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Teaching/Training Social Language in Galang Refugee Camp: A Learning Process

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TEACHING/TRAINING SOCIAL LANGUAGE IN GALANG REFUGEE CAMP: A LEARNING PROCESS

by

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Abstract

From 1984 through 1986, I worked as an ESL Supervisor in the Intensive English as a Second Language component at Galang Refugee Processing Center in Indonesia. My job was to train locally hired teachers, and to provide them direction and support through classroom observation and individual teacher evaluation. In 1985, I and the other ESL supervisors perceived a great concern among refugees about their ability to interact with Americans in the United States. To meet that need, we wrote the Social Language unit, which was added to the ESL curriculum. The following paper will describe the rationale for writing such a unit, and the subsequent training of the Indonesian teachers to prepare them for teaching the material to Indochinese refugees bound for resettlement in the U.S. In many ways, the process of training the teachers, and my personal interaction with refugees on Galang was a learning experience for me about the learning of culture bound language. Next I discuss certain concerns I have about the relevancy of teaching social language outside the context of American society. In my conclusion, I propose a model for teaching appropriate communicative behavior with Americans. This model is based on what I learned through my experience in Galang, and might be applied to other programs attempting to integrate foreigners into U.S. society.

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Preface

In the end of November, 1986, I returned to the United States after working for several years in Galang Refugee Camp in Indonesia. Not long after my re-entry into the "culture" of New Jersey, I drove to Plainfield to visit a Vietnamese friend I had known in Galang: Nguyen Van Phai. Phai and his wife had only been resettled in the U.S. for about a month, but they were living with his wife's family, who had escaped from Vietnam over ten years ago in 1975.

As I sat there on the couch beside Phai in the living room, the contrast between Phai and his wife and their "Americanized" relatives was startling. The adults of the extended family spoke Vietnamese among themselves, but when speaking to me, their English contained the full flavor of North Jersey, including accent, intonation and use of idioms. The children had both American and Vietnamese names, and spoke English better than they did Vietnamese, to the extent of speaking Vietnamese with a New Jersey accent. In contrast, Phai and his wife were very soft spoken and obviously felt self-conscious about speaking their limited English where the others could hear them.

The entire family had been to a wedding the day before, and had videotaped both the ceremony and the banquet afterwards. When I walked in, they were busy recording Vietnamese music to accompany the different scenes in the video. What was interesting to me was that the bride was Vietnamese and the groom was American. This wedding between the two different cultures seemed to be the epitome of

acculturation on the part of the Vietnamese. Although half the guests at the wedding were Vietnamese, the wedding itself appeared to be typically American, right down to the food that was served. I was told both the groom and his family disliked Vietnamese food, and were especially repelled by the pungent smell of fish sauce, the standard Vietnamese condiment that is poured on everything.

For the rest of the afternoon, Phai and I sat together on the couch and talked about his transition to American society. As long as his relatives weren't in the immediate vicinity, he felt free to use whatever English he had to communicate. I had the feeling that he felt at least as comfortable with me as he did with his "Americanized" in-laws. For a period of time, we had shared a bit of history in the context of the refugee camp, which gave us a lot to talk about. As I sat there, I wondered how long it would take Phai to feel as comfortable in this new culture as the rest of his family did. Obviously, the crux of acculturation is the ability to speak the target language, and learning to use the language in culturally appropriate ways. As Phai learned to do that, he would be on the road to feeling at home in his new country.

In the following paper, I present how the ESL supervisors in Galang attempted to prepare our refugee students entry into American culture. We believed that by teaching specific language patterns together with culturally appropriate behavior in different social

situations, our students would be better prepared to interact with Americans. In the process of designing the social language curriculum, training the Indonesian teachers to teach it, and especially through my own daily interaction with the Vietnamese in the context of the camp, I gained new insight into the nature of teaching the language for social interaction. As a result of my experience in Galang, I have revised my beliefs about the acquisition of culturally appropriate communicative behavior.

Acknowledgements

The idea for my Independent Professional Project came to me as I worked with the other ESL supervisors in Galang Refugee Processing Center, to develop a new Social Language unit to add to our curriculum. A lot of things have happened since that initial beginning in 1984. We finished writing the curriculum and planned and conducted training to prepare our Indonesian teachers to implement it. We developed materials and activities to be used in the classroom. We observed the teachers in the classroom, and worked with them to make the teaching more effective.

In March, 1986, I left Galang to teach in Kathmandu for four months. In July, I returned to Galang to work, and in November, the Processing Center in Galang closed down. Two years have passed from our initial idea for writing the Social Language unit, to my finally sitting down to write my personal observations and conclusions concerning the project.

When referring to the writing and implementation of the unit, I consistently use the pronoun "we". I'm talking about my fellow supervisors and the coordinator who worked together with me in the ESL component in Galang. We were a team, and without their help, this paper could not have been written.

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CHAPTER I

Introduction

The Intensive ESL/CO/PET Program Description

The Intensive English as a Second Language (IESL), Cultural Orientation (CO) and Pre-employment Training (PET) program in Southeast Asia provides a pathway to a new life for refugees from Indochina. In the U.S. Department of State-funded program, basic survival English and cultural orientation skills are taught to U.S. bound refugees to help prepare them for the process of resettlement in U.S. communities and to accelerate the program's goal of self-sufficiency. For those refugees with very minimal English language proficiency and education, Pre-employment Training prepares them to function better in entry-level jobs.

The primary goal of the Intensive Program is to assist U.S. bound refugees in coping with life in their new country and to facilitate their achievement of self-sufficiency. To this end, students are placed in English as a Second Language classes of 10-20 students according to their English language ability as well as their native language literacy level. Cultural Orientation classes, taught in the students' native languages, provide refugee students with realistic, up-to-date information about life in the U.S. and the resettlement process. They focus on important values and attitudinal differences and teach students essential skill, such as handling U.S. currency, using the telephone and finding a job. Pre-employment Training for lower level students enables them to communicate and function more effectively on the job,

to understand the expectations of employers and co-workers and to be able to learn from training once they are employed.

The approach to ESL teaching in the Intensive Program is eclectic, utilizing any and all methods found appropriate to the needs of the refugee students. The broad goal is to develop basic survival ability in English in those situations most critical to the refugee's initial resettlement. The program also aims to (a) develop the refugee's initial confidence in his/her own ability to learn and use English, (b) present the language in a fashion that assists the student in learning how to learn, (c) develop demonstrable proficiency in vocabulary and structure that will give the refugee a base for continued learning.

From 1984 through 1986, I was employed as an ESL supervisor in the Intensive Program in the Indonesian Refugee Processing Center in Galang. Galang, a small island southeast of Singapore, is the most isolated of the program sites in Southeast Asia. The Intensive Program in Galang is implemented by The Experiment in International Living (EIL) in conjunction with Save The Children Federation in Indonesia. Classes in Galang began in May 1981.

In the Galang Intensive Program, the refugee students spend 12 weeks studying ESL and CO concurrently, with three hours of ESL per day and one and a half hours of CO. Each class contains approximately 20 students, with students divided into five levels of language proficiency for the ESL classes. Those students in the PET component study an additional six weeks. Two hours of listening lab per week are included in the ESL instruction, and all students have access to a library of ESL, CO and PET materials.

The program in Galang is designed to use locally-hired (host country national) teachers who teach four and a half hours per day. Formal teacher training is an integral part of the program. A minimum of ten hours per week of teacher training is offered to teachers who work in small teams of six to eight. These sessions are conducted by American teacher supervisors who:

-train teachers to provide the actual classroom instruction.

-supervise the teachers, providing direction and support through periodic classroom observation and individual teacher feedback evaluation.

-revise competency-based curriculum and materials.

The overall goal of the teacher training program is to provide instruction to teachers enabling them to evaluate themselves and their own teaching. In addition, training attempts to provide:

-an opportunity for teachers to develop a personal style of teaching consistent with EIL's philosophy and the learning needs of refugee students, and

-an opportunity for teachers to experiment with teaching in a student-centered environment.

Supervisors also train refugees who work in the classroom as teachers, aides, and interpreters.

The ESL Component in Galang Refugee Processing Center

ESL is the largest component in the Galang Refugee Processing Center with approximately 600 students graduating every six weeks. All students whose knowledge of the English language is below a

minimum level must attend English classes before they can leave to be resettled in the U.S.

Although most of our students are Vietnamese, occasionally Cambodian students are brought from Thai camps to go through our program. After being accepted by the U.S. delegation for settlement in America, all eligible adults between the ages of 16-55 take a placement test to determine their English ability level so they may be placed in classes with others having a similar proficiency.

All teachers are Indonesian speakers of English who have attended teacher training colleges. Teachers with a year's experience in the program may apply to become senior teachers whose primary function is to substitute for absent teachers, and who also hold administrative positions within the component. Consequently, the senior teachers are considered to be the best teachers in Galang, and they frequently help with teacher training and orienting new teachers. The seven or eight ESL supervisors plan and present daily teacher training sessions and workshops, work one-on-one with individual teachers and provide on going support through regular observation and feedback.

The ESL Curriculum

Since November, 1980, the ESL staffs of the Intensive ESL programs, in cooperation with ESL practitioners from the United States, have been developing a multi-level, competency-based ESL curriculum for use in their programs. The regional ESL curriculum was developed starting with a list of topical areas considered essential for the survival

of Indochinese refugees newly arrived in the United States. They include:

-Classroom Orientation
-Clothing
-Housing
-Food
-Health
-Transportation
-Employment
-Post Office
-Banking
-Transit Process From Southeast Asia to the United States

These topical areas were further broken down into competencies. A competency is defined, for the purposes of the ESL curriculum, as a survival skill requiring English language ability. Some examples of the ESL competencies are:

-Classroom Orientation: Find out English for unknowns; ask for clarification; follow simple directions.

-Housing: Describe housing needs; secure household repairs; report emergencies.

-Health: Explain medical problems; get medical help; follow instructions.

The ESL component teaches specific competencies for each topic. The goal is to teach survival skills requiring use of English that will enable a student to cope in the new culture. All classroom teaching objectives are worded in terms of performance, requiring the students to demonstrate mastery of the desired skill.

The curriculum is designed to "spiral" topics; cross topical language is introduced at varying levels of sophistication and is reinforced and expanded throughout the course.

Refinement and revision of the curriculum, including the development of classroom teaching aids, is an ongoing dynamic process.

CHAPTER II

Rationale for Writing the Social Language Unit

It is often pointed out that, compared to Americans, Vietnamese seem to be much more formal in their interpersonal relations. They appear to be much more protocol-minded and to place a higher value on decorum, etiquette and ceremony, considerations which Americans tend to dismiss as not so important. As an ESL supervisor in Galang, I was often addressed as 'sir' and it took repeated requests on my part to finally persuade our refugee students to use my first name. I found the term 'sir' to be excessively polite.

