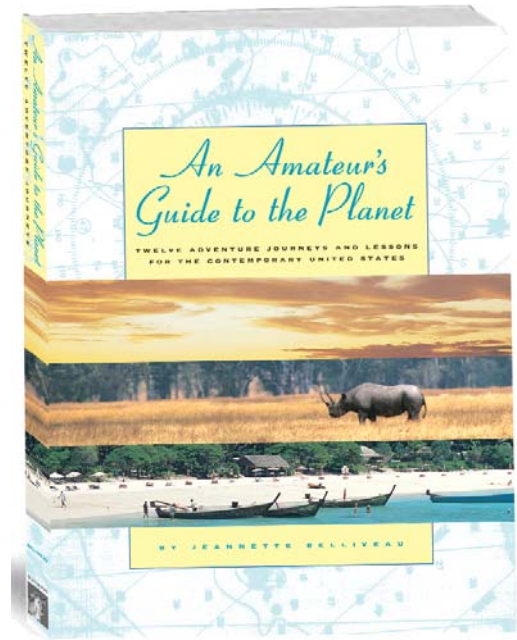


Intercultural communication study guide

An Amateur's Guide to the Planet



10 INTERCULTURAL COMMUNICATION UNITS EACH WITH 4 TO 8 DISCUSSION QUESTIONS

What could be more fun for your students than learning about intercultural communication from adventure tales? Here are lessons based on the world's most exotic places.

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Cross-cultural communication reading list

Compiled by Jeannette Belliveau, author,
An Amateur's Guide to the Planet

Library catalog numbers provided

Available from area bookstores, libraries or Amazon.com.

Worldwide focus

Do's & Taboos Around the World

Axtell, Roger E. HF5387.D66 1993

Helps executives and tourists avoid misunderstandings. Terrific analysis of weaknesses of American English, including the seven deadliest sins: local color, jargon, slang, officialese, humor, vocabulary, grammar.

Also in this series: **Gestures: The Do's & Taboos of Body Language around the World**, BF637.N66A88, 1991, **Do's & Taboos of Using English Around the World**, PE2751.A98, 1995, **Do's and Taboos of Preparing for Your Trip Abroad**, G151.A98, 1994, **Do's & Taboos Around the World for Women in Business**, G156.5.B86 D67 1997.

Kiss Bow or Shake Hands: How to do business in 60 countries

Morrison, Terri HF5389.M67 1994

Written by executives who prepare other executives for international travel. The introduction discusses cognitive styles, value systems and negotiation strategies in different cultures, explaining how delicate they make the process of intercultural relations.

A Journey of One's Own: uncommon advice for the independent woman traveler

Zapatos, Thalia. G151.Z46 1996

Excellent practical advice in chapter called "Getting to know new cultures."

Gender and Discourse

Deborah Tannen P120.S48T36 1994

Scholarly guide that looks at differences in how men and women communicate in many cultures, including Greece, Japan, Madagascar and United States. Makes point that most people communicate indirectly.

An Amateur's Guide to the Planet

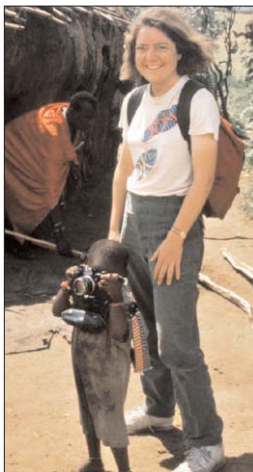
Belliveau, Jeannette G465.B45 1996

Adventure tales weave in insights on parallels between Japan and Britain, the U.S. and China, and 10 other places. The intrigued author and her traveling companions romp around the globe finding ways to interact with Malagasy, Dayaks, Masai, Tahitians, Maya and Brazilians. Popular cross-cultural communications text in colleges.

Regional and national focus

Lonely Planet guidebooks

Each of nearly 200 guidebooks contains "Facts about the Country: Culture" with useful information.



Jeannette Belliveau
with Bopol, a Masai
boy.

The Traveler's Guide series

Braganti, Nancy L. and/or Elizabeth Devine

Good basic information on how to converse, dine, tip, drive, bargain, dress, make friends, & conduct business. "The Traveler's Guide to European Customs and Manners" has been followed by titles for Latin America, Middle East/North Africa, Africa and Asia.

The Culture Shock! series

55 titles examining in some depth customs, business practices, meals and driving.

The Passport series

"The Russian Way" and additional "Way" titles look at Japanese, Italian, Hispanic, French and German behavior, food, etc.

Painted in Blood:

Understanding Europeans

Miller, Stuart D1055.M552nd ed., 1996

Miller maintains Europeans are the way they are due to their many centuries of rigid class structure, as well as an incredibly violent and hate-filled history, while Americans are an unusual people, molded by a Puritan ethic that all people are friends before God.

Brit-think, Ameri-think

Walmsley, Jane E169.04.W35 1987

Hilarious look at two nations divided by a common language.

