

Sociolinguistics in the Workplace

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Introduction

In any given learning situation, we feel that it is important to introduce cultural attitudes and beliefs along with the language input. Thus we have begun to create classroom situations and experiences which reflect the ideas of cross-cultural communication. In doing so, we have moved from the classroom situations to those of business interactions. We have found that it is possible to offer alternatives to students whose prior thinking patterns and beliefs are of course based on their native culture. We have tried to induce and interest them in learning to understand the attitudes of North American culture in business interactions. We have not asked the students to adopt these beliefs at any time, rather, to try and understand them. Students have been given the task of learning to act and function utilizing the North American cultural attitudes which permeate given business situations. By means of a questionnaire, directed writing activities and discussion, our students have become aware of another set of cultural rules other than their own. They have attempted to apply these rules of culture into conversational frameworks within the context of international business encounters.

Aims of Cross-cultural Communication

Seelye (1992) has attempted to furnish a background list of tasks or goals in the teaching of cross-cultural communication. The first idea or goal as it were, is to introduce behavioral patterns or attitudes which are present in the target or foreign culture. These are the ways in which the society takes into account both physical and psychological requirements. The second goal is the ability to understand social variables such as age, sex, social class and place of residence as they affect differences in speech and behavior in the target culture. The student should be aware of conventional behavior in both common and crisis situations in the culture. Words and phrases must be explained as they are culturally conditioned. Students must be able to redefine generalities and statements about the target culture. They should participate in research about the culture through mass media and personal observation. Finally, they must shape attitudes and allow for shared knowledge and empathy toward the target culture.

A Definition of Culture

Before embarking on the task of introducing cultural attitudes and behavior, we must endeavor to define what we mean by culture itself. The renowned linguist, Benjamin Lee Whorf is quoted in Singer (1987 : 4-5) with this idea of culture: "We are thus introduced to a new principle of relativity, which holds that all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar or can in some way be calibrated". Singer suggests the substitution of the word 'cultural' for 'linguistic' in this framework. Language is seen as the enaction of perceptions, attitudes, values, belief and disbelief system which are held by a

certain group. Cultures are always changing, thus perceptions also change. Singer (1987:6) has given a definition of culture : “a pattern of learned, group-related perceptions-including both verbal and nonverbal language, attitudes, values, belief systems, disbelief systems, and behaviors-that is accepted and expected by an identity group is called a culture.”.

Perceptions are the ways in which people interpret their surroundings such as symbols, things, ideas, events, ideologies and religion. Perceptions are cultural when they are taught by the group one identifies with. Values differ in that they expound a condition which is desired by some individual. We believe that certain conduct is socially correct and this belongs to our value system. They are closely linked to our attitudes and identities as individuals and groups members. Singer (1987) refers to perceptions, attitudes, values, and identities together functioning as a belief system.

In approaching our classroom activities, we adopted this definition of attitudes taken from Bem in Singer (1987:20) : “Attitudes are likes and dislikes. They are our affinities for and our aversion to situations, objects, persons, groups, or any other identifiable aspect of our environment, including abstract ideas and social policies... our likes and dislikes have roots in our emotions, in our behavior, and in the social influences upon us.”.

Our students, as Japanese are subject to that culture's social influence and as we expected, their attitudes mirror the belief system of Japanese society to a great extent. However, according to Rokeach in Singer (1987:27) , beliefs may be “central, intermediate or peripheral”. Central beliefs are the primitive beliefs which were formed early in life. Most individuals do not question such beliefs. These basic beliefs make

intercultural communication extremely difficult. Beliefs in the intermediate zone refer to some authority and an individual may check information to alter such beliefs. Peripheral beliefs are the ones which are most apt to change according to the openness of the individual's perceptions. If this is true, groups belonging to cultures who generally accept authority without questioning, would not be "open". In our specific situation, we are dealing with young people who are still "open" in a sense to new ideas despite a great homage to a society where individualism is seen in a negative light. Our students were willing to accept some of the North American behavioral attitudes although we made it clear that these should not replace their Japanese attitudes. Rather, this understanding should enhance their ability to function in intercultural business situations which many of them are aiming for following graduation.

