of Pakistan), and a Participant Training Program, through which Pakistanis from both the public and private sector are placed in training institutions in the United States and, in a few cases, in third countries.

DSTP is part of USAID's *development assistance program* for Pakistan. DSTP was conceived to "upgrade the managerial and technical expertise of those Pakistani men and women in both Public and Private Sectors who are involved in the planning, development and implementation of Pakistan's priority social and economic programs."<sup>2</sup>

DSTP is just one of many forms of assistance provided by USAID to the Government of Pakistan (GOP) for the development of manpower and human resources. In the late 1950s and 1960s, USAID assisted in the establishment of the National Institute of Public Administration (NIPA) in Karachi, in Dacca (now part of Bangladesh) and Lahore; the Pakistan Administrative Staff College, also in Lahore; the Pakistan Academy for Rural Development in Peshawar; the Institute of Business Administration at the University of Karachi and the Department of Administrative Sciences at the University of Punjab. Between 1969-1980, civil servants were trained in public administration - with the assistance of USAID - through the Government

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<sup>1</sup> This chapter was written in 1990. There have been changes in DSTP since then, changes connected with the gradual phase out of USAID programs in Pakistan. The Management Training and Agricultural Training programs, for example, have been closed for some time, and CIELS stopped operating in June of 1992. Participant Training continues but with reduced numbers of participants. The AED office in Washington DC has absorbed the functions of the Experiment in International Living.

<sup>2</sup>*Participant Training Program Reference Manual on Policy and Procedure* (Islamabad: USAID Office of Human Resources and Development, 1989), p. 1-4.

### Administrative Staff Improvement (GASI) Project.<sup>3</sup>

These projects and institutions were established to provide Pakistan, a young nation, with personnel trained to staff its emerging administrative machinery, social services, and development projects. At Partition, the majority of civil servants as well as members of the Indian Police Service elected to stay in newly independent India. Few chose to go to Pakistan. Pakistan was ill-equipped for the challenges that came with independence. When it came into existence on August 14, 1947:

...its territory was in two widely separated parts. It lacked the machinery, personnel, equipment, and habitude of central government. Its economy scarcely seemed viable after severing ties with India. Above all, there was the immeasurable problem of refugees flowing in both directions....East Pakistan('s) administrative resources were poor and heavily dependent on the Hindus.<sup>4</sup>

Indeed, as another writer put it:

At the time of Partition India inherited a well-equipped administrative capital in good working order, while the new Karachi government scarcely had a typewriter or a telephone to its name and was operating not from Lutyens' stately buildings but from tin huts and cramped private houses.<sup>5</sup>

The Post-Independence years were tumultuous, characterized by the assassination of political figures, the suspension of the 1956 constitution, cancellation of the 1959 elections, separatist movements in Baluchistan and the Northwest Frontier Province,

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<sup>3</sup>*Ibid.*

<sup>4</sup>Richard F. Nyrop, ed., *Area Handbook on Pakistan* (Washington DC: American University Press, 1984), p. 32.

<sup>5</sup>Dervla Murphy, *Where the Indus Is Young* (London: Arrow Books, Ltd., 1977), p. 2.



and the imposition of a military dictatorship in 1958. In 1965, Pakistan went to war against India over Kashmir, and lost. In 1971, after a bloody civil war, it lost East Pakistan - which became Bangladesh.

When Zulfikar Ali Bhutto came to power (in 1971), he started the process of nationalizing private industries. This move put further strain on a government administration that had had its share of traumatic and destabilizing events. Modernization also increased the requirements on the civil service: with the establishment of public schools, roads, electrical and water systems, health facilities, more people were needed to work on administrative tasks. In the 1980s, Pakistan was once again under martial law, with President Zia ul Haq as Chief Martial Law Administrator.

Pakistan was still:

.....threatened by a superpower on its northwestern frontier, eternally challenged by its Indian neighbor, faced with secessionist movements in Baluchistan and, to a lesser degree in Sind and the NWFP, burdened by sectarian strife between Shiites and Sunnis, and plagued by demands of the politicians and intelligentsia for a return to constitutional and parliamentary activity..<sup>6</sup>

Thirty-five years after independence, Pakistan still had a fragile economy, characterized by low savings and investment rates, slow agricultural growth, an inefficient public revenue system, energy shortages, a weak private sector, and underdeveloped irrigation and industry.<sup>7</sup> Population growth was 3.1% per annum, literacy was 27%. and the education system was "archaic and tradition-bound."<sup>8</sup>

This was the context in which the *Development Support Training Project* emerged in 1983.

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<sup>6</sup>Nyrop, *op. cit.*, p. 61.

<sup>7</sup>Charles Brockway, et al., *United States Economic Assistance Program* in Pakistan (Islamabad: USAID Program Office, 1984), p. 3.

<sup>8</sup>*Evaluation of Phase I of the Development Support Training Project, USAID/Pakistan, Vol. II* (Washington DC: Management Systems International, 1989), p. 5.

The components of the *DSTP* are:

1. *in-country training of public and private sector managers and institutional strengthening of local public and private sector management training institutions;*
2. *participant placement/training for all USAID projects through which participants are sent for long and short term training in the USA and third countries;*
3. *training in English as a Second Language (ESL) a) to increase candidates' English proficiency for U.S. institutional placement, and b) to increase the effectiveness of national institutions to teach ESL; and,*
4. *management and technical training for special target groups including the private sector, women and less advantaged provinces (including vocational/technical training and institutional development in Baluchistan and NWFP.*<sup>9</sup>

The initial contract for the Academy for Educational Development to provide technical services for each component of the DSTP was only for 3 years. The contract was amended in 1986 to extend for another 2 years, and in 1988. AED was awarded the contract for the first 2 years of Phase II of the DSTP, with the option to extend until 1993.

By 1988, through DSTP, 2,072 public and private sector managers had been trained in management programs in-country; more than 4,000 participants had been trained in management or technical courses in the U.S. or third countries; 215 women had been trained in-country in management and entrepreneurship; and 51 secondary school graduates from Baluchistan had been provided English as a Second Language and vocational or academic training in the United States.<sup>10</sup>

Around 700 Pakistanis from the public and private sectors had been trained in-country as professional trainers; 107 courses had been designed, developed, tested, and integrated into Pakistani institutions; 13 training institutions had been provided

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<sup>9</sup>*Evaluation of Phase I*, op. cit., p. 6.

<sup>10</sup>*Ibid.*, p. 8.

technical assistance, faculty development and commodities; and 669 Pakistanis had received intensive training in English for academic purposes. Some 8,500 had been given tests of English as a Foreign Language.<sup>11</sup>

### ***The Center for Intensive English Language Studies***

When nominees are unable to achieve the TOEFL scores required for USAID grants, they are invited to come for intensive language training at the Center for Intensive English Language Studies, or CIELS. CIELS was started in January, 1986. It is under the *English Language Specialist* who reports to the Chief of Party of AED in Islamabad. When this project was started, Laurie Emel was the English Language Specialist. It was Laurie who envisioned the addition of a culture component to the language curriculum at CIELS, and who encouraged all the efforts in this direction. The day-to-day operations of CIELS are overseen by a *Coordinator*, who supervises 8-10 teachers and an *administrative assistant*.

The first CIELS Coordinator was Diana Walls - a graduate of the Master of Arts in Teaching program of the School for International Training in Vermont. When Diana left to return to the States, Lynne Elliott, who had been a teacher at CIELS, became Coordinator. The teachers are expatriates (American, Canadian, or British) - a majority of whom are spouses of direct-hire American Embassy or USAID staff. CIELS has also had Indian, African and Filipino teachers, with either American or Canadian citizenship or immigrant status. CIELS also has a Pakistani (with British citizenship) on staff. Staff turnover is high, because of post transfers, extended leaves/vacations, or career changes. Some teachers have had formal training in English as a Second Language. Others have had no formal training but some teaching experience in ESL; still others had been in different careers but had received some training in ESL. The Administrative Assistant is Pakistani.

From January, 1986 to December, 1987, the CIELS courses lasted for 8-9 weeks. In January of 1988, the session was lengthened to 10-11 weeks. An average of 54 Government of Pakistan nominees enroll in each session, for classes in reading, writing, listening-speaking, and grammar. They pay no registration fees and are

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<sup>11</sup>*Ibid.*

provided per diem and accommodation by USAID.

The students are divided into 5 classes. The maximum number of students in each class is 15. One class is reserved for those students who had previously been to CIELS, had not achieved their required scores, but had progressed enough during the ten weeks, demonstrating the ability to make more gains. Students are invited for a second session also on the basis of their study habits and their attitudes towards learning, which the teachers assess in evaluation conferences.<sup>12</sup>

The class day is divided into four 1 1/2 hour periods - one period for each skill area. Classes start at 8:30 in the morning and end at 4:15.

Teachers use a variety of materials in the classroom, from TOEFL preparation materials to texts for English for academic purposes, and English as a second language. Special teaching aids are available, such as tape recorders, taped lessons, videos, overhead projectors, and a slide projector. Main texts are ordered from the United States.

Students' progress is evaluated through homework, classroom exercises, quizzes, and two institutional TOEFL tests - one held at Midterm and the other at the end of the session. An evaluation form describes a student's level in each skill area more specifically. In evaluation conferences, teachers also discuss students' attitudes towards learning, interest, motivation and whether a student would benefit from another session.

### ***Cross-Cultural Training at AED***

When I first started teaching at CIELS in January, 1988, the English Language Specialist, Laurie Emel, and the then Coordinator of CIELS, Diana Walls, had long thought of including a cross-cultural component to the four language courses at CIELS. Knowing my background (I had done the Program in International Management course at the School for International Training, with a thesis requirement pending), they invited me to develop cross-cultural training activities for CIELS students.

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<sup>12</sup> CIELS documents are found in Volume I of the CIELS Final Report prepared by Thea Sierak.

I developed a set of activities. Teachers developed additional activities in a few working meetings.

The use of these activities in four CIELS sessions (*Sessions 12, 13, 14, 15* - each session lasting 8 weeks in 1988, before a new 10-week curriculum was implemented) was uneven. This depended on individual teachers' interest, their willingness to integrate activities into the regular language curriculum, time, and students' response. Some teachers were discouraged from using the activities by the students' constant clamor for more TOEFL-related material. Other teachers did not have a strong interest in the activities. Still others felt there was not enough time within the 8-week period to do them.

I continued to use cross-culture activities in my own classes, particularly in Listening-Speaking and Reading.

In May of 1989, Janet Paz Castillo presented a proposal to Andra Herriott, Deputy Chief of HRD, for a consultant to develop activities for a 3-day *Predeparture Orientation* for participants. I was recruited to do the project. The plan was for me to develop the activities and then train members of the TOEFL-testing team of AED - who travel to various locations in the country to administer TOEFL tests for GOP officials/prospective nominees - to assist in their delivery.

I worked on an initial set of activities in June and July of 1989. In August, these activities were first tested with 2 groups of participants at 2 different sites: Karachi and Islamabad. Cheryl Rogers, who headed the TOEFL-testing team, co-facilitated the sessions with me.

In October 1989, Laurie Emel, Lynne Elliott, Cheryl Rogers and I met to discuss cross-cultural training at CIELS. Laurie was still of the firm belief that the integration of cross-cultural training into the CIELS language curriculum would be of benefit - in that the training would provide a context for language learning, aid in the language-learning process, and was necessary preparation for those nominees with good prospects of going to the United States. We reached the conclusion that if programwide delivery of modules was desired, the modules, at that stage, would have to be conducted in classes by Cheryl and myself, and/or other members of the TOEFL team, rather than left to individual teachers - because of the problems this presented in 1988. The modules would then have to be scheduled accordingly.

From October to December, 1989, culture sessions were conducted once a week in each class. At that time a new 10-week curriculum had been implemented, hence each class had 10 culture sessions. Most of the sessions were scheduled during Listening and Speaking classes, as Laurie, Lynne, Cheryl and I had agreed that the *Cultural Awareness Training* sessions, as they were called, fit more easily into the Listening and Speaking curriculum.

The response from the students of that session was generally positive, but they noted that the sessions were too oriented towards Pakistan. They wanted to have more material on the United States. They also wanted more culture sessions. Another specific feedback was a request for more information on friendship, dating, relationships between men and women. Teachers had a generally positive reaction but there were two concerns: one, that they took up too much of the Listening-Speaking time; and second, that the experiential activities were too involved and time-consuming. Might not giving them more *information* be better and faster - was one question.

The feedback was taken into account. For the January-March 1990 session, (and the April-June), modules were scheduled to take place not only during Listening-Speaking classes but also other language skill areas, particularly Reading and Writing. It was felt by most teachers that Grammar time should not be taken up by the sessions. The need for more material on the United States was addressed by including 2 panel discussions with American guests, and also a slide show on the United States. One of the panel discussions was specifically on male-female relationships. Later, a collection of supplementary readings was compiled.

The slide show was also intended to address the need for more direct information.

With the integration of culture training in the CIELS curriculum, the position and title of *Cultural Awareness Training Coordinator* was created, and I was given the position.

Cultural awareness training continued at CIELS until the program's closure in June, 1992. Between 1990 and 1992, there were a few intermittent predeparture orientations for US-bound participants.

## ***METHODS AND APPROACHES***

To develop cross-cultural training activities for Pakistanis going to the United States, how does one begin? How does one identify what to include how much, and when and what methods to use? These are questions for the trainer.

The first considerations that came to my mind when I started this project were:

- what is the feedback from the United States on the participants?
- what are participants who are already in the US saying?

### ***Participant Training Unit Input***

To answer this, I interviewed Janet Paz Castillo, Program Manager of the Participant Training Program Unit. Janet narrated anecdotes about participants who had encountered difficulties in the United States. She also enumerated what she felt were problem areas from the point of view of someone administering the program. These areas included:

- lack of familiarity with program rules and regulations
- the tendency of participants to stretch program benefits to the limit, even to the point of asking for benefits for family members they have brought or want to take to the U.S.
- excessive concern with family members especially those left in Pakistan
- concern with finances

- (on the part of men), the tendency to misinterpret the behaviors of women, e.g. mistaking friendly gestures as sexual invitations
- (on the part of the men), the tendency to avail themselves immediately and excessively of alcohol and prostitution
- the difficulty many participants have in describing their training goals and objectives clearly and succinctly
- the tendency to falsify or hide certain information - including marital and employment status
- the tendency of participants to expect special treatment because of their positions in Pakistan

I also talked to Larry Bartlett, of the Washington office of EIL who was in Islamabad to cover for Janet while she was away on leave in the summer of 1989. Larry reiterated the information Janet had given. At this point I developed a questionnaire for participants, assessing their cultural training needs, which I sent back to Washington with Larry. Apparently this was misplaced and never sent. This questionnaire still needs to be sent out to program participants currently in the U.S.

I was informed by Laurie Emel that CIELS had actually done a survey among former CIELS students then in the United States. Laurie verbally summarized the results of that survey to me, informing me that CIELS graduates had indicated understanding and speaking American English to be their area of greatest difficulty. These results were summarized in the Evaluation of Phase I documents, but I was not able to consult these documents until later. The Evaluation documents also include a followup questionnaire for participants then in the United States, and their tabulated results; a questionnaire (from USAID) for returned participants and the tabulated results; and a copy of a followup letter from AED for participants upon their return to Pakistan, but with no tabulated results.<sup>13</sup>

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<sup>13</sup>Evaluation of Phase I, *op. cit.*, p. 88.



***Input from Returned Pakistanis***

My next recourse was to interview Pakistanis who had been to the United States. The Pakistanis I interviewed enumerated the following to be the areas of greatest difficulty for them in the United States:

- being away from the family/homesickness
- not knowing where and whom to turn to for help
- male-female roles and relationships
- shopping
- finances
- "too much freedom"
- food
- the pace of life in the US (too fast)
- the work load in the university
- language (understanding and being understood)
- prejudice (towards Pakistanis)

***CIELS Students***

I then turned to my students at CIELS - nominees whose participation in the scholarship program was not assured because they had not yet gotten the required TOEFL scores. Through classroom activities, e.g. group discussion, group work/presentations - mainly in Listening/Speaking class - and also journal entries in Writing class - I was able to elicit from them: what they thought areas of greatest difficulty would be for them in the U.S.; what was most important to them as Pakistanis (values); how they would orient Americans to Pakistan, what their concept

of "orientation" is; and their expectations of a teacher.<sup>14</sup>

I also elicited their expectations of the United States.<sup>15</sup> CIELS was also valuable for all the critical incidents teachers had encountered with students over several sessions. Some critical incidents involved CIELS rules and procedures but others had very much the element of cultural conflict.<sup>16</sup> The incidents gave me some of the

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<sup>14</sup> For example, I asked students in Listening-Speaking class to sit in a discussion group. The group was given a list of areas of possible difficulty in the United States. They had to rank the items from 1-10, with 1 = *most difficult* and 10 = *least difficult*. Another activity was the "time capsule" activity, wherein students were asked to roleplay being delegates to the United Nations, where Pakistan was being asked to contribute 3 items representing Pakistani culture. Students, again in groups, had to decide what three items they would submit and why. Still another activity had students roleplaying government officials tasked with developing an orientation program for visiting American teachers. They had to develop an orientation/ training plan. As for their concept of an "ideal" teacher, students had to sit in groups and list the qualities they thought a teacher should have. The outcomes of these sessions I have kept on file.

<sup>15</sup> Some common expectations: *No problems upon arrival (someone's going to meet us); homesickness; problems with food; financial difficulties; differences in religious practice; differences in male-female behaviors and relationships; difficulties adjusting to the American educational system; difficulties with transportation.*

*Other issues: student-teacher relationships; health (including AIDS); housing; acceptable-unacceptable behavior; personal safety; gestures.* One student wondered if Americans would be friendly towards Pakistanis; another said he expected beer to flow out of water taps.

<sup>16</sup> I was on the CIELS faculty from January 1988 to June 1992, a total of almost 4 1/2 years. During this period, few critical incidents were of such seriousness that the whole program was affected. Only the first critical incident described here was of such magnitude. The other incidents were contained within a class.

The first incident was as follows: To teach a grammar lesson, an (American) teacher used an exercise from a reference book. It was an exercise on tenses and referred to important persons in history. The Prophet Mohammed was one of the historical persons cited. On the exercise page were pictures of these persons. There was no

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picture of Mohammed himself, but a diagram of a man in a turban, without facial features. For the Muslim, Mohammed (the Holy Prophet) is referred to only in a religious context, not secular, and then too, always with the words *Peace be upon him*. There is an Islamic injunction against pictorial representation of holy persons. The students were very much disturbed by the use of the exercise and asked for the rest of the day free to "cleanse themselves" through prayer at the mosque. The incident triggered a schoolwide disruption of classes, as students in other classes felt they too were involved.

Students' reactions ranged from vindictive (*some said the teacher should be dismissed; others said the teacher's life, in fact, was in danger*) to moderate (*something very wrong had been done, an apology was needed, and the book should be banned*).

The students agreed to return to class (2 days after the incident) after a letter of apology had been written by the Chief of the Human Resource Development Office at USAID, the offending pages taken out of the books and burned, and a letter written to the publishers of the book, pointing out the problem. The instructor was able to return to her class without incident, but only after the above measures had been taken. She was provided maximum security before the resumption of classes. One student quit the session in protest.

In another instance, a group of students from Baluchistan were given a medical lecture - preparatory to leaving - and because of interest in AIDS, an informational video was shown. The video was shown to a mixed group - men and women in the same hall. The video had some explicit language about anatomy and sex. The students protested - not so much at the content of the video, but at the fact that it was shown to a combined group, that it was in fact an "insult" and an "embarrassment" to the women present. References to male and female anatomy in the medical lecture were also objected to.

In one session a student avoided eye-to eye contact with his women teachers throughout the 10-week course. The same student - and a few others - refused to watch videos in the classroom (whether they were for entertainment or academic purposes) for religious reasons.

Yet another incident reflected political attitudes: some students refused to do a

ideas that went into the activities. I also learned from meetings with Class Representatives and from CIELS teachers' evaluations of students.

### **References**

I then went to several libraries and bookstores in Islamabad, in search of books that would give me some added background to Pakistan. This did not prove to be very rewarding. I expected a richer trove of writings than I found. I found a preponderance of books on Islam, the Islamic way of life, and Pakistan as an Islamic nation; a number of chatty books written by Western authors on their various adventures in Pakistan; the usual travel guidebooks; statistical yearbooks, and government publications such as the *Economic Survey of Pakistan*, but very few books with any real sociological or anthropological scholarship or research. What substantial and well-documented treatises exist on ethnic groups and various areas of Pakistan were written by British administrators during the Raj.

Akbar Ahmed, who holds the Chair in Pakistani Studies at Cambridge University and who has written some of the few significant books on Pakistani society and culture, describes the state of social sciences research in Pakistan as follows:

Pakistan inherits a rich tradition of social sciences (defined broadly as sociology and anthropology). Yet, the state of its contemporary social sciences is in shambles and...the social sciences' perspective virtually absent from analysis. ....while economic and Islamic centres/academies ...have proliferated no such institutions exist for the social sciences. <sup>17</sup>

It is not surprising, Ahmed says, that Pakistan society has been analysed "with an undeveloped sociological perception," resulting in the false assumption that Pakistan

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writing exercise on the "no-confidence motion" then in progress against Benazir Bhutto for fear that what they wrote may later be used against them.

<sup>17</sup>Akbar S. Ahmed, ed., *Pakistan: The Social Sciences' Perspective* (Karachi: The Oxford University Press, 1990), Foreword.

"possesses a largely uniform social structure with common values and norms".<sup>18</sup>

That there are differences between various groups living in Pakistan and indeed between various geographical areas becomes clear upon reading *Pakistan: The Social Sciences' Perspective*,<sup>19</sup> of which Akbar Ahmed is editor. This book, as well as *Pakistan Society*<sup>20</sup>, also by Akbar Ahmed, and *Anthropology in Pakistan*,<sup>21</sup> are persuasive in their analysis of Pakistani society because theoretical concepts, frameworks, and models rest on ethnographic data obtained through field work and research. The main difficulty with these 3 books is the lack of a *comprehensive* picture or discussion of Pakistani culture.

A comprehensive picture is what *Pakistan Way of Life and Culture*<sup>22</sup> by Sher Muhammad Garewal attempts. The book is a source of information, especially regarding the physical aspects of Pakistan, but it tends to use many generalizations and high-flown language, resulting in statements which do not stand up to closer scrutiny.

For example:

Almost every (Pakistani) farmer makes his living from the land. He gets up early in the morning, says his morning prayers and yokes his pair of oxen to the plough and sets out for his fields. Though he is wedded to the ways of his forefathers, yet [sic] he does not dread the new ways and methods of cultivation. He keenly uses modern agricultural implements including tractors and threshers.<sup>23</sup>

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<sup>18</sup> *Ibid.*

<sup>19</sup> *Ibid.*

<sup>20</sup> Akbar S. Ahmed, *Pakistan Society* (Karachi: Oxford University Press, 1986).

<sup>21</sup> Stephen Pastner and Louis Flam, eds., *Anthropology in Pakistan* (Karachi: Indus Publications, 1982).

<sup>22</sup> Sher Muhammad Garewal, *Pakistan Way of Life and Culture* (Lahore: Publishers United, Ltd., 1985).

<sup>23</sup> *Ibid.*, p. 76.