This formality in interpersonal relations, which is often insufferable to egalitarian minded Americans, is actually very deeply rooted in Vietnamese culture. Experts in Vietnamese culture see it as an aspect of the Confucian concept of propriety that Confucianists since the 5th century B.C. have believed should guide behavior. (Vietnam: Where East and West Meet, Do Van Minh, 1968)

For the Vietnamese in their everyday encounters, 'propriety' means the almost subconscious application of unspoken rules of decorum which are translated into behaviors characteristically Vietnamese. These behaviors are essential for them to know their "place" in an hierarchical societal structure. In my encounters with Vietnamese in Galang, I was always asked about my age, religion and marital status. This request for personal information, which might be offensive to many Americans, is necessary in the Vietnamese system of propriety so they would know the appropriate behavior to adopt towards me. In this same way,

whenever I congratulated one of our Vietnamese office aides on doing a good job, or a friend on how well he played the guitar, instead of saying "thank you," he would always say with a little embarrassment that he was really not very good at it. From my American perspective, they were being falsely modest. Having some insight into Vietnamese culture, I realized they were reacting to praise as dictated by their sense of Vietnamese propriety.

It has been the experience of the American supervisors working in Galang that Vietnamese are unusually reserved and shy at initial encounters with Americans; it seemed as if they were searching in their rule book for the appropriate behavior to adopt towards the Americans who are different from them not only in looks but in behavior as well.

Among the questions encountered most often among the refugee students in Galang were, "How do I meet people in America?" and, "How can I make friends?" The ESL supervisors perceived a need by our refugee students for some kind of guidelines for behavior in the cultural context of America. U.S. reports on resettlement problems and comments we received from resettled refugees themselves suggested that even after they have lived in the U.S. for considerable time, many adult refugees have no idea how to make friends, or that they attempt to do so in culturally inappropriate ways. Although most may learn enough English through the ESL curriculum to handle their basic needs, they often feel alienated and lonely. It was clear we needed to provide them with additional information on how to meet Americans.

Stateside consultants Nguyen Chi Quang and Jody Crandall from the Center for Applied Linguistics underscored these impressions. They reported from their surveys of resettled refugees, that although

Vietnamese as a group generally have an excellent record in the work place as dedicated, industrious people, they are often isolated from the American society at large, forcing them to remain dependent on segregated Vietnamese communities.

Our students' anxious questions and our sense that they needed to learn the appropriate communicative behavior to help them adjust more easily to their new environment were the impetus for writing the Social Language unit. There are social language functions spiraled throughout the other units in the already existing ESL curriculum, but we felt that language for social interaction was important enough to consolidate the material into one concrete unit to be presented beforehand. The language items could then be reinforced and practiced throughout the three month course in the subsequent units.

It was our hope that the language structures and cultural background information included in the unit would aid our students in avoiding some of the friction and misunderstandings as they eased into mainstream America and interacted with Americans. Above all, it would help them to adapt to American society more quickly.

Before writing the Social Language unit, we started with certain assumptions about the roles of language and culture as applied to social interaction. Our students needed to learn not only the functional meanings that the language conveys, but also the social meanings that the language carries.

For example, the hostess who puts her head around the corner and calls "Ready" to her guests is not only making assumptions about shared knowledge. She is also signaling her view that the situation is not formal. If she felt otherwise, for example because the guests were

business acquaintances rather than personal friends, this would probably cause her to choose different language, such as "Would you like to come and eat now?" Similarly, a student might say "Shut the door, will you?" to a friend, but to a stranger it would be more appropriate to say for example, "Excuse me, would you mind closing the door?" To use the formal version with a friend, or the informal version with a stranger, would be equally likely to cause offense. In general, the use of informal speech not only reflects but also accelerates the development of a personal relationship. A foreigner may therefore be hindered in forming such relationships if he is unable to adapt his speech to the increasing familiarity and informality of a friendship.

In order for our students to become integrated into American society, we made the following assumptions:

1) Culture and culture specific behavior is deeply rooted in all people. Language is the most obvious expression of that culture. And so a people's world view, self-identity, their systems of thinking, acting feeling, and communicating are disrupted by a change from one culture to another.

2) Communicative competence includes not merely linguistically correct but culturally acceptable ways of using language. Language and culture are inseparable; therefore, if the refugees are to become competent in using the language, they must become familiar with the culture that underlies it. An understanding of the literal meaning of the words is not enough. They have to know if and when it is appropriate to use them. For students with greater ability in using English, this will entail the ability to vary their speech to suit different social circumstances. Students with less language

ability will need to learn to use generally acceptable forms and avoid potentially offensive ones.

3) In order to communicate effectively, to interpret intelligently, and to perceive the social processes underlying interaction, learning a language must include the rules for speaking in a given culture. How these rules work are determined by the situation in which the interaction takes place and the individual's perceived status and role relationships in society. Because Vietnamese rely on unspoken rules of decorum in their interpersonal relations, it would be helpful to offer them an equivalent set of implied rules for culturally appropriate behavior in the U.S.

4) The rules for speaking as dictated by the culture can be learned in a classroom situation. The refugee students will be able to acquire basic knowledge of the rules of social interaction in the camp. After they arrive in the U.S. and begin to interact with Americans, they will be able to apply what they have learned, and build on it from their own experience.

5) As the refugees become aware of some of the differences in social interaction between the two cultures, and gain rudimentary knowledge of and skills for using culturally appropriate language, they will gain self-confidence. This self-confidence will increase their motivation for interacting with Americans in the U.S., leading to a more successful adaptation to U.S. society.

Description of the Social Language Unit

For teaching purposes, it was important to choose specific situations that emphasized the most common language functions used in social interaction. As the teachers and then their students practiced

each function, they would understand what language is used and how it is used.

The unit is divided into self contained sections, each containing a separate function. Students learn how to:

1. Invite a friend or acquaintance to do something.
2. Politely accept an invitation.
3. Request assistance or information from an acquaintance or stranger.
4. Offer assistance or information.
5. Borrow something politely and appropriately.
6. Offer or share something.
7. Make appropriate small talk with a stranger, acquaintance or friend.
8. Refuse an invitation with an explanation.
9. Politely avoid accepting an invitation.
10. Give an explanation for wanting to borrow something.

The functions are placed in the context of everyday social encounters in which the refugees are likely to find themselves. The supervisors felt that if our students are to learn the language well, they must become familiar with the culture that underlies it. An understanding of the literal meaning of the words is not enough. They have to know if and when it is appropriate to use them.

For each section the lessons deal with the expression of the function through various syntactic forms. Structures and vocabulary provide the content to the functional form of the language practice. As in all the other units that make up the ESL curriculum, there is a progression from grammatically simple language to more complicated structures.

CHAPTER III

Teacher Training

The next step was to present the Social Language unit to the Indonesian teachers. If we expected them to teach the cultural material effectively, it was necessary to present the unit clearly and simply, and to provide the teachers with ample practice in using the language in appropriate situations. In this section I describe two specific trainings that we used to familiarize the teachers with the material contained in the Social Language unit, and to prepare them to teach it to their students.

Part One:

The teachers were initially asked to define their understanding of the difference between "stranger", "acquaintance", and "friend." Such a starting point may seem fairly basic, but we felt it was necessary for our teachers to become familiar with the cultural differences underlying these concepts in order to teach the language most effectively. Basic concepts can never be assumed to have exact correspondence across cultures. For example, we discovered that in Indonesia, it is acceptable to speak to perfect strangers anywhere, such as standing in line or waiting for a bus, whereas in the U.S., attempting to become overly familiar with someone you don't know may be considered inappropriate behavior, and cause for suspicion. When and where it is appropriate to speak to strangers, and the places where people generally make friends in the U.S. were the focii of this first training.

The ESL supervisors followed up the introduction by acting out a series of roleplays to demonstrate different functions. The teachers

were asked to analyze each roleplay using these guide questions:

1. What's the situation?
2. What is the relationship between the two speakers?
3. What level of language is used? (degree of formality.)

The teachers observed the following roleplays:

1. Bus-stop/asking for information.
2. Neighbors/requesting assistance/offering/borrowing.
3. Co-workers on a break/offering food.
4. Good friends/refusing an invitation and making a counter offer.
5. Children's friends' parents/compliments.
6. Strangers at a party/small talk.

This initial training appeared to proceed smoothly, but this appearance was deceptive. The teachers demonstrated a general understanding of the concepts involved, and were able to analyze the roleplays according to the guide questions. However, they still had not practiced the functions themselves. Their ability to use the language, and when to use it appropriately would be the ultimate test of their understanding.

In preparation for the second training, we created a video of a series of American-style social encounters that included the following situations:

1. New person on the job.
2. Lunch break at work: sharing food and information.
3. Co-workers: an invitation and refusal.
4. Co-workers: an invitation and counter-offer.
5. Co-workers: an invitation to dinner and offer to bring something.
6. Dinner at a friend's house-offers to help.
7. Requesting a cigarette.
8. Offering assistance to a friend.
9. Borrowing from a neighbor.
10. Returning the item (sugar) and making an invitation.

11. Bus stop: interacting with strangers.

After a discussion of the new unit to see what the teachers remembered of the first training, the entire video was presented to give them an overview of the functions included. Then each role-play was shown separately, followed by discussion. The teachers were directed to:

-identify the section in the unit.

-identify the relationship of the people involved.

-determine who initiated the conversation and the reason.

-observe the body language.

The rationale for using the video as a training aid was two-fold: to gain insight into the cultural concepts underlying the situations; to gain an understanding of the specific language used to express each function.

The teachers were directed to identify each unit section so as to recognize the language functions used in order to become familiar with the language they were going to teach. The objective for having them identify the relationship of the people involved was to make them aware of how the language used is affected by the circumstances, the roles of the speakers and their perceived relationship. They were asked to determine who initiated the conversation and the reason, to make them aware of the different components that make up the discourse. For example, the person who initiates the conversation usually leads up to his purpose gradually, after the greetings and small talk. We also examined the role of nonverbal aspects: facial expressions, gestures, intonation, and so on, which contribute to communication.

In addition to examining the specific language used, we discussed the underlying reasons in order to gain a deeper cultural understanding for the behavior. For example, much of the small talk focused on activities and "doing": "How are you doing?" "What have you been doing lately?" "What are you doing this week-end?" The teachers used their personal experience of interacting with supervisors on Galang to generalize that Americans are obsessed with busyness and adherence to schedules. They are either working, playing or hurrying to get somewhere.

The discussion of this trait led into the complaint that Americans are superficial and insincere. "When they first meet you," the complaint went, "they are very friendly and interested in you. But then if you run into them on the street later on, they might just wave or say How are you doing? and go on." What is at the root of this misunderstanding is a difference in the concept of friendship and of what is required of friends, as well as a difference in priorities for friendship and work. The teachers came to understand that Americans generally have a large number of people they consider friends: people they are happy to see and would make a point of talking to at a party, and that they would invite to a party of their own. Beyond this there is a smaller group of good friends from who you would ask special favors and would see or call more regularly. But even someone in this group of good friends might be visited or entertained only once every few weeks, and could still be a good friend. In a time of special trouble you might see them every day; during a time when one of you is very busy with work, you might not meet for a month or more. And usually no one is offended: we understand, whereas the foreigner is

thrown off balance by the initial friendliness that never develops. After the first friendly encounter, the foreigner expects that the new friend will call or come over in a day or two, and when this doesn't happen he may follow up on his own by calling on the American. Many times the American is busy, asking to postpone the visit (perhaps indefinitely). The visitor then begins to feel deceived or disliked, a feeling that increases if some weeks pass before he and the American see each other again. The misunderstanding arises from a difference in two different systems of expectations of what friendship is.