Intercultural Communication

We perceive communication as a dynamic activity wherein the participants are involved with each other's messages and therefore some change is taking place. Communication must be interactive which means that two or more individuals will bring their schemata or background knowledge with them as they receive and transmit messages. It is also irreversible, for once something has been said, it cannot be erased. The characteristic which we feel to be of utmost importance in communication is the physical and social context. Our aim in this work is to define social context, relationships that exist between participants and create the interaction or encounter.

From here we move to the concepts of culture and intercultural or cross-cultural communication. Since culture is responsible for an

individual's perception of reality, one communicates through one's culture. Therefore misunderstandings will naturally occur when individuals of two different cultures attempt to communicate in any given situation. According to Victor (1992) , Japan is the highest on the scale of high context cultures, while the North American culture is based on the low context end of the scale. High context cultures rely on implied or understood information, while low context cultures rely on explicit information. High context cultures emphasize close interpersonal relationships, however those of low context generally do not. Thus high context cultures such as Japan look at business encounters in a more indirect way than those of North America. It would then follow that the Japanese are interested in broader ideas than specific ones sought by the North Americans. Victor (1992:146) writes about Robert March's work : . . . "the Japanese are not accustomed to negotiating a contract or relationship in an item-by-item way. Usually they seek a broad agreement first." (1988: 86).

High and low context cultures are different in their degrees of reliance on verbal communication according to Victor (1992: 153) . His chart rates high context culture in this manner : "reliance on words to communicate-low ; reliance on nonverbal communication-high ; view of silence-respected, communicative ; attention to detail-low ; attention to intention-high ; communication approach-indirect, inferential ; literalness-low literalness, interpretive." In the same chart he rates low context culture in this way : "reliance on words to communicate-high ; reliance on non-verbal communication-low ; view of silence- anxiety-producing, noncommunicative ; attention to detail-high ; attention to intention-low ; communication approach-direct , explicit ; literalness-high literalness, noninterpretive." Victor (1992) identifies Japan as a

high context culture and North America as one of low context. Therefore we are able to anticipate some of the difficulties which will inevitably arise when Japanese students are face to face with North American culture in the workplace.

In Japan, businesspeople use the tactic of controlled silence. Speech is often mistrusted and is not the favored means of communication according to Dean Barnlund in Victor (1992:154). Japanese always admire the virtue of silence and consider this an art, It is referred to as "haragei" or "belly art". Japanese businesspeople employ "haragei" in their negotiations in order to "... resolve active conflict and prevent potential conflict..." (Victor 1992:154). In effect, "haragei" is not understood by business individuals who belong to low context cultures such as North Americans. Long, drawn-out silences make them easily uncomfortable. In such a situation in the workplace, the absence of speech is often interpreted as one of disagreement, Japanese use this tactic to keep ideas to themselves, however North Americans will use other means to withhold information, Saville-Troike in Tannen / Saville-Troike (1985 : 7-8) explains the term "haragei" as "wordless communication" which is employed when a situation is very emotional or a speaker is "at a loss for words". "There is a belief that as soon as an experience is expressed in words (oral or written), the real essence disappears. . .". According to Saville-Troike , silence may be socio-contextual in that it is role-indicative, status-indicative or situation-indicative. Silence may also be institutionally determined for proceedings such as business meetings, religious services and public performances.

Stewart (1991) discusses the differences in the management techniques of Japan and the United States. In Japan, employment is viewed

as long term and career oriented, while in the United States, it is short term and market oriented. Japanese management values are harmony and consensus, while those of Americans are openness and accountability. In the category of management style, Japanese are perfectionists while Americans are action-oriented. In view of these differences, our students responded to a dialog situation regarding Japanese attitude towards work as opposed to family. Most of them defended their position and tried to justify the "sacrifice" of family for work to the "American" counterpart in the dialog. However some students as we will later note, admitted that there was something undesirable about Japanese salarymen who tended to neglect the family in favor of their job. Americans admire responsible individuality while the Japanese regard individuality as immaturity. They may tend to consider that more obligation is due to one's job than one's family. Some students indicated that they felt this situation is changing with the younger generation.