Further:

The Pakistani peasant has great patience. He is temperamentally an optimistic (sic). He often becomes victim to calamities such as recurring floods, yet he does not complain and is always prepared to make a fresh start. But he does not spend his leisure time wisely. He is involved in disputes and pays frequent and costly visits to courts of law. He keeps himself fully acquainted with all changes in land-laws and court procedures.<sup>24</sup>

And:

The emergence of Pakistan on the world map in August 1947 was unquestionably the most striking and unique development in the whole range of modernworld history.<sup>25</sup>

One can cull some important information from the book but its romantic perspective on Pakistan and its effusive language make it difficult for the discerning reader to sustain interest and suspend disbelief.

The book *The Pakistani Way of Life*<sup>26</sup> is also a source of information, but contains simplistic statements that do not really give the student a deeper understanding of the dynamics of Pakistani society. An example:

Generally speaking, the people of Western Pakistan have a good physique and make excellent agriculturists and soldiers. They are capable of sustained hard work and possess great courage combined with a sense of discipline...The Bengali, living in a damp and waterlogged warm

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<sup>24</sup> *ibid.*

<sup>25</sup> *ibid.*, p. 184.

<sup>26</sup> Ishtiaq Hussain Qureshi, *The Pakistani Way of Life* (Karachi: Royal Book Company. 1957).

climate, not subjected to the same extremes of heat and cold, does not possess such a good physique, nor is he so warlike. He is peace-loving and dislikes a quarrel involving violence.....The Pathan is warlike and fond of a good fight...he has become the best guerrilla soldier of the world. The Panjabis are educationally ahead of other groups. He has an essentially practical outlook and makes an excellent scientific researcher, mechanic, or agriculturist...The Sindhis are like the Panjabis, but they are not so progressive or educated, having been hitherto kept backward by their Hindu compatriots...<sup>27</sup>

The passage is full of stereotypes which do not really prepare one for one-on-one encounters, stereotypes which can hinder, rather than help in cross-cultural communication.

One question I sought to address by doing library work was: *What has already been done (in the field of cross-cultural training) for Pakistanis?* The only thing I found related to this question was at the Participant Training office - the orientation program for participants upon their arrival in the United States.

When I analyzed the information I was able to gather up to this stage, I felt the data fell into three separate categories. These categories were:

- I. Pakistanis in Pakistan***
- II. Pakistanis encountering Americans***
- III. Pakistanis in the United States***

My sources and data could be schematically represented as follows:

<b>REFERENCE POINT</b>	<b>DATA/SOURCE</b>
I. Pakistanis in Pakistan	Sociological/anthropological historical data from books/libraries
	Personal observation

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<sup>27</sup> *Ibid.*, p.

	Expectations of the United States
	Profile of the CIELS student
II. Pakistanis encountering Americans	Critical incidents at CIELS
	Americans'/Canadians' reactions to Pakistan/Pakistanis
	Feedback from Pakistanis who had been to the United States
III. Pakistanis in the United States	Participant training anecdotes, reports, recommendations
	Feedback from Pakistanis who had been to the United States

I also realized the data I had obtained fell into three categories of needs: *information needs, skills needs, and attitudinal differences.*

For example, the issues of *food* and *housing* were for me, indicative of a need for *information* (e.g. as to where food may be obtained, how it may be prepared, etc.) The issue of *not knowing whom and where to turn to* demonstrated the need for a *skill* - that is, the skill of identifying sources of support and assistance (as well as *information*); and the critical incident involving the mixed group of men and women viewing a video on AIDS showed an *attitudinal* difference.

### ***Choosing Training Content***

With the mass of data available to me, I then had to decide which issues/areas to highlight. In making the choices, I must say I was as strongly influenced by my own



personal experiences: having been a foreign student in the United States; having experienced living and working with Americans in the Philippines; having experienced living and working with Americans in Sudan, and, in fact, being married to a Canadian...as I was by the data I had gleaned from other sources.

I was also influenced by cross-cultural training theory and practice (see *Notes on Cross-Cultural Training*).

Finally, there was the issue of *time*: the modules would be conducted over a period of 3 days' Predeparture Orientation - actually two and a half, because Participant Training had identified the first half day for their use for discussing program specifics and the USAID contract.

***Content Identified***

I narrowed down the content of training to:

1. participants' assumptions regarding learning, culture, cultural adjustment, cultural training, the USAID scholarship program (***attitudes***);
2. participants' expectations of the United States (***attitudes***);
3. survival issues: food, clothing, housing, shopping, health, transportation, telephone (***information***);
4. male-female roles and relationships (***attitudes and information***);
5. status issues (***attitudes and information***);
6. problem-solving/critical incidents (***skills***);
7. experiences of other foreign students in the US (***information***);
8. experiences of Pakistanis in the United States (***information***);
9. appropriate/inappropriate behavior in the United States (***information***);
10. communication, interacting with Americans (***skills and attitudes***);
11. conditions of the USAID scholarship, including finances; program specifics (***information***);
12. the educational system of the United States (***attitudes and information***).

***Cross-Referencing***

I then cross-referenced the data I obtained from the needs assessment procedures (above) with the content areas I identified. For example:

<b><i>PROBLEM/ NEED</i></b>	<b><i>CONTENT AREA</i></b>
<b><i>Lack of familiarity with program rules and regulations</i></b>	<b><i>11</i></b>
<b><i>Tendency of participants to stretch program benefits to the limit</i></b>	<b><i>1</i></b>
<b><i>Excessive concern with family members, especially those left in Pakistan</i></b>	<b><i>6</i></b>
<b><i>On the part of the men, the tendency to misinterpret behaviors of women</i></b>	<b><i>4</i></b>
<b><i>On the part of the men, alcohol and prostitution</i></b>	<b><i>2, 4, 8</i></b>
<b><i>Difficulty in describing training goals and objectives</i></b>	<b><i>11</i></b>
<b><i>Tendency to hide/ falsify information; the honor system</i></b>	<b><i>11, 12</i></b>
<b><i>Homesickness</i></b>	<b><i>2, 6, 7, 8</i></b>
<b><i>Not knowing where/ to whom to turn for help</i></b>	<b><i>6, 11, 7, 8</i></b>

### ***Development of Objectives***

After identifying the content areas, I developed training objectives. Objectives are worded in terms of expected participant behaviors.

### ***Other Considerations***

To ensure that participants' concerns are addressed, the activity on expectations of the United States serves as a built-in needs assessment - in which participants identify what they think they will find (and thereby what they need to know about) in the US. If concerns emerge that are not addressed in the remaining sessions, these are dealt with either on an individual basis (discussed with the participant who expresses the concern) or discussed in readings that I identified.

### ***Methods***

The questions I addressed next were:

- what methods would be appropriate?
- what approaches?

In choosing my training methods I was strongly influenced by methods I had used successfully with different groups in the past and activities I had participated in the past which I enjoyed. I also had to take into consideration Pakistani students' expectations of teaching/training methodology.

The methods and approaches I have used successfully and those I have liked are those methods which apply principles of *adult education (andragogy)* and *experiential learning*. Some of these principles are:<sup>28</sup>

- the learner is autonomous and self-directed;

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<sup>28</sup> from Malcolm Knowles, *The Modern Practice of Adult Education* (New York: Association Press, 1970), adapted by Evangelina Holvino, *Training of Trainers' Manual* (Brattleboro: School for International Training, 1983).

- the (trainer) helps learners find their own solutions to problems and issues;
- the learner's experience is important; is a rich resource for learning
- learning consists of acting, describing actions, and exploring alternatives (i.e., versus prescribing, acting, evaluating)

Further:

- the learner's self is the source of information about his performance
- the participants are fully involved
- the lessons are relevant to the participants
- individuals develop a sense of responsibility for their own learning
- the learning environment is flexible and responsive to the participants' immediate needs <sup>29</sup>

I could not, however, assume that the participants were prepared for and would appreciate the participatory, experiential activities I prefer.<sup>30</sup> To find out Pakistani students' expectations of the teaching-learning process, I asked a class at CIELS to identify what these expectations were. These are what they came up with: <sup>31</sup>

- Formal respect [for] the teachers
- Strict commitment to religion

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<sup>29</sup>Gordon Walter and Stephen Marks, *Experiential Learning and Change* (New York: John Wiley and Sons, 1981), p. 2.

<sup>30</sup>To quote Robert Kohls in "Seven Issues in Cross-Cultural Training," a paper read at the *Second Conference on Intercultural Communication*, University of South Florida, Tampa, Florida, July 19, 1978: "Different approaches are appropriate for different cultures..."

<sup>31</sup>The expectations are quoted verbatim. They are not listed from most important to least, but shown exactly as the students, in different groups, had ordered them.

- Students are dependent on teachers
- Limited laboratory and teaching facilities
- Sex discrimination is observed
- Females are respected
- Pakistanis not familiar with American accent
- Strict cultural values
- Number of students in class is very large
- Evaluation system is different
- The teacher works very hard, the students rely on the teacher. Students do less independent study.
- Latest reading material is not available in abundance
- Laboratory material is not available
- Students respect the teacher too much and stand up when the teacher enters the room
- To take attendance is necessary..roll call before start of a lecture
- Most of the students have friendly and respectful attitude towards the teacher. There might be some mischievous elements in the class. To overcome this problem, be somewhat strict.
- If there are female students in the class, don't be too free with them
- Sometimes, students get bored during class. So develop tactics to gain the attention by some jokes.
- Don't indulge in religious controversies.

In deciding on the methods to use, I strove for *a balance of participant-centered and trainer-centered activities; experiential and cognitive; and also for variety*. The outcome:

<b>CONTENT</b>	<b>REFERENCE POINT</b>	<b>METHOD/ TECHNIQUE</b>
<b>1. Participants' own assumptions regarding learning, culture, cultural adjustment, culture training</b>	<b>Pakistan - now</b>	<b>Discussion Grid activity</b>
<b>2. Expectations of the US</b>	<b>US- future</b>	<b>Projective Technique</b>
<b>3. Survival issues (food, shopping, etc.)</b>	<b>US - future</b>	<b>Slides Worksheets</b>
<b>4. Male-female roles and relationships</b>	<b>US - future</b>	<b>Case study Group discussion Classification Role play Values identification</b>
<b>5. Status issues</b>	<b>Pakistan / US</b>	<b>Group discussion Classification Roleplay Inventory</b>
<b>6. Problem-solving Critical incidents</b>	<b>US - future</b>	<b>Roleplay</b>
<b>7. Experiences of other foreign students in the US</b>	<b>US - future</b>	<b>Video Discussion</b>

<b>8. Experiences of Pakistanis in the US</b>	<b>US/Pak meeting</b>	<b>Guest speakers</b>
<b>9. Appropriate/ inappropriate behavior in the US</b>	<b>US/Pak meeting</b>	<b>Classification Discussion</b>
<b>10. Communication</b>	<b>US/Pak meeting</b>	<b>Critical incidents Open-ended story Interaction with Americans American guest speakers Roleplay</b>
<b>11. Conditions of the USAID scholarship, including finances, program specifics</b>		<b>Lecturette</b>
<b>12. Educational system of the US</b>	<b>US - future</b>	<b>Lecturette Panel discussion Group discussion</b>

### **Sequencing of activities:**

In sequencing the activities, *variety* (of methods) was a consideration. I also considered the *degree of involvement* of the participants. I tended to put early in the training period those *activities that did not require of the participant as much investment of feelings and experiences*. These activities tended to be on the level of ideas, or what some writers have called the *cognitive level*.<sup>32</sup> The purpose for doing this was so participants could begin to get comfortable in the training environment before they could invest more of themselves, so they would not feel too much under

<sup>32</sup>We get the terms cognitive and affective from Bloom, et. al., in *Taxonomy of Educational Objectives* (New York: Mackay, 1956).



threat.<sup>33</sup>

When trainees had participated in activities which required their input and participation but did not: a. involve controversial issues; b. challenge or question their beliefs/assumptions; c. force their individual participation, I introduced more sensitive issues needing more emotional and personal involvement and some attitude change.

The first two activities, particularly, are activities in which I felt the *participants were assured of success*, in which there was no possibility of "failing", "losing face," - because the activities called for personal opinions (rather than objective knowledge) and also group input (versus individual). From experience, I feel these two activities (the *grid exercise* and the *expectations exercise*) set the tone for the rest of the sessions. They establish that *the trainer wants to hear personal opinions or experiences, and is not testing objective knowledge; that one's personal opinions and experiences are valid and important; that sharing them is a pleasant experience (with pleasantness ranging from being rewarded with praise, to being accepted/affirmed, to not eliciting punishment); and that knowledge can be subjective, personal, coming from the person in the present - not just objective, and referring to the past; that there are, in fact, no "right" or "wrong" answers.*

Still another consideration was the *type of activity*. Thus, for example, an activity requiring trainees to identify their own expectations of the United States (*learner-centered*) is followed by a slide presentation in which the trainer takes the lead.

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<sup>33</sup>The training group is very much that - a group, and goes through various stages of development as other types of groups. From research (e.g. Gibb, Drexler and Weisbord, "Model of Group Development," in *Training of Trainers Manual* (Brattleboro: School for International Training, 1983), we know that group members may approach participation with caution, fear and mistrust. When the member feels assured that his needs - including the need for security - will be met (A.H. Maslow, *Motivation and Personality*, NY: Harper and Row, 1970) he proceeds to more active and dynamic forms of participation.

Another consideration here is that cultures have different modes and levels of self-disclosure. (This is mentioned by Katharine Baker in "A Workshop Model for Exploring One's Own Cultural Identity," *Crossing Cultures in Mental Health* (Washington: SIETAR, 1989), p. 3).

And then of course I sequenced sessions so one heavy on information was not followed by a similar activity - trying as much as possible to have information followed by skills and by attitudes, and so on.

### ***Field-testing and Evaluation:***

The training activities were first tested with two different groups of departing participants in August and September, 1989, at two sites: Karachi and Islamabad. A total of approximately 42 trainees participated. Another 12 participants, leaving in December-January, underwent orientation in Karachi and Lahore in December, 1989. The activities were also tested with nominees enrolled in the October-December 1989 and the January-March 1990 session at CIELS, or a total of approximately 80 participants (departures not assured). From January to March, 18 younger participants (ages 20-26) going to the United States under a special scholarship program for Baluchistan participated in training activities held at CIELS, and for two weeks, from March 18 to 29, 1990, 16 more Baluchistan program scholars came to Islamabad for predeparture orientation.

Each group was asked to evaluate the program. CIELS teachers were also asked to evaluate the sessions.

### ***Revision***

Activities have been revised according to feedback from observers (e.g. CIELS teachers) and participants. The trainers' experiences in delivering the sessions have also influenced revisions. This is discussed at length in the chapter titled "A Trainer's Diary".

The activities have been used at CIELS continuously until June, 1992, when the CIELS program closed. Activities were evaluated at the end of each CIELS session. Predeparture orientation was rare and intermittent between 1990 and 1992.

## ***NOTES ON CROSS-CULTURAL TRAINING***

When *cross-cultural training* is mentioned, there are several possible interpretations. Some people take the term to mean giving a traveler, or a group of travelers, as much *information* about the country of destination as possible. Some people forego the "training" and simply pick up one of many travel guidebooks available in the market, examples of which are *Let's Go USA*; *Arthur Frommer's Europe on \$\_\_ a Day* series; *Fodor's*; and *Berlitz' Travel Guides*. Others - belonging to more particular groups of travelers, such as students going for studies to the United States, exchange visitors, scholarship recipients, Foreign Service officials - would pick up orientation handbooks especially developed for their group.

A look at some "orientation handbooks" gives us an idea about what information is usually considered important. The *Predeparture Orientation Handbook for Foreign Students and Scholars Planning to Study in the United States*, for example, published by the United States Information Agency <sup>34</sup>, has for its main topics:

- Before You Leave Home
- Travel to the United States
- First Days at the University
- Housing
- Legal Rights and Responsibilities of Foreign Students in the US
- Academic Matters
- Practical Information

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<sup>34</sup>Margo Ernst, ed., *Predeparture Handbook for Foreign Students and Scholars Planning to Study in the United States* (Washington DC: United States Information Agency, 1984).

and

Physiological, Psychological and  
Social Adjustments.

Topics under the last chapter are:

Jet Lag  
Culture Shock  
Reverse Culture Shock  
Social Customs

and

What Americans Are Like.

USAID's *Participant Guidebook*,<sup>35</sup> has for its first chapters:

Introduction (which includes Goals and Objectives of the Participant  
Training Program)  
Program Development and Implementation  
What AID Expects of You  
Preparing to Travel  
During Travel  
Arrival in the United States  
Concerns of a Newcomer  
(including: U.S. Currency  
    Tipping  
    Finding Lodging  
    Postal Services  
    Sending Telegrams and Cables  
    Using the Telephone  
    Restaurants and Cafeterias  
    Smoking

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<sup>35</sup>USAID, *Participant Guidebook* (Washington DC: Meridien House International, 1989).

Prostitution  
Use of Drugs  
Recovery from Travel  
Coping with the Language  
Shopping in the US  
Tips on Housing  
All About Food  
All About Clothing

The handbook concludes with

Where to Find Help if Problems Arise  
Your Programming Agency  
Rules and Regulations to Observe  
Money and Managing Finances  
and Returning Home.

The *Pakistan Participant Training Handbook*,<sup>36</sup> developed especially for the Pakistan Participant Training Program by EIL and AED, covers the following:

Predeparture Information  
Arrival in the United States  
General Reference Guide (including:  
The Pakistan Participant Training  
U.S. Government Regulations  
U.S. Education and Training  
Money and Banking  
Health Care and Insurance  
Communications  
Geography and Climate  
Clothing  
Housing  
Food

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<sup>36</sup>Experiment in International Living, *Pakistan Participant Training Handbook* (Islamabad: Pangraphics, Ltd., 1988).

Shopping  
Customs  
Culture and Holidays  
Recreation/Leisure Time  
Transportation and Personal Travel

***Welcome to Pakistan***,<sup>37</sup> the handbook given out by the American Embassy's Community Liaison Office in Islamabad, orients the American newcomer to

Customs and Traditions  
Holidays and Festivals  
Language  
Government Regulations  
Currency  
Telephone-Telegraph-Post Office  
Urdu Words Used in English Press  
Shopping  
Hotels  
Restaurants  
Church Services  
Schools  
Transportation  
Volunteer Activities  
Leisure Activities  
Health and Sanitation  
Children  
Animals and Pets  
Servants  
Gardening  
Entertaining  
Useful Telephone Numbers

The favorite topics fall into three areas:

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<sup>37</sup>Community Liaison Office, US Embassy in Islamabad, ***Welcome to Pakistan*** (Islamabad: Pangraphics Ltd., \_\_\_\_\_)

***Predeparture information******Travel******Arrival***

and what one handbook labeled "practical information" such as *shopping, housing, tips, telephone, transportation, food, money and banking*.

Each handbook has its unique features: the USIA handbook, for example, has a section on "First Days at the University" and "Physiological, Psychological and Social Adjustments." The USAID handbook has much information on USAID and the participant's affiliation with the agency. The Participant Training Handbook has a section on the Participant Training Program and Government Regulations. Some information, therefore, is special to the agency or organization that is sponsoring the travel or the orientation.

***Training with Emphasis on Information***

One would expect *information-oriented* training sessions to follow outlines similar to the content of the handbooks and, as with the handbooks, include information particular to the agency or program involved. When a training program is information-laden, the assumption is that *transmission of facts is sufficient for the individual to adapt successfully to the new culture*.<sup>38</sup> The training makes demands on the participants' intellectual understanding and indeed, their memory. David Hoopes calls the information-oriented approach the "university-model" of cross-cultural training. According to him, this model was adopted when cross-cultural training was a young field, and the only training model available to practitioners was the university.<sup>39</sup> This approach would be characterized, apart from the heavy use of specific information, by the lecture as primary method.

One difficulty with the informative approach is that it does not take into account a

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<sup>38</sup>G. Seidel, "Cross-Cultural Training Procedures: Their Theoretical Framework and Evaluation," in S. Bochner, ed., *The Mediating Person: Bridges Between Cultures* (Cambridge, Mass.: Schenkman Publishing Company, 1981), p. 186.

<sup>39</sup>David Hoopes, "Notes on the Evolution of Cross-Cultural Training," in David Hoopes and Paul Ventura, eds., *Intercultural Sourcebook* (Illinois: Intercultural Press, 1979), p. 4.

traveller's interaction with a people and a culture.<sup>40</sup> It is one thing to memorize a set of facts about another country, including the way people customarily receive/respond to foreigners or strangers. When the actual encounter takes place, more is at play than that particular piece of information: the stranger's feelings are involved, other previous experiences he has had, as well as the expectations that the (factual) orientation led him to develop. Language is also a factor.

Even the area of "practical information" may have its pitfalls. Information on how to use various forms of transportation will be meaningless to an audience that has no *concept* of these modes of transportation. Even shopping, a basic and universal activity, requires different sets of conventions, materials and interactions, in different cultures.

### ***The "Human Relations Training" Approach***

When the "university model" of cross-cultural training was found insufficient, practitioners turned to what has been called the "human relations training" approach. The National Training Laboratories (NTL) was one group which subscribed to this approach.<sup>41</sup> This approach was characterized by the use of the "*T-group*" (or "Training group"). Charles Seashore gives us a description of the T-group:<sup>42</sup>

This group (meets) for many hours and (serves) as a laboratory where each individual can increase his understanding of the forces which influence individual behavior and the performance of groups and organizations. The data for learning (is the participants') own behavior, feelings, and reactions....(There is no) definite structure or organization, no agreed-upon procedures, and no specific agenda. It will be up to (the participants) to fill the vacuum created by the lack of these familiar elements and to study (the) group as (it evolves). (The role of the trainer is) to help the group to learn from its own experience, but not to act as

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<sup>40</sup>Theodore Gochenour and Anne Janeway, "Seven Concepts in Cross-Cultural Interaction," in Donald Batchelder and Elizabeth Warner, eds., *Beyond Experience* (Brattleboro, Vt.: The Experiment Press, 1977), p. 15.

<sup>41</sup>Hoopes, *op. cit.*

<sup>42</sup>Charles Seashore, "What is Sensitivity Training?" *Reading Book for Human Relations Training* (Arlington, Va.: National Training Laboratories, 1979), p. 9.



a traditional chairman...

The assumption of those who used the "human relations approach" in cultural training was that *understanding and accepting oneself is critical to understanding a person from another culture.*<sup>43</sup> This approach required of participants great intellectual and emotional investments, and high levels of self-disclosure, which many were not prepared to give. The training, according to Hoopes, "spawned its own behavioral and attitudinal norms that are no more universal than any others..."<sup>44</sup> Openness, directness, confrontation - which are T-group norms - are not valued in some cultures, and may even elicit sanctions. Establishing these as group norms may elicit resistance, even hostility, from some members.

In the 1970s, cross-cultural training progressed to a stage where

...a distinction had to be made between culture and personality, with the former identified as the proper domain of cross-cultural training - and the latter left to qualified psychotherapists...Increasingly trainers experimented with methods which, while tapping into trainee feelings and bringing unconscious cultural attitudes and values to the surface, stopped short of penetrating deeply into emotions and personality structures. At the same time, more attention was paid to the theoretical framework of intercultural communication and cross-cultural human relations so that cognition and experience were joined effectively in the training process...<sup>45</sup>

### ***The Experiential Learning Approach***

One approach that integrates information, cognition and affect, is the experiential learning approach. The experiential learning approach is informed by theories of learning, principles of andragogy or adult learning, models of human functioning, and

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<sup>43</sup>P.R. Harris and R.T. Moran, *Managing Cultural Differences* (Houston, Tx.: Gulf Publishing Company, 1979), p.149.