This discussion led into other traits that are characteristic of Americans, such as the value placed on privacy and independence, pride in being self-sufficient, the emphasis placed on the individual in contrast to the group, and the American tendency to be direct and straightforward. When someone asks a favor of an Indonesian, the Indonesian usually says yes even if he doesn't think he can do it. Americans are just the opposite. We would prefer a no, so we can go out and find someone else to help us.

In the course of the follow-up discussion, some basic cultural contrasts emerged in meeting and making friends:

-Americans use small talk to "warm-up" to an invitation or other request.

-Americans do not make friends with total strangers.

-Americans usually make friends with acquaintances such as neighbors, classmates, fellow group or club members, and co-workers.

-Americans are very activity oriented and often invite people to <u>do</u> something.

-Borrowing an item from an acquaintance (neighbor) and then returning the item provides an opportunity to interact, issue an

invitation, and perhaps develop the relationship into something deeper

-Americans often bring something when going to dinner at a friend's house. This depends on the situation and the relationship of the people.

-Americans usually pay for themselves when eating out with friends.

One area that caused particular confusion was the use of "small talk" to lead into a conversation. The teachers understood the concept, but had trouble defining just what such topics were, and what language to use.

Part Two:

In the second part of the training, we gave situation cards to the teachers and directed them to roleplay specific social encounters. The purpose was for the teachers to get a sense of American culture and to practice the language used in the interactions. We asked for two volunteers to do each roleplay, followed up by discussion based on the same guidelines used for the video. The actors were also asked to keep in mind the role of small talk in leading up to the specific functions.

Situational Cards (Sample 1)

Teacher receives card A:

There is a woman at work who you would like to get to know better. Today she is wearing a new dress. You compliment her to start a conversation.

Teacher 2 receives card B:

You go in to work wearing a new dress. A woman at work who you would like to get to know better compliments your dress. You want to keep the conversation going.

Situational cards (Sample 2)

Teacher 3 receives card A:

You are Indonesian. During your lunch break at work, you want to offer some of the Indonesian food you brought from home.

Teacher 4 receives card B:

You are American. You don't like to try new kinds of food when you don't know what's in it.

The teachers demonstrated a general understanding and ability to convey the basic function, but the problems inherent in using appropriate language became obvious. We realized that the language used in such interactions contains subtle nuances of meaning that change through improper use. For example, Indonesian and Vietnamese learners of English sometimes use the emphatic 'of course' in answer to a yes/no question, in a way that seems to suggest that the question is silly and the answer rather obvious. In fact, they are merely transferring a lexical 'equivalent' from their own languages that has no such overtones; unless they are told, they may remain unaware of the unfavorable effect they are producing on English-speaking listeners. Therefore, we needed to keep all language introduced in the unit

explicit and to make it very clear exactly what language was to be used for each function.

Another problem that we noticed during the teacher's roleplays was the lack of language flow in the exchanges. Often the language was very abrupt and stopped completely. Our teachers were familiar with the idea of clarification questions to acquire information. For example, speaker A invites speaker B to a party. Speaker B asks "What's the address? When is the party? What time should I come?" We asked them to carry this idea further, and to try to follow-up a statement with a question in order to keep the language flowing. In order to reinforce this idea, and provide an opportunity to practice, we introduced a language game called "keep the ball rolling." The first person has a ball. He begins by asking a question: "Hi, Benny! I haven't seen you in a while. How's it going?" He then throws the ball to someone else. The second person catches the ball. He answers the question, and asks a question of his own before throwing the ball to a third person: "Oh, pretty good. I've been working, but I'm going to the beach this afternoon. Do you want to come Noni?" The game continues until everyone has had a turn. This activity helped the teachers to understand the concept of keeping the language flowing.

As a result of this second training, we felt that our teachers had a more thorough understanding of the new unit which they were expected to teach. We were also very much aware that we were asking quite a bit of the teachers; that is, to teach language within the context of appropriate behavior as determined by the norms of a culture that was not their own. We were operating under the assumption that because the teachers were already proficient in English, if we could

make them aware of the cultural meaning behind the language, they would be able to use the language appropriately, including not only the functional meanings, but the social meanings as well. In teaching social language, they needed to convey the cultural components behind the language to prepare students to communicate effectively and appropriately according to the specific circumstances. Therefore we conducted a third training to provide our teachers with additional practice. This time however, rather than two teachers roleplaying a situation, one Indonesian teacher and one American supervisor interacted together, and then exchanged roles. In this way, teachers practiced both initiating and responding appropriately according to the situation. They were able to gain experience in each role, and at the same time observe how the American interacted in each role. The teachers were asked to compare their speech and behavior to those of the American model. The rationale behind the use of modeling was to clear up some of the unknowns of interacting in a new culture. All of the situations were based on the language functions from the new unit, and we purposely kept them fairly simple. We also tried to keep the situations closely related to the teachers' own experience on Galang.

Sample Situation I

Teacher-(Card A)

It hasn't rained in Galang for 3 weeks, and the weather is extremely hot and dry. You're waiting to go into the movie theatre on the hill. Suddenly you see the new American supervisor who arrived in Galang the day before. You hardly

know him, but he seems like a nice guy. Go over and talk to him. (Be friendly.)

American Supervisor (Card B)

You are a new supervisor in Galang, waiting to go into the movie theatre on the hill. The weather is very hot and dry, and you feel physically uncomfortable. Suddenly, you see a teacher who is also waiting to see the movie. You don't know him very well, but he seems like a nice guy.

Switch roles.

The stress in this situation is on small talk and keeping the language flowing. As stated in the unit, the obvious topics to talk about are the weather, the supervisor's newness, and greetings, all examples of safe subjects. In this way, the teachers practiced the language functions included in the unit, followed by discussion. At this point the teachers were ready for a trial run teaching the unit to their Vietnamese students.

Summary

At this point, the teachers were able to break down the language of discourse into its separate components: greetings, small talk, language function (the reason for initiating the conversation), and leave taking. The roleplays helped the teachers to develop some skills and strategies for using the language to communicate meanings in given situations. The feedback from the American supervisors immediately following each roleplay helped the teachers to judge the success of the

interaction, and if necessary, remedy failure by using different language. The analysis of the video taped interaction between American speakers helped the teachers to become aware of the social meaning of the language forms to a certain extent. They understood how the forms changed depending on the relationship of the speakers and the nature of the interaction.

However, the teacher's use of the language in the roleplays still seemed stilted and superficial. They now had the knowledge and skills to accomplish the particular functional purposes for the situations presented in the training, but the ingrained cultural attitudes associated with the language were lacking.

Previously, we had worked under two assumptions: 1) The teachers were proficient in English and had developed varying degrees of skill in manipulating the language to the point where they could use it spontaneously and flexibly in order to express the intended message. 2) If the supervisors could make the teachers aware of the cultural differences behind the language, they would be able to use the language naturally, including not only the functional meanings, but the social meanings as well. These assumptions proved to be only partially true. The information provided in the trainings enabled the teachers to understand and interpret the various social situations in which communication was taking place, but their ability to actually use the language was limited without the cultural attitudes that can only be developed through exposure to a wide variety of situations in the "real life" context of the U.S.

It became apparent to me that social language cannot be learned only in a classroom situation. The learning of such culture bound

language is actually part of the process of acculturation, the process of becoming adapted to a new culture. In order for the teachers to be expected to use the language in culturally appropriate ways, a reorientation of thinking and feeling as well as communication would be necessary. In the context of Galang where the ratio of Indonesians to Americans was 30 to 1, this was impossible. As Galang was an Indonesian environment, the teachers had little motivation to adopt American cultural attitudes. They gained knowledge and skills for purposes of teaching, but there was nothing in the living situation that demanded the reorientation of deeply ingrained cultural attitudes.

More often than not, the Americans had the more immediate need to understand and adapt to Indonesian cultural behavior. I remember one time when I was preparing to conduct teacher training. I went into the adjoining room to take the whiteboard. Several teachers were playing billiards and keeping score on it, so I asked them if I could use the whiteboard for teacher training. Without waiting for a reply, I took it and walked away. Later on, a teacher who hadn't been involved in the incident was sent as a go-between. He informed me that the teachers who had been playing were offended because I had been abrupt, and taken the whiteboard before they had finished the game (and with time to spare before the training was to begin.) I sent my apologies back with the go-between, and the misunderstanding was resolved. The point is that my American behavior had obviously been inappropriate, but rather than confront me directly as an American would, they had sent a third person to settle the matter in Indonesian fashion. In this situation, I had been given immediate feedback on my offensive

behavior. The Indonesians could only receive similar feedback on the success or failure of culturally appropriate behavior in an American context.

In conclusion, as the teachers could not be expected to change deeply ingrained cultural attitudes, we assumed it would be enough for them to teach the language forms, together with a rudimentary knowledge of the cultural information. The Vietnamese students would be involved in the deepest form of acculturation, and they would be able to expand upon this information after they began applying what they had learned in interaction with Americans in the context of the U.S.

Through the process of teacher training, I confirmed several assumptions about how people learn social language:

1) The language for social interaction is deeply ingrained in the culture. To gain communicative competence in using the language appropriately the learner must adapt to the new culture to some degree. This process of acculturation requires a change in the learner's world view, his systems of thinking, acting, and communicating from one culture to another. The acquisition of culturally appropriate behavior happens gradually over a long period of time.

2) In order for the process of acculturation to take place to any degree, motivation on the part of the learner is necessary. Second language learning in the foreign culture clearly involves the deepest form of acculturation. The learner's motivation is high because he must survive within the strange culture as well as learn a language on which he is totally

dependent for communication. Conversely, there is little motivation to adapt to a new culture if the learning is taking place outside that culture. The learner will retain what he experiences meaningfully: What he perceives to be useful to him.

3) Classroom learning can only be partially effective in the learning of social language. The structured practice of language forms, discussion of social meanings, and contrast of cultural differences are helpful in that they raise awareness, provide knowledge, and allow the learner to practice skills in using the language in a superficial way.

4) In order to develop communicative competence in using social language, the learner must develop skills and strategies for using language to communicate meaning as effectively as possible in concrete situations. He must learn to use feedback to judge his success, and if necessary, remedy failure by using different language. In other words, the learner must have ample opportunities to experience using the language in the "real world" outside the classroom. He will acquire the language for social interaction as he confronts actual communication situations, learning from his mistakes as well as his successes.