In regard to organizational structure, Japanese "... do not discuss bargaining tactics. Pre negotiations move slowly and cautiously. The Japanese do not openly disagree during formal negotiations; they would consider this distasteful and embarrassing. They often use mediators during negotiations, and basically take one position throughout the process.". Hellweg, Samovar and Skow (1991) in Samovar and Porter (1991 : 191) . Concerning this point, our students were generally reluctant to express written disagreement in their dialog situations before they attended my cross-cultural communication lecture. I will elaborate shortly on this in the experiment section of this paper.

Intercultural Competence

We know from previous classroom research, that students will increase both in confidence and motivation as they experience learning situations. The clearer their ideas are regarding what should be done and how to manage a given situation, the more salient or obvious it will become. They will increase their communicative competence in the process of acquisition of knowledge through learning experiences. If a certain context becomes more familiar, such as exposure to various situations within a culture, they will increase their ability as communicators. Students must take on new identities and roles as they interact in the cross-cultural dialogs.

Canale and Swain (1980:28) outline a “theoretical framework for communicative competence”. We understand “communicative competence” as the ability to communicate in another language/culture system. In other words it is the ability to send and receive messages, to speak and be understood and to understand in turn. The three components of “communicative competence” are grammatical, sociolinguistic and strategic. In our work, we have focused on the sociolinguistic aspect of “communicative competence”. We have tried to instill in our students, the understanding of sociolinguistic attitudes and behavior which form part of the North American business world.

Experiment

I (Maidy Giber Kiji) conducted the classroom research in two second year junior college classes and one third year class of the four year college at Konan Women’s University. One second year class is a seminar and the other is called Background to English II. Both of these classes focus on listening/speaking skills. The third year course is Eikaiwa or conversation. The Background to English II class is using a

text which focuses on “cross-cultural communication” (Kirn 1989a) and the third year course follows “language and culture in depth” (Kirn 1989 b) . The second year seminar studies with the text by Tillit and Bruder (1989) which contains general communication tasks.

This experimental process in the classroom consisted of three stages. In the initial session, the students were given a questionnaire comprised of fifteen questions. They were asked to answer by circling either “yes”, “no”, “maybe” or “I don’t know” for each question. This questionnaire was written by me and the situations involved were related to business situations or social situations in a business context. Students were not given any prior warning and were simply told to fill in the questionnaire according to their own opinions. I explained that there was no correct answer and that the questionnaire would help me to understand their attitudes to intercultural business situations. They took approximately ten minutes to fill out the questionnaire working individually. The second part of the session was done through pairwork, Groups of two students were assigned one intercultural situation and asked to compose a dialog of eight sentences with at least six words in each sentence. The situations involved the following business

encounters :

- 1) You are Japanese and your business co-worker is American. She has some ideas about company loyalty in Japan. She feels that Japanese are married to their company and they often neglect their family. YOU DISAGREE. How do you tell her your opinion ?
- 2) You are Japanese and your business co-worker is American. She is talking about a new sales promotion for stereo equipment. You do not understand her completely. What do you do? Do you tell her that you do not understand her? Or do you remain silent in order to be polite ?

Students completed the dialogs in forty minutes' time, working

with their partners. I did not monitor their work or perform any corrections etc.

One week later, I gave a lecture on the intercultural business situations of the questionnaire. I elicited responses from the students, many of whom gave a Japanese interpretation to the given situation. Then I explained the North American attitude in that situation. Our lecture / discussion session lasted approximately thirty minutes.

The third session took place exactly one week later. I administered the same questionnaire a second time. It was marked questionnaire #2 and many students did not recognize it. They were timed for ten minutes to answer the questions. Then for a second time, they were asked to work in pairs to write dialogs on one of the following situations :

1. You are Japanese and your co-worker is American. You are at a business meeting and you have an important thing to say. She is talking with someone else. Can you interrupt her or do you have to remain silent ? What do you do ?
2. You are Japanese and your co-worker is American. You see her when you are walking out of the office. Do you stop and talk with her or do you just speak briefly and explain that you are in a hurry ?