<sup>44</sup>Hoopes, *op. cit.*

<sup>45</sup>Hoopes, *op. cit.*

research on mental processes (the "right brain-left brain" distinction) - among other influences.<sup>46</sup>

We get a good illustration of experiential learning from John Wallace's "Educational Values of Experiential Education":<sup>47</sup>

As an undergraduate, I submitted a geography paper which analyzed the impact of drought on the economies of certain sub-tropical nations and territories. It was a document filled with information about meteorological patterns, centimeters of rainfall, storage capacities of reservoirs, depths of water cables, and mortality patterns caused by starvation...

Twenty years later I chanced to walk down the streets of Calcutta at a time when parts of India were undergoing one of their periodic famines. In the course of a fifteen minute stroll, after a sumptuous breakfast in my hotel, I observed more than a dozen bodies being picked up from the sidewalks....

....The knowledge I gained as a university undergraduate came from the classroom and the library. I acquired certain information, organized it into a reasonably logical flow of ideas, and emerged with the conclusion that droughts killed a lot of people..

My knowledge of droughts and famines was an intellectual awareness, but it produced no action, no involvement, no commitment...

My sidewalk stroll in Calcutta changed intellectual knowledge into emotional awareness..The facts of my undergraduate paper had now turned into funeral pyres. And I changed.

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<sup>46</sup>Theodore Gochenour, "Is Experiential Learning Something Fundamentally Different?" in Donald Batchelder and Elizabeth Warner, eds., *Beyond Experience* (Brattleboro, Vt.: The Experiment Press, 1977), p. 29.

<sup>47</sup>John Wallace, "Educational Values of Experiential Education," in Batchelder and Warner, *op. cit.*, p. 83.

To Wallace, experiential learning:

- *is preceded by intellectual study*
- *is a motivating force, with affective influence*
- *results in increased self-confidence, self-awareness, and "heightened knowledge of effective approaches to other human beings"*
- *is holistic (makes one aware of the "interplay" of social, aesthetic, political, religious, economic forces in society)*
- *is based on what is known about how people best learn (e.g. John Dewey, "Learn by doing.")*<sup>48</sup>

James McCaffery tells us that experiential learning approaches *provide opportunities for a person to engage in an activity, review this activity critically, abstract some useful insight from the analysis, and apply the result in a practical situation.*<sup>49</sup> And from Walter and Marks:

Effectiveness is increased when learning is based on and directly related to the participants' experience, when there is some participation in design, and when there is some choice concerning personal behavior.<sup>50</sup>

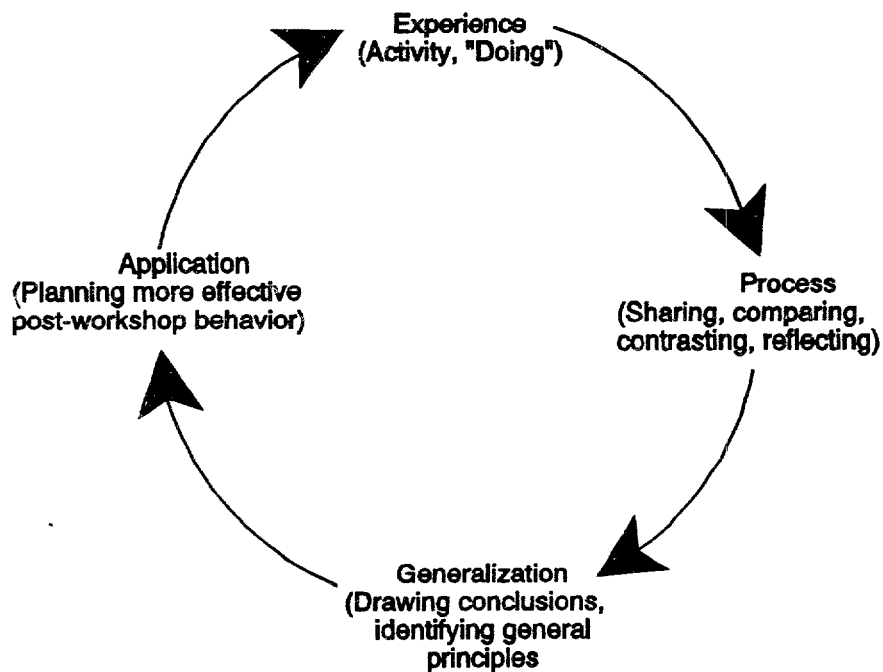
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<sup>48</sup>Wallace, *op. cit.*

<sup>49</sup>James McCaffery, "Independent Effectiveness: A Reconsideration of Cross-Cultural Orientation and Training," adapted from a paper read at the **Seminar on Cross-Cultural Orientation**, sponsored by the *Council on International Exchange and the Society for Education, Cultural and Scientific Interchanges*, in cooperation with the *National Association for Foreign Student Affairs*, Minneapolis, Minnesota, Nov. 1, 1984.

<sup>50</sup>Gordon A. Walter and Stephen Marks, ***Experiential Learning and Change*** (New York: John Wiley and Sons, 1981), p. 281.

McCaffery gives us the following model of the experiential learning cycle: <sup>51</sup>



When applied to cross-cultural training, "doing," according to McCaffery, in the *Experience* phase includes such activities as:

- case studies*
- roleplays*
- simulations*
- games*
- lecturettes*
- films and slide shows*
- skills practice*
- completing and instrument*
- living with a family from another country*

In the *Process* part of the cycle, participants look back to the experience, reflect on what happened, and share their reactions with the training group. Participants share

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<sup>51</sup>McCaffery, *op.cit.*, p. 11.

ideas (cognition) as well as feelings (affect) which were created by the activity. In the *Generalization* stage, participants "draw conclusions that might be generalizable to 'real life' or to a particular theoretical construct." And finally, in the *Application* stage, participants "incorporate what they have learned into their lives by developing plans for more effective behavior in the future."<sup>52</sup>

*Theory*, McCaffery says, can come *before* the experience (this is consistent with Wallace), in which case "the experience becomes a way to test the theory or try out skills implied by it;" or *after*, when, in the generalization phase, participants actually develop their own 'theory.'<sup>53</sup>

### ***Experiential Learning: The Roleplay***

A clear illustration of how the experiential learning model works is the use of the *roleplay*. The trainer - for example - creates certain situations that may occur in the foreign culture or the country of destination. An objective of the roleplay may be for participants to demonstrate appropriate behaviors in social situations. Another possible objective may be for participants to identify solutions to certain problem situations. Participants act in the roleplay, (the *Experience* phase). When the situations have been acted out, the trainer asks the actors for their reactions to the roleplay (*Process*). The actors share their reactions: thoughts, feelings. Viewers also share their reactions, as they were also participants, although perhaps to a lesser extent, than the actors. They are then asked by the trainer how they may relate what they had just been through to the experience of going to Culture X (or simply, another culture). Group members give statements showing how their experiences in the roleplay may be applied to their (future) experiences in another culture (*Generalization*). If the participants had been effectively involved in the various stages of the cycle, they would then be expected to apply the learning to their own lives, outside and after the training activity (*Application*).

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<sup>52</sup>McCaffery, *op. cit.*, p. 12.

<sup>53</sup>*Ibid.*

***Experiential Learning: Training Style***

The experiential learning approach has some built-in requirements. One is the development of *appropriate and meaningful activities* (in the *Experience* phase). Another is *appropriate training style* (with implications for the role of the trainer).

McCaffery has described this training style as "facilitative", with the following trainer behaviors:

(The trainer): assesses needs  
develops goals  
creates/delivers design  
provides initial structure  
creates environment for shared  
course management  
asks questions  
creates interactive environment  
provides feedback  
manages group process  
evaluates jointly  
learns with group  
provides appropriate theory inputs  
provides appropriate cultural information <sup>54</sup>

Walter and Marks also discuss the role of the "leader" (e.g. trainer) in effecting change. To them, the leader is effective if he or she *is someone group members can identify with; if he or she can persuade; and if he or she is supportive.* <sup>55</sup>

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<sup>54</sup>McCaffery, *op. cit.*, p. 15.

<sup>55</sup>Walter and Marks, *op. cit.*, p. 15.

Leaders/models who:

...have demonstrated *high competence*..(Gelfand, 1962; Mausner, 1954a, 1954b; Mausner and Bloch, 1957; Rosenbaum and Tucker, 1962), who are *purported experts*...(Mausner, 1953) or are *celebrities* (Hovland, Janis and Kelley, 1953), and who *possess status-conferring symbols* (Lefkowitz, Blake and Mouton, 1955), are likely to command more attention and to serve as more influential sources of social behavior than models who lack these qualities.<sup>56</sup>

Age and sex are also factors.

Leaders/models facilitate learning when they have *attractive* and *rewarding* qualities that hold a group's "attending behavior". Group members' *views of themselves, the world, and themselves in the world* also determine the leaders/models they identify with or are attracted to.<sup>57</sup>

The personal characteristics of the (trainer) also determine his or her *credibility* and therefore his or her ability to persuade.<sup>58</sup>

The skills associated with supportiveness are *attentiveness, empathy, respect, genuineness, concreteness, and self-disclosure*. The effective use of these skills results in "*trust*".<sup>59</sup> *Support* is "an action that enhances another individual's feeling of personal worth or importance, not only in performance, but also in coping with fears of failure in the face of external pressure."<sup>60</sup>

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<sup>56</sup>Bandura, 1977, quoted in Walter and Marks, *op. cit.*, p. 80.

<sup>57</sup>*Ibid.*

<sup>58</sup>Walter and Marks, *op. cit.*, p. 85.

<sup>59</sup>Egan (1975) quoted in Walter and Marks, *op. cit.*, p. 93.

<sup>60</sup>Walter and Marks, *ibid.*, p. 95.

### ***Responses to Experiential Training Methods***

Experiential learning could be a new and unfamiliar teaching or training approach and may be initially met with resistance by trainees.

Trainees may be accustomed to traditional methods and approaches (e.g. the lecture) which assume that:

- the teacher's responsibility is to set out what is to be learned and that the student's job is to learn it
- knowledge taken on authority is an education in itself
- the subject matter is the same to the learner as to the teacher
- education prepares the student for later life rather than that it is a living experience
- the teacher is responsible for the pupil's acquiring of knowledge
- pupils must be coerced into working on some tasks
- knowledge is more important than learning
- education is primarily an intellectual process <sup>61</sup>

Note the contrast between these assumptions and the following principles of learning:

- the pupil learns only what he is interested in learning
- it is important that the pupil share in the development and management of the curriculum
- learning is integral; genuine learning is not an additive experience but a remaking of experience

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<sup>61</sup>Cantor (1953), quoted in Walter and Marks, *op. cit.*, p. 2.



- learning depends on wanting to learn
- an individual learns best when he is free to create his own responses in a situation
- learning depends on not knowing the answers
- every pupil learns in his own way
- learning is largely an emotional experience
- to learn is to change <sup>62</sup>

Some trainees may come from cultures in which the role of the leader, the trainer or the teacher may be endowed with certain attributes, including *infallibility*. Likewise, trainee behaviors like *participation, asserting oneself in a group, or giving feedback*, may be undesirable, and have negative connotations such as *aggressiveness, presumption, and stepping out of line*.

Sujin Daikin, for example, tells us of *kreng klua* in Thai culture which is the "feeling of respect and/or fear often held by subordinate persons towards those in positions of authority and power." *Kreng jai* meantime, is "inhibition", the withholding of emotion or opinion so as not to displease another person.<sup>63</sup> Both *kreng jai* and *kreng klua* can work against a group member's telling a leader or trainer exactly what he or she thinks.

*Pakikisama* works similarly in Philippine culture. *Pakikisama* means, literally, "being able to go with others." *Pakikisama* requires that nobody stand out, that members of the group try to be "equal" and be like everybody else. It is, in essence, submerging the individual identity to the group identity. Because of *pakikisama*, a group member tries to figure out what response of feedback a leader or trainer expects. The group member would then attempt to give the "desired" response, in order to please the

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<sup>62</sup>*Ibid.*

<sup>63</sup>Sujin Daikin, *Critical Elements of Thai Culture Influencing the Relations between Thais and Americans*, Unpublished Thesis, Master of Arts in Teaching Program, School for International Training, Brattleboro, Vermont, 1988, p. 23.

leader or trainer and not rock the boat. In the Philippines, a person who speaks out in meetings or group situations runs the risk of being considered a show-off (*mayabang*) and boastful.

Some trainees who are accustomed to the intellectual mode of experiencing, and who see themselves as intellectual may have difficulty with an approach that calls for the examination and expression of feelings. <sup>64</sup>

These examples of possible trainee responses demonstrate another requirement of the experiential learning approach, and that is *a good knowledge of the trainees' backgrounds, assumptions and expectations.*

The trainer who is not sensitive to the needs and nuances of the training group can impose activities on trainees when their lack of willingness or reluctance to participate is not expressed.

### ***Experiential Learning: Management of Activities***

As for the management of the activities, the trainer must "*strive for a balance between taking too much control or too little, between giving too much information and too little...between legitimating participants' own learning or challenging them to consider other factors, theories, and points of view....*" <sup>65</sup>

Some trainers may want to "purify" the method to the extreme and reject any reference to theory, or a more directive trainer role, even when these are appropriate to the moment and the nature of the training group. Others may resist providing information, even when the need is pressing and information is timely. Still others may hesitate to correct erroneous information or observations from participants, carrying participant-centeredness to the extreme.

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<sup>64</sup>McCaffery, *op. cit.*

<sup>65</sup>Edward C. Stewart, *American Cultural Patterns* (Chicago, Ill.: Intercultural Press, 1972), p. 5.

A trainer may also expect participants' commitment to share of themselves, without making the same commitment himself. He or she would be able to direct activities and processes, but would come across as being manipulative and lacking in genuineness. The approach requires creativity and imagination in the development of activities; a good knowledge of the characteristics of the training group and of human behavior; and a fine balancing act on the part of the trainer.

### ***Other Ideas and Approaches: Values, Skills, Concepts***

Other trainers would emphasize *assumptions* and *values*. Edward Stewart's *American Cultural Patterns* <sup>66</sup> is an important reference for those who would emphasize the discussion of values in cross-cultural training. Implicit in the values approach is the belief that "...values are the bed rock of culture...the more we become conscious of the assumptions and values that govern our behavior, the better we are able to deal with the values we encounter in others..." <sup>67</sup> This approach is closely related to what has also been called by a writer "starting at home." <sup>68</sup>

Michael Miles, in a cross-cultural training project developed for the Canadian International Development Agency (CIDA), says:

The right way to begin learning about another culture is to gain insight into one's own....without understanding their own (culture), even the otherwise sophisticated have an inadequate basis upon which to organize and interpret what they learn about a new and different

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<sup>66</sup>Stewart, *op. cit.*

<sup>67</sup>Margaret Pusch, ed. *Multicultural Education: A Cross-Cultural Training Approach* (Chicago, Ill.: Intercultural Network, Inc., 1979), p. 128.

<sup>68</sup>Terms used by Michael Miles in *Adaptation to a New Environment* (Quebec: Canadian International Development Agency Briefing Center, 1986), Appendix B. The approach has been worded as follows by Josef Mestenhauser ("Blending Culture, Learning and the Disciplines," in *Culture, Learning and the Disciplines*, Washington D.C.: NAFSA, 1988): "...understanding other cultures can occur only when people understand their own."

culture...<sup>69</sup>

The clientele for the project were CIDA "cooperants", or contractors, for various development projects worldwide. To clarify his statement, Miles gives the following example:

Americans working in the Mediterranean are frequently disconcerted by the way colleagues, and especially subordinates, seem to push favors on them. These may be relatively small things: personal services, invitations to weddings and family gatherings...(The local person) is trying to personalize his relationship with the American. He is also trying to cultivate a client/patron relationship with himself as client and the American as potential patron....(The American) begins to feel uneasy because he senses both that he is becoming indebted to his subordinate and that his own self-reliance is being undercut..he is unlikely to ever really understand his ingratiating subordinate, or to accept him or to feel anything other than discomfort and annoyance...unless somebody points out that the American's bedrock values (such as self-reliance) are involved, and that the foreigner is operating from an entirely different set of values.<sup>70</sup>

This is related to Edward C. Stewart's observation that:

Americans overseas readily observe and describe cross-cultural differences of language, customs and preferences. The fact that these differences may be easily perceived often obscures the deeply imbedded but more profound disparities in concepts about the world and experience and in patterns of thought and mode of action, all of which affect the person-to-person interaction of the advisor and his counterpart.<sup>71</sup>

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<sup>69</sup>Michael Miles, *Adaptation to a New Environment* (Quebec: Canadian International Development Agency, 1986).

<sup>70</sup> *Ibid.*

<sup>71</sup>Stewart, *op. cit.*, p. 12.

Still another approach would emphasize *skills*, or what James McCaffery calls "*skills and independence*". The goal of training is "*to move people towards developing/enhancing the skills they need to become independently effective cross-cultural sojourners.*"<sup>72</sup>

To do this, cross-cultural skills would have to be identified. McCaffery has three broad skills categories: "*managing transitions*," "*gaining fluency*," and "*developing knowledge about the culture*." The skills for "managing transitions" are:

those skills and techniques that can be used to help assess and manage expectations, to reflect on the culture which one is leaving, to deal with any unfinished business..to develop a practical, concrete strategy for entering another culture....

"Gaining fluency" is divided into "*everyday life skills*" and *communication skills*.

"Everyday life skills" include:

observation  
self-reflection  
transactions (e.g. appropriate behavior in getting taxis, changing money, etc.)  
saying no responding to ambiguity

and communication skills include skills in *initiating conversation*, *active listening*, and *nonverbal communication* (e.g. learning to read facial expressions, hand gestures, body language, and the use of proximity.) "Developing knowledge about the culture" requires skills in *gathering information*, and *filtering or validating information*.<sup>73</sup>

The emphasis on skills has also been called, elsewhere, the *competency-based approach*. The competency-based approach has been widely used in cultural orientation programs for refugees, for example, which have been in operation since the late 1970s. *Settling In*,<sup>74</sup> developed for refugee programs in Indonesia and

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<sup>72</sup>McCaffery, *op. cit.*, p. 6.

<sup>73</sup>McCaffery, *op. cit.*, p. 7.

<sup>74</sup>Tony Shapiro, *Settling In* (Phanat Nikhom: The Consortium, 1985).

Thailand run by the Consortium of the Experiment in International Living, World Education, and Save the Children, is an example of a "competency-based curriculum for U.S. cultural orientation." The curriculum points out that refugees "*must not only acquire a new language, but also learn skills basic to living and working in an urban environment...*"<sup>75</sup>

These "cultural adjustment" skills include:<sup>76</sup>

- *assessing needs*
- *setting goals*
- *determining priorities*
- *observing*
- *clarifying*
- *identifying problems*
- *solving problems*
- *weighing options*
- *sequencing steps*
- *numeracy*

and - *literacy*.

The *Integrated (English as a Second Language and Cultural Orientation) Curriculum for Level One*<sup>77</sup> is a similar project. The clientele are refugees who:

- are with families or alone (many having left family behind or lost them)
- have suffered considerable social, political and economic upheaval and physical and emotional trauma in the recent past
- are, to some extent, in a state of disorientation

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<sup>75</sup>*Ibid.*, p.2.

<sup>76</sup>*Ibid.*, p.4.

<sup>77</sup>Marilynn Hiponia, Patricia Ryan, Dianne Walker, *Integrated Curriculum for Level One* (Manila: International Catholic Migration Commission, 1983).

- have a variety of nontechnological occupations and skills
  - are mostly from the rural population
  - have had no previous classroom education
  - are nonliterate
- and
- limited in contact with Western culture <sup>78</sup>

In these projects the *nature of the clientele* influences the goals of cross-cultural training, the content, and indeed, the methodology. For the refugees described above, "*regaining feelings of confidence and self-worth*" <sup>79</sup> becomes a goal, as do *preliteracy skills*, and *literacy skills*. Higher education is inappropriate content, and the educational system of the United States is touched on only in terms of elementary education for the refugees' children. As for methodology, there is a minimum of methods demanding high levels of cognition and concentration, and heavy use of visuals, "realia" and simulations (e.g. supermarket, hospital, banking).<sup>80</sup>

Other cross-cultural skills that have been identified are:

- *understanding the cultural meaning of (our) behavior*
- *empathy*
- *recognizing the impact of (our) behavior on others*
- *adjusting to specific cross-cultural situations/managing change*

and

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<sup>78</sup> *Ibid.*, Appendix A.

<sup>79</sup> *Ibid.*

<sup>80</sup> *Ibid.*

- *tolerance for ambiguity*
- *nonjudgmentalness*<sup>81</sup>

To this list, Brent Ruben adds "personalizing knowledge and perceptions" and "turn-taking" (or the "effective management of interaction.")<sup>82</sup>

Other orientation programs are structured around *concepts* related to cross-cultural communication and adjustment. These concepts include:

*Perception*

*Communication*

*Self-Awareness*

*Culture Shock*

*Assumptions and Values*

*Bridging Differences*<sup>83</sup>

### ***Cultural Parameters***

Still others are structured around "*parameters of culture*" such as: *gesture, time, space, relationships* ("bonding"), *ownership, subsistence, precedence* ("who leads, who follows, and in what order, who has first choice..etc."), *ceremony, rewards and*

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<sup>81</sup>Casse, *op. cit.*, p. 252.

<sup>82</sup>Brent Ruben, "Human Communication and Cross-Cultural Effectiveness," in Larry Samovar and Richard Porter, *Intercultural Communication: A Reader* (Belmont, Ca.: Wadsworth, 1985), p. 338.

<sup>83</sup>Pusch, *op. cit.*, p. 9.



*privileges, rights and duties.*<sup>84</sup>

### ***Models of Intercultural Communication***

Cross-cultural training has also been developed around models of intercultural communication, touching on what Samovar and Porter list as "sociocultural elements (that) are..constituent parts of intercultural communication":

*Perception*

*Belief, value, attitude systems*

*World View*

*Social organization*

*Verbal language*

*Patterns of thought*

*Nonverbal behavior*<sup>85</sup>

### ***Utilizing the Environment***

Yet other orientation programs utilize what's available in the environment. The orientation program for Pakistani USAID scholars when they arrive in Washington D.C. makes the most of the setting by including a discussion of the American Political Process and giving participants time to explore Washington D.C. (through "Field Study", a "Capitol Expedition", "Time to Explore", "Group Exploration" and "An Evening with the National Symphony.")

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<sup>84</sup>Nelson Brooks, "Parameters of Culture," *FL News Exchange*, Vol. XIX, Special Supplement, February, 1978.

<sup>85</sup>

Samovar and Porter, *op. cit.*, p. 15.

The creative trainer will take all these different approaches, concepts, and issues into consideration in developing a cross-cultural training program that is appropriate and effective.