CHAPTER V

Discussion

In retrospect, as I assess the past year of implementing the Social Language unit that we wrote, I have questions and doubts about the relevancy of teaching such culturally bound language outside the context of American society. In this discussion, I will present the concerns that I have, with possible alternative solutions in my conclusion.

A major problem stems from utilizing Indonesian teachers to teach the cultural appropriateness in using the language patterns. All of our teachers are proficient in English, but the language items contained in the unit were much more culturally bound than in the other units in the ESL curriculum. Consequently, the teachers did not feel entirely comfortable in using the language themselves, and they weren't confident in teaching the language items that are appropriate in American social interaction. The training had provided them with the language forms and a shallow knowledge of their appropriate use; but the learning of culture bound language also requires a deeper awareness and internalization of the underlying cultural attitudes that determine the language.

In the teacher training, we intentionally simplified the cultural information to accompany the language items so that the teachers could understand the material and be able to present it in a comprehensible way. We had been very explicit about when, where and with whom

certain language was to be used. We used a notional functional syllabus organized around certain functions, acts, or rules of conversation in the assumption that by training the teachers to present the language content by functional categories, the students would learn appropriate behavior along with the language components of discourse. In this way, the students would begin to develop communicative competence in functional, pragmatic communication with Americans in U.S. society.

However, because the language and cultural background information was simplified to such an extent, the social functions included in each section were dealing with the components of discourse, but not actually dealing with discourse and behavior. What came through in the teacher training, and what our students were actually learning were isolated forms of language that might be used to accomplish a particular functional purpose. They lacked the creative strategies for realizing the value of linguistic elements in contexts of use.

An important implication of this realization is that the foreign language learner needs more than a "fixed" repertoire of linguistic forms, corresponding to communicative functions. Since the relationship between forms and functions is variable, and cannot be definitely predicted outside specific situations, the learner must also be given opportunities to develop strategies for interpreting language in actual use. Of course, in the context of training, we realized that such a fixed repetoire provided the students with a good start to expand upon once they were in the culture. The problem was that the shallow

cultural information given for appropriate use of the language was equally inflexible.

Many students interpreted what they were learning as a rigid set of social rules to be strictly adhered to in much the same way they followed the rules of "propriety' in Vietnamese society, with potentially negative implications if the language was not used appropriately. As a result of practicing the social language in such a cut and dried fashion, our students' apprehensiveness about interacting with Americans seemed to be increasing. I recall several different occasions when Vietnamese students expressed their worries about saying the "wrong thing" and inadvertantly offending people in the U.S. The students that I spoke to said that they were aware of the cultural differences, and had been told that Americans like privacy and dislike personal questions, eg., "Are you married? Where do you live? What's your religion? How old are you?" These are all natural questions upon first meeting someone in Vietnamese culture, and they wondered what you are supposed to say if you can't ask them. Also in Vietnamese culture, its appropriate to ask, "Where are your going?" to people in much the same way that Americans ask, "How are you doing?" as a casual greeting. Now they had been told that Americans are so protective of their privacy that they become offended at being asked where they are going, and are apt to become angry and defensive. They might even snap back a reply such as "none of your business!" Our generalization of the language for American social interactions for the purpose of training the Indonesian teachers was increasing our students' anxieties to an extent that might inhibit their initial tentative interaction with Americans.

The rigidity of interpretation of the cultural information was causing the students to form cultural sterotypes of American behavior. Clearly not all Americans fit neatly into a group of rigid categories, but that was the implication. The negative connotations of sterotyping were leading the students to develop negative attitudes toward the culture as a whole, which might lead to decreased motivation and unsuccessful attainment of proficiency. The students needed to understand that there are general differences between cultures, but to recognize that all individuals within the culture are not the same.

Our students needed looser guidelines in the culturally appropriate use of language items in social interaction with Americans. Because the refugee students possessed a basic ability in English, if they could be made aware of the cultural differences in using the language in a variety of contexts, they would use the normal communicative skills that they already had to communicate appropriately in a given situation.

In a way, by implying a set of rigid rules of conversation for interacting with Americans, we were underestimating our students as well as causing them to become unnecessarily anxious. I realized through my own interpersonal interaction with Vietnamese refugees in the camp something which now seems very obvious. Second language learners have a mother tongue and they know as much as we do about how human beings communicate. They use greeting, small talk, leave takings and many of the social language functions in their own language. At the same time we recognized different world views and different ways of expressing reality depending upon one's world view, we can also recognize through both language and culture some universal properties that bind us all together in one world. The act of learning

to think in another language may require a considerable degree of mastery of that language, but a second language learner does not have to learn to think, in general, all over again. As in every other human learning experience, the second language learner can make positive use of prior experiences to facilitate the process of learning by retaining that which is valid and valuable for second culture learning and second language learning. In the context of Galang, the refugee students needed to be made aware of the differences and similarities in the cultural attitudes underlying the language. This awareness would begin to prepare them for the deeper attitudinal changes they will need to make in the process of acculturation in the U.S.

I remember when I first met Nguyen Trung Chau. He had recently been hired as an artist in the Materials Development Center. He worked the evening shift from 6:00 to 9:00, and several nights a week I would stop in for a little chat. At that time his English was minimal and he was very shy and nervous talking to the "American." I would ask him about what he had done that day, and about his family and Vietnam. He would have the opportunity to practice the English he had learned in class, and ask about my family and America. Gradually the atmosphere warmed between us. As Chau became more comfortable with me, there were things he wanted to communicate.

Chau was using the English at his disposal in a perfectly appropriate way, even including greetings, small talk, content of message and leave taking. It occurred to me that he knew as much about how humans beings communicate as I did, transmitting what he knew in his mother tongue to the second language. His problem was lack of vocabulary if anything. Perhaps the rules of "appropriate use'

inferred in our social language unit were mostly non-language-specific and amounted to little more than the operation of experience and observation of differences in behavior. Of more relevance to our students' needs is to provide them with a basic knowledge of the lexical and grammatical forms of the language in order to enable them to transfer the normal communicative skills that they already possess, so that they will know how to say what they want to say. Provided our students have basic ability in English, together with an awareness of the differences in cultural attitudes that reflect differing world views, and how these attitudes have developed, then the groundwork will be laid for the internalized changes they will need to make for a successful adjustment in the U.S.

Of equal importance in the development of communicative competence is the effect of the affective element in the motivation to communicate. On one occasion, Chau had received a letter from his family in Vietnam. He invited me to a coffee shop that night to tell me his father had killed himself and the story behind the incident. The emotional content of that message is obvious. The familiarity Chau felt with me served as the motivating force to communicate what he was feeling, using English as the vehicle. Chau and I had spent enough time together that he felt uninhibited in using whatever English he had in talking with me. He knew that I valued him as an individual, and my obvious interest and pleasure in our conversations raised Chau's self-esteem in the realm of social interaction with me. This self-confidence that Chau gained with me carried over into his subsequent interactions with other Americans. In the process of interacting with me in various situations, Chau was building on the

normal communicative skills he already possessed, and gradually learning through actual discourse, appropriate communicative behavior.

As an ESL supervisor, a large portion of my time was spent in the classroom observing. The first time the American supervisor attends the class, the teacher allows some time for introductions and for the students to ask questions. This is supposed to be a "free conversation" time to allow students to use their English in a meaningful way. Invariably however, at this first meeting, the students freeze up and sit silently, most likely thinking, "What does this American expect of me?" Even those students who have been the most outgoing during the lesson are shy and reserved. But as the supervisor attends the class on a regular basis and learns students' names, the imposing American becomes familiar, a person with a name. Students open up and feel more comfortable about talking during the conversation part of the class.

The first few times these same students are confronted by the supervisor outside the classroom, after the initial "Hi, how are you? I'm fine, and you?" they become anxious and the process of warming up in a non-classroom situation must begin all over again. But after meeting a few times, and especially if the supervisor takes the time to sit down in a coffee shop, these students break out of the student-supervisor mode and attempt to communicate other things.

I remember a student in one of my teacher's intermediate level classes. His English was adequate to express simple needs and describe his own background using simple phrases and very limited vocabulary. He was a good student but I had noticed that he always looked sad. His teacher told me that he had received a letter from

Vietnam informing him that his parents had escaped, but he hadn't heard any additional news after that. He was feeling very anxious and worried about their well-being.

One day as I was walking by a coffee shop after observing a class, he called to me to sit down and drink coffee with him. After our initial greetings, he told me that his parents had finally reached Kuku Camp, the Indonesian island where refugees wait until they are brought to Galang. Excitement and happiness radiated from his being and he couldn't stop talking. Every time we met afterwards, he would tell me the most recent news about his parents.

Again, there was no conscious striving on this student's part to use the social language he had learned in class. He felt very comfortable in my presence because he had something very important that he wanted to express. I have no doubt that his classroom learning contributed to his spoken ability, and now when there was a pressing need and someone he felt emotionally secure with, his motivation to communicate was high.

The importance of this affective domain, the emotional side of human behavior in the second language learning process, cannot be overemphasized, especially when dealing with Vietnamese refugees. As I attempted to illustrate through the examples, the Vietnamese are a deeply sentimental and emotional people. It helps explain the greater complexity and intensity found in Vietnamese interpersonal relationships, the depth and durability of Vietnamese friendships, and the resiliency of the Vietnamese extended family, which have withstood the onslaughts of war and dissemination of family members to different countries. The affective domain must be taken into account as a major

influence in the successful learning of the second language. The emotional and cognitive aspects of the learner cannot in practice be isolated from one another: what is going on in one area affects what is possible in the other area. In second language learning acquisition the learner needs to be receptive both to those with whom he is communicating and to the language itself, responsive to persons and to the context of communication, and to place a certain value on the communicative act of interpersonal exchange. This suggests that the incorporation of language teaching methods which attempt to provide a humanistic context and an affective support system would be effective in learning the second language.

The warming up process that I have described and the opportunity to establish interpersonal relationships with Americans seems essential if our refugee students are expected to incorporate and apply the language to use in social interaction. In examining the teaching of social language in strictly the cognitive sense, the explicit presentation of culture bound material such as what to include in "small talk" and the differences in what one says in making conversation with friends, acquaintances and strangers, is artificial until integrated with the desire and context to speak.

If we take into consideration the other factors that I have discussed here, that if refugees: have a basic linguistic knowledge of English; are made aware of the communicative skills that they already possess; are provided with an awareness of the similarities and differences between Vietnamese and American social interaction and how these attitudes have been formed; have the opportunity to develop a positive interpersonal relationship with an American, then in the context

of American culture, as situations of interaction confront the Vietnamese refugees, they will gradually learn the appropriate communicative behavior. Above all, they will have gained the confidence which will enable them to learn more in the U.S.