Cultural misunderstandings: the French-American experience

Carroll, Raymonde E183.8.F8C26 1988

Excellent look at difference in U.S. and French conversation styles.

Shogun: A Novel of Japan.

Clavell, James. Fiction 1975

Considered to be one of the finest works about cross-cultural encounters.

Dave Barry Does Japan

Dave Barry. PN6231.J3B3 1992

Filled with a Regular Joe's bafflement, yet hilarious and deceptively insightful.

The Fire in the Lake

Frances Fitzgerald DS557.A6 F53 1972

Opening chapter on "States of Mind" examines the linguistic and cultural differences that led to U.S. woe in Vietnam. Much of the information is broadly applicable to Asia and even small villages everywhere.

Visit the intercultural communication reading list online at Beau Monde Press ([click here](#)).

THEMES

The central concern of this study guide is the interconnectedness of culture and communication. Shared language and culture makes communication possible. Communication across or between cultures is difficult. At a deeper level, communication is part of the process by which cultures are created.

Our investigation of culture and communication will be far ranging.

We begin with a smorgasbord of adventure travel experiences. Travel experiences are fun, informative and motivational. They also provide a basis for crosscultural understanding. From these brief, intense forays across the globe we will begin

to sense the connections between culture and history, climate, diet, religion, social and economic systems, child rearing and many other things. Communication in foreign cultures is likewise affected by the options a culture provides to meet universal human needs, and by many, many other factors.

OBJECTIVES

- To contrast American culture and communication patterns with other world cultures.
- To identify fundamental dynamics of cultural conflict and miscommunication.
- To understand what skills can make a person a skilled cultural explorer.

1. MADAGASCAR: TRANSLATING LANGUAGE AND CULTURE

Students will be able:

- **To comprehend three factors that can complicate communications in remote areas: unusual language structures, superstition and little flow of information in agricultural villages.**

Directions:

Read the first chapter of *An Amateur's Guide to the Planet*, pp. 5-28, including the box on p. 17, "Competence in Speaking Malagasy."

Discussion points:

- How does Jeannette's conversation with Chariffa (p.10) illuminate the lack of information in the daily lives of the Malagasy? (Chariffa asks whether America is a good place or not.)
- How does the cab driver named Abdul (p. 11) easily overcome the language barrier with Jeannette, Jim and Stephany? (He used pantomime and exquisite pronunciation to provide practical information.)
- What misunderstanding occurred with Madame Madio (p. 14) on the island of Nosy Komba? (The Americans thought that when she said that she would provide them a boat—*bateau* in French—that this meant a motorized vessel rather than a leaky dugout canoe.)
- What happens when Jeannette's group

tries to check into a hotel in Diego Suarez (p. 17)? (The innkeepers gaze off in the distance.)

- What are problems account for the difficulties with the hotel staff and other miscommunications in Madagascar (box, p. 17)? (French is a second language for both the Malagasy and English-speaking visitors. Sentences in Malagasy do not follow the same word order as in Romance languages. And life in agricultural areas often varies little year to year, making information a scarce good to be hoarded.)

- To enter Madagascar's parks, Jeannette, Jim and Stephany pay money directly to park officials (p. 18). What do the Malagasy call these payments? (A *cadeau*, French for "gift.") What would Americans typically call these payments? (A bribe.) What does the word *cadeau* connote as used by the Malagasy? (That the payment is a tip for the happily extended service of showing off the park.)

- Jim and Stephany told Jeannette, the only French speaker in their group, that without her they would never have gotten out of the Antananarivo airport (p. 21). Why did Jeannette find translating in Madagascar so exhausting? (She had to translate both a language and a culture, and as a journalist used to using English with all its nuances, she felt frustrated in not being able to express herself.)

2. CHINA: INVENTIVE WAYS AROUND THE LANGUAGE BARRIER

Students will be able:

- **To recognize the worldwide popularity of English study, and how this has created a younger generation of English speakers in China.**
- **To realize how Christian schools created an older generation of English speakers in China.**
- **To realize the importance of gesture, pantomime and creativity in successful nonverbal communication.**
- **To enjoy ways that street level encounters provide a window into the soul of a nation of 1 billion people.**

Directions:

Read the second chapter of *An Amateur's Guide to the Planet*, pp. 29-54.

Discussion points:

- What was the first obstacle Jeannette faced in communicating in China (p. 31)? (She couldn't absorb any of the simple sentences in her phrasebook, such as "Do you speak English?") But who materialized to help her? (An elderly hotel employee booked her room and helped her buy a bus ticket.) And what words does she know by the end of her first day in China (p. 32)? (The Chinese words for thank you, rice and tea.)
- What factors made communicating on day 2, in the little village of Yangshuo, relatively easy (pp. 32-34)? (Wen Pantian spoke English, Jeannette showed him and little village girls her Chinese phrasebook, and she also shared photos of her family.)

NOTE to professor: The encounter with Wen

helps illustrate the fact that more than 200 million Chinese people are studying English, often on their own with tapes at night after work.