Again, these dialogs took approximately forty minutes to complete. As you will see in the results section, the difference in attitudes became apparent. Students were able to adapt North American attitudes in their intercultural business situations in the majority of the cases.

Results and Discussion (see appendices)

The results of the questionnaire are shown in Tables 1 to 15, and the results of interpretation of cross-cultural situations (dialog composition) are also shown in Table 16. We will discuss how to read the

tables. Each table indicates the treatments and the first week data from 53 subjects before presenting the treatments and the third week data from 48 subjects which were carried out during the second week of the experiment. The difference between the number of subjects before the treatments and the number of subjects after the treatment is due to the percentage of attendance, because this experiment was made during regular class hours. Let us consider Table 1 as an example in order to understand the remaining tables. The observed numbers for the first question before and after treatments are shown, and each percentage is put under the observed numbers to calculate each expected number. The result of Chi-square test is finally presented at the lower right side of the table. The reason we used Chi-square test is all the data are nonparametrics. It is appropriate for such nominal data as head counts or frequency counts. We refer you to Guilford & Fraschter (1978) for further information about this statistical analysis.

We would like to analyze the results of the questionnaire one by one and have some discussion about them.

Table 1. Question 1. Is it rude to interrupt someone who is talking?

Tables of the Results of the Questionnaire

TABLE I

Question 1. Is it rude to interrupt someone who is talking?								
Before Treatments (n=53)					After Treatments (n=48)			
	a(Yes)	b(No)	c(Maybe)	d(I don't know)	a(Yes)	b(No)	c(Maybe)	d(I don't know)
Observed	38	3	10	2	25	17	6	0
Expected	71.7%	5.7%	18.8%	3.8%	33.7	2.7	9.0	1.8
Chi-square	$\chi^2 = 80.78$ df = 3 (p < .01)							

Japanese are taught not to interrupt people who are talking to someone else. To do so is considered very poor behavior and if you want

to talk to someone, you have to wait until they have finished talking. They are not allowed to make any questions or comments to their teachers in class until they finish lecturing, either. Patience or endurance is regarded as one of the virtues in Japanese culture. The table before treatments shows that the number of 'yes' is 37 (71.7%) and the number of 'no' is only 3 (5.7%). This result clearly reflects the idea mentioned above. However, the table after treatments indicates that the number of 'yes' and 'no' is respectively 25 and 17. There is a statistically significant difference.

Table 2. Question 2, Do you say "thank you" when someone gives you a compliment ?

TABLE 2

Question 2. Do you say "thank you" when someone gives you a compliment?

	Before Treatments (n=53)				After Treatments (n=48)			
	a(Yes)	b(No)	c(Maybe)	d(I don't know)	a(Yes)	b(No)	c(Maybe)	d(I don't know)
Observed	27	11	9	6	37	4	7	0
Expected	50.9%	20.8%	17.0%	11.3%	24.4	10.0	8.2	5.4
Chi-square	$\chi^2 = 11.29$ df = 3 (.01 < p < .05)							

Praise or complimenting is one of the most effective ways to encourage people in America, and people usually accept the praise or compliment without any suspicion. In Japan, they always have a sense of 'obligation' and they feel this way, "It is natural to do so.". Accordingly, their responses for praise or compliments are found to be filled with modest expressions. The table before treatments shows that the number of 'yes' is 27 (50.9%). This suggests that younger generation in Japan is becoming more open in some respects. The table after treatments indicates a significant difference by the statistical analysis.

Table 3. Is silence uncomfortable in a social situation ?

TABLE 3

Question 3. Is silence uncomfortable in a social situation?								
Before Treatments (n=53)					After Treatments (n=48)			
	a(Yes)	b(No)	c(Maybe)	d(I don't know)	a(Yes)	b(No)	c(Maybe)	d(I don't know)
Observed	19	19	12	3	24	17	4	3
Expected	35.8%	35.8%	22.7%	5.7%	17.2	17.2	10.9	2.7
Chi-square	$\chi^2 = 7.102$ df = 3 (.05 < p < .10)							

We predicted that the number of 'yes' would command an absolute majority, as Japan is thought to be a country of high context culture, which embraces the saying, 'Silence is golden'. However, against our expectation, the result before treatments shows that the number of 'yes' and 'no' is split evenly. We feel that the question itself was too ambiguous for them to answer.