As I mentioned in my discussion, a great deal of the social interaction in Galang takes place in coffee shops. After sitting and talking for several hours, there was always the problem of ending the conversation and leaving. Topic termination is an art which even native speakers of a language have difficulty in mastering at times. My Vietnamese friends never said anything. They were obviously waiting for me to initiate this process. I would usually wait for a lull in the conversation, glance at my watch, and say, "Well, its time for bed" or some such reason. After several coffee shop dates, my companions would become cued in as soon as I glanced at my watch. The leave taking began taking on a humorous aspect. As I glanced at my watch, I would hear a chorus of "Well..." all around me. The friendly relationship that we had developed over time gave these students a positive attitude towards me, and motivated them to communicate using the English they had. Through repeated observation of my behavior, they had developed an awareness of one strategy for ending a conversation. All four areas: knowledge of English, cultural awareness, conversational skills, and their positive attitude towards me had contributed to their ability to understand my verbal and nonverbal cues and respond appropriately.

The objective of the Social Language unit as we wrote it was to explain the proper language for refugees to use in appropriate situations in order to become better friends with Americans in the U.S.

It occurs to me how that we had the idea backwards. We should have said that the refugees will learn the culturally appropriate use of English after they make friends with Americans.

CHAPTER VI

Conclusion

I have stated that because the Indonesian teachers did not feel comfortable in teaching the culturally bound language items included in the Social Language unit, our Vietnamese students were interpreting what they were learning in the classroom as a rigid set of conversational rules to be used in their interactions with Americans. Hence, they were becoming overly concerned about the issue of using the language appropriately, rather than expressing themselves in a clear, comprehensible way.

I have proposed that rather than having Indonesian teachers teach rigid rules to be used in situations of social interaction, we might be helping our students more by providing loose cultural guidelines concerning American social interaction. These guidelines would serve to make our students aware of the similarities and differences between American and Vietnamese social interaction in a variety of situations, and allow them to use the communicative skills they already possess to convey their intended meaning. This would be in keeping with giving them "generalized" survival skills to be applied in a variety of situations and fine-tuned later in the U.S.

I have also stressed the importance of the affective domain as a motivating factor in interpersonal communication. Second language learners require opportunities to interact with Americans in a variety of situations to help them acquire the subtle nuances that accompany the appropriate use of English.

In my rationale for writing the Social Language unit (Chapter II), I briefly discussed the Vietnamese rules of propriety which allow an individual to know precisely what his place is within the Vietnamese hierarchical structure and how one should interact with other people in various situations. In contrast to Southeast Asian societies where the identity of the individual and judgements about self-esteem are defined within a familiar web of mutual dependencies and reciprocal obligations, U.S. society with its multiplicity of bureaucratic institutions, roles, and responsibilities, is a much less clearly defined environment in which to develop a sense of stable identity and to make judgements about one's self esteem. This suggests that the individual's attitudes toward self and sense of identity are disrupted when migrating to a second culture. Consequently, the task of adapting to the new environment entails re-establishing a relatively stable relationship with that new environment and developing a new self-image. It is primarily through human relationships that refugees begin to identify with aspects of the new environment, and language is the medium by which reciprocal relationships with members of the new culture are established. Along with learning the language, the refugee needs to become aware of the differences and similarities in cultural attitudes and begin to internalize the new culture's world view to some degree in order to redefine his sense of self and use the language appropriately.

To gain communicative competence in using the language appropriately, several key elements are necessary:

1) The learner must adapt to the new culture to some degree. This process of acculturation requires a change in the

learner's world view, his systems of thinking, acting, and communicating from one culture to another. Essentially, the learner must develop a new self image. The acquisition of culturally appropriate behavior happens gradually over a long period of time.

2) Motivation on the part of the learner is necessary. Second language learning in the foreign culture clearly involves the deepest form of acculturation. The learner's motivation is high because he must survive within the strange culture as well as learn a language on which he is totally dependent for communication. Conversely, there is little motivation to adapt to a new culture if the learning is taking place outside that culture. The learner will retain what he experiences meaningfully, what he perceives to be useful to him.

3) Classroom learning can only be partially effective in the learning of social language. The structured practice of language forms, discussion of social meanings, and contrast of cultural differences are helpful in that they raise awareness, provide knowledge, and allow the learner to practice skills in using the language in a superficial way.

4) The learner must develop skills and strategies for using the language to communicate meanings as effectively as possible in concrete situations. He must learn to use feedback to judge his success, and if necessary, remedy failure by using different language. In other words, the learner must have ample opportunities to experience using the language in the 'real world' outside the classroom. He will acquire the

language for social interactions as he confronts actual communication situations, learning from his mistakes as well as his successes.

5) The learner must be made aware of what he already knows from his own experience and how he can apply this knowledge in the new situation. In the case of social language, if the student is made aware that some cultural attitudes cross cultural boundaries and are similar, he will more easily transfer the skills he already possesses.

6) The emotional side of human behavior cannot be separated from the cognitive side of human learning; what is going on in one area affects what happens in the other area. Therefore, affective domain must be taken into account as a motivating force in learning the language and culture. If the learner is given opportunities to develop a positive personal relationship with an individual from the target culture, he will develop security in using the language and learn to use it appropriately through direct experience. In effect, such a relationship based on emotions will enhance feelings of self esteem and acceptance on the part of the learner. These positive attitudes will give him self confidence in coping with the new culture and motivate him to become assimilated more quickly.

Upon considering these assumptions, the idea expressed in # 1 emcompasses all the rest: learning social language actually involves the creation and adoption of a second language self. Cultural patterns, customs, and ways of life are expressed in language; culture specific world views are reflected in language. In order for refugees to become

adapted to the culture of the U.S., a reorientation of thinking and feeling, not to mention communication is necessary. As second language learners try to acquire culturally appropriate behavior based on deeply ingrained cultural attitudes that may be contradictory to their own, they are to some extent giving up markers of their own identity in order to adopt those of another cultural group. In this respect, successful acculturation requires accepting another culture's ways of perceiving the world.

The process of creating this second language self can be examined in terms of the observed stages of acculturation that a person experiences when learning a second language in a second culture (Becoming Bilingual : A Guide to Language Learning, Donald N. Larson and William A. Smalley, 1972):

The first stage is the initial period of excitement and euphoria over the newness of the surroundings.

The second stage-culture shock-emerges as the individual feels the intrusion of more and more cultural differences into his own image of self and security. In this stage the individual relies on and seeks out the support of his fellow countrymen in the second culture, taking solace in complaining about local customs and conditions, seeking escape from his predicament. The third stage is one of gradual, and at first tentative and vacillating, recovery. As the individual begins to lose some of the ties of his native culture (and for refugees, the realization that they can never return home) and adapt to the second culture, he experiences feelings of regret, mixed with the fear of entering a new group. There is a feeling of homelessness, where one feels neither bound to his native culture nor fully adapted to the second culture. In

this third stage, general progress is slowly made as the person begins to accept the differences in thinking and feeling that surround him, slowly becoming more emphatic with the people in the second culture. The fourth stage represents near or full recovery, either assimilation or adaptation, acceptance of the new culture and self confidence in the "new" person that has developed in the culture.

These stages that the second language learner experiences in the new culture have been observed again and again, especially among refugees. There is a very high incidence of mental health problems among refugees who have been resettled in the U.S. which are manifestations of delayed culture shock. The question becomes what can the teacher do to facilitate the student's "learning" of the second language self? I have come to the conclusion that being out of the country in which the new language will be spoken, there is only so far that teachers can take their students in their learning of their new L2 self. They can prepare the foundation in the areas of attitudes and awareness, but the actual creation of this L2 self can only be done by the students in the new country as they go through the process of acculturation. As foreign students will most likely interact with their ESL teachers more often than with other Americans in the U.S., teachers can play a therapeutic role in helping learners to move through the stages of acculturation. If the learner is aided in this process by sensitive and perceptive teachers, he can perhaps pass more smoothly through the second stage and into the third stage of culture learning, and thereby increase his chances for succeeding in both second language and second culture learning.

It is important that teachers allow the learner to proceed into and

through that second stage. The learner should not be expected to deny the anger, the frustration, the helplessness and homelessness he feels. Those are real feelings, and in the following model I describe some techniques to encourage students to openly express themselves. A teacher can enable the learner to understand the source of his anger and frustration, to express those feelings, and then gradually to emerge from those depths to a very powerful and personal form of learning.

Based on what I have learned in the past year, I propose a model for applying these ideas to Stateside programs attempting to integrate foreigners into U.S. society.

I. As part of ESL programs in the U.S., establish a "buddy-system" between American volunteers and newly arrived refugees. Individual refugees or families would be paired up with Americans. The American's "job" would be to spend time with the refugees, interact, establish a positive rapport and ideally become friends. The expectations that arriving refugees have of American sponsors and case workers often interfere with the development of such a relationship. The volunteer's role would solely be to interact and begin the warming up process that I have described. The American volunteers would need to have a personal interest in Vietnamese refugees and the willingness to spend a few hours a week with them. It would be important for the American to have an understandfing of Vietnamese cultural values and behavior, for he would act as an entry into the potentially overwhelming new culture. As the American and the Vietnamese developed a friendly relationship based on trust and acceptance, the Vietnamese would

feel accepted, develop positive attitudes towards the new culture, and feel greater motivation and fewer inhibitions in using the language. The volunteer would also be a cultural advisor to answer questions and provide information about appropriate cultural behavior.

Such a buddy-system may be unrealistic considering that volunteers to provide even the most basic services are hard to come by. The ideal would be to provide opportunities for refugees to establish friendly contacts in the second language environment which would cushion their relationship with it and make them more willing to expose themselves in the new language. In the classroom, too, a sympathetic teacher and cooperative atmosphere may have a similarly supportive effect.

II. The classroom learning would be composed of two integrated components that would enable the students to: 1) learn and practice the language function and cultural meanings, and 2) utilize what they have learned in real situations outside the classroom in the form of field experiences. The teacher's job would be to provide the structure for the experience, to prepare the students for going outside of the class, and to help them analyze what they have learned from it. Each of the outside experiences would be a clearly defined and structured task, that would bring the students in direct contact with the language and culture. The teacher prepares the students in class for the experience, sends them out to do the assignment on their own, and then helps them learn as much as they can from it when they return. The students will be able to use language and

communication strategies already practiced in class outside in real situations; they will be exposed to new expressions, words, and grammatical items, and they will gain first-hand experience with the culture. But most importantly, the students will gain confidence in their ability to function in American society.

The classroom is often called an artificial environment for learning and using a foreign language. This is true if we compare classroom situations to the "real" situations outside the classroom for which learners are being prepared. However, the classroom is also a real social context in its own right, where learners and teacher enter into equally real social relationships with each other. The classroom provides a non-threatening environment in which to learn English and explore the culture. The goal is not to make everyone American, but to give the learners the conversational and social tools with which to communicate more smoothly and effectively in the U.S. For the ultimate benefit of the students, then, these strategies must be combined with discussions on cultural patterns. The teacher can help the learners to go beyond their culture-bound ways of thinking and speaking and give the language skills needed to adapt to the new language and culture.