## ***THE ACTIVITIES***

## ***Introductions***

### ***Procedure:***

1. Trainer asks participants to interview a partner and introduce the partner to the group.
2. Participants interview and introduce each other; Trainer introduces self simply - i.e., name, occupation, length of time in Pakistan.
3. At the end of introductions, Trainer notes that, e.g.:
  - in Pakistan, the mere mention of one's *name* and *place of origin* gives other Pakistanis clues as to one's ancestry, and sometimes even social and economic status;
  - many Pakistanis - employed in government - take care to mention their titles and Grade Levels, because the titles and Grade Levels indicate position in government and consequent authority, power, influence;
  - in the United States, however, names, titles and Grade Levels have no meaning. In the University, the participants will be seen merely as students and will be treated just like other students - regardless of their social, political and economic standing in Pakistan.
4. Trainer points out that in the US, a man can come up and introduce himself to a woman, and vice versa, and that introductions are usually accompanied by handshakes (demonstrates).
5. To review names, Trainer asks participants to sit in a circle:
  - the first person says his own name; the second person says his name and the name of the person before him; the third person says his name and the names of the two people before him, and so on.
6. To conclude the activity, Trainer reviews "Miss, Mr., Mrs." and "Ms." - how and when they are used; also the naming system in the US.

Trainer points out that the naming system may be different in Pakistan but that

participants should write their names in a ***consistent*** manner to avoid confusion and difficulties - i.e., Rasheed Ahmed Zehri should always be written in this order.

(Please see ***Background Notes*** attached.)

**Activity No: 1**

**Objective:** Participants identify their own assumptions regarding learning and the teaching-learning process; culture, cultural training, and cultural adjustment.

*(Note: Please see **Background Notes** for more specific objectives.)*

**Materials:** Colored rods

Grid on wide paper, thus:

AGREE	DISAGREE
AGREE STRONGLY	DISAGREE STRONGLY

**Procedure:**

1. Trainer states the objective of the session and explains the procedure, thus:

*Statements regarding learning, culture, cultural training, and cultural adjustment have been written on strips of paper. Each participant will get a copy of each statement.*

*On the floor is a grid (see above). (Note: It is useful to actually put the grid on the floor at this point.)*

*As the grid indicates, you can agree with a statement, agree strongly, disagree, or disagree strongly.*

*There are no right or wrong answers - everyone is entitled to his or her personal opinions.*

2. Trainer hands out the first statement.
3. Participants read the statement and decide whether they *agree, agree strongly, disagree or disagree strongly* with the statement.
4. Trainer tells that group that whoever wants to discuss the statement should sit around the grid. (Main discussants for each statement should not be more than 5, for thorough discussion. The rest of the class or group can give quick comments after the main discussants have explained their views.)
5. The trainer then gives out colored rods. Using the colored rods, participants indicate their positions on the grid.

6. Participants take turns explaining why they agree with a statement or disagree with it. Each participant is given enough time to explain his position.

The trainer refrains from judging discussants' opinions; encourages them to explain their positions; seeks clarification whenever necessary.

The trainer reiterates that there are no right or wrong answers, only individual opinions.

7. When the main discussants have finished explaining their positions, the rest of the group can *quickly* share their own reactions.

8. Before moving on to the next statement, Trainer asks the main discussants if anyone wants to change his or her position. (Participants have the opportunity, but should not be required to do so.)

9. The trainer then hands out the rest of the statements which are discussed by different groups.

Statements follow. (Note: In a one and a half hour session, the trainer may have time for only 4 or 5 of these.)

*A. Education consists of learning how to read, how to write, and going to schools, colleges and universities. Experiences outside of the academic classroom, and without the use of books or printed matter, cannot really be considered learning.*

*B. A student's learning is primarily the responsibility of the teacher.*

*C. Teachers are experts in their fields, therefore their authority should not be questioned.*

*D. Culture is not something that you study; culture is something that you practice day by day.*

*E. A Pakistani will have few real problems in the United States - or in any other country - because basically, people are alike.*

*F. If one is not able to practice one's own social customs and religious rituals in another country, one's culture will be destroyed and replaced by a foreign culture.*

*G. Some cultures are better than others.*

*H. The culture of technologically advanced countries is more superior than the culture of underdeveloped countries.*

*I. If a person wants to know about American culture, he should observe white Americans, because they are the true Americans. Blacks and other nonwhite Americans have a different culture from white Americans.*

*J. Movies are a good guide to another culture.*



**Activity 2****Title: Expectations Exercise****Objective:**

Participants will identify their expectations of the United States.

**Materials:**

tape player  
music  
markers  
butcher paper

**Procedure:**

1. Trainer makes short reference to Activity 1: summarizing concepts introduced in Activity 1 and relating Activity 2 to these, e.g.:

- *learning can take place even in nonformal situations*
- *people may be basically the same but cultures differ*
- *some preparation is needed for going to another culture*
- *cultures are not "better" or "worse" than others; they are different.*

2. Trainer introduces the term "expectations." Asks participants for a definition of expectations (i.e. ideas regarding a future event/ an event that is yet to happen, usually based on past experience; "hopes", "fears." Trainer points out that expectations can be positive - e.g. "hopes," or negative, .e.g. "fears.")

3. T. then explains that the next activity will "project" participants into the future. Participants will be asked to *imagine* a future time. To facilitate this, participants will be asked to close their eyes, listen to the narration, and imagine themselves to be in the situations described.

4. Trainer plays music tape for background (low volume), then reads the narration (attached).

After the narration, Trainer asks participants to open their eyes and says: "What do you think you'll see?" or "Now you're in the United States - what do you expect to find?"

5. Participants are divided into groups: they list their expectations.

*(Note: Trainer may have to clarify that Ps. should write down their expectations of the whole length of their stay there, and not just arrival. Some tend to simply describe the airport scene. Trainer also reminds participants that expectations could be both positive and negative.)*

6. Small groups report to the large group on their expectations; trainer asks questions for clarification.

7. After the reporting, Trainer responds to each list - pointing out some specific issues related to the USAID grant or education in the US. Trainer points out *realistic vs unrealistic* expectations.

8. Trainer then asks the large group: where do you think your expectations came from? How did you develop these expectations?

(Participants identify; trainer lists - e.g. movies, television.)

9. Trainer notes that *in life, some of our expectations may be fulfilled, but some won't. We may need to change our thinking when confronted with reality....etc.*

10. Trainer then says that the lists of expectations can serve as a guide to aspects of American and Pakistani culture to be discussed in the next sessions.

11. To close, Trainer asks participants how they felt during the narration.  
*(Did they feel sad? Homesick? How do they think they will feel when it's time to leave?)*

Participants share feelings with large group.

Time: 1.5 hours.

## NARRATION

*It's three days before departure....*

*Your friends and associates have come to tell you Goodbye...*

*Your children or brothers and sisters are staying close by...the youngest doesn't want to get off your lap or leave your side for 1 minute and has asked about 10 times to go with you...*

*Your mother, father, husband or wife knows this is a good opportunity for you...they are proud of you...but their hearts do not approve...they hate to see you go...*

*You have asked your mother, your sister or your wife to pack your bags...she's doing that now...she hasn't spoken all day...*

*You can hear drawers of chests open and close....clothes all over the bedroom...she has been pressing your clothes...At one point she asks you if you could wear **shalwar kameez** in America...and you say "Of course.." but you are not really sure....*

*You stay up too late the night before departure and wake up feeling tired too early in the morning...*

*You say goodbye to your family in the privacy of your home.....*

*Male family members go with you to the wagon that will take you to the nearest International Airport...*

*You spend the last few minutes talking quietly to your father about the care of your family while you're gone...*

*You embrace your eldest child, or brother and sister, and get quickly into the wagon and drive away...*

*You have mixtures of feelings: sadness at leaving your family...anxiety about bringing all the necessary papers, passport, travellers checks...*

*Sometime later, you arrive at the International Airport...it all looks familiar...you have been here a number of times before...but never on the way to the United States...*

*On time, everything in order, you look around and notice a large number of foreigners in the departure lounge....British, American, Canadian...and realize you really are leaving Pakistan...*

*On the plane you sit next to a gentlemen who begins reading the newspaper.... You want to be able to share your excitement...and your sadness too...but you are not sure if he will understand....*

*You drift off to sleep...After many hours of travel you arrive in London...You have a few hours' stopover there...you start to feel very tired....After several more hours on the plane you hear the announcement that you are landing in New York....*

*....it's 4 o'clock in the afternoon in New York City when you land.....*

**Activity 3:**

***Housing, Shopping, Transportation  
in the U.S. - a Slide Show***

(No script.)

***Note on procedure:*** Before telling participants what is shown on a slide, ask if anyone in the group is familiar with the picture and can explain it.

**Activity 4****TITLE: MALE-FEMALE ROLES AND RELATIONSHIPS (I)****Objectives:**

Participants will become aware of differences between male-female roles and relationships in Pakistan and in the United States;

Participants will identify solutions for possible problem situations arising out of differences in attitudes towards male and female roles and relationships.

**Materials:**

"Gordon and Brian" <sup>86</sup>

Case study: "Linda"

Narration: "Saleem"

Cards with various duties/roles/responsibilities written on them

Butcher paper

Markers

Tape

**Procedure:**

1. Trainer introduces the session, saying, e.g.:

*We behave the way we do because of certain assumptions we have about what's right, what's wrong, how people should or should not behave, what is desirable, what is not desirable.*

*When other people do not share our assumptions, the result is conflict. The conflict may be open, expressed; or it may not be expressed, and yet exist.*

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<sup>86</sup>Taken from Pierre Casse, *Training for the Cross-Cultural Mind* (Washington D.C.: Society for Intercultural Education, Training and Research), 1981), p. 96.

*The short story I'm going to give you is an example of what happens when people do not share the same assumptions. Let us examine what happens and what the characters' assumptions may have been.*

2. Trainer then writes on board:

***Gordon/Brian***

***Villagers/Honduras***

(Note: It is a good lead-in to the story to ask the participants if they are familiar with the name Honduras and if they know where the country is located.)

3. Trainer asks the participants to read the story of Gordon and Brian (see attached) and to try to identify the assumptions for each group (see #2.)

4. Participants first identify the events in the story and the possible assumptions underlying those events.

Trainer lists these on board.

5. Looking at the list, trainer asks participants if the assumptions of the two groups were identical. Where did they differ? What was the result of these differences?

6. Trainer asks students to think of experiences they have had which demonstrate assumptions which were not shared; students share experiences with the group.

7. Trainer then tells the group that they would now look at the area of male-female roles and relationships, and try to identify similarities or differences between American and Pakistani assumptions regarding these.

8. Trainer gives out copies of "Linda" (see attached).

9. Participants identify Linda's and Naseer's behaviors and the assumptions about relationships between men and women that underlie these behaviors.

10. Participants are likely to make distinctions between "acquaintance", "friendship", and a "more serious relationship." Some other terms used are "Naseer wanted to take advantage of Linda," or, "Naseer was too 'forward.'"

If these terms are brought up, trainer asks participants *what acquaintance means in Pakistan (i.e. what behaviors are appropriate to a relationship on the acquaintance level) and friendship.*



Some other questions:

*Can men and women be friends?*

*Can men and men/ women and women be friends?*

*How is friendship expressed?*

*What behaviors (involving men and women) are not allowed or approved of by society - before and/or after marriage?*

*How are men expected to behave towards women?*

*How are women expected to behave in relation to men?*

*Is there such a thing as courtship (in Pakistan)?*

Trainer then asks participants what they think American assumptions are regarding male-female relationships.

(This is a good time to ask a co-trainer, a guest, or observer, to share ideas and experiences regarding the U.S. Trainer can then summarize American beliefs/attitudes regarding *acquaintance, friendship, dating, engagement, marriage.*)

Some important considerations:

*- men and women can be friends*

*- expressions of male friendships in Pakistan (e.g. men walking down the street holding hands, long hugs) may be misunderstood in the United States*

*- inviting someone to a cup of tea does not indicate the desire for a serious or sexual relationship*

*- men and women like to get to know each other before they develop serious relationships*

*- behaviors that may indicate sexual interest here (in Pakistan) may be simple gestures of friendship in the US (e.g. a wink, a handshake, a pat on the shoulder)*

*- men and women interact in public; there are very few situations in which men and women stay in separate areas*

*- in the US a woman can go out in public alone and/or not in the company of her husband*

*- many women work; there are women university professor or university presidents*

11. Trainer notes that many Pakistanis - indeed, people from other countries form their impressions of the United States from what they see in the movies and on television. Films can develop *stereotypes* which may be different from reality. A common stereotype is the "loose" and "easy" Western woman.

Trainer notes that some women may fit the stereotype but many won't.

*Stereotypes* can lead to false expectations and inappropriate behavior.

12. The trainer then reads aloud the story of "Saleem" (see attached). Participants roleplay their responses.

Time: 1 hr. 30 min.

Attachments: "Gordon and Brian"  
"Linda"  
"Saleem"

*Note: If there is not enough time, the "Gordon and Brian" and "Saleem" portions can be skipped.*

### *Gordon and Brian in Honduras*

*Gordon and Brian had been working in the Honduran village for five days. As theirs was basically a health improvement project, they felt it was advisable to impress upon the villagers the importance of cleanliness. Gordon was to be giving most of the shots; he decided he should look the part of a doctor, so he fashioned a white gown out of an extra sheet he had brought along. The two boys cleaned up the 'clinic' to the best of their ability, even to the extent of carefully spraying the whole room with DDT. When the clinic was operating, Brian efficiently took the names of each villager, carefully entered it in his book and instructed the person to line up along the wall and wait for his turn until Gordon was ready. Gordon, for his part, played the role of doctor as he imagined it, to the best of his ability. He meticulously fixed the vaccination in the syringe, assiduously swabbed the arm of the patient, being extremely careful to assure that the spot for the vaccination was scrupulously clean, then professionally injected the needle, performed the vaccination, and sent the villager on his way.*

*At the end of the day, the two boys were extremely pleased with their performance, both in efficiently vaccinating a large number of people and also in conveying the image of careful antisepsis.*

*The next day was much the same as the first, except that there seemed to be fewer people to vaccinate. The numbers continued to drop until by the end of the fifth day only a dozen or so people accepted their shot and quickly left. The boys could not understand what was wrong, as they had heard that the people in this village were very cooperative and friendly, but they knew that they had hardly begun to vaccinate everyone in the village.*

## "Linda"

Linda is in Pakistan because her husband, Tom, works with an American oil company with projects in the country. She and her husband have been in Pakistan for several months. Last month, Tom had to go on an official mission to Dubai. Linda was by herself for about a week.

One day that week, Linda went to a meeting of a cultural group, with her friend Marie and Marie's husband, Frank. There were people from different countries in the meeting, as well as Pakistanis.

At the meeting, there was a photo exhibit and a book fair. Publishing companies in Pakistan displayed their books for sale to the public. People walked around the large hall look at the pictures and books on display.

At one point, Linda stood alone looking at the photograph of a village house. A Pakistani man came to her and said: "Hello. My name is Naseer. Are you a member of the cultural group?" "Yes," Linda replied, smiling at the man and pointing at the photograph: "This is a wonderful picture."

"Are you here by yourself?" the man asked. "Yes. My husband is away on an official trip so I'm home by myself but tonight I came with two friends." "What's your name?" "I'm Linda Evans." "Do you work here?" "No, but I volunteer my time to the cultural group." "What do you do there?" "I help in the library." "Oh, I see." "Can I come and visit you at the library?" Linda said: "Well, if you're a member of the cultural group, you're welcome anytime." She smiled at him again and moved to the next picture.

Later that week, Linda was at the library helping the librarian with records. Naseer was there too. He talked to Linda and asked her to have some tea. There was a small restaurant beside the library so Linda went with Naseer. She thought it was okay because she usually had her tea break at the restaurant anyway, with other library staff. After they had tea, Linda saw that Naseer did not leave. In fact, he was waiting for her at the close of library hours at noon. "Can I take you home?" "Oh no thank you, I have my car. See you." That evening, Linda was watching TV when the bell rang. It was Naseer. Linda told him she had not expected him. Naseer said he had just come to see where she lived. Linda told Naseer she was

not prepared for company that evening, but if he wanted some tea or a cold drink he could come in.

## "Saleem"

Saleem has been a student at Iowa State University for one month. He lives in a dormitory on campus.

One day he is informed by the dormitory Resident Assistant that there would be a party at the dorm. The party would be that evening.

At the party, loud music is played, and snacks are served: potato chips and nachos. There are soft drinks and a lot of beer.

Men and women from another dormitory have been invited.

Saleem sits with a group from his dorm. They are joined by some women from another dorm. The men and women are all laughing and joking and eating and drinking. Some women smoke.

One girl in particular, Anna, asks Saleem to dance. Saleem tells her that he does not know American dances. Anna says she would teach him. They dance together. After the dance Anna sits beside Saleem and starts asking him about his family, his studies, and whether he likes the United States.

Saleem responds to Anna's questions. He feels she is quite interested in knowing more about him.

Anna smokes a cigarette and drinks beer, and asks Saleem to have some beer too. Saleem accepts, thinking it impolite to refuse.

**TITLE: MALE-FEMALE ROLES (II)****Objectives:**

Participants will become aware of their own attitudes towards male and female roles.

**Materials:**

Strips of paper with statements  
Markers  
Tape

**Procedure:**

1. Trainer chooses some statements (see below) - writes these in large letters on strips of paper (before the session)
2. Participants are given a strip each and asked to identify the statement as being representative of
  - a. a Pakistani value
  - or b. an American value
3. Depending on their assessment, participants then paste the strips on one of 4 columns:

Column A: PAKISTAN  
Column B: AMERICA  
Column C: BOTH  
Column D: NEITHER

The statements are as follows:

- *It is the duty of a woman to serve her husband before herself*
- *A professional woman is less feminine than a woman who stays home to take care of her husband and children*
- *With more women working these days, the family is becoming a weaker unit.*
- *Men can refuse to follow orders from a woman.*
- *A woman can do equal, or even better work than a man in some job situations.*
- *Women are naturally inferior to men.*
- *Women are naturally equal to men.*
- *Having children and raising a family are the most important duties of a woman - more important than working outside the home*
- *If a woman works outside the home, that is her choice and she should be allowed to do so*
- *Men and women have equal opportunities for training and education and they should have equal opportunities for high office*
- *Men should always hold higher office than women because of their superior training and intellect*
- *Women should not be seen in public*
- *It is the responsibility of a man to support his family financially - not the woman's.*
- *A woman can and should contribute to the family income.*
- *If a woman occupies high office, it is because of the status of her father or husband*



- *A woman can equal a man in all things, including physical strength*
- *A woman who says what she thinks and expresses herself directly is aggressive and unfeminine*
- *A man should prove himself strong in all things and never show weakness*
- *A man should not help care for children - that is a woman's responsibility*
- *Men should have more responsibilities than women because they are stronger*
- *A man and woman who are not married or not related to each other cannot be friends*
- *Men and women can exchange sexual partners any time because of "free love"*
- *If a woman asks you to have a cup of coffee with her it means she is interested in having a relationship with you*
- *When a man and woman have dinner together, that means they are married to each other or are sexual partners*
- *A man who takes orders from a woman is weak*
- *There should be separate public areas and facilities for men and women*
- *Men deserve more training and education than women because they are the leaders of the nation*
- *Advanced training for women is useless because their natural role and function is to become wives and mothers*

Time: 30 Min.

4. Trainer then asks each participant to:

- a. read his statement aloud to the group
- b. explain WHY he classified the statement as a Pakistani or American value, or true for both the US and Pakistan, or true neither for the US nor Pakistan
- c. describe HIS OR HER OWN attitude or value - i.e., does he or she agree, or disagree with the statement.

*(Note: Participants should not debate whether, indeed, the attitude or value is "American" or "Pakistani." This could take a very long time and mean a lot of argument. Rather, the statements should be used as a vehicle for participants to explore their own personal values. The trainer should note, though, where there are cases of attitudes/values identified as representative of "Both" (America and Pakistan) or "Neither" and point out that there are overlapping attitudes/values in different cultures and it is difficult to make simple generalizations.)*

Time: 30 Min.

6. For the last 30 min., participants are asked to identify possible conflict situations occurring in the United States between Pakistani men and American women - or Pakistani women and American men - occurring as a result of differences in values and attitudes towards sexual roles and behaviors.

In small groups, they are asked to think of at least 3 problem situations.

Small groups then report to the big group.

Time: 30 min.

***TITLE: MALE-FEMALE ROLES (III)***

*(Note: This can be done in addition to **Male-Female Roles and Relationships I** if time permits.)*

For this activity, trainer writes down various activities on small cards, e.g. washing dishes, taking the baby to the doctor, earning money, go for higher studies, etc.

Trainer then draws three columns on the board, writing "MEN" for one column, "WOMEN" for the another and "BOTH" for the third.

Participants are instructed to tape the cards under the appropriate heading - i.e. if the activity is usually done by a woman, it is taped under "WOMEN", and so on.

When participants have done this (for Pakistan), trainer (and co-trainer or American guest) switch cards around as appropriate to the U.S.

Short discussion follows about changing roles of men and women in the United States.

**Activity 5****TITLE: STATUS ISSUES (I)****Objective:**

Participants will identify: whether people in Pakistani society are divided into "groups" or classes; what the bases for the groupings or "classes" are; whether groups or classes are divided into "high" or "low"; what the sources of status are in Pakistan.

Participants will also compare and contrast "classes" / "status" in Pakistan and in the United States.

**Materials:**

- short "biography" of Mrs. and Mrs. Sarwar
- cards with names of occupations/groups of people
- tape

**Procedure:**

1. Trainer gives participants copies of the short biography of "Mr. and Mrs. Sarwar" (see attached).

*(Note: The trainer may also clip an article from the newspaper where status issues are obvious. Wedding announcements or stories are good for this, as are articles about social receptions.)*

2. Trainer asks participants: *Do the Sarwars belong to a particular group in society (in Pakistan)?*

*If so, what group do they belong to? Why?*

3. Trainer breaks up participants into small groups, giving them the following questions to answer (using large sheets of paper:

**Group 1:**

Are there social groupings in Pakistan?

What are they?

Do some group have high status, and others low?

Identify high status groups or persons and low status groups or persons.

**Group 2:**

How do you know that a person has high status or low status? What are the indicators?

**Group 3:**

What are the sources of status in Pakistan?

For example, is it your job? Your name? etc.

4. Responses of different groups are discussed.

5. Trainer then gives out cards with names of occupations or groups of people. T. writes on board: "HIGH", "MEDIUM," "LOW."

Participants are asked to rate the status of each occupation or group and tape the card under the appropriate heading.

Cards are discussed; trainer and/or co-trainer then switch cards around for the U.S.

6. Trainer and participants discuss differences between "status" in the US and Pakistan, including the term "egalitarian."

Time: 1 hr. 30 Minutes.

*(Note: If steps 1-4 take a long time, steps 5 and 6 can be omitted.)*

*Mr. and Mrs. Sarwar and their daughter Jamila live in F8/4, in Islamabad. They own their house. It is a 3 bedroom house, with room for expansion on the second floor.*

*Mr. Sarwar is a retired army officer. His wife Rubina was a former schoolteacher. She stopped teaching in order to take better care of Mr. Sarwar, who has a mild case of diabetes.*

*Mr. Sarwar was at one time assigned to the Pakistani Embassy in Turkey. At the end of his term, he and Mrs. Sarwar traveled in Europe for a few months, before returning home to Pakistan.*

*Mr. and Mrs. Sarwar have one servant - a cook.*

*They have two small cars.*

*They are very good friends with one of the federal Ministers, who was in the army with Mr. Sarwar. They often invite the minister and his wife to their house for tea or dinner.*

**TITLE: STATUS/ROLE ISSUES (II)**

*(Note: This is an alternative activity to STATUS ISSUES (I).)*

**Objective:**

Participants will be aware of some differences between Pakistani and American modes of communication and interpersonal relations, with a focus on role and status differences.