Table 4 & Table 10.

Question 4. If you disagree with someone's opinion,

TABLE 4

Question 4. If you disagree with someone's opinion, should you keep quiet?								
Before Treatments (n=53)					After Treatments (n=48)			
	a(Yes)	b(No)	c(Maybe)	d(I don't know)	a(Yes)	b(No)	c(Maybe)	d(I don't know)
Observed	2	42	8	1	2	41	4	1
Expected	3.8%	79.2%	15.0%	1.9%	1.8	38.0	7.2	0.9
Chi-square	$\chi^2 = 1.69$ df = 3 (n.s.)							

Question 10. If someone gets a new position, should you congratulate him / her ?

Japanese skillfully handle the two words, 'Honne' (to disclose his real intention) and 'Tatemae' (a principle, or a policy). They tend to

think that they are just anonymous members in society, and they should not be independent or unique. They must not disturb the harmony. According to these ways of thinking, even if they disagree with someone, they try not to talk and keep quiet. Both of the results before and after treatments of Question 4, against our expectation, indicate that the number of 'no' is very high. We acknowledge the fact that all of the subjects were students and they might not understand the reality of the world.

TABLE10

Question 10. If someone gets new position, should you congratulate him/her?								
Before Treatments (n=53)					After Treatments (n=48)			
	a(Yes)	b(No)	c(Maybe)	d(I don't know)	a(Yes)	b(No)	c(Maybe)	d(I don't know)
Observed	44	0	7	2	46	0	2	0
Expected	83.0%	0%	13.2%	3.8%	39.8	0	6.3	1.8
Chi-square	$\chi^2 = 4.9$ df= 3 (n.s.)							

Question 10 seems to be also concerned with 'Honne' and 'Tatemaе'. Japanese people are not very open and sensitive to this kind of situation. They usually try not to talk and keep quiet. However, the results before and after treatments show that the number of 'yes' is overwhelmingly high. There is no significant difference consequently.

Table 5, Table 6, Table 7 and Table 8

Question 5. Are Politeness and comfort more important than truth and honesty ?

Question 6. If you don't understand what someone is saying, should you smile and pretend that you do ?

Question 7. If you want to leave a business meeting, do you shake hands with all the people in the room ?

TABLE 5

Question 5. Are politeness and comfort more important than truth and honesty?								
Before Treatments (n=53)					After Treatments (n=48)			
	a(Yes)	b(No)	c(Maybe)	d(I don't know)	a(Yes)	b(No)	c(Maybe)	d(I don't know)
Observed	1	35	9	8	3	34	9	2
Expected	1.9%	66.0%	17.0%	15.1%	0.9	31.7	8.2	7.2
Chi-square	$\chi^2=8.91$ df=3 (0.01<p<.05)							

TABLE 6

Question 6. If you don't understand what someone is saying, should you smile and pretend that you do?								
Before Treatments (n=53)					After Treatments (n=48)			
	a(Yes)	b(No)	c(Maybe)	d(I don't know)	a(Yes)	b(No)	c(Maybe)	d(I don't know)
Observed	2	38	10	3	2	42	3	1
Expected	3.8%	71.7%	18.8%	5.7%	1.8	34.4	9.0	2.7
Chi-square	$\chi^2=6.77$ df=3 (0.05<p<.10)							

TABLE 7

Question 7. If you want to leave a business meeting, do you shake hands with all the people in the room?								
Before Treatments (n=53)					After Treatments (n=48)			
	a(Yes)	b(No)	c(Maybe)	d(I don't know)	a(Yes)	b(No)	c(Maybe)	d(I don't know)
Observed	2	46	2	3	6	35	4	3
Expected	3.8%	86.8%	3.8%	5.6%	1.8	41.7	1.8	2.7
Chi-square	$\chi^2=13.6$ df=3 (p<.01)							

Question 8. When you want to leave a meeting, do you announce "I have to leave" and walk out ?