The classroom discussion would focus around the attitudes and behavior that relate to interaction between Americans and between Americans and people of the other culture. The lessons would begin with Vietnamese social encounters, and compare the similarities and differences in American society. The discussion would encourage the students to make cultural comparisons and contrasts through situational exercises and provide through a problem solving approach the information needed to deal with these situations. In addition to

increasing cross-cultural awareness, the discussion sessions would help develop communicative ability. For example, discussion:

-opens up a rich stimulus for communicative interaction, namely the varied experiences, interests and opinions of the learners. These may be complemented by written or visual materials which bring further aspects of the outside world into the classroom.

-provides a context for a wide range of communicative functions and domains of meaning. In addition, learners must practice the skills required for managing longer series of social interaction, such as introducing a new topic, turn-taking or sustaining the conversation through difficult periods.

-provides learners with opportunities to express their own personality and experience through the foreign language. It also gives them valuable experience in using the language as a means of handling their own social relationships.

In order to prepare learners to cope with a greater variety of patterns of interaction in different kinds of relationships outside the classroom, roleplaying is an effective technique. The emphasis is on both the communicative effectiveness and the social acceptability of the language used. With this technique:

-Learners are asked to imagine themselves in a situation which could occur outside the classroom. This could be anything from a simple occurrence like meeting a friend in the street, to a more complex situation such as meeting a co-worker for the first time and establishing an initial rapport.

-They are asked to adopt a specific role in the situation. In some cases, they may simply have to act themselves. In others, they

may have to adopt a simulated identity.

-They are asked to behave as if the situation really existed, in accordance with their roles.

In these activities its important that the learner's focus should be more firmly on the communication of meanings, rather than on the practice of language. The learners must identify with their roles in the interaction more deeply than during controlled language practice. If they do not, they will not be able to identify with the meanings being communicated through the roles.

The teacher can adjust the nature of his own control over the activity in order to allow greater or lesser scope for the learner's creative involvement in it. In this respect, the activities can be viewed as part of a continuum which links pre-communicative and communicative activities. All of these activities involve simulation, but differ in terms of teacher-control and learner creativity.

Control	Performing memorized dialogues
	Contextualised drills
	Cued dialogues
	Role-playing
Creativity	Improvisation

Along this continuum, the cued dialogues would be the point where role-playing becomes sufficiently creative to be thought of in terms of communicative language use. For example:

Learner A	Learner B
You meet B in the street	You meet A in the street
A: Greet B	A:
B:	B: Greet A
A: Ask B where he is going	A:
B:	B: Say you are going for a walk
A: Suggest somewhere to go together	A:
B:	B: Reject A's suggestion. Make a different suggestion
A: Accept B's suggestion	A:
B:	B: Express pleasure

Learners will have their cues printed on separate cards. This gives the interaction some of the uncertainty and spontaneity involved in 'real' communication: each learner must listen to his partner before formulating a definite response. This use of the forms in a semi-communicative context helps to prepare learners to use them in fully spontaneous interaction.

A more flexible framework is created if only one learner is given detailed cues. The other has information that enables him to respond as necessary. For example:

A. You invite a co-worker to come to your house for dinner. You really want this person to come.	B. You are talking to a co-worker. You don't really like this person, but you don't want to hurt his/her feelings.

Improvisation is the least controlled. Learners are presented only with a stimulus-situation, which they can interpret in any way they

wish. For example, working in pairs or groups, learners may be told to imagine that they are the people shown in a particular photograph. They have to decide what events have led up to the situation shown in the photo and improvise what happens next. The teacher may first ask the learners to agree on an interpretation of the situation and their attitudes to each other, so that they have a shared basis of shared assumptions.

Improvisation is the form of role-playing in which learners can be most creative, because they are most able to act out personal interpretations of the situation and their roles in it. They have even more freedom than in situations outside the classroom, where they have to obey stronger external constraints in what they say or do. In this respect, improvisation is not a way of preparing learners to cope with specific communicative needs. Rather, it is a way of encouraging general confidence and fluency in foreign language use. It also encourages them to express their own imagination and individuality through the foreign language. This in turn helps them to relate the new language to their own personality and to increase their sense of emotional security in handling the foreign language.

In all of the activities that I have discussed, it is important for the teacher to include instruction in cultural patterns of perception and thinking as well as increased emphasis on cultural styles of speaking. Once students have some understanding of the cultural reasons behind the social behavior, and feel somewhat confident in using the language, the next step is to place them in actual situations where they have to use what they have been studying. For example, a student might be assigned to knock on a neighbor's door, introduce himself, make small

talk and borrow something that he would return later. Other students might be assigned to interview people about a particular topic chosen beforehand. This activity provides an experience in which the students can practice listening, speaking, using clarification language when they don't understand and verification language to show they do understand. There are many possibilities for these field experiences. The important thing is for the teacher to prepare the students both linguistically and culturally so they feel confident in their ability to accomplish the task. The students later bring the results of these encounters back to class where they can be discussed. Again, the classroom serves as a non-threatening environment that the students can return to and discuss their failures and successes, and become aware of the reasons.

This model is very sketchy, but I have included the components that I believe are essential for the successful learning of culture bound language:

-The language learning experience should be combined with explicit cultural instruction designed to increase the students' understanding of American values and behavior.

-The student needs opportunities to interact with Americans and ideally form an ongoing friendly relationship that will allow the foreigner to feel accepted in the culture. He will also realize that although there are cultural differences, there are also many similarities in how individuals relate to each other.

-The teacher has to aim for maximum efficiency and economy in his students' learning. It therefore makes sense to engage them in a large proportion of situations which bear as direct a resemblance as possible to the situations where they need their communicative

skills. In this way, he can be confident that most aspects of the language practiced (functions, structures, vocabulary and interpersonal skills) are relevant to the learner's needs.

A learning model such as this will provide the foreign student with linguistic knowledge, conversational skills, cultural awareness and positive attitudes toward the new culture. The model provides a basis which the student can gradually build upon through his experiences interacting with Americans throughout his life.

APPENDICES

APPENDIX I

SOCIAL LANGUAGE UNIT

Social Language

When refugees arrive in the U.S., the people they come into contact with are usually related to their resettlement (sponsors, caseworkers, welfare office workers) or their everyday life (bank tellers, shopkeepers, bus drivers, teachers). The language in this unit is designed to give a newcomer the tools for getting to know people better, i.e. making friends. In the U.S., the newcomer has most of the responsibility for making friends with the group, although the "old group" usually introduce themselves and initially welcomes the newcomer.

The majority of people a person has contact with during the day are strangers. Acquaintances are people one may see often and know a little, but not very well-perhaps to say hello and that's all. Friends are the smallest group of all-people one knows well, does things with, people to talk to about personal matters. There are appropriate and inappropriate times to be friendly to people. The objective of this unit is to explain the proper language to use in appropriate situations in order to become better friends with the people around you. Places where Americans make friends:

school

work

leisure activities: sports, clubs, dances, outside classes

neighbors

parties

through friends

Probably not: at the bus stop

in a store

on the street

Checklist

At the end of unit check what students can do

_ Invite a friend or acquaintance to do something (13.1)

_ Politely accept an invitation (13.1)

_ Request assistance or information from an acquaintance or stranger. (13.2)

_ Offer assistance or information (13.3)

Borrow something politely and appropriately (13.4)

_ Offer or share something (13.5)

_ Make appropriate small talk with a stranger, acquaintance, or friend (13.6,7,8,9)

A/B

_ Refuse an invitation with an explanation (13.1)

C

_ Politely avoid accepting an invitation (13.1)

D

_ Give an explanation for wanting to borrow something (13.4)

E

SOCIAL LANGUAGE

Grammar

_ Demonstrative pronoun: "One" (13.4)

_ Modals: Can, Could, May (Permission) (13.2, 13.3, 13.4, 13.5)

_ Tag questions: "isn't it" (13.6, 13.7)

_ How to + verb: "How to use" (13.2, 13.3)

_ Present perfect interrogative: "How long have you lived" (13.9)

_ Conditional: Could, Would (13.2-6)

_ Conjunction: But (13.1)

_ Present continuous for future: "What are you doing tonight" (13.9)

A/B_ Wh questions: Where, when, what

_ Intensifiers: So, So much (13.6)

_ Exclamations: "What a _____" (13.7, 13.8)

_ Adverb clauses: "When I'm done" (13.4)

C _ Simple past tense (13.9)

_Time Expressions: for, how long (13.4, 13.9)

D _ Embedded questions: "Do you think it will rain" (13.6)

_ Adverb clauses: "as soon as" (13.4)

_ Prepositions with adjectives: "Good at" (13.8)

E _ Possessive pronoun: "mine" (13.4)

SOCIAL LANGUAGE

Recommended Progression

Day 1: Introduction to unit

It might be helpful to explain to students the differences between strangers, acquaintances, and friends, using examples.

Chunk 6,7,8,9: Small Talk

Many conversations with acquaintances or requests and invitations begin with small talk or some simple chatting, either as a warm-up to the real purpose of the conversation or just to make conversation. The material in these chunks could easily be reinforced every day at the beginning of the class for 5-10 minutes.

Day 2: Chunk 4,7,8,9 (continued)

Chunk 5: Offering or Sharing

(Would you like some coffee?)

Chunk 1: Invitations

(Would you like to go to the coffee shop?)

Day 3: Chunk 3: Offering assistance or information

(Can I help you?)

Day 4: Chunk 2: Requesting assistance of information

(Could you help me?)

Chunk 4: Borrowing something

(May I borrow a hammer?)

(Could you lend me a pen?)

* Friends: People you have already established a relationship with and it's a mutual relationship. A friend can be anybody you've met that you know well, you feel comfortable with, and you can trust with your personal feelings, AND she/he feels the same way about you.

* Acquaintances: People you may see regularly, but whom you are not necessarily close to.

  Examples: Classmates, Colleagues, neighbors.

* Strangers: Everyone else. A stranger's face may be familiar to you, but you may not know him/her at all.

CHUNK 1: Invitations

SITUATION: Inviting someone to do something; accepting, refusing or avoiding an invitation.

Inviting: Would you like to join me for lunch?

Accepting: Yes, I'd like that (Students should ask clarification questions: Where, When, What time)

Refusing: I'm sorry, but I can't. Thank you anyway.

A/B

Inviting: Do you want to join me for lunch?

Accepting: (Yes) I'd love to.

Refusing: Thank you for asking, but I'm afraid I can't.

C

Inviting: How about joining me for lunch?

Accepting: Sure. I'd love to.

Refusing: Thanks for asking, but I'm afraid I can't. I have (explaining a class this afternoon. How about tomorrow?

and making a counter offer)

next week
later this week
some other time
another time

Politely avoid: I'll have to think about it and let you know.