- What aspects of Jeannette's encounters in Yangshuo remained rather mystifying even given Wen's knowledge of English? (Her photo showing the family dog created confusion, as dogs often eaten in southern China; and the rowdiness of the audience at the local movie theater seemed startling.)
- Jeannette describes an awful train ride in China. How did her phrasebook come in handy? (She used it to ask for a first-class ticket, to thank the ticket taker who helped her leave third class, and to "converse" with a Chinese factory manager and his wife.)
- Jeannette describes on-the-street encounters with Bao Shaokui in Beijing (p. 41), an engineer's assistant in Chongqing (p. 43), and a bunkmate on a Yangtze River boat (p. 44). What can an American learn in such conversations? (That the Chinese will engage in reverse bargaining over a worn coat to be gracious to a foreign guest; that descriptions of U.S. affluence may shock the Chinese and offend their pride; that the Chinese show great nimbleness and inventiveness in non-verbal communication.)
- After the Tiananmen Square revolt, Jeannette returns to China and meets Yutong (p. 50-51) in Suzhou and loses her American Express travelers' cheques in Shanghai (box, p. 50-51). What do these encounters reveal about communication in China? (Yutong's remark, "God bless you," reflects the Chinese use of secret code and indirectness to reflect resistance to an atheistic government. And Jeannette's experiences at the Bank of China show that a gluey bureaucracy explains much of daily frustration in China, perhaps more than any language barrier.)

3. BORNEO: GUIDES OFFER WINDOWS INTO A CULTURE

Students will be able:

- **To learn how they, as cross-cultural communicators, will need trusted guides as "windows" into a different culture.**

- **To appreciate how immersion speeds acquisition of a language.**
- **To assess whether missionaries operate as effective com-**

municators, and whether their translations of the Bible into 1,200 languages indicates respect for language as the signpost of culture.

Directions:

Read the third chapter of *An Amateur's Guide to the Planet*, pp. 55-72.

Discussion points:

- Jeannette faces the same obstacle upon landing by missionary's airplane in upcountry Borneo as she did in China: no idea as to how to proceed without knowing the local language (pp. 59-62). How did this problem resolve itself? (Onas, a young Kenyah tribesman, met her at the airport and talked in Indonesian with Emile Borne, her missionary pilot. Together they set a plan allowing her to explore a bit and fly out in four days. And Onas began language drills in Indonesian as they hiked to a nearby village to observe a ceremony.)
- How did Onas reflect ingenuity in communicating (p. 63)? (Asked what "tanjung" meant in English, he grabbed a map of South Africa and ran his finger under the Cape of Good Hope, indicating that "tanjung" meant "cape.")
- Why did Onas' sister Rosmina find Jeannette comical (p. 64)? (Because Jeannette had carried rice into a rice-growing area.)
- How many languages did Jeannette and

Genevieve, a traveler from Quebec, use during their stay with Dorothe and Andreas in Long Ampung (p. 65)? (Four: English, French, Indonesian and Kenyah, the local language.) What are possible explanations for Genevieve's virtuosity with Indonesian and Kenyah? (Being from Quebec, she was already bilingual in French and English and more acquainted than many Americans with the skills needed to be multilingual. Additionally, Indonesian is one of the world's easiest languages to learn.)

- During a visit to a longhouse in Lidung Payau (p. 68), how do the Westerners communicate with Ibu, the mother of the family? (Jeannette gave Ibu beads as a gift, and Ibu taught her names for various beads in Kenyah. As in China, the longhouse residents also looked at photographs of Jeannette's family, and had a big laugh when she began bleeding from a leech bite on the longhouse floor.)
- How does missionary pilot Borne communicate with the Dayaks of inland Borneo (p. 71)? (In Indonesian.) How many languages have missionaries translated the Scriptures into? (1,200.) Do you feel that the language abilities of missionaries and the 1,200 Bible translations indicate sensitivity to local cultures, as believe author Belliveau and anthropologist van der Geest, or that the introduction of Christianity undermines respect for local traditions, stated by professors Maxwell and Rousseau?

4. KENYA AND TANZANIA: WARMTH AND LAUGHTER BRIDGE CULTURES

Students will be able:

- **To understand how the courtesy of learning a local language such as Swahili pays dividends.**
- **To recognize how overgenerous gift-giving during travel may be inadvisable.**
- **To appreciate differences between African and African-American communication styles.**

Directions:

Read the fourth chapter of *An Amateur's Guide to the Planet*, pp. 73-98.

Discussion points:

- Jim is quite popular with Kenyans met at the remote Florida Day and Night Club outside Lake Nakuru (p. 79). What aspects of his personality appeal to them? (He is friendly and prepared to roar with laughter at their banter. Additionally, Sam and Gladys seemed flattered at the arrival of foreign guests at their local roadhouse.)
- The children at the Masai village outside Masai Mara ask visitors for T-shirts, pens, chewing