In an ordered or controlled society such as that of Japan, people tend to think too much about social courtesy or they tend to be much too serious about their counterparts. We prepared these questions keeping the above idea in mind. As for Question 5 and Question 6, almost all subjects in both results after treatments gave the answer of '

no'. Probably they are much more open than we expected or they are not well matured socially. We can not decipher the reason for these results. However, about 30 percent of the subjects chose the other answers. Both results after treatments indicate a significant difference although it is subtle.

TABLE 8

Question 8. When you want to leave a meeting, do you announce "I have to leave" and walk out?

	Before Treatments (n=53)				After Treatments (n=48)			
	a(Yes)	b(No)	c(Maybe)	d(I don't know)	a(Yes)	b(No)	c(Maybe)	d(I don't know)
Observed	28	11	12	2	26	17	5	0
Expected	52.8%	20.7%	22.7%	3.8%	25.0	9.9	10.9	1.8
Chi-square					$\chi^2 = 9.32$ df = 3 (0.01 < p < .05)			

Question 7 is concerned with the habit of 'handshaking'. Japanese usually greet by 'bowing' instead of 'handshaking', but in this case it is very natural that most subjects chose the answer 'no' (86.8%). It would be impossible for them to shake hands if there is a large number of people at the meeting. As for Question 8, it is rude to leave a meeting place without saying anything. However, in the results before and after treatments, the results are varied. Statistic analysis finally indicates a significant difference instead of the expected answer.

Table 9 & Table 11.

Question 9. When someone offers you food or drink at a business party, should you accept or say "no thank you" ?

Question 11. If you go for a job interview, should you ask questions ?

Japan is high context culture, so there are so many euphemisms or indirect expressions. Japanese can not use 'yes' and 'no' very easily because of this reason. The result of Question 9, however, is completely

opposite of what we expected. We concluded that young Japanese women of today can indicate their intentions clearly, especially in regard to food.

TABLE 9

	Before Treatments (n=53)				After Treatments (n=48)			
	a(Yes)	b(No)	c(Maybe)	d(I don't know)	a(Yes)	b(No)	c(Maybe)	d(I don't know)
Observed	36	13	4	0	28	13	4	3
Expected	67.9%	24.6%	7.5%	0%	32.6	11.8	3.7	0
Chi-square					$\chi^2 = 0.79$ df= 3 (n.s.)			

TABLE 11

	Before Treatments (n=53)				After Treatments (n=48)			
	a(Yes)	b(No)	c(Maybe)	d(I don't know)	a(Yes)	b(No)	c(Maybe)	d(I don't know)
Observed	32	6	4	11	38	3	5	2
Expected	60.4%	11.3%	7.5%	20.8%	29.0	5.4	3.6	10.0
Chi-square					$\chi^2 = 10.8$ df= 3 (.01 < p < .05)			

Question 11 also has something to do with a high context culture. Japanese dislike being asked in a detailed way about anything. In a job interview, they would not try to ask about payment, working hours or a day off. And accordingly about 40 percent of the subjects had negative answers before treatments, but the result after treatments shows a significant difference.

Table 12 & Table 15,

Question 12. Do you first introduce a man to a woman ?

Question 15. If a customer makes a complaint about your company, is it your personal responsibility ?

TABLE12

Question 12. Do you first introduce a man to a woman?								
Before Treatments (n=53)					After Treatments (n=48)			
	a(Yes)	b(No)	c(Maybe)	d(I don't know)	a(Yes)	b(No)	c(Maybe)	d(I don't know)
Observed	23	7	5	18	24	19	3	2
Expected	43.4%	13.2%	9.4%	34.0%	20.8	6.3	4.5	16.3
Chi-square	$\chi^2=39.14$ df= 3 (p<.01)							

TABLE15

Question 15. If a customer makes a complaint about your company, is it your personal responsibility?								
Before Treatments (n=53)					After Treatments (n=48)			
	a(Yes)	b(No)	c(Maybe)	d(I don't know)	a(Yes)	b(No)	c(Maybe)	d(I don't know)
Observed	7	34	4	8	7	36	4	1
Expected	13.2%	64.2%	7.5%	15.1%	6.3	20.2	3.6	7.2
Chi-square	$\chi^2=17.82$ df= 3 (p<.01)							

In general, it is hard for Japanese to introduce a second person to a third person. If the second person were a female subordinate, and the third person were a client, this tendency would appear more strongly. The second person would usually be ignored. Japan is a male centered society, and also a group oriented society. An individual would not exist without a group in Japan, while a group would not exist without an individual in America. According to this idea, in the Japanese society, an individual employee's responsibility is thought to be a whole company's responsibility.