**Materials:**

Roleplay worksheet  
Role-Status Inventory

**Procedure:**

1. Trainer does the following short roleplays (suggested scripts below) with another American, or a participant who has been instructed regarding the objectives of the exercise:

- a. Ordering food at a restaurant
- b. Requesting information from a secretary at a college regarding enrollment
- c. Talking to a taxi driver when taking a cab
- d. Asking for clarification from a professor regarding a point made in class

Students are given the following worksheet to fill out in pairs while watching the roleplays (see next page):





Roleplay 3	Speaker 1:          Speaker 2:	
Roleplay 4	Speaker 1:          Speaker 2:	

## 2. Discussion of roleplays and worksheet:

- a. Participants identify the situations
- b. Participants identify the speakers: their possible occupation, sex, age
- c. Participants identify whether the speakers have high status or low status (in society) for each roleplay
- d. Participants do the same roleplays in their native language

Time: 45 minutes.

3. The trainer then gives out the following questions/tasks for each pair or group:

- a. List persons with high status and low status in Pakistan (i.e. high status occupations, sex, age; low status occupations, sex, age)
- b. What are the sources of high or low status in Pakistan? (i.e., is it money? personal appearance? family name? etc.)
- c. List some possible differences between Pakistan and the United States in terms of high status or low status of persons. Be prepared to explain these differences.

4. Participants' responses are discussed.

Time: 45 minutes.

*(Note: Step 5 may be given as "homework" or as a supplementary activity.)*

5. Trainer then hands out the following individual worksheet that participants fill out:

**ROLE/STATUS INVENTORY**

\_\_\_\_\_ 1. When ordering food from a waiter at a restaurant, you say:

- a. Would you please be so kind as to give me a chicken sandwich and a Coke?
- b. Give me a chicken sandwich and a coke.
- c. I want a chicken sandwich and a Coke.
- d. Can I have a chicken sandwich and a Coke?

\_\_\_\_\_ 2. When borrowing a book at the library, you say:

- a. I would like to borrow this book for two weeks.
- b. You should lend me this book for 2 weeks.
- c. Lend me this book for two weeks.
- d. Would you be so kind as to give me this book for two weeks?

\_\_\_\_\_ 3. You want to talk to the Chairman of your Department at the University. At his office, you see three people waiting outside the Chairman's office. The secretary has a desk just outside the office. You:

- a. Go straight to the Chairman's office and knock on his door.
- b. Request the secretary for an appointment.
- c. Tell the Secretary to tell the Chairman that you are waiting to see him.
- d. Sit down and wait for your turn without saying anything.

\_\_\_\_\_ 4. On the first day of class, you see someone writing on the classroom blackboard. He is a very young man. He must be:

- a. a graduate assistant
- b. a clerk in the department
- c. the teacher

d. a student

\_\_\_\_\_ 5. At the cafeteria, you are standing in line to get your food. An older man with gray hair and eyeglasses is standing behind you. You:

- a. Decide that he must be a university professor and give him your place in the line
- b. Decide that he must be a student also and not do anything.
- c. Decide that he must be the parent of a student and give him your place in the line.
- d. Decide that he could be a professor, a student, or a parent and not do anything.

\_\_\_\_\_ 6. As you are walking to your classroom, a woman, who seems to be 25 years old, drops her books right in front of you. You:

- a. Decide she must be a professor and help her.
- b. Decide she must be a student and not help her.
- c. Decide she could be a student or a teacher and help her.
- d. Decide she could be a student or a teacher and not help her.

\_\_\_\_\_ 7. At your dormitory, you see a woman carrying a mop and a pail. You:

- a. Decide she must be the sweeper and tell her to clean your room
- b. Decide she must be the sweeper and ask her to please clean your room.
- c. Decide she could be anyone - a sweeper, a college student, or even a professor - and not do anything.

d. Decide she could be anyone - a sweeper, a college student, or even a professor - and ask what you should do if you want your room cleaned.

\_\_\_\_\_ 8. You want to make a long-distance call to Pakistan. You say to the switchboard operator:

- a. Book my call to Pakistan.
- b. I want to book a call to Pakistan.
- c. I wonder if you could help me? I would like to call Pakistan.
- d. Would you please be so gracious as to place my call to Pakistan?

\_\_\_\_\_ 9. Upon arrival at the airport, you are met by an older man who drives you to the university campus. You:

- a. Decide that he could be anyone: a student, a professor, or a driver, and not say or do anything.
- b. Decide that he must be a driver and tell him to carry your bags.
- c. Decide that he must be a driver and ask him to carry your bags.
- d. Decide that he could be anyone: a student, a professor, or a driver, and request help with your bags.

\_\_\_\_\_ 10. There is no one at the airport to meet you. You don't know how to get to the university. You:

- a. Call the university and request assistance from the Foreign Student Office.
- b. Call the university and insist that you talk to the Department Chairman.
- c. Call the university and demand the operator to send a car to pick you up at the airport
- d. Ask an airline official to take you to the university.

***Suggested Scripts for Roleplays:*****a. Ordering food at a restaurant**

Speaker A: Excuse me.

Speaker B: Yes, may I help you?

Speaker A: I would like a cup of soup and  
a salad, please.

Speaker B: Will that be all?

Speaker A: Yes, thank you.

**b. Requesting information from a secretary at a college regarding enrollment**

Speaker A: Excuse me.

Speaker B: Yes, may I help you?

Speaker A: I would like information on  
registration procedures. Where  
do I go to enroll?

Speaker B: You go to Martin Fisher Hall  
and you look for the desk  
for your Department. There  
should be someone there to  
assist you.

Speaker A: Thank you.

**c. Talking to a taxi driver when taking a cab:**

Speaker A: Can you take me to Number 10,  
High Street?

Speaker B: Sure can, hop in.

d. Asking for clarification from a professor:

Speaker A: Excuse me, Mr. Duncan, but  
I wanted to ask you about a point  
raised in class today.

Speaker B: Yes?

Speaker A: Is it really necessary to develop  
a map of the area when identifying  
research subjects?

Speaker B: Well, that's one method for identifying  
research subjects, but certainly not  
the only one. We can talk about it in  
more detail if you'd join me for a  
cup of coffee?

**Activity 6****TITLE: "COLD WATER"<sup>87</sup> / EXPERIENCES OF FOREIGN STUDENTS IN THE UNITED STATES****Objective:**

Participants will identify issues confronting foreign students in the United States, and discuss some themes relating to American life

**Materials:**

VCR  
the video "Cold Water"

**Procedure:**

1. Trainer introduces the activity, saying that Pakistanis can learn from the experiences of students from other countries studying in the United States. Gives a short background to the film - e.g. filmed in Boston; consists of interviews of foreign students studying at Boston University, and also foreign student advisers.
2. Trainer asks participants why they think the film would be titled "Cold Water".....Explains "shock," "culture shock." (See **Appendices** for **Culture Shock Reading**).
3. Participants watch film - 50 min. (Note: The film can be divided into segments, depending on the issue related to cultural adjustment or living in the United States being discussed. The trainer can stop the film at crucial intervals and get feedback from the group or discuss an issue in greater length.)

Trainer may also stop the film when new terms or cultural concepts alien to Pakistan crop up. An example of such a cultural concept is the "fast food"

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<sup>87</sup> **Cold Water** is a Videocassette developed by Noriko Ogami and distributed by the Intercultural Press, Inc., Yarmouth, Maine. It was produced in 1988.



joint, which, though found in big cities like Islamabad and Lahore, is not found in villages. (Note: If participants are from urban areas, Trainer will have to adjust accordingly.)

Note: This is a good time to give readings. I have given out excerpts from Edward Stewart's *American Cultural Patterns* (Ill: Intercultural Press, 1972), on "Friendship," "Equality" and "Formality and Informality," as well as readings on culture shock. I have also taken readings from Gary Althen's *American Ways (Me: Intercultural Press, 1988)*, and from Tiersky and Tiersky, *The USA: Customs and Institutions* (NJ: Prentice Hall, 1990).

**Activity 7****TITLE: INTERACTION WITH AMERICAN GUESTS****Objective:**

Participants will interact with Americans on a social and informal level, and identify issues related to communication between Pakistanis and Americans. Participants will be able to describe the American family.

**Materials:**

markers  
whiteboard

**Procedure:**

1. Trainer invites Americans in the community to interact with participants - this is done several days before the training, if possible.

*Guests may be invited to bring family pictures.*

2. Trainer explains the objectives of the session, and the procedure: participants are to be divided into small groups. Each group will be with one American guest. The small groups will spend some time together and then return to the large group. In the large group, small groups will share their experiences in the session with the American guest.

3. Groups spend one hour with invited guests.

4. Upon returning to the big group, small groups are asked to sit together to prepare a brief report on what went on in their session. Guests sit in a separate group and discuss content and dynamics of the small groups - e.g. their observations regarding the participants: did the participants voluntarily ask questions or did they wait to be asked? Did the participants offer information about Pakistan? What were they most interested in?

5. Reporting by small groups.

6. Trainer summarizes, e.g.

- main (content) issues groups touched on
- asks participants what statements they can make about the US/Americans/ the American family, based on the interaction session
- notes that these statements may apply to that morning's interaction, but may not to other/ future communication situations
- asks groups to try to identify aspects of the communication situation that made it "easy" or "difficult," "successful" or "unsuccessful"

7. Trainer then asks guests to share their observations with the large group. Some questions the trainer may ask:

- what observations can you make about the process in your group?
- what aspects of the process in your group may be applied to communication situations in the United States?
- what about content? Were questions/issues raised appropriate/ inappropriate? Did you feel participants were interested?
- what suggestions would you have for participants regarding communicating with Americans (in the U.S.)?
- would communication in social situations be different from communication in academic situations?

8. Participants are given time to share other comments/observations, then trainer summarizes highlights of the activity and what may have been gained from it.

**Activity 8****TITLE: CRITICAL INCIDENTS/ PROBLEM-SOLVING****Objective:**

Participants will describe problem situations in the United States and identify possible solutions

**Materials:**

strips of paper with critical incidents

**Procedure:**

1. Trainer introduces session, saying that a visitor to another culture needs not only information/knowledge but also skills - including problem-solving skills. States that the objective of the session is to practice some of those problem-solving skills.
2. Tells group that problem situations are described on strips of paper (shows strips). The strips are put in a box. Participants take turns getting a strip from the box. Each participant reads the situation - first to himself, and then to the group, aloud - and decides on a possible solution.
3. Instead of telling the group what he/she would do, participant roleplays the situation, with trainer and/or co-trainer as other actors.
4. After short roleplays, trainer asks the rest of the group for other possible solutions.

### ***Situations***

*You arrive in Washington DC in the middle of the night. There is no one at the airport to meet you, because your flight has been several hours delayed. The Participant Training office is closed. You don't have any friends in Washington DC. You traveled alone. What would you do?*

*When you arrive at the dormitory, you find that the plumbing and faucets are different from what you're used to. You can't seem to get them to work. What would you do?*

*At the university you realize that there is no mosque, not even a place designated for students to use for prayer. There is no mosque outside the campus either. What would you do?*

*It is winter when you arrive. You want to go downtown to buy a sweater and a jacket, but you don't know how to get there. No public buses pass by the university. What would you do?*

*You have been in the university for one month. You have not eaten Pakistani food, and there are no Indian or Pakistani restaurants in the area. The dormitories do not allow cooking. What would you do?*

*In one of your classes, you are assigned to work with a group. When the group meets, the Americans begin criticizing the assignment and the teacher. They refuse to do the assigned work because they don't believe in it. What would you do?*

*When you board a bus you give the driver a one-dollar bill. He says to you angrily: "Don't you know you're supposed to have the right change? When you got the change, you take the next bus." What would you do?*

*It is a weekend, and you decide to go shopping. At the shopping center, you realize that you left your wallet and all your money on the bus. What would you do?*

*As you're riding on the train one day, you hear some people making insulting remarks about "Asians," "refugees", or even "Indians" and "Pakis." What would you do?*

*Your classmates invite you to go downtown with them for a "fun" evening. Downtown, they go to a dance hall or disco, with loud music and flashing lights. When you sit down, some women - also from the university - ask if they could join you. The waitress comes to ask you what you would like to drink. What would you do?*

*You pick up the newspaper one day and you read an article making fun of Islam. What would you do?*

*In class, you are having great difficulty understanding your teacher. However, you seem to be the only one. Your classmates - including other foreign students - don't seem to have any difficulty. What would you do?*

*You go back to your dormitory room one night and you find your roommate and his girlfriend embracing and kissing. What would you do?*

*On your first month at the university, you receive a letter saying that your wife is very ill. What would you do?*

*In the dormitory, the people in the room next to you like to turn up the volume of the radio. The music is so loud you have difficulty studying. What would you do?*

*You and other Pakistani students decide to cook a Pakistani meal one weekend at the university kitchen. All the regular cooks cover their noses and complain about the smell of your food. What would you do?*

*Your roommate likes to have his girlfriend spend the night with him in your dormitory room. Would you change roommates?*

*You like one of your classmates very much. However, you don't know how to approach him/her for friendship. What would you do?*

**ACTIVITY 9****TITLE: APPROPRIATE/INAPPROPRIATE BEHAVIOR****Objective:**

Participants will identify behaviors or activities that are appropriate or appropriate - in Pakistan and in the United States, with special attention to the fact that behaviors which may be acceptable in Pakistan may not be in the US.

**Materials:**

4x6 cards with various behaviors written on them  
masking tape

**Procedure:**

1. Trainer writes various types of behaviors/activities on 4x6 cards - e.g. spitting on the street, throwing garbage by the roadside, littering, crossing the street anywhere, women wearing shorts in public etc.

Note that the objective is for participants to realize that some behaviors or activities which are acceptable in Pakistan may not be acceptable or appropriate in the United States, and/or that behaviors which may be unacceptable in Pakistan may be acceptable in the US.

(When it comes to *social* behaviors like men holding hands while walking, a man and woman kissing in public - trainer must be careful to point out that these behaviors are *generally* acceptable or unacceptable, but that some people may approve or disapprove of these behaviors, whereas behaviors related to health and safety are usually approved or disapproved of by almost *all*.)

**See Background Notes for Activity 9.**

**Examples of acceptable/unacceptable behaviors or activities:**

breaking a queue  
snapping one's fingers to call a waiter  
drinking alcohol



men and women shaking hands  
eating with the left hand  
cleaning one's nose in public  
two men walking down the street holding hands  
littering  
at a dinner, asking for more food  
refusing things when offered  
calling someone by his/her first name  
looking at one's superior in the eye  
coming late  
breaking appointments without calling  
praying in a public area  
visiting someone without an invitation  
giving gifts  
bargaining  
asking people how much they earn  
asking people what their age is  
staring at people<sup>88</sup>

2. The Trainer hands out several cards to each participant.

3. Trainer then posts two signs, "**OK**" and "**NOT OK**" on the board, and participants tape their behavior cards under the appropriate sign. (If board space is limited, the floor can be used.) Participants do this with reference to Pakistan.

Trainer asks questions for clarification.

4. Trainer (or, preferably, a guest American or Americans) take the behavior cards and arrange them under "**OK**" and "**NOT OK**" with reference to the United States.

Trainer elicits questions, discussion from the participants.

*(In the times I've done this activity, the need for a "grey area" or a third column has often come up - that is, behaviors which are not acceptable but commonly done, or acceptable but not commonly done. Participants often take care to place cards under this category in a neutral space, but the trainer may wish to designate*

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<sup>88</sup>**Note:** The trainer can add to this list.

*a third column, and discuss accordingly.)*

**5. A final note:** Trainer tells participants that this activity was done so they would know some very obvious differences between what is acceptable or not acceptable in the US and in Pakistan. However, some differences are more subtle - and disapproval may be indicated not by a frown or a verbal comment, but by nonverbal behavior like a frown or increased physical distance. Participants need to give themselves more time in the new culture to figure out these more subtle differences.

Time: 1 hr., 30 min.

**Activity 10****TITLE: COMMUNICATION****Objective:**

Students will identify some aspects of communication, e.g. silence, nonverbal cues, directness versus indirectness, and how they relate to social interaction

**Materials:**

copies of situation (see below)

**Procedure:**

1. Trainer asks participants what they understand by "nonverbal communication."

Participants give examples of nonverbal ways of communicating (in Pakistani culture).

2. Trainer gives out copies of the following situation:

"An Arab student asked his coworkers on his lab assistantship if they wanted to go to lunch with him at the Student Union. They agreed, adding that it was time to eat, and they all chatted as they went to the Union where they got in line at the cafeteria. When they reached the cashier's station, the Arab student, who was first in line, paid for all of them. When the group got to their table, his two coworkers insisted on giving the Arab student the money for their lunches. The Arab refused it, but the Americans insisted, and the one sitting beside him swept the money off the table and dumped it into the foreign student's jacket pocket. Later, the Americans commented that the Arab student had been unusually quiet and reserved while he ate his lunch."<sup>89</sup>

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<sup>89</sup> From "Cultural Assimilator" by Henry Holmes and Stephen Guild, in Hoopes and Ventura, *Intercultural Sourcebook* (III: Intercultural Press, 1979), p. 78.

3. Questions for the participants:

- Why do you think the Arab student was quiet?
- Did the Americans understand the reason for his being quiet?  
Did his silence communicate his thoughts or feelings effectively?

4. Trainer asks for similar situations occurring in Pakistani culture.

5. Silence and nonverbal communication are discussed, as well as "directness" and "indirectness." (Note: This issue is referred to in the video, 'Cold Water.')

Please see *Background Notes* for teaching points.

Time: 1 hr., 30 min.

**Activity 11*****TITLE: EDUCATION IN THE UNITED STATES***

For this session, academics from the *United States Information Service (USIS)*, the *United States Educational Foundation (USEF)* and other agencies are invited and they sit as a panel discussing education in the United States. The panel discussion lasts for 1 hour; the remaining 30 minutes is for questions from the participants.

Below is a copy of a letter sent to a prospective panelist.

November 4, 1990

Dear \_\_\_\_\_,

*I would like to invite you to be one of the speakers for a panel discussion on "Education in the United States," to be held at 1 p.m. on Thursday, November 11, at the Center for Intensive English Language Studies (CIELS), of the Academy for Educational Development, 52 W Blue Area (across from NAFDEC Cinema).*

*The audience for the panel discussion will be 60 Pakistanis - ages ranging from 25 to 45, who are at CIELS to prepare for TOEFL tests which they need as qualification for USAID scholarship grants in various fields and at various universities in the United States.*

*These Pakistanis are Government of Pakistan officials who are going for either shortterm courses, Master's or PhD degrees. They come from different provinces in Pakistan, and are from both rural and urban backgrounds.*

*Through the panel discussion we would like them to acquire an overview of the American educational system - e.g. types of schools, public vs. private schools; range of course offerings; types of campus settings; aspects of student life; academic calendars and schedules; course requirements; work load; grading and graduation. More importantly, we would like them to become aware of certain fundamental values in American education such as self-reliance, independent thought and action, research, academic honesty and participatory education.*

*The discussants may bring out issues they feel are relevant by talking with each other ("fishbowl" style), or by talking to the audience directly. The former mode is preferred, so students can observe how Americans communicate with each other in this particular setting. Students will have the opportunity to ask questions after the "main" discussion. There will be a total of 4-5 panelists.*

*We are very anxious that you come for this activity because of your experience in the field of American education and/or American affairs, the personal experiences/insights that you have to offer, and the benefit we are sure our students will derive from listening to and interacting with you.*

*We hope you will be available for this occasion, and we look forward to seeing you then. If you have questions, please call 819511. Thank you.*

*Yours truly,*

*M. Hiponia-Quigley*

**Activity 11A****TITLE: EDUCATION IN THE US AND PAKISTAN COMPARED****Objective:**

Participants will describe aspects of education in Pakistan; compare and contrast these with the United States.

**Materials:**

markers  
butcher paper

**Procedure:**

1. Trainer divides participants into two or three groups and asks them to discuss various aspects of education in Pakistan, e.g.:

- *educational levels*
- *brief description of curriculum for each level*
- *the academic calendar*
- *credits, class schedules*
- *faculty*
- *registration*
- *methods of instruction*
- *testing and evaluation*
- *facilities*
- *extracurricular activities*
- *relationship between students and teachers; among students*

2. Participants discuss in small groups and report to the big group.

3. Trainer summarizes groups' work - discusses aspects of education in the US, using participants' work as reference.

Time: 1 hour, 30 min.



**ACTIVITY 11B****TITLE: EDUCATION IN PAKISTAN AND THE US COMPARED****Objective:**

Participants will identify key values related to education in Pakistan and compare and contrast these with educational values in the US.

**Materials:**

markers  
butcher paper

**Procedure:**

1. Introduce activity to participants, i.e.:

*"You have been invited by the Governments of Pakistan and the United States to prepare some Americans for 2 years of teaching in Pakistan.*

*"What would you tell these American teachers and how would you train them?"*

2. Divide the participants in small groups - they discuss the task and summarize on big paper.
3. Small group representatives make presentations to the big group; Trainer asks questions for clarification.
4. Trainer discusses American educational values (and training methods by using participants' work as outline or guide.)

Time: 1 hour.

***Activity 12***

***TITLE: THE USAID SCHOLARSHIP GRANT***

For this session, the project officer for the Development Support Training Program (DSTP) is invited to talk to the participants. Below is a copy of a letter sent to Tom Ward, Acting DSTP Project Officer in October, 1991.

*October 23, 1991*

*Tom Ward  
Project Officer, DSTP  
HRD - USAID*

*Dear Tom:*

*Thank you for accepting our invitation to talk to the students of CIELS' Session 27. There are 36 students this session. The activity will be held on Monday, Oct. 28, at the Multipurpose Room at CIELS at 2:45. We would like to ask you to come for tea before the talk, at 2:30.*

*The following is a suggested outline:*

**A. USAID Participant Training - An Overview:**

- What is it?
- What does it hope to achieve? (short-term and long-term goals)
- How is the Pakistan PTP similar to and/or different from PTP in other countries?

**B. The process in a nutshell: steps, agencies involved, the role of the participant nominee (Note: There is a flowchart in the Multipurpose Hall at CIELS which may be useful)**

**C. Specific Aspects of the USAID scholarship:**

- Requirements
- Benefits
- Evaluation/Follow-up
- Return to Pakistan

**D. How PTP has changed because programs are winding down, funding has been cut; what the future holds**

**E. Attitudinal issues:**

**1. There is the attitude that participation is a *right*, not a privilege. With this attitude, students tend to be fussy about - e.g. per diem, subsistence allowances.**

A common complaint is that the subsistence allowances are not sufficient to live on. Participants are not aware that allowances differ from state to state, according to living costs; that allowances were never meant to fund students' family expenses in the US or Pakistan; and that in fact, allowances are sufficient for one *individual* studying in the US and not supporting a family. It also needs to be pointed out that the allowances are meant to be spent in the US and not for buying things to take back to Pakistan

2. The attitude that the TOEFL is a meaningless requirement, intended only to limit the number of Pakistanis that go to the United States.

3. There is a lack of understanding regarding the GRE.

4. There is a very real lack of awareness regarding the rigor of and competition in academic life in the United States. An attitude exists that because participants speak English, they will have no problems.