D/E

VOCABULARY:

join me for lunch	tomorrow
have a drink/beer	next week
	later this week
try this Vietnamese food	some other time
	another time

go somewhere with me

go to a movie

come over for dinner/lunch

come to my party

(c)

go out for a drink/cup of coffee

go shopping together

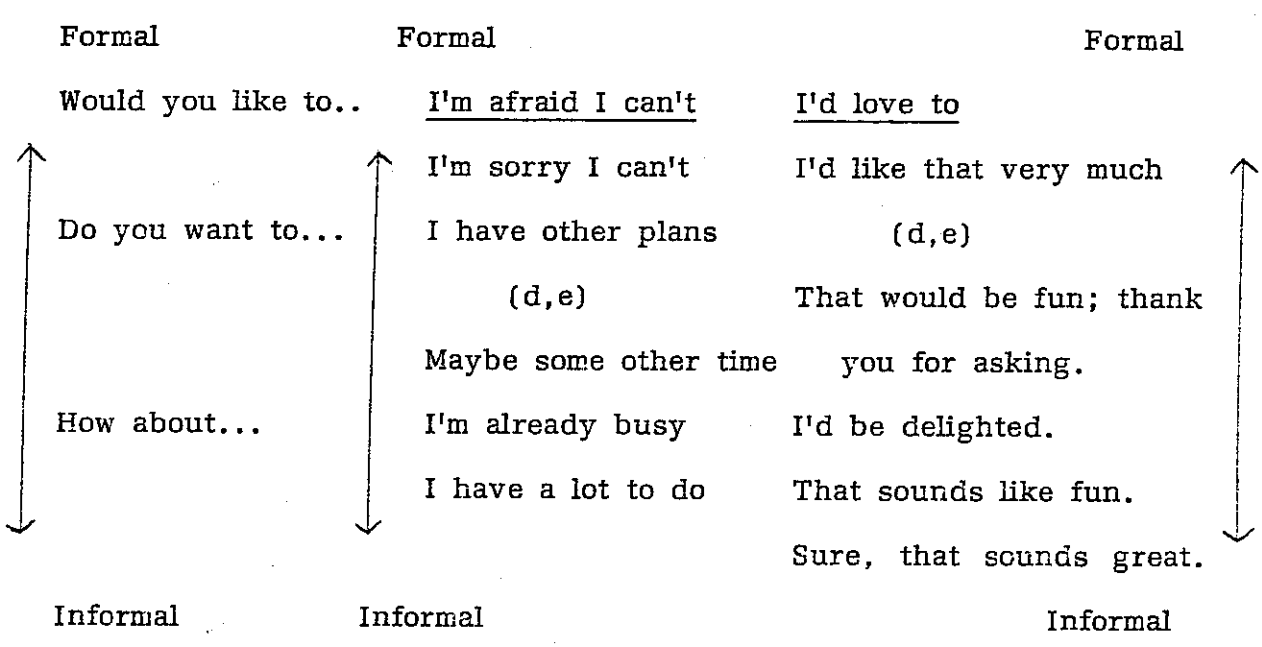
get a cup of coffee

(d,e)

have a drink after work

go out for dinner

go to the museum with me



Avoiding invitations

Sometimes you find yourself in a situation in which you don't want to or can't accept or turn down an invitation. In English there are several ways to avoid immediately accepting or refusing an invitation. Here are some of those expressions. They can be used in both formal and informal contexts.

I'll have to think about it.....

I don't know what my plans are yet. Let me get back to you.

I'm not sure if I can. I'll let you know tonight.

I'm not sure. Can I let you know in an hour?

I'll have to check with my roommate/wife/boss/etc.

C.O. Notes

In English, people generally do not immediately make an invitation at the beginning of their conversation. When first greeting someone, they usually use some of the small-talk topics

to lead into a conversation. After talking a while, they then appropriately make the invitation. Even if you know the other person well, it is considered polite to talk a few minutes before making an invitation. Americans usually invite in advance for a party, a dinner, or activity. Exceptions would be at work and invitations to close friends when spur of the moment invitations are acceptable.

When North Americans refuse an invitation, they usually give some kind of explanation when they are turning it down. For example:

Person A: Would you like to go to the Chinese exhibit at the museum?

Person B: Thank you for asking, but I'm afraid I can't. I have to go to pick up my sister. She's going to visit me for a week.

This might seem like a very long way to say 'No' to someone. In English, however, it is considered impolite or a little abrupt to just say, for example;

Thanks, but I have other plans.

or

I'm just too tired.

Such abruptness could easily indicate to the other person that you don't ever want to do anything with him or her. For this reason, it's important to learn how to politely refuse an invitation in English. Sometimes when you refuse an invitation, you can immediately make another invitation to let the person know that you are genuinely interested in getting together. If you know you can't accept, you should say so. It is

considered very impolite to accept and not show up.

If someone refuses your invitation, an appropriate response might be:

I'm sorry to hear that.

Maybe some other time.

Another time perhaps.

The inviter should not make the other person feel guilty because they do not accept the invitation. Responses that are not appropriate when someone says no, are:

I'm very sad.

But I really want you to come.

My wife has been cooking all day.

CHUNK 2: Requesting assistance or information from an acquaintance or friend

Excuse me. Are you busy? — No, what would you like?

Could you help me?

Could you tell me how to send a money order?

A

Could I ask you a favor? — Sure. Go ahead.

Could you drive me to English class?

B

I don't know how to send a money order.

Can you do me a favor — I'll try.

Would you drive me to English class? Sure.

Do you have a minute?

Can you help me send this money order? Sure.

C

Do you have time to drive me to English class?

Do you think you could drive me to English class?

Would you mind driving me to English class?

Can you give me a hand sending this money order?

D

If you're not doing anything now,

could you drive me to English class? I'd be happy to.

E

Vocabulary:

Excuse me

Pardon me.

Sure

I'm sorry I can't.

Not right now.

When?

Favor

question

Tell

show

Drive me to English class

call this number for me

lend me a pen

explain this to me

(c)

fill out my income tax

help me with this form

(d)

pick up a registered letter

pay my telephone bill

(e)

figure out this bill

Send a money order

mail a letter

find a telephone number

move this chair

(b)

go to the hospital

write this in English

(c)

fill out this form

find a job

(d)

turn off the air conditioner

use the oven

(e)

get to the bank

sign up for a class

CHUNK 3:

SITUATION: Offering assistance or information.

Can I help?

May I help you? — No, thanks

A/B

Could I show you how to make cha'gio'?

Thanks for asking.

C

What can I do to help?

Can I give you a hand? — Oh, that's all right.

Here, let me help. — I can manage. (both of these mean no, thanks)

D

Is there anything I can do?

I can't think of anything.

Would you like me to do this for you?

Yes, please. I'd appreciate it.

No thanks, I can manage.

Thanks anyway.

Would you like me to teach you how to make cha'gio'?

Would you like to learn how to make cha'gio'?

It's nice of you to ask.

I'd love to learn.

I'd like to, but maybe some other time.

E

Vocabulary:

No, thanks	show	do this for you	make cha'gio'?
No, but thanks anyway.	teach	help clean up?	speak Vietnamese?
No, I don't think so.		baby sit?	plant a garden?
No, that's alright.		set the table?	give a massage?
No, that's O.K.		wash the dishes?	cook Vietnamese food
			do a martial art

CHUNK 4: Borrowing something politely and appropriately

SITUATION: Conversation between a refugee and a neighbor, co-worker, friend or acquaintance.

	Excuse me.
	May I borrow <u>a pen</u>?
Sure, Here you are.	
<u>or</u>	Thanks.
Sorry, I don't have one.	
A	
	Could I borrow <u>a hammer</u>?
Sure. Here's one.	
B	
	Could you lend me <u>a screwdriver</u>?
Ok. How long do you need it for?	
	About 2 hours. I'll bring it back when I'm done.
C	

Could I ask you a favor?

Sure, what is it?

or

It depends. What?

Could I borrow your scissors?

Sure.

Thanks a lot.

Don't mention it.

D

Are you using your stapler right now?

No.

Would you mind if I borrowed it for a while?

Not at all.

Do you have a pencil that I could borrow? Mine is out of ink.

Sure. Here's one.

I'll give it back as soon as I'm done with it. Can I bum a cigarette?

E

VOCABULARY

a pen	Mine is out of ink	Would you mind if...	No
a piece of paper	I forgot to bring some.	Would it be all right if	
your notes	I was absent yesterday.	Would it be ok if	
your scissors	Mine are broken.	Would it bother you if	No
a hammer	I don't have one.		
your stapler		(answers are yes or no,	
your phone		depending on the question)	

	borrow	a pencil
your book	use	some paper
a match		any kleenex
your lighter	a cigarette	a telephone book
	a ride	
	a match	

Borrowing/Lending/Sharing

CO NOTES

Although self-reliance is a strong American value, sharing and helping each other is also important. There are situations where borrowing and lending are very acceptable. It can even be used to start a conversation and create a mutually helpful relationship with a neighbor, co-worker, or acquaintance.

Some examples:

From a neighbor: borrowing tools and small amounts of food (eggs, sugar, oil)

From a classmate: borrowing classroom materials

From a colleague: borrowing office supplies (pen, stapler, etc.)

In most cases, it is understood that the item will be returned after a specified amount of time or replaced (food, money). Money is borrowed only from a good friend, never from an acquaintance or stranger. If the borrower returns an item promptly, the transaction can enhance the relationship. If there is a delay, it could cause awkwardness or bad feelings on the part of the lender towards the borrower, even though the lender may not voice those feelings.

CHUNK 5 : Offering/Sharing

SITUATION: Conversation between a refugee and an acquaintance or friend

A

Would you like some coffee?

Sure.

Yes. Thank you.

or

No thanks.

Would you like some thing to drink?

What would you like?

I'd like some tea

Here you go.

B

How about some coffee?

Sure.

What do you have?

Would you like to try some Vn. food?

Help yourself.

Sure.

Oh, it's delicious.

Thank you.

C

Would you like to share a beer?

Sounds good.

Can I offer you a cigarette?

I'd love one. Thanks

D

That would be great.

E

VOCABULARY

Some coffee

Some tea

a drink

(b)

something to eat

something to drink

a ride

a cup of coffee/tea

(c)

some cookies/gum/sweets

a beer

one

some

to try

to have

to taste

share

split

offer

give

some Vietnamese food

some Vietnamese eggrolls

some Vietnamese noodles

some Vietnamese food

a beer

a candy bar

a coke

a sandwich

a cigarette

a ride

a lift

some coffee

CHUNK 6: Small Talk: Weather

SITUATION: Making conversation with friends, acquaintances, and sometimes strangers.

A

It's (so) cold today.

Today is very cold — Yes, it is.

B

It sure is cold today, isn't it?

Isn't it cold today? — It sure is.

C

Is it always so cold?

Does it always rain so much? — Yes, usually.

D

Do you think it's going to rain? — Yes, maybe.

E

I wish it would rain. — So do I.

VOCABULARY:

cold
hot
(c)
windy
rainy
warm
cool
(d)
chilly
humid

Yes, usually
no, not usually
(d)
no, this is unusual
yes, this is usual

Yes, maybe
perhaps
I (don't) think so.
I think it will.
I don't know.

it's going to
it will

rain
snow

CHUNK 7: Small Talk: Stating the obvious

SITUATION: Making conversation with a friend, acquaintance, and sometimes a stranger.