The result of question 12 before treatments indicates that the number of 'yes' is comparatively small (43.4%), which reflects the above idea. While the result of question 15 before treatments shows that the number of 'no' is rather high of than we expected. We could find that there was a significant difference in each result after treatments.

Table 13 & Table 14.

Question 13. Do you first introduce an employee to the boss ?

Question 14. If you meet someone you know in a public place, must you say "Hello" and make small talk ?

TABLE13

Question 13. Do you first introduce an employee to the boss?								
Before Treatments (n=53)					After Treatments (n=48)			
	a(Yes)	b(No)	c(Maybe)	d(I don't know)	a(Yes)	b(No)	c(Maybe)	d(I don't know)
Observed	27	11	5	10	29	16	1	2
Expected	50.9%	20.8%	9.4%	18.9%	24.4	10.0	4.5	9.1
Chi-square	$\chi^2 = 12.73$ df = 3 (p<.01)							

TABLE14

Question 14. If you meet someone you know in a public place, must you say "Hello" and make small talk?								
Before Treatments (n=53)					After Treatments (n=48)			
	a(Yes)	b(No)	c(Maybe)	d(I don't know)	a(Yes)	b(No)	c(Maybe)	d(I don't know)
Observed	33	8	12	0	27	13	8	0
Expected	62.3%	15.1%	22.6%	0%	29.9	7.2	10.8	0
Chi-square	$\chi^2 = 5.67$ df = 3 (n.s.)							

A hierarchical system exists in a company in both America and Japan. It is natural for an employee to be introduced to the boss. The number of 'yes' of Question 13 before treatments is 27 (50.1%), which is less than we expected. However we found a significant difference. Question 14 is slightly ambiguous, so the result of the question indicates no significant difference.

Table 16. Interpretation of cross-cultural situations

The results of 11 questions out of 15 questions indicate statistically significant differences. This means the treatments are effective and the

subjects have learned some cross-cultural knowledge. After this, we have added a dialog comprehension to our experiment to measure how this knowledge is actually reflected. Table 16 shows the result of this experiment. The number of subjects in the Pre-test was 26, and those in the Post-test numbered 23. Each evaluation of the dialog composition shows three categories; American View, Neutral (Misunderstanding) and Japanese View. Statistical analysis of this result shows a significant difference.

TABLE16. Interpretation of Cross-Cultural Situations

	Pre-Test(n=26)			Post-Tess(n=23)		
	American View	Neutral (Misunderstandings)	Japanese View	American View	Neutral (Misunderstanding)	Japanese View
Observed	11	5	10	21	1	1
Expected	42.3%	19.2%	38.5%	9.7	4.4	8.9
Chi-square	$\chi^2 = 22.80$ df = 2 (p < .01)					

Conclusion

This experiment has enabled us to explore the place of sociolinguistic competence in a second language curriculum. The students have been exposed to “rules” of cross-cultural communication by means of a questionnaire, discussion and dialog composition. We have been able to uphold our initial premise that we must instruct students in sociolinguistic attitudes as a part of language instruction. As Wolfson (1989) has noted, sociolinguistics is a growing field and efforts such as ours are only the beginning. We must turn again to Canale and Swain (1980) for the answer that sociolinguistic competence along with linguistic and strategic competence forms communicative competence. As language teachers, our goal is to further our students’ capacity in communicative

competence. This is the ability to achieve communication by employing language, attitudes and strategies together.

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Questionnaire

Circle your choice for each question.