F. Real life examples of participants' successes or difficulties in the US would be welcome

G. The participant's responsibilities (as distinguished, e.g. from USAID's role and responsibilities) need to be clearly described, as students often think everything will be done for them.

*This seems like a lot of ground to cover. We are especially anxious that the attitudinal areas be covered, and also that students see the program in the perspective of other programs worldwide, viewing it finally as the opportunity that it is rather than a "right". If you need clarification on any item on the list, please call me or Thea Sierak at CIELS.*

*Thanks again and we look forward to seeing you on Monday.*

*Yours sincerely,  
Meyen Quigley  
CIELS Faculty*

The Project Officer does his presentation for one hour; students' questions are discussed in the remaining 30 minutes.

**Activity 13**

***TITLE: RETURNEES REPORT***

For this activity, returned USAID scholars are invited to talk to the participants. What follows is a suggested outline for returnees.

*Suggested Outline for Talk to CIELS Students  
Thursday, May 21 at 2:30 p.m.*

1. *Short introduction of self and program in the US.*
2. *Short account of processing of papers, travel arrangements (before departure from Pakistan)*
3. *Short account of arrival in the US:*
  - *did someone meet you?*
  - *did you undergo orientation in the US?*
  - *how did you reach your training site?*
4. *Observations regarding education in the US, e.g.:*
  - *registration*
  - *counselling/ the faculty adviser*
  - *class hours*
  - *course requirements*
  - *classroom activities*
  - *grading system*
  - *teaching styles*
  - *relationship between teachers and students*
  - *work load*
  - *extent of individual effort*
5. *Comments on life outside the classroom, e.g.*
  - *social activities for foreign students, especially Pakistanis*
  - *relationships with Americans (inside and outside the classroom)*
  - *weekend activities*
  - *what kinds of leisure activities are available for foreign students*
  - *towns and cities in the US*
6. *Returning home: any observations, experiences*
7. *Questions from students*

**Activity 14*****TITLE: PARTICIPANTS' PRESENTATIONS ON PAKISTAN******Objective:***

Participants will practice putting together a presentation on Pakistan - in order to prepare for similar presentations in the US.

***Materials:***

butcher paper  
markers  
newspapers  
pictures of Pakistan  
tapes of Pakistani music  
tape player

***Procedure:***

1. Trainer introduces the activity, i.e. in the United States, you will have some opportunities to share your culture with Americans and/or people from other countries. The following activity will be a "rehearsal" for that.

In small groups:

- a. Decide what aspects of Pakistani life and culture you want to depict;
- b. Decide on your methods of presentation;
- c. Do the actual presentation.

2. Participants are given one hour to prepare; each group is given 30-45 minutes for the presentation.

***Note:*** *There should be very little processing at the end of this activity. The preparation and presentation should be sufficient and participants should derive satisfaction and*

*learning from their product. For processing the trainer can give generous praise for parts of the presentations that went well, unusual approaches, etc. There should be maximum reward given just for the effort.*



## **CONCLUDING ACTIVITY**

### **Procedure:**

Before the training group breaks up, one participant can be asked to read the following:

*There are only a few days left before I leave Pakistan, to go to the United States...*

*In my heart are mixed feelings: sadness at leaving my family and my country, and yet excitement at the possibilities that are before me...*

*I am excited by the thought of going to a new land...with different customs, different people...*

*I am thrilled at the prospect of studying at an American university...*

*I can hardly wait to see places I have only dreamed of in the past...*

*But there are also questions in my mind:*

*will I be comfortable there?*

*will I miss my family too much?*

*will I find friends?*

*will people understand me?*

*will I understand them?*

*will they know about me and my country?*

*will they expect me to be like them, or will they let me be myself, with my own beliefs and practices?*

*will I feel the need to be like them, to change my ways?*

*will I forget my parents' teachings completely?*

*or will I choose not to mix with other people, afraid of losing what I have?*

*I don't know the answers.*

*What will I do when I get lonely?*

*What will I do when I feel so much happiness that the happiness has to be shared?*

*Who will listen to me?*

*As I go on this very special journey, I pray I will be guided, so I will walk the right way.*

At the end of the reading, trainer wishes all participants **GOOD LUCK.**

## **BACKGROUND NOTES**

*The **Background Notes** that follow are for each activity found in the preceding section except for Activities 7, 12, 13 and 14. They are intended for the reference of the trainer. The **Notes** a) identify the main teaching points for each activity; b) describe aspects of Pakistani culture and/or the CIELS student population - aspects relevant to the activity; c) record some observations from doing these activities at CIELS or at Predeparture Orientation; and d) include some specific suggestions for the Trainer regarding the implementation of some activities. They also contain relevant excerpts from reference books. They have been written so the Trainer can have a context against which each activity may be seen.*

## ***Background Notes - Interpersonal Introductions<sup>90</sup>***

### ***On Names and Name Order***

Pakistani (Muslim male) names may consist of 1) a name popularly used in the family; 2) a given name; 3) a tribal or ancestral name. Take for example the name *Choudhry Abdul Latif*. *Choudhry* and *Latif* are not first and last names as in the American naming system. *Choudhry* is a clan or ancestral name<sup>91</sup>, which indicates that the person can trace his ancestry to a Chouhdry or a village elder from either Punjab or the Sind. *Abdul*, meaning "slave of," is a name that has been popular in the family. Because of its meaning *Abdul* cannot stand alone, but must be used with another name, usually a holy personage or one of the names of God, in this case, *Latif* (one of the references to God).

*Latif* then is the given name, equivalent to the Western first name. Choudhry Abdul Latif would thus be formally called *Choudhry Sahib* or *Mr. Choudhry*, and be informally addressed by his friends by his given name, *Latif*.

Not all Pakistanis have ancestral or clan names. They may have just a name commonly used in the family, and then a given name.

The difficulty with Pakistani names is that they may not always be used in the same order. Thus, *Choudhry Abdul Latif* may be alternately written *Abdul Latif Choudhry* and still refer to the same person. The need for consistent ordering of names on documents, etc., has to be stressed.

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<sup>90</sup>Thanks to Dr. Jafar for his help with this item.

<sup>91</sup>An ancestral name can indicate a title held by an ancestor (*Chouhdry, Khan, Farooqi*); a place of origin (e.g. *Bukhari* - from Bokhara); a Hindu caste (e.g. *Rajput*). Hindus who converted to Islam may retain their Hindu caste names (*Rajput* is an example). Among the Parsis, Zoroastrians and the Aga Khanis, it is common to find an ancestral name linked to a trade or profession (*Supariwalla* - trader of betel nuts). Some Christians (many of them converted low caste Hindus) have had the practice of using the name *Masih* (a reference to Jesus, the Messiah) after their given names, which may be Hindu (e.g. Darshan), Muslim (Abdul Ali), or English (David).

Spelling may also be inconsistent, as there are several possible spellings to a word, based on its pronunciation. *Syed* may be alternately spelled *Syyed*, *Sayyid*. (*Syyed* is an ancestral name, indicating that a person can trace his ancestry to the Holy Prophet).

A woman usually just has one name, her given name, which may be followed by words like *Begum*, *Bibi*, *Khatoon* which mean "lady", "dear woman," or "Mrs." or "Miss". Thus, *Shahnaz* could be called *Shahnaz Bibi*; *Asma* could be called *Asma Khatoon*. Some women however have adopted the practice of taking their father's given name as their second name -thus, *Shahnaz Ahmed*. Upon marriage, she would then drop her father's given name and take her husband's given name, as in *Shahnaz Mehdi* (formerly *Shahnaz Ahmed*).

Because there is no "last name" as in the Western sense, Pakistanis may not automatically say *Mr. Barton* for *John Barton* but rather *Mr. John*, and they may say *Mrs. Susan* for *Susan Brown*.

The term *Ms.* needs to be explained.

The key teaching points for names would therefore be:

- *consistent name order*
- *consistent spelling*
- *appropriate use of Mr., Mrs., Miss, Ms.*
- *name and name order in the US*

A related point here is looking up names in the telephone book. In Pakistan, a name like *Aziz Khan* may be listed under either *A* or *K* or both. The trainer needs to demonstrate that in the US *David Stone* has *David* for a first name and *Stone* for his last name and that he would be listed under *S* in the telephone book. An alphabetization exercise may be used here.

### ***On Greetings***

The usual greeting in Pakistan is *As-salaam-aleikum* which means *Peace be upon you*. Men shake hands, but men and women don't . Women may kiss each other on the cheek. Two friends (male) - especially if they have not seen each other for some time - may embrace.

### ***On Status***

*Status* or *social stratification* is referred to briefly in the *Introductions*, and then discussed again in a major activity (**Activity 5**), but is one issue that can be touched on when appropriate in other activities. Pakistanis tend to have a strong consciousness of class differences, although class differences are against the basic concept of universal brotherhood in Islam. This strong class consciousness may present problems in the US.

Two rather extreme examples are worth mentioning here: the first example being that of a grantee studying in the US, who was a magistrate in Pakistan. The magistrate needed several papers typed for submission. The story - narrated by a USAID scholar who was in school with him - is that the magistrate took his papers to a department secretary at the university and asked the secretary to type them. When the secretary refused, the grantee exclaimed that he was a magistrate in Pakistan and that therefore, the service was due him.

The second example is that of a government official who was at CIELS for language classes. After about 2 days of being at CIELS, the official quit because the accommodations provided by the program were not befitting someone in his position.

There is a lengthier discussion of *status* in the *Background Notes* for **Activity 5**.

***Background Notes - Activity 1  
(Assumptions)***

The statements in this exercise bring up some very specific issues related to culture, education, cross-cultural experiences.

***Assumptions regarding education or learning.***

*A. Education consists of learning how to read, how to write, and going to schools, colleges and universities. Experiences outside the academic classroom, and without the use of books or printed matter, cannot really be considered learning.*

*B. A student's learning is primarily the responsibility of the teacher.*

*C. Teachers are experts in their fields, therefore their authority should not be questioned.*

***Rationale.*** Statements A, B and C are discussed because of the following concerns:

- Education in Pakistan tends to be teacher-centered. Teachers lecture or write notes on the board; students copy and memorize. There is not much variety in teaching methods.
- Students tend to hold the teacher responsible for their learning. Teachers are not supposed to be questioned on what they teach. The flow of information tends to be one way.
- Achievement is measured by exams, which are centrally developed and administered by a Controller of Examinations. Most lessons are therefore taught as preparation for the exams. For the teacher,

there is little room for innovation or experimentation.<sup>92</sup>

- Student-centered learning and nonformal education are concepts that still have to take hold. Students may resist activities that deviate from the norm of lectures and memorizations, as well as activities that do not seem to be related to the expected content of examinations.

These statements are a way of introducing the concept of *student-centered learning* to the students and the idea that *students are responsible for what they learn*. These are key beliefs underlying the CIELS curriculum and most curricula in the US. In this activity, what the Trainer thinks is not important. It is the students' point of view that is, and the students' realization that they can learn from each other; that they have something to offer, and that they can be active participants in the process of learning.

***Mechanics.*** The idea in this activity is that in discussing the statements, participants are able to see different points of view, and possibly, but not necessarily, modify their own. The trainer hopes that students express both agreement and disagreement with the statements. If there tends to be only one view expressed, the trainer should ask questions that can elicit an alternative view. The trainer, in a way, plays "devil's advocate" to elicit discussion.

It is hoped, for example, that some students would say that activities outside the classroom or without the supervision of the teacher can be educational. If this point of view is not expressed, the trainer can give examples where nonformal activities obviously provide learning experiences. Instead of telling participants that learning is not limited to the classroom, this viewpoint comes from the students and the trainer merely summarizes.

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<sup>92</sup> According to Dr. Jafar, this system has been in place since British times, when examinations were dispensed by four universities in different parts of pre-partition India, to students who did coursework in different colleges. Exceptions nowadays are those universities which use the semester system. Under this system, faculty members can develop their own tests.



Consider the following interchange:

Participant (P1): I agree with *Statement A*.

Trainer (T): So you believe only people who have gone to school can be considered "educated."

P1: Yes.

T : What about a mechanic who has not gone to school, but is very skilled in repairing cars. Is he not "educated"?

P1: No.

T : How would you describe him then?

P1: He is skilled, he has learned how to repair cars, but he is not educated.

T : So you are making a distinction between education and learning.

P1: Yes.

T : What's the difference?

P1: You can learn outside of schools, in the field, but education is from schools.

T : So you are making a distinction between learning and *formal* education.

P1: Yes.

T : What is the advantage of formal education?

P1: An engineer who has been to school and knows his maths and other courses can do a better job than the mechanic.

T : But a mechanic can develop *skills* even without formal education.

P1: Yes.

P2: You can get *theory* from the classroom and *practice* from the field.

T : Which is the more important?

P2: You need both.

The discussion has enabled the participants to bring up *education, learning, skills, theory, practice*; elicited participants' own understanding of these terms; and helped them make distinctions between these. This has been a more dynamic process than the Trainer merely lecturing on these terms.

Participant 1's turn can end here, and the Trainer can turn to another participant for his or her opinion, but this discussion can be referred to when the Trainer summarizes. The Trainer can reiterate that learning is not limited to the classroom, that at CIELS and in the United States activities outside the classroom may be assigned, for the purpose of developing certain skills.

***Cross-cultural training, cultural differences.***

***D. Culture is not something that you study; culture is something that you practice day by day.***

***E. A Pakistani will have few real problems in the United States - or in any other country - because basically, people are alike.***

***Rationale.*** Statements D and E are included because, interestingly enough, these were views expressed by some members of the CIELS faculty in a "dry-run" for the Cultural Awareness Training Activities. Among some of the teachers there was a real resistance to cultural awareness training, because according to them, culture is something that is "practiced", not studied. Other teachers did not see a need for the training because of the following arguments:

- people are basically alike
- if (the students) are going to have problems, they'll find out once they get there
- cultural adjustment is just like any other adjustment one has to make in life; one doesn't have to *prepare* for it.

Studies have shown that one *can* prepare for a cross-cultural experience, and that this preparation can make a difference in the adjustment process. The statement that "*People are basically alike*" can sound inspiring in its universalism but can obscure very real and important differences. While there are basic human values, there are definite cultural, linguistic, and religious differences.

In contrast, CIELS participants have tended to be aware of some very real differences between American and Pakistani culture and have largely disagreed with *statement E*. They have listed some of the difficulties Pakistanis can face in the US. They have also tended to disagree with *statement D* - stating that culture can be studied, because there are important differences between cultures. They cite the differences between Sindhi and Baluchi; Punjabi and Pukhtun culture in Pakistan as cultures having many similarities but some significant differences.

Participants' awareness of cultural variation in Pakistan is a valuable resource for the cross-cultural trainer.

***Adjustment, adaptation, culture change.***

*F. If one is not able to practice one's own social customs and religious rituals in another country, one's culture will be destroyed and replaced by a foreign culture.*

**Statement F** has elicited some of the most interesting discussions in the Cultural Awareness Training component. It has been a good way of "ferreting out" participants with rigid and unbending attitudes, and who may therefore have difficulty adjusting to a new culture; and those who are more open and flexible. It has been my observation that for this statement, other participants' views are more effective in changing students' attitudes than what the Trainer says.

**Observations.** In discussing this statement, participants have tended to focus on *religious practices*, with some participants saying that there can be no deviation from their accustomed religious practice, and others saying that their religion allows for flexibility where circumstances may not permit strict adherence to certain rituals or rules. They cite the time and place for prayer as examples - i.e., if they are not able to pray at 1:30 in the afternoon, when the second prayer for the day was called, there is a space of time after 1:30 when the prayer can be said.<sup>93</sup> They would also

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<sup>93</sup>This actually became an administrative issue at CIELS, where students have 12-1 free for lunch, and the afternoon classes at 1:00 (until 2:30), and again at 2:45 (to 4:15). Some students were habitually late for the 1:00 or 2:45 classes, and gave prayer as their reason for lateness. Continued lateness and absences resulted in participants' per diem being withheld. Some students insisted that they had to pray

mention that prayers can be said in one's room, or any private place - in the absence of a mosque.

For many participants - including those more open to change - the availability of *halal* food (e.g. meat from cows slaughtered according to a required ritual) is a real concern.

Reacting to this statement, some participants are able to separate cultural and social practices from religious, but for others, the three are inextricably linked, with religion prescribing what is appropriate socially and culturally. For these students, it seems almost an offense to suggest that culture is separate from religion. However, some participants are able to point out social and cultural customs that are not necessarily linked to Islam but are practiced. The dowry or *jahez* is one example.

With this statement, participants frequently come up with examples of friends of theirs or friends of friends who had lived abroad and come back. They describe how they had or had not changed. The Trainer should encourage discussion of these examples. This is a good occasion to ask a participant who has traveled outside of Pakistan to describe his or her experiences.

Finally, some participants are able to point that even in Pakistan, cultures are changing - with modernization, urbanization, and other influences. They conclude that a culture may change but need not be destroyed. At the end of this activity, students cite - and aptly so - a saying of the Holy Prophet in which Muslims are enjoined to go even to far-flung China with its different culture in pursuit of knowledge.

***Mechanics.*** In conclusion, the Trainer states that participants can *choose* what aspects of their culture they want to retain and what aspects of the new culture they want to adopt - and this has to be a very personal decision.

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at a particular time which was in conflict with class time; others held that there was time from 12-1 to make up the dawn prayer and then again from 2:30 to 2:45 to make up the noon prayer. CIELS continued to enforce the lateness and absences policy. The problem was some students' lack of knowledge or misinformation regarding prayer timings.

**Values, judgment.**

*G. Some cultures are better than others.*

*H. The culture of technologically advanced countries is more superior than the culture of underdeveloped countries.*

**Teaching Points.** In discussing **statements G and H**, participants are slowly led to discover the meaning of *values* and *judgment*. Many participants start out by agreeing with the statements. In discussing their positions - and listening to the positions of others, they are able to realize that:

- "better" or "worse" depends on what one's criteria are for what is "good" or "bad";
- different *people* have different criteria for "good" and "bad";
- different cultures have different criteria for "good" and "bad";
- "good" and "bad" belong to the realm of *values*; different people and different cultures value things differently;
- when a person from Culture A goes to Culture B and finds some things "wrong" or "bad", he needs to check what values and assumptions he is operating from. It could be that he is judging Culture B according to the values of Culture A.
- Because of these differences in values, it is not fair to judge cultures as being "better" or "worse" than others. Cultures are merely *different*. If one does judge another culture, one should be very clear as to the criteria being used.

**Rationale.** Statements G and H have been included here because of the tendency in some participants to either idealize or condemn the United States (or indeed, Pakistan) without differentiation. One line of thinking is that the United States is so technologically advanced, it is "best"<sup>94</sup> society and advanced in everything. A different line of thinking is that American society is bad because of divorce and old people's homes. Another common line of thinking is that American society is "advanced" because people know about hygiene, sanitation, and are polite whereas Pakistan is "backward". These statements inevitably lead to a discussion of the meaning of "advancement" and "development," "good," and "bad." Eventually, participants are usually able to differentiate between *technology* and *social/ cultural practices*; between *refinement* (e.g. manners, politeness) and *culture*, and are able to have more *specific* criteria for "good", "bad,", desirable or undesirable.

Some participants mention the fact, for example, that at 18 many Americans are independent and live away from their parents. Some would say this is "wrong," or "bad." When statements like this come up, I have tended to use an example which has not failed to elicit understanding, or at least, recognition. I mention that in the United States, I, a woman and married, could go out shopping or walking dressed in shirt and shorts, and it would be *okay*. I ask the group whether it is *okay* to do this in Pakistan, and they invariably say no. I ask them why -they explain (*satr*, the need for modesty, etc.) I then ask the class if - because something I am used to doing is *not okay* to do in Pakistan, my culture is "better".

The usual response is the desired response - i.e. in my culture it's *okay*; in Pakistani culture it is *not okay*, which is not to say one culture is better than the other - they are just *different*. I conclude by saying that if wearing shorts in public is *very* important to me, then I would certainly prefer to live in my own culture; whereas if it is not *too* important to me, then I can live in (Pakistan) and not reject Pakistani culture. Accepting Pakistani culture would not necessarily mean rejecting my own. I relate the example to independence at 18 and say that in the US this may be *okay*, and desirable - because of the high value placed on independence - while in Pakistan, the joint family is more valued, for various reasons, but neither practice is "better" or "worse" than the other; one can simply *prefer* one practice to the other, depending

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<sup>94</sup> An expression used by some Pakistanis with limited English skills meaning "very good." For example, the Suzuki may be described as "best car" - e.g. *Suzuki is best car*, or a cook as "best" cook - e.g., *Jackson is best cook*, meaning, in the first case that the Suzuki is a very good car, and in the second case that Jackson is a very good cook.

on one's *values*, and the two practices are *different*.

***The US as Multiethnic Society, Stereotyping.***

- 1. If a person wants to know about American culture, he should observe white Americans, because they are the true Americans. Blacks and other nonwhite Americans have a different culture from white Americans.***

Statement I is included because of statements that have been made by participants at CIELS indicating *fear* of blacks, the wish to be in places with no black people. They mention hearing from friends about being victimised by blacks. The attitudes underlying these statements are important. The objectives for this statement are for participants to discuss their concepts of what America is and who Americans are; for participants to express their ideas regarding *race*; for participants to identify the US as a multiracial society; and for participants to discuss the meaning of *stereotypes* and identify their own stereotypes of Americans and/or other nationalities. It is also a way of checking participants' current information on/ understanding of race in the US.

Finally, ***Statement J, Movies are a good guide to another culture***, is included as preparation for the next activity in which ***Expectations*** are discussed, and the objective is for participants to describe how movies present a picture of society and culture and what kinds of expectations they may give.

***Background Notes - Activity 2  
(Expectations)***

***Some teaching points for this activity:***

- expectations may be both positive and negative
- expectations may be born of hopes and fears<sup>95</sup>
- expectations may be different from reality
- movies and television may give rise to distorted perceptions, false expectations
- friends who have lived in the United States may or may not be reliable sources of information, because of different lengths of stay and a tendency to gloss over actual difficulties

***(Note: The Trainer should be familiar with the basic provisions of the USAID Scholarship grant and with American University life to affirm or counter participants' expectations.)***

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<sup>95</sup>A person who finds certain aspects of his or her own culture unpleasant or unacceptable may project upon another culture the absence or the reverse of these aspects. Likewise, a person may fear the loss or absence in a new culture of certain valued beliefs and practices. For example, some participants expect that in the United States, *bribery* would not be practiced, and that *all* educational facilities would be modern and advanced, explaining that bribery is a problem in Pakistan and also that Pakistani educational institutions sorely lack facilities. Other participants express apprehensions about free interaction between men and women, and materialism in the US.



**Background Notes - Activity 3**  
**(Housing, Shopping and Transportation Slides)**

**Some teaching points:**

**Housing**

- Housing costs vary from state to state, from city to city
- Parts of a house, gadgets, different electrical system, household safety
- Renting a house involves various steps including negotiating the price, checking the premises, signing lease agreement, etc. - procedures which may be unfamiliar to a foreign student and which may be better off postponed until after the participant has settled in - e.g. the second semester
- Description of student housing/ dormitories, including coed dormitories

**Shopping**

- Types of stores
- Expensive vs. inexpensive shopping
- Shopping for food
- Self-service
- No bargaining
- Ready-made garments
- Comparison shopping
- Sales
- Second hand stores
- Flea markets, yard sales
- Fitting rooms
- Unit price vs. cost price
- checkout counter
- Restaurants, fast-food places, diners, cafeterias
- Courtesy towards service staff<sup>96</sup>
- Tipping

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<sup>96</sup>Point out that service staff deserve to be treated with courtesy, even if they perform manual or skilled work.