You have a new dress!	Yes, I just got it
You cut your hair, didn't you?	
It looks nice.	Thank you.
Your hair is very long.	
It's pretty.	Thank you.
A/B	
That's a new dress, isn't it?	Yes, it is. Do you like it?
Oh, you're left-handed	Yes, I am.
C/D	
* You ride this bus every day, don't you?	
* Do you ride this bus everyday?	Yes, I do.
The city sure is crowded today!	
The traffic is really bad, isn't it?	
This bus sure is slow, isn't it?	
The bus is really late today!	Yes, it is.
E	

VOCABULARY:

dress

shirt

sweater, etc.

car

* Should be said to acquaintances only

CHUNK 8: Small Talk: Compliments

SITUATION: Making conversation with friends, acquaintances, and sometimes strangers:

You look nice today.	Oh, thank you.
That's a pretty skirt.	Thanks.

A/B

Your hair looks nice today.	
I like your skirt!	
What a pretty skirt!	
Your skirt is very pretty.	
Your children are beautiful.	Thanks.

C

You did a good job.	
You do that very well.	Thanks.

D

You're good at painting.	
You look pretty in that color.	Thank you.

E

VOCABULARY:

pretty	skirt	painting	do that	that color
nice	shirt	volleyball	paint	that outfit
beautiful	blouse	that	play ___	that dress, etc.
(d)	dress	sports	type	brown
attractive	coat	languages	write	red
good-looking		typing	draw	blue, etc.
cute				

CHUNK 9: Small Talk: Miscellaneous

SITUATION: Making conversation with friends, acquaintances, and sometimes strangers.

Home and Work:	How long have you lived here?
	Where do you live?
	What is your job?
Activities:	What are you doing tonight?

A/B

Home and Work:	Have you lived here a long time?
	What do you do?
Activities:	What did you do yesterday?
Preferences:	What (kind of) music do you like?

C

Home and Work:	What part of town do you live in?
	I grew up in _____
	Where are you from originally?
	What kind of work do you do?
Activities:	What are you going to do tonight?
Preferences:	What's (are) your favorite kind of music?
Culture:	In the U.S., is it ok to wear shoes in the house?
	In Vietnam, we usually get up very early.

D/E

VOCABULARY:

			(kind of)
lived	tonight	yesterday	music
worked	tomorrow	last week	food
	(c)		
		last weekend	movies
	next weekend		
	(d)	last night	things
	later tonight		sports

Is it ok to:

wear your shoes in the house

visit a friend without calling first

smoke in an elevator

show up late for a job interview

use first names

refuse an invitation (students can add their own) etc.

we usually get up very early

we like to eat fish sauce

it is forbidden to _____

we drive on the right

you can buy many American things

our teachers are very respected

women don't usually smoke or drink (students can add their own) etc.

CO Notes

Small talk usually consists of topics that are "safe", that is, not too personal, so we can use them even with people we don't know very well. Notice that for compliments, we rarely compliment someone's body or face type. Instead, we compliments clothes, personal appearance, food, performance - all things that a person has control over or has developed. Do not say, for example "You are very beautiful". An American may feel uncomfortable with that remark because if she were born beautiful, she/he cannot take credit for it. The proper response to a compliment is "Thank you".

In the U.S., people are very activity-oriented. They talk about doing things a lot and we often measure success by how much they do

or accomplish. Common greetings can take the form of "what's happening? What are you up to?" - not "where are you going?"

Americans enjoy talking about their culture and comparing different ways of doing things in different places. If a newcomer is unsure of how something is done in the U.S., it's not impolite to ask. Places where Americans meet people:

Classes, church, volunteering, though friends, neighbors, at parties, at work.

Often Americans get together just to talk and may or may not eat or drink a lot. American parties don't have an official beginning, end, or program. Guests are expected to socialize on their own, introduce themselves to strangers if they like, walk around and talk to whomever they wish. Often guests will arrive at a party late and stay just a short while. There usually is food and drink and music, but guests may be expected to help themselves to refreshments. The party ends when everyone goes home or when the host indicates, subtly, that it's time to leave.

SOCIAL LANGUAGE - TEXTBOOKS

Side By Side I:

Small talk	p. 28-9	Offering help	p. 184-118
	p. 80-4	Asking for help	p. 194-6
	p. 125-6	Asking for advice	p. 132-3
Invitations	p. 77	Refusing help	p. 170
	p. 127-8	Borrowing	p. 186-7

Side by Side II:

Borrowing	p. 23-4
	p. 104-5
Invitations	p. 33-4
	p. 77-9
	p. 186-7

English for Adult Competency I:

Invitations	p. 159-164

English for Adult Competency II:

Invitations	p. 176

Notion By Notion:

Small talk	p. 26-7
Invitations	p. 49

Alice Blows a Fuse

Asking a favor	p. 167
Asking for information	p. 175
Asking for help	p. 199
Refusing an Invitation	p. 191

Fitting In

APPENDIX II

SOCIAL LANGUAGE VIDEO TRANSCRIPTS

SOCIAL LANGUAGE UNIT

VIDEO TRANSCRIPTS (HIGH LEVELS)

I. Invitation - Refusal

Diane : David, it's almost 5:00. Hey David. You've been working so hard all day. Do you want to join us for a drink after work?

David : I'd love to, but the boss asked me to finish this report, so I have to work overtime until it's done.

Diane : That's too bad. Maybe next time.

David : Yea, I'd like that. Maybe next week this project will be finished.

Diane : O.K. well don't work too hard. Well, I've got to meet the others.

David : Have a good time. Thanks anyway.

II. Invitation - Avoidance

Diane : Hi, Kristin. Here are those books you wanted.

Kristin : Oh, yea. Thanks a lot.

Diane : Have you been to the Red Parrot yet?

Kristin : The what?

Diane : The Red Parrot. You know - that new disco that just opened.

Kristin : Oh, is that that place crowded on weekends near here? Yea, I've seen it.

Diane : A bunch of us thought we might go there Friday night after work. Do you want to come with us?

Kristin : Oh, I'm not a very good dancer.

Diane : Well, come on. It'll be fun. We'll all go together.

Kristin : Well, maybe. I'll have to think about it. Can I let you know?

Diane : Well, yea, O.K. I'll talk to you later. See you.

III. Invitation - Counter offer

Kristin : Jon. Hi!

Jon : Hi, Kristin!

Kristin : Haven't seen you for a while. What have you been up to?

Jon : Not much. I've been really busy at work.

Kristin : Oh yea? I've been thinking of seeing that new movie with Roger Moore.

Jon : That new James Bond movie?

Kristin : Yea, that's the one. Would you like to go tomorrow night?

Jon : I'm sorry. I'd like to, but I can't. I have other plans.

Kristin : Oh, that's too bad.

Jon : How about Thursday night?

Kristin : I think Thursday sounds O.K. What time?

Jon : I'm not sure. I'll have to check the paper. I can call you tonight.

Kristin : I'll be home. That sounds good.

Jon : Great! Talk to you later.

Kristin : Talk to you later.

IV. Invitation - Acceptance

Jon : Hey Diane.

Diane : Oh hey, Jon. It's nice to see you.

Jon : I haven't seen you for a while.

Diane : I know. It's been a long time. How have things been going for you?

Jon : Pretty good.

Diane : Good.

Jon : I was just going to call you tonight.

Diane : Yea?

Jon : Are you busy Friday night?

Diane : No, I don't think so. Do you have something in mind?

Jon : I'm inviting some friends over for dinner. Can you come?

Diane : Sure, I'd love to. Can I bring anything?

Jon : No, that's alright. Just bring yourself.

Diane : O.K. What time?

Jon : Is 7:00 O.K.?

Diane : Sure, at your place?

Jon : Mm - hm

Diane : O.K. that sounds really great.

Jon : Good

Diane : See you then.

Jon : See you tomorrow.

V. Dinner - Bringing wine

Jon : Oh, there's Diane. Hi!!

Diane : Hi, Jon.

Jon : Come on in.

Diane : Here's some wine.

Jon : Alright. I asked you not to bring anything, but wine is always good.

Diane : I'm glad you're happy with it.

Jon : Come on into the kitchen.

Diane : Hi Elaine!

Elaine : Hi Diane. Nice to see you again.

Diane : I didn't know you'd be here.

Jon : And these are my neighbors, Kristin and David.

Diane : Hi Kristin, Hi David. Nice to meet both of you.

Jon : Look, Diane brought some wine.

Kristin : Great! Can I get some glasses?

Jon : Yea - Do you know where they are?

Kristin : Here they are.

Jon : This is David's special salad.

Diane : Smells great.

Jon : Spinach salad.

Diane : Can I help you do anything?

Jon : Oh no, that's alright. The chicken will be ready in about 10 minutes.

Diane : Smells delicious.

Jon : Friday night.

Kristin : It's about time!

Jon : How was your day today?

Diane : Well, Friday. You know. It was O.K. It's nice to have the weekend.

Kristin : Boy, I hope the weather stays good. If it keeps up like this, it'll be great.

Diane : Yea, it usually rains on the weekend.

Kristin : Well, here's to Friday.

All : Here's to Friday!

All : Cheers.

VI. Offering to help

Elaine : That sure was a delicious dinner. I'm stuffed.

Diane : Me too. I'm really full.

Jon : Well thanks. How about some coffee or tea?

Elaine : Sure, sounds good.

Jon : Let me clear the table.

Elaine : Can I help?

Jon : No thanks. I can manage.

Jon : Well, thanks. Just put them in the sink.

Diane : What a good dinner.

Kristin : Sure was.

VII. Bumming a cigarette

Jim : Hey, Jon. How ya doin' man?

Jon : Hey, Jim. How are you doing?

Jim : What's going on?

Jon : We have a meeting next week. We've got to work all weekend.

Jim : That's too bad. Listen, do you have a cigarette I can bum?

Jon : Is this your brand?

Jim : Yea, I'm trying to quit. I haven't had one for a while.

Jon : How about a light?

Jim : Yea, I need a light, too.

Jim : O.K. thanks. See you later.

Jon : See you later.

VIII. Offering to help

Jon : Come in. Hey how ya doing?

Jim : I can only stay a couple minutes. I remembered you were looking for a new apartment. Did you find one?

Jon : We just found one.

Jim : Yea? Where's it?

Jon : It's on Jones St. next to the laundromat.

Jim : Jones St.; Nice place. Well, do you need some help?

Kelly : Yes, we need a truck. We were wondering if you could lend us yours.

Jim : Sure, you can borrow my truck. I can drive it. I'll help you move.

Jon : We have a few big pieces: a sofa, two easy chairs and a bed.

Jim : No problem. When are you planning on moving?

Jon : Next Saturday morning.

Jim : Next Saturday morning. O.K. What time do you want me to show up?

Kelly : About 9:00

Jon : Let's start early. Is 8:00 too early?

Jim : 8:00. No problem. I'll be here Saturday morning at 8:00.

Jon : See you Saturday!

Jon : That was nice of him to offer.

Kelly : Yeah.