1. Is it rude to interrupt someone who is talking ?
 - a) Yes
 - b) No
 - c) Maybe
 - d) I don't know
2. Do you say "thank you" when someone gives you a compliment ?
 - a) Yes
 - b) No
 - c) Maybe
 - d) I don't know
3. Is silence uncomfortable in a social situation ?
 - a) Yes
 - b) No
 - c) Maybe
 - d) I don't know
4. If you disagree with someone's opinion, should you keep quiet ?
 - a) Yes
 - b) No

- c) Maybe
 - d) I don't know
5. Are politeness and comfort more important than truth and honesty ?
- a) Yes
 - b) No
 - c) Maybe
 - d) I don't know
6. If you don't understand what someone is saying, should you smile and pretend that you do ?
- a) Yes
 - b) No
 - c) Maybe
 - d) I don't know
7. If you want to leave a business meeting, do you shake hands with all the people in the room ?
- a) Yes
 - b) No
 - c) Maybe
 - d) I don't know
8. When you want to leave a meeting, do you announce "I have leave" and walk out ?
- a) Yes
 - b) No
 - c) Maybe
 - d) I don't know
9. When someone offers you food or drink at a business party, should you accept or say "no thank you" ?
- a) Yes
 - b) No
 - c) Maybe
 - d) I don't know
10. If someone gets a new position should you congratulate him / her ?
- a) Yes
 - b) No
 - c) Maybe

- d) I don't know
11. If you go for a job interview, should you ask questions ?
- a) Yes
 - b) No
 - c) Maybe
 - d) I don't know
12. Do you first introduce a man to a woman ?
- a) Yes
 - b) No
 - c) Maybe
 - d) I don't know
13. Do you first introduce an employee to the boss ?
- a) Yes
 - b) No
 - c) Maybe
 - d) I don't know
14. If you meet someone you know in a public place, must you say "Hello" and make small talk ?
- a) Yes
 - b) No
 - c) Maybe
 - d) I don't know
15. If a customer makes a complaint about your company, is it your personal responsibility ?
- a) Yes
 - b) No
 - c) Maybe
 - d) I don't know

Cross-cultural Communication Tasks

Please write a dialog of eight complete sentences-six words or more in each sentence for one of the following situations. Answer what you think an American would do in this situation, even though you are Japanese. Pretend that you are in America.

Situation 1 You are Japanese and your business co-worker is American. She has

some idea about company loyalty in Japan. She feels that Japanese are married to their company and they often neglect their family. YOU DISAGREE. How do you tell her your opinion ?

Situation 2 You are Japanese and your business co-worker is American. She is talking about a new sales promotion for stereo equipment. You do not understand her completely. What do you do ?

Do you tell her that you do not understand her ?

Or do you remain silent in order to be polite ?

Situation 1

a I think, Japanese should make much of their family

b As we make much of our family, we work hard

a But, Japanese have little spare time

So the time Japanese spend or with family is little

b Certainly.

If we have more than time, we don't know how to use

a In America, Father play tennis with children and take to an amusement park on holiday.

b It's Japanese ideal. Japanese family don't comunicate each other

a It's not good It's necessary to take time to comunicate each other.

b I think so. But a lot of Japanese women think better husband is good health and he is not in.

Please write a dialog with your partner of eight complete sentences with six words at least in each sentence.

Situation 1 You are Japanese and your co-worker is American. You are at a business meeting and you have an important thing to say. She is talking with someone else. Can you interrupt her or do you have to remain silent ? What do you do ?

Situation 2 You are Japanese and your co-worker is American. You see her when you are walking out of the office. Do you stop and talk with her or do you just speak briefly and explain that you are in a hurry ?

Situation 1

(A is talking to someone)

(Japanese) B : Excuse me. I'm sorry to interrupt you.

A : Yes, what ?

B : Ah-. Why don't we sneak out the job at lunch time ? to see Prince

parade.

A : I don't understand what you saying ?

B : I mean, You know, tomorrow we have wedding of crown prince in Japan. We should celebrate them ! It doesn't take long time to get there.

A : Oh, yeah why not !!

B : I'll meet you in front of information on the first floor at twelve o'clock. O. K. ?

A : Right Twelve o'clock, in front of information.

B : Sorry for interrupt you.

A : No, problem.