***Transportation***

- Types of transportation
- Comparison of costs for taxis, buses, trains
- Falling in line, boarding a bus, exact change
- Transfer ticket, no conductor, no separate section for women
- Bus stops, schedules
- Maps
- Travel within the city; from state to state
- Description of subway; tokens
- Discounts for students sometimes available
- Courtesy on buses, etc.

***Possible Handouts:***

bus maps  
bus schedules  
restaurant menus  
supermarket receipts  
advertisements - shopping and housing

**Background Notes - Activity 4**  
**Male-Female Relationships**

At a workshop on "Violence against Women" in Islamabad<sup>97</sup>, some 150 women - professional and nonprofessional; married, unmarried; from different ethnic backgrounds - drew up a list of what they would want to be realized for Pakistani women in the next decade. The list included the following:

- repeal of discriminatory laws against women
- creation of laws protecting women's rights
- more representation of and by women in policy-making and judicial bodies
- equal permission for women to express views on religion/ law/ jurisprudence
- Islamisation not to victimise women
- reform in the police system; protection of women from police abuses
- more women in the police force
- increased employment opportunities for women
- changes in male attitudes towards women working
- an end to segregation of men and women
- acceptance and availability of family planning
- food, health care and education for girl children
- discussion of women's issues even in schools
- creation of more libraries, information centers on women's issues
- education of women in rural areas about their rights as citizens
- abolition of *jahez* (dowry)
- more mobility for women
- changes in attitudes towards female children (a daughter's birth leading to celebration, not sorrow)
- freedom for women to make choices
- acceptance of public display of affection between men and women
- open discussion of rape, incest
- sharing of housework and childcare between men and women
- public toilet facilities for women
- crisis intervention centers and support groups for women

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<sup>97</sup>Sponsored by **BEDARI**, a women's organization, in February, 1992 at the Islamabad Club, Islamabad.

The list is revealing of the concerns of Pakistani women today.<sup>98</sup>

**Cultural Notes.** Societal rules for men and women is an issue that a foreigner confronts in Pakistan, whether he likes it or not. The foreigner's impressions may consist of: 1) the greater visibility of men in public places; 2) the separation of men and women in public; 3) the scarcity of women in service occupations and business establishments; and 4) the unusualness of the sight of a woman going out alone in public.

In public, women appear with varying degrees of body covering. In the Northwest Frontier province, *burqa*-clad women are a common sight. The *burqa* is an outfit that resembles a badminton shuttlecock. It covers a woman completely from head to foot. The only opening in the *burqa* is a screen in the region of the eyes through which a woman may see where she is going. In the Punjab, women can be seen in black capes that cover the body from the shoulder down. The head is covered by a tent-like affair, exposing only the eyes. The most common attire for women is the *shalwar kameez*, consisting of a loose-fitting long blouse, with long or medium sleeves (never sleeveless) and baggy trousers. Women would also usually have a head covering called a *dupatta*. The *dupatta* is worn over the head during prayer and other appropriate times. A foreign woman walking around in sleeveless dress or blouse, or a short skirt, invites prolonged stares from both men and women (though mainly the men), and sometimes, remarks.

On public buses, the first three rows of seats near the driver are reserved for women, and the remaining seven rows are reserved for men. A woman may not sit in the men's area and vice versa.

A book, *Heavenly Ornaments*,<sup>99</sup> given to girls at marriage, advises women thus:

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<sup>98</sup>The concerns of *rural* women, however, may not be fully represented here, as the workshop was attended by women from Rawalpindi, Islamabad and Lahore. Also needed was input from women from among the urban poor.

<sup>99</sup>Mohammad Masroor Khan Saroha, trans., *Heavenly Ornaments* from *Bahisti Zewar* by Maulana Ashraf Ali Thanwi (Karachi: Darul-Ishaat, 1987), originally published in the early part of the 20th century, p. 341. The book is introduced as follows: "Hakim Ul Ummat Hazrat Maulana Ashraf Ali Thanwi...was grieved to see the

- It is not permissible for women to wear very fine and thin clothes, i.e., muslin etc., as it is to go naked....
- Women have been required and directed to keep their body covered from head to foot. No part of her body should be exposed before a na-mehram (non-permitted person). However, it is permissible for old women to keep their face, hands and feet below the ankle uncovered and no other part of the body..
- ...if a woman having perfumed herself passes by a stranger, then she is wicked. A woman should not use perfume where her husband's brothers, cousins, etc., come frequently.
- ...women (should not) walk with thumping steps so that the jingling of their ornaments be heard by men...

This book was written in the early part of the century, and may not speak to the modern Pakistani, but it is still thought to state ideal codes of conduct for Muslim men and women. From this book, the virtues desirable for women are *modesty, chastity, piety, obedience, faithfulness and frugality*.

Another injunction: "*Allah likes that woman who obeys and loves her husband and protects herself from other men.*"<sup>100</sup>

I watched a little ritual at a tea break during a predeparture orientation once: a male participant had approached a female participant (who was married), and offered her a cup of tea. To my surprise the woman gave the man a cold look, turned her back

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degeneration of Muslim women in matters of Islam and its instructions. He found them surrounded and engaged in anti-Islamic activities, customs, rites and ceremonies which are detrimental not only from the worldly point of view, but from (the) religious point of view....(He) pondered over it...and as its remedy he compiled ...*Bahisti Zewar*..covering all aspects of life from birth to death...with a view to bringing about an improvement in their daily lives in the light of Religion, Sunna and Traditions. This book is an encyclopedia of Islam dealing with the Tenets and Principles of Islam as they are practiced in day to day life...."

<sup>100</sup>*Ibid.*, p. 463.

on him and walked away. In the discussion that followed related to male-female relationships, the male participant mentioned the incident and said that in Pakistan, the lady's behavior was not only appropriate, it was expected, because as a woman - whether married or unmarried - she should not encourage acquaintance with men outside her family circle.

**Teaching Points.** The main teaching points for this activity (*Male-Female Relationships*) are:

- differences in rules regulating the behavior of men and women in Pakistan and in the US, e.g.:
- women may go out in public unaccompanied by men, singly or in groups;
- lack of segregation between men and women in public (US);
- women doing jobs traditionally for men (US);
- some men doing work traditionally for women like childcare and housekeeping (US);
- acquaintance and friendship possible between unrelated men and women.
- differences in behaviors of men and women in Pakistan and the US, including: clothing, social interaction.

**Reference Notes.** Khawar Mumtaz and Farida Shaheed in their book *Women in Pakistan: Two Steps Forward, One Step Back?*<sup>101</sup>, tell us that in Pakistan:

...the attitude towards women as inferior beings is visible from the birth of a girl, which is greeted with guilt or despair on the part of the mother, shame or anger on the part of the father, and the general concern and

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<sup>101</sup>Khawar Mumtaz and Farida Shaheed, *Women of Pakistan: Two Steps Forward, One Step Back?* (Lahore: Vanguard Books, Ltd., 1987), p. 23.

commiseration of the entire circle of friends and family. Unlike the birth of a male child it is rarely an occasion for rejoicing, since the embryonic woman is seen by all classes and in all regions of Pakistan as a liability and social burden. A woman's assets are calculated only in terms of her power of reproduction, and as an object of sexual satisfaction. In a country where the mere suspicion of 'indecent conduct', let alone premarital sex, is enough cause for 'crimes of honour,' such assets can only come into play after marriage.<sup>1</sup>

This point of view certainly exists, but this statement can be questioned by Pakistanis who would say that this is a sweeping generalization.

Attitudes towards women and their role in society range from the very traditional to the less traditional. The range of attitudes and corresponding behaviors can be seen in an urban center like Islamabad, where Pakistani women in Western jeans and sweaters may be *occasionally* seen shopping in the same store as women in *burqas* or *chadors*; where women work in government or stay at home; where women may be submissive and compliant or self-sufficient and independent.

More traditional attitudes and practices can be found in, for example the Northwest Frontier Province of Pakistan. It is important to note that ***these attitudes and practices do not necessarily originate from Islam, but are prescribed by tribal law***, or what is known as *Pukhtunwali*.

Cherry Lindholm explains attitudes in Pukhtun society as follows:

When a baby is born, it is the occasion for either congratulations or condolences - the former if the child is a boy, the latter if a girl. Sons rather than daughters are desired since the family land passes down through the male line only and the political strength of the family depends on its men; a family with many sons will be more powerful than one with a few because, though rivals individually for their father's land, the sons will unite against others whenever necessary...

Women as well as men prefer boy children, for adult sons not only bring home wives as subservient helpers for their mothers, but also tend to ally themselves with their mothers in their competitive struggles with

their fathers over land.<sup>102</sup>

Pukhtun proverbs demonstrate a woman's place in society:

"For a woman, either the house or the grave;"

"Husband is another name for God."<sup>103</sup>

Women may be addressed simply as *kor*, meaning "house," *bal bach* ("family") or *khaza* ("woman.")<sup>104</sup>

Mumtaz and Shaheed tell us that:

...(in the urban centers), changed material conditions have wrestled with traditional mores to introduce a new matrix of socially accepted behavior. It is in these centers that the avenue for change remains the widest. Large urban centers are the source of the minority of women who have worked their way up into the upper echelons of the government, who have become doctors, scientists, chartered accountants....<sup>105</sup>

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<sup>102</sup>Cherry Lindholm, "The Swat Pukhtun Family as a Political Training Ground," in Stephen Pastner and Louis Flam, *Anthropology in Pakistan* (Karachi: Indus Publications, 1982), p. 51.

<sup>103</sup>Ahmed, 1986, *op. cit.*, p. 30.

<sup>104</sup>Ahmed, 1986, *op. cit.*, p. 33.

<sup>105</sup>*Ibid.*



However, women:

...fight a permanent battle, mostly at home against fathers, uncles and particularly brothers, to allow them to adopt a professional career.<sup>106</sup>

About the phenomenon of a Fatima Jinnah (the sister of Muhammad Ali Jinnah who ran for president against Ayub Khan in 1965), and Benazir Bhutto (Prime Minister of Pakistan from 1988 to 1990), they have this to say:

By proving their capabilities...such women have helped change attitudes towards in women general...But these women form only a small minority whose privileges stem from their class backgrounds and all the attendant opportunities.....<sup>107</sup>

Finally, a note about *purdah*, or seclusion. Mumtaz and Shaheed maintain that *purdah* - segregating the sexes and secluding women - evolved as a way of ensuring that political power and property remained within a feudal or tribal group. Under *purdah*, women are allowed to see and be seen only by certain male members of the family. This practice prevented the possibility of a woman being lured or tempted by a man outside the family and of possibly inferior status. It was also a way of developing political alliances and economic deals.<sup>108</sup>

Because it is widely practiced among the upper classes, for the above reasons, to the minds of the lower classes, the practice has come to be associated with status. The lower middle classes, therefore, are anxious to practice it, to distinguish themselves from the working class.<sup>109</sup>

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<sup>106</sup>Karin Mittman and Zafar Ihsan, *Culture Shock:Pakistan* (Singapore: Times Editions Pte. Ltd., 1991), p. 64.

<sup>107</sup>*Ibid.*

<sup>108</sup>*Ibid.*, p. 29.

<sup>109</sup>*Ibid.*, p. 30.

There is more to this. If a woman stays confined in the home, it means she can afford to: she does not have to do the chores and duties outside the home. She probably has a servant to do all outside chores for her. The identification of *purdah* with status is increased.

***Men and Women at CIELS.***

Of the total student population at CIELS over 29 sessions, 8% have been women, or a total of 46. Most of them were younger women participating in the Baluchistan Scholarship Program and going for Associate degrees in the United States. The highest number of women in any one session was 10 - in Session 29.

Male and female students at CIELS have tended to be fairly comfortable in each other's presence. Behaviors and attitudes of the women have, of course, varied. Some came from more liberal urban backgrounds, some from more traditional families. Some, although from rural backgrounds, have shown an independence in thought and action more characteristic of the urban woman. All have adjusted to the coeducational system at CIELS with no major issues or traumas, as have the men. The women tended to sit apart from the men at the start of a session, and where there was more than one woman in a class, beside each other. When forced to sit between men in a changed seating arrangement, the women did as asked and did not complain. During break times, they would congregate with each other, and yet were able to stay in the same big hall as the men. Where there was only one woman student in a session, she tended to seek out the company of a Pakistani woman at CIELS whose job it was to serve tea, and together they would stay in the kitchen. She would also take her meals with the tea-server, rather than her male classmates.

Women worked with men in small groups in class, did special projects which required trips to the American Center library with male classmates, engaged in discussions with men. One activity which women consistently refused to participate in with men was the viewing of an informational video on AIDS.

Some male students tended to be very solicitous towards the women. They would find seats for them, bring them tea during CIELS socials. In Class Representative meetings, male class reps tended to bring up issues facing women students separately. In these meetings, the attitude came across that certain arrangements were okay for men, but different arrangements were needed for the women.<sup>110</sup>

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<sup>110</sup>For example, when the possibility of staying at a hotel within walking distance from CIELS - about 1 km. - the (male) Class Representatives said walking would be difficult for women, especially when it rained. When the high cost of meals at another hotel forced students to eat at stalls nearby, the (male) Class Reps said this was difficult for the women to do. The latter fact was confirmed by a female Class

*Purdah* - in the sense of head and facial covering - was not strictly adhered to, except in the case of a woman who insisted on wearing a grey *chador* which covered her clothes, her head and her mouth but not her eyes. The same woman eventually went to the United States and reportedly took to wearing Western clothes like jeans.

We can say in conclusion that social interaction between men and women at CIELS had some limitations, but interaction in the context of class and work was not constrained, and relationships between male and female participants on the whole, may be described as congenial.

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Rep.

### **Background Notes - Activity 5**

#### **Status**

Power, privilege, and indeed, education are in the hands of a few in Pakistan. Their attainment is therefore valued and noted, and society is stratified accordingly. For government officials, especially, titles and Grade Levels are important indicators of status and position.

**Cultural Notes.** CIELS participants often cite a basic distinction between the "educated" and "uneducated." According to them, it is the "uneducated" or illiterate who are narrowminded, rigid, fundamentalist, closed-minded, inflexible, rough, crude, boorish, ill-mannered, lacking in hygiene, prejudiced.

Participants then go on to describe persons of high status by virtue of their ancestry, money, and influence. The Nawabs, Nawabzadas, the Maliks and the Sardars trace their ancestry to actual rulers in times past. A present-day Nawab may not have great personal wealth but he has noble ancestry. The present-day Nawab may also be himself a feudal lord or tribal chief to whom many owe allegiance and service. Khans and Chaudhrys are traditional landholding families. Ministers, senators, assemblymen, (apart from the obviously powerful President and Prime Minister), who are traditionally landed or have great personal wealth have both high economic status and political influence. Drug lords and smugglers are persons with a lot of power, wealth and influence but low *moral* status.

Mention must be made of *pirs*, who can command a large following and wield enormous power among the uneducated masses. In some areas in the Punjab and the Sind there is the tradition of holy men - known for their righteousness and spiritual qualities, to whom unusual events, cures, "miracles" have been ascribed. These holy men - *pirs* - are venerated even today, in such celebrations as the *Urs*, a commemorative event held at the saint's tomb. Some people trace their ancestry to these holy men, and/or are tasked with the care and upkeep of holy places. While these descendants may not have the spiritual powers and stature of their ancestor, they may use the connection and the veneration it evokes to obtain temporal powers for themselves. They may use it for political ends, for example. They may also have spiritual powers ascribed to them, like the power to effect cures. They can thus exert much influence in rural areas among the illiterate masses.

Persons of middle status include professionals (doctors, engineers); businessmen; and

government servants from Grade 17 upwards, who don't have traditional sources of wealth.

Persons of low status would include sweepers; peons; manual workers; criminals. *Dacoits* (gangsters, kidnappers) are persons of low status but with a lot of power.<sup>111</sup>

According to (CIELS) participants, you can tell a person's status by the clothes he wears; the way he/she speaks (educated persons speak politely); the size and appearance of his house; the area where his house is located (Defense and Clifton are high status areas in Karachi); whether he or she uses a car (the Pajero is a status symbol); the amount of food he/she serves; the number of servants at his home; the money he/she spends; the way children are educated (higher income people tend to send their children to English medium schools.) Travel abroad used to be a privilege of the rich and powerful, but with the need for workers in the Gulf, a large number of Pakistanis have not only traveled overseas but earned incomes significantly higher than local salaries and bought consumer items they would not have been able to afford working in Pakistan.

**Reference Notes.** Nyrop has this to say about social classes in Pakistan:

The caste system among Muslims diverges from that of Hindus in its ideological content and symbolic expression. Castes in Muslim society are secular, occupational, status groups.<sup>112</sup>

Thus, a full household staff, for example, would include a cook-bearer - who would cook, set the table, serve food, make beds, and wash dishes; a sweeper who would clean the floors, carpets, furniture, toilets, and all the areas outside the house, parttime; a *dhobi* who washes the laundry and does ironing once or twice a week; a

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<sup>111</sup> Some participants include *women* under persons of low status because they don't have many rights. This is an interesting point because we do find traditionally wealthy women and women in high government positions, and indeed, women professionals. A distinction must be made between them and those women who suffer oppressive conditions because of family and economic circumstances. A woman's status is usually judged by the status of her father or husband. In the case of the professional woman, her status depends on her profession. There is a longer discussion of women in the **Background Notes** for **Activity 4**.

<sup>112</sup>Nyrop, ed. 1984, *op. cit.*, p. 105.

*chowkidar* who stands guard outside the house; a *mali* who only gardens; and, if there is a small child in the family, the *ayah* who only takes care of the child. The *dhobi* is not expected to do any cleaning; the cook will not clean toilets or clean outside; the parttime *mali* will not do guard duty, and so on. There is a very clear division of labor. There is a special rejection of work involving dirt and excrement. This is relegated to sweepers. And yet all household staff members interact.

(Social classes) do not express a spiritual hierarchy, and they lack the restrictions on personal association, the exchange of food, and common dining that figure so prominently in the Hindu caste system....<sup>113</sup>

Nyrop, et. al., conclude their discussion of "caste" in Pakistan as follows:

Caste membership is not immutable, and the system allows for some social mobility. The traditional avenue of upward mobility for men was to become a religious leader, acquire a following and, if successful, land. In some regions marriage serves as a vehicle for social mobility for women. There is great prestige for a family to conclude a marriage for a daughter with a higher ranking caste; economically successful craftsmen will try to marry a daughter to a landowner. By the same token it brings shame, if not outright dishonor, to marry a daughter to an inferior group.<sup>114</sup>

**Observations: Status at CIELS.** It is not easy to state what accounts for status differences among students in the CIELS classroom. Some students defer to older participants; some to the higher-ranking participants. Deference has been shown to participants who have been abroad, who have lived or studied in the United States. But then deference has also been shown to young participants and to participants who have never traveled abroad. There has been no single principle for conferring status.

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<sup>113</sup>*ibid.*

<sup>114</sup>Nyrop, ed. 1984, *op. cit.*, p. 107

Participants show deference with the use of the expression "Sahab" (pronounced *Sahb*) after a name. "Sahab" is an expression showing respect, much like "Sir" in the West<sup>116</sup>. "Sahab" is not usually used among peers. However, in some cases, "Sahab" is used in a light-hearted, almost mocking way - for example for an older participant who is obviously going through as hard a time as younger participants; or to a participant with a higher rank but who behaves as "one of the boys." So the expression is not an automatic guide.

Another way participants show deference, recognition or respect is by electing a member of the class as "Class Representative." Class representatives have not always been the oldest, highest-ranking, or even the brightest. Often they have been those participants who talk loudest and longest in the first few days of the program.

One complicating factor is the existence of subgroups within the CIELS class group, the subgroups being formed according to ethnic identity. Thus, the Sindhis would form a subgroup, the Pathans another, and so on. In the classroom and at break times the interaction would cut across ethnic lines, but after the class day and on weekends, the ethnic subgroups would form, giving the CIELS teacher the impression that participants' first loyalty is to their ethnic group, and to assume that there is a different hierarchy within the ethnic group.

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<sup>116</sup> During British rule all white men were addressed as "Sahab."



**Background Notes**  
**Activity 6 - Discussion of "Cold Water"**

The themes brought up in "Cold Water" are:

culture shock  
values  
some Americans' lack of knowledge/ awareness of other countries  
time/ punctuality  
privacy  
friendship  
communication

**Teaching Points: Culture Shock.** The classic culture shock curve consisting of the "honeymoon stage," the depression stage and the adjustment stage is discussed in the film. The trainer may want to stop the film for a few minutes after culture shock is brought up to discuss the phenomenon a bit more. The main teaching point here is for participants to be aware that the maladaptive stage is *not abnormal* and that it happens to most people at some point, and that this stage is *temporary*, even if an individual can have a generalized negative view of everything while it lasts.

The Trainer can point out that there have been participants who experienced culture shock but were not prepared for it and decided to return to Pakistan because they felt there was something wrong with them and they could never adjust.

**Values.** This is a good time to ask participants what they think Pakistani values are, or what are of importance in a Pakistani's life.

**Some Americans' lack of knowledge about other countries.** This comes as a surprise to many participants, but the effect of this piece of information is positive. (See **NOTE** below.)

**On Friendship.** That friendships in the United States are often temporary - because of mobility, change - comes as shock to many Pakistanis. For many of them, friendships are life-long. Many of them still live in their childhood home or village, and have known some people all their lives.

**Cultural Notes.** Friendship in Pakistan involves many mutual obligations. As Mittman and Ihsan put it:

People depend on each other for their socio-cultural needs much more than in the West. <sup>116</sup>

Friendships are a means of getting things done. Much bureaucratic red tape is cut because of friendship; impersonal relationships cannot be counted on for what would seem like routine transactions - friendships make these transactions go faster and more smoothly. Indeed, the impersonal business relationships seem alien in this culture where face-to-face personal relationships are the grease and the motivation for many transactions. I can expect routine service at the bank when I don't know anyone, but I may have occasional difficulties. On the other hand, I can expect efficient service when I have a friend there.

A favor given to a friend should be returned; being the recipient of a good deed makes a person indebted to his friend.

There is much more give and take between friends in Pakistan than in the West. Indeed, friends and relatives provide the "social security" that someone in the West would expect from impersonal government agencies or private charities. As a result, friendships are cultivated with much care, as they are like an insurance for times of difficulty.

In Pakistan friends drop in any time, all the time - without appointment. They take the foreigner into the family circle and invite the foreigner to take part in family activities, such as birthday parties, picnics. They do not hesitate to introduce the foreigner to important contact persons such as the owner of the corner store, the butcher, their favorite tailor, vegetable and fruit-vendor, milkman, etc. These persons are then expected to give the foreigner good deals because of the foreigner's affiliation with a frequent customer.

It shocks Pakistanis to hear that in the US one may well need an appointment to see a friend, that one just cannot "drop in" any time. In Pakistan if a friend comes at mealtime, chairs are simply pushed back to allow for one more person on the table.

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<sup>116</sup>Mittman and Ihsan, *op. cit.*, p. 60.

Many Pakistanis are disturbed by the idea of a person living alone. To them, in their culture, this is unfortunate and inconceivable. A person who lives alone is considered the victim of a grave misfortune.

The foreign students in the film note that their friendships with Americans seemed "shallow" in comparison to the kinds of friendships they had at home. One foreign student points out that Americans say "Hi, how are you?" all the time - but they don't really want to know. This is a good time to ask participants what their concept of friendship is and compare and contrast this with the American idea of friendship.

*On time.* Punctuality can be a problem in Pakistan. Time seems to stretch out indefinitely and is not regarded as the precious and limited commodity that it is in the West. Again from Mittman and Ihsan:

The ordinary Pakistani has no concept of time and he waits for events to happen and dictate to him the use of time. An important appointment can get delayed because an old friend came by to say "hello". When it rains, banks may open late because the clerks would get wet on the way.....

...trying to get things done on time (in Pakistan) is something quite impossible. People do not recognize time pressures. Things will get done when they are fated to be done and nobody can change this....The norm is to do the minimum work in the maximum time....<sup>117</sup>

The Pakistani attitude towards time makes for less stress but may get in the way of getting things done, and may cause stress for the expatriate who has to deal with Pakistanis.

*On privacy.* As mentioned above, privacy is not a cultural value in Pakistan. From birth till death, a Pakistani can expect to live not just with his nuclear family but a very extended family, or what is known here as the "joint family system."

We get a good idea regarding the extent of the joint family system when we look at the number of forms of address that exist for a woman. A woman may be addressed in as many as 13 different ways, e.g.:

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<sup>117</sup> *ibid.*

<i>apa</i> (or <i>baji</i> ).....	by her younger brothers and sisters
<i>khala</i> .....	by her sisters' children
<i>mami</i> (or <i>momanī</i> )...	by the children of her husband's sisters
<i>ch'hachi</i> .....	by the children of her husband's younger brothers
<i>ta'i</i> .....	by the children of her husband's elder brothers
<i>p'huppi</i> .....	by the children of her brother
<i>bahu</i> .....	by her parents-in-law
<i>nani</i> .....	by the children of her daughters
<i>dadi</i> .....	by the children of her sons
<i>bhabi</i> .....	by the sisters and brothers-in-law
<i>bhatiji</i> .....	by her aunts and uncles
<i>sas</i> .....	by her daughters-in-law
<i>nand</i> .....	by her brother's wife <sup>118</sup>

There are also terms like *hamzulf* - referring to the husband of (my) wife's sister - which exist but are not used as a form of address. Friends who are not related but are close to a person may be called *bhaijan* (dear brother) or *baji* (dear sister).

The nuclear family, the encouragement of independence in children even at a young age, and the idea of old people living away from their children are seen by Pakistanis as harsh, even cruel. The "cruelty" of old people's homes, and of course the high divorce rate, are favorite issues for those participants who adopt a critical attitude towards the United States. They will apprehend intellectually the idea of *independence* and the *positive value of change* but they would not accept these for themselves.

Dr. Jafar notes that such reactions stem from a deeper fear of the loss of or changes in moral values, and the resulting corruption, specially with respect to sexual freedom.

**Observations.** In discussions CIELS students are usually able to cite only advantages of the extended family network. An occasional student will mention the lack of freedom to make personal decisions - in this system - but for the most part, the system is accepted and not questioned. Very few CIELS participants have had the experience of living away from the families and friends. For many, the 10-week absence from their homes to study at CIELS is difficult to bear. Many go home on weekends. The meanings many attach to the nuclear family and independence from the family are

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<sup>118</sup>*Ibid.*, p.49.

loneliness and unfulfilled needs.

***NOTE: This film is valuable in that it provides participants foreign students' views of the United States. Participants easily identify with the foreign students. It also removes the "halo" from the experience of studying in the United States. Indeed, the foreign students in the film are critical of some of the values and attitudes they have found in the US. I have found that using this film in cultural orientation makes the whole orientation more credible, in that it provides a much-needed balance in the portrayal of the US.***

**Background Notes**  
**Activity 8 - Critical Incidents/ Problem-Solving**

The **teaching points** in this activity are:

- Flights (buses, trains) can get delayed
- Small things like plumbing are important; when these (as well as machines, elevators, escalators, etc.) are unfamiliar they can be intimidating
- In the US there are many different religions that exist side by side. Further, there is separation of church and state; religion is considered a personal matter.
- It is not shameful to ask questions, ask for information, to admit ignorance. In situations of difficulty it is important to ask for assistance, because assistance may not be given unless asked for.
- The Foreign Student Office of a university is a good resource for Pakistani students in the US.
- Other Pakistani students are also a resource
- There will be differences in style and attitudes among students in a class. These differences may sometimes result in conflict (e.g. the group work situation).
- In the United States, a person is not expected to do what everyone else does. One can always refuse to do something because of one's personal or religious beliefs. In the (disco) situation, a Pakistani student can simply say no - he or she is not even required to provide an explanation.
- In most of these situations, **communication** is essential. Even if one cannot yet decide on a solution, it is important to communicate the problem. Then the other people involved may be able to suggest a solution.

**Background Notes**  
**Activity 9: Appropriate/ Inappropriate Behavior**

**To the Trainer:** A good deal of sensitivity is required in this activity because:

a. this is very much a judgmental activity, and behaviors or activities which are sacrosanct and/or cherished in Pakistani culture could suddenly be questioned - e.g. *purdah* or the separation between men and women, modesty, public expressions of friendship between men, the prohibition against alcohol;

b. it would be very easy for participants to interpret that behaviors which are of value to them, or cherished - like public expressions of friendship between men - would be "forbidden" or considered "shameful" in the US;

c. because of the judgmental nature of the activity, participants may feel suddenly self-conscious and possibly defensive about behaviors which occur in their culture and which they have come to accept as part of everyday living.

d. There is also the danger here of portraying the US as a "perfect" society: orderly, clean, with incorruptible law enforcement officers, etc., because of the prohibitions against littering, jaywalking, etc., and because the customs of *rishwat* (bribery) and *baksheesh* are not commonplace.

The trainer should be careful to point out that the US is *not* a perfect society - that because of education there is greater consciousness of safety and hygiene, and that a strong economy can remove the need for the extra income that *rishwat* and *baksheesh* bring, but that in the States too, some people go against what is acceptable or appropriate.

e. Because a behavior or activity is acceptable and practiced in one culture, but not acceptable or not commonly practiced in another, does not make that behavior or activity "bad" or "wrong" in itself, and that "good" or "bad" really depend on which cultural values one is speaking from.

**Trainer:** allow for the possibility of questions/ discussion in this activity, and statements like "America protects people with rules against jaywalking, but why does it allow alcohol which is harmful?...why does it allow divorce which is not good for the family?" Understand that these questions could come from the self-consciousness



*that this labelling activity brings, and a need to return to some comfort by finding fault in what seems to be a glorified other culture.*

**Background Notes**  
**Activity 10 - Communication**

Some *teaching points*:

- *Silence may be used differently in different cultures and may not be understood.*
- *When going from one culture to another, because of the differences in both verbal and nonverbal cues, a traveller may need to express himself or herself more verbally in order to be understood.*
- *Compared to other nationalities, Americans tend to be direct in communicating, that is, they "speak their minds", to a degree that people from other cultures may label "rude" or "harsh" or, as the Pakistanis put it, "forward."*
- *People from other cultures, especially nonwestern cultures, tend to be more protective of their audience. Listeners are assumed to be sensitive and vulnerable, so that certain issues are avoided because they are controversial, unpleasant, or because it would seem presumptuous of the speaker to broach them.*

(The issue of status is related here, i.e., a speaker who perceives himself or herself to be of lower status may adopt a very submissive, and even obsequious stance, for fear of seeming to appoint upon himself higher status than he has. Status can be related to age, wealth, education/ knowledge, title, political office, family background, sex.

Such status differences are not as pronounced in the United States; neither do they significantly alter communication.)

- *When issues cannot be avoided, they may be brought up in an indirect, roundabout way, to "soften" the communication - e.g. when borrowing money, a person may introduce the subject by talking about the increase in cost of living, etc., before "coming to the point." Such indirectness can be negatively*

*labeled as "deviousness."*

*- Indirectness may also be achieved by using a third party or a "go-between." This practice may not be acceptable in some cultures; and directness may be preferred.*

*- Nonverbal cues which are easily understood in one culture may have no meaning, or even a negative connotation in another culture.*

**Cultural Notes.** Some examples:

a. In Pakistan, when a guest is offered tea the first time, he is usually expected to refuse. If the guest accepts the offer the first time, he may appear too greedy, and too "forward."

In the United States, a "NO" often means a "NO" and an offer may not be repeated.

b. A person of lower rank may postpone or avoid bringing up a problem or difficulty (e.g. something lost, or broken, etc.) for fear of displeasing a superior. In some cases that person may lie to avoid blame or the superior's displeasure.

In the United States this can result in loss of trust in the person, and the negative consequences of such loss of trust. Directness in this situation would be preferable to indirectness.

c. In the attempt to please a guest or a superior, a person may avoid unpleasant subjects and dwell on praise or the positive. In the United States this can be misconstrued as flattery, insincerity, or fawning.

d. The use of "should" in communication is very strong and very direct (**Note: The translation in Urdu is not as strong as this modal is in English.**). "Should" should be used carefully and appropriately.

Some excerpts from Mittman and Ihsan relating to communication:

.....the average Pakistani cannot use the word "No." The reason for it is complex, it has a socio-political background. If you ask a favour and the person is unable to do it he will not say no, or sorry, but he will stammer that he will try.....everything is spoken about in form of similes. Direct statements are seldom made unless the relationship is intimate or very old. Business is also discussed in a roundabout way. You need to establish the credentials of character, loyalty and capability before matters are discussed with you in a frank manner and to the point.<sup>119</sup>

***Communication at CIELS:***

The communication issue that stood out at CIELS was participants' use of the word "should" and "demand." In class representative meetings, and also in classes, participants tended to use "*should*" and "*demand*" when requesting something. They needed to be told - in language classes as well as in culture sessions - about the implications of these words and taught the alternatives "may," "can," "request."

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<sup>119</sup> *Ibid.*, p. 174.

**Background Notes**  
**Activity 11: Education in the United States**

**Observations: The CIELS Experience.** There were many aspects of the CIELS experience that were novel to many participants. *Punctuality* was one. Many students were shocked at the strict enforcement of attendance rules, whereby an absence from even just one class in the day resulted in the deduction of the day's per diem, and three *lates* were considered an absence. Some students thought that if they approached the CIELS Coordinator and explained the circumstances for lateness or an absence this would result in a "concession." Other students asked their class representatives or their instructors to act as "go-betweens" and intercede for them in getting an absence or a lateness excused.

*Homework* was something students needed to adjust to. They explained that for many of them, attendance in school had been something they did more than 10 years ago and therefore they were not used to homework. Many complained about the amount of homework. The work load in graduate school - as described by American guests and/or returned Pakistani scholars - was a revelation for many. (And yet, from returned participants' accounts, the work load did not tend to be a problem once they were in the United States).

The *democratic atmosphere in the classroom* - where outspoken students were not allowed to dominate and more passive students were drawn into activities and discussion - was a surprise for both dominant and nonparticipatory students.

The *lack of emphasis on memorization* was also new. The *use of nontraditional methods of instruction* was something some participants questioned early in the CIELS session but took for granted towards the end. This is consistent with Mittman and Ihsan: "... (the Pakistani) seeks self-expression, but his marks will be cut if he uses phrases or ideas that are not contained in the textbooks..."<sup>120</sup>

*That students assume responsibility for their own learning* was a concept that usually took CIELS students a whole session to understand and appreciate. Indeed, many expected to be "spoonfed," and spoonfed only material easily recognized as related to the TOEFL exam. They wanted to be told exactly what would appear on the TOEFL

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<sup>120</sup> *Ibid.*, p. 195.

test, so they could begin memorizing these.

*Having women teachers* was a new experience for some students.

*Academic honesty needed to be stressed.* Some students felt that copying an assignment from a classmate was an instance of two students "helping each other."

### ***On Islam***

It is easy to attribute cultural practices and phenomena in Pakistan to Islam, as Islam is of central importance in the life of the average (Muslim) Pakistani. Many practices, however, trace their roots, not to Islamic teachings but to tribal, ethnic, even Hindu customs and traditions. The visitor to Pakistan, therefore, needs to be careful about casually dismissing practices as "Islamic," especially when a negative connotation is attached.

Some Pakistanis are able to sit down with the foreigner and explain the tenets of the faith. For many, however, Islam is *a way of life* that cannot be reduced to a few governing principles. The foreigner needs to appreciate this and not demand of the Pakistani a "rational" explanation of what he believes and does. All too often this is what a Western visitor insists upon. The Biblical quote is appropriate here: "For those who believe, no explanation is necessary. For those who do not believe, no explanation is possible." There is also the problem of a Pakistani wishing to explain the principles of Islam while lacking an in-depth knowledge of the faith.

External observances evident to the foreigner are the calls to prayer, the Muslim practice of communal prayer, the fast at Ramazan, the pilgrimage to Mecca for the Haj, the restrictions on pork and alcohol, *purdah*, the practice of giving alms, and the observance of various festivals or holy days. A foreigner needs to know the culture and the people better to have access to the deeper layers of the faith.

#### ***Islam at CIELS.***

Participants showed different degrees of intensity of religious observance while at CIELS. On the average, about 15 out of 45 students made a regular practice of saying their prayers together in an area set aside for that purpose in the CIELS facility - whether a classroom or part of the Multipurpose Room. Islamic feasts and holidays like Eid were observed, class days (not class hours) shortened to adjust to the fast during Ramazan. A few students did not fast.

Apart from the critical incidents cited elsewhere in this book, the students' Islamic beliefs and practices did not cause difficulties for the administration and conduct of the CIELS program. The students' generally faithful observance of their faith provided, for some, much material to draw from in Writing class and in culture activities.

Some students were outspoken about their religious beliefs; some were more reserved

and volunteered information only when asked. The "mullah-type" Pakistani with long beard and cap is a misleading stereotype.

The students' favorite quotation - explaining their willingness to undergo changed conditions for their studies - was a saying by the Holy Prophet which instructs Muslims to go even to China in pursuit of knowledge.



## **A TRAINER'S DIARY**

**August, 1989**

It is our first Predeparture Orientation - using the culture modules. Cheryl and I have just done the "grid" activity with the group of 30 participants who have come to Islamabad from various parts of the country, including Karachi.....We are satisfied with the way the activity went. The participants were enthusiastic, active, involved. As we start the next activity, we note there are one or two people missing. We check with Janet afterwards and she tells us that one of the two persons missing was following up some documents, but that the other one felt he did not need cultural orientation.....that he knew what he needed to know already. I catch myself thinking: yes, some people do think that... I shouldn't forget that that is one attitude they come to training with. In the expectations exercise, one of the participants writes that he expects beer to flow out of water taps in the United States... Facilitation does not mean a poker face; I let out a big laugh.....

**August, 1989**

We are in Karachi. Farhat, who is our liaison person here, has contacted around 30 people to come for the orientation. Only 15 show up, and only 12 are able to stay the whole two days that we are here. They give different reasons: they have not been given clearance to attend the orientation; they cannot leave their duties for longer than half a day; there is curfew in some areas of Karachi and Hyderabad .... office and security concerns. We should really think of ways of getting the most people for the desired length of time... and perhaps to a site without the troubles that Karachi has...

**October, 1989**

I did the grid activity with my writing class at CIELS today. Maqsood refused to sit on the floor. When asked for the reason he said he just didn't want to. One cannot always assume that everyone in a group will agree to do what you ask them to do.....

I went ahead and let him sit on his chair. His classmates seemed more upset about it than I was...

**October, 1989**

We were doing the male-female roles and relationships activity today. Our "case study" was still "Marie" - who decided to accept a lift from a Pakistani man, and who soon found herself besieged by phone calls and even a visit to her workplace by the man. One of the students observed that in the West it is much less of a problem for women to accept rides from strangers than in Pakistan.... I am so eager for the students to realize the differences between the attitudes in Pakistan towards casual encounters between men and women, and those attitudes in the West (i.e., accepting a ride from a man is not sexual invitation from the woman) that I am about to agree....when one of the American observers, a woman, says that she would never accept a ride from someone she didn't know..... and says it emphatically. Her statement is echoed by another American guest. A third, however, says she would. The lesson here is that the trainer, most of all, should avoid stereotypes..... But a more practical question: what does one do, when a guest or resource person does not give the "expected" reply - e.g. the expected "Western" reply ?

I quickly pointed out that in my experience, women do accept rides from strangers but depending on the place and with good reason..... but that the visitors had obviously had a different experience.....I said more words about the difficulty of generalizing. I should not expect guests/resource persons to reinforce my beliefs/ statements...be prepared to be contradicted any time.....

Anyway - we ended up changing the "Marie" incident (to "Linda") because "Marie" brought out too many unintended issues, such as hitchhiking...

**November, 1989**

Alauddin just gave the feedback that the sessions seemed to refer more to Pakistan than the United States - that we ended up having more discussion on Pakistani culture than American culture. I try to explain the "starting at home" approach but I also have to take the feedback into consideration....There is a real possibility the students will think they are being "used" to talk about their culture, without a similar disclosure about American culture.....

**November, 1989**

Cheryl came to class today in a hat, looking very striking. So striking that the class preferred to discuss her hat than problems they may have in the United States. We had not roleplayed the critical incidents before. With the students' attention focused on Cheryl, we decided - an on the spot decision, as usual - to use the moment to roleplay the critical incidents, with Cheryl acting out the parts of Americans. It worked wonderfully. The students were irrepressible. I don't know if I'll tell Cheryl not to wear that hat again. Today it certainly served a purpose.

**December, 1989**

I cannot help but note the openness of what the teachers call the "mullah-types" in Class 3 - students we expected to be very conservative and very fundamentalist. Religious, they are - they seem to know the Quran very well and quote often from it - but fanatic they are not. They have displayed a

willingness to discuss even issues like male-female roles that I did not expect... Alahuddin said it was a "thirst" to know more about the United States.....

### December, 1989

We are in Lahore. It is the end of the first day. We are talking in Cheryl's room.

For today's session, we were both dressed fairly casually. My own thinking about dress, especially at CIELS, is for students to become accustomed to casual ways of dressing even by persons in authority, including teachers. The trainees, however, had come to the session in suits. Only two out of eight were in shirt and pants.

Cheryl, who is very perceptive of social nuances, felt that our dress was inappropriate, as was our introduction of ourselves (we introduced ourselves by our first names). She mentioned the fact that the trainees were formally dressed and probably expected as much of the trainers. She suggested that we dress more formally the next day.

We did. When one participant asked us to say our names again, Cheryl gave our full names, and also gave titles. Cheryl's official title at AED is Testing Specialist, and mine is Coordinator of Cultural Awareness Training. However, from her experience in the field - meeting and working with Pakistani officials in the administration of TOEFL tests - Cheryl realized that "coordinator" and "specialist" are unfamiliar titles in the Pakistani bureaucratic scheme. The status or position in the bureaucratic stepladder indicated by those titles is ambiguous, and the corresponding responsibilities unclear. "Director" and "Assistant Director" are not only familiar but indicate a particular position in the hierarchy with supervisory responsibilities. Right there, therefore, she made the on the spot decision to introduce us as "Director" and "Assistant Director" of Cultural Awareness Training, respectively. The information was received quite seriously by the group, and there was a faintly discernible change in their postures and facial expressions. The atmosphere in the training group - the rest of the day - was upbeat; participation was high; and the trainees verbally expressed their appreciation for the training.

I'm sure there were other factors to account for the success of that orientation, but I must say that the change of dress and the use of formal - and high status - titles also affected our own delivery: I noted that Cheryl and I tended, ourselves, to be more deferential and more cognizant of the status differences in the training group, allowing, for example, the Department Chairman of a University his say...even if he took more time than we would normally have "allowed" ...because the trainees seemed to accept his "dominance" or "higher status" in the group, and also because the time he took to express his views was lengthy but within reasonable limits, and unaccompanied by disruptive behaviors such as belligerence, hostility or being argumentative. He simply tended to "lecture" - a mode he seemed accustomed to, and the other trainees seemed to take this for granted.

### March, 1990

I am in the big room with the Baluchistan III participants - young men and women going to the US for technical training/ Associate degrees... I have just put on the AIDS video for everyone to watch - men and women together - after Dr.

Fauzia's medical lecture....Halfway through the film Kurd sits beside me...I could feel his tension... He says to me: *How could you do this to us? How could you show this film to a mixed group? Even I would not show this film to my sister! Even an American would be embarrassed by this film.....*And so on. His anger is intense - it really comes through. I say nothing at first and then say something like: *Is it really very upsetting to you?* I am torn between telling him he would have to get used to the situation because he may experience a similar one in the States; stopping the video and telling everyone to go; apologizing to Kurd but letting the video continue. I also feel a little bit of anger myself at the paternalistic attitude I feel he's projecting. He has more to say...I sit and listen...I do finally say -in a soft voice: *Kurd, a situation like this will probably happen in the United States. He says: That's different...We will adjust when we are there. But this is in Pakistan. You people cannot do this.* I say again in a soft voice: *Don't you feel this is important to know, though?* He says of course it is important...the medical lecture was important but she should (not have) talked about (medical issues) for women in front of the men....

I ask him more questions about the lecture: *What exactly was objectionable and should not have been done?* He tells me. As we sit there, talking, I feel his anger dissipating...slowly, but it's happening... I let him talk...in spite of what I feel about what he's saying, I decide not to battle with him, but just listen.... At one point I find myself apologizing about my lack of knowledge. After a few more minutes his voice is less tense..he's talking more slowly and more softly... When he gets up at the end of the film there is still an angry look on his face but none of the tension in his body that made me fear he would do something drastic earlier...

How important it is to acknowledge trainees' feelings, no matter how unpleasant these feelings may be.....and even if I as trainer feel differently. This acknowledgement can be more productive than challenging the trainee or debate. I could not deny Kurd's anger and I had to acknowledge it, even if the attitudes causing the anger were very different from mine.

I am talking of feelings such as resentment, anger, hostility that are genuinely felt - and not simply resentful behaviors that may be adopted by a trainee simply to call attention to himself. Kurd's anger at the AIDS video is different from the situation with a trainee who, every chance he could get, would bring up the plight of the American Indians and the blacks and question the justness of American society. I felt this person was mouthing his indignation; it was not a deep personal anger but an academic cause he had taken up and wanted to pursue, with vehemence, true, but not felt, personal anger, stemming from experience.

Another trainee noted that Americans he had worked with in a project in the Northwest Frontier Province had been very rude and unfriendly, and that, as a result, he did not have a good opinion of Americans. He was generalizing, and this bothered me... I had to teach myself to ask about the experiences that the trainee had had that led him to generalize, instead of simply reacting to the generalizations. When I did that, we were able to proceed to a more rational discussion of generalizations and stereotypes, instead of being caught at loggerheads if I had battled with him on the generalizations he had made which so upset me.

**March, 1990**

Recently we were with a group of young scholars from Baluchistan - ages ranging from 20 to 26, eight of whom were women and nine, men. This was the first training group I had worked with in Pakistan in which the number of women was almost equal to that of the men. The women had obtained equal or higher scores on the TOEFL tests than the men: 530 and above. The women were bright and articulate. Among themselves, participation was high. In the large group, however, they let the men speak. Only one or two came forth with their opinions without waiting for the men to express theirs. I realized then how much more I needed to know about the behavior and attitudes of Pakistani men and women in a training group. This is definitely an area that needs further investigation.

The learning does not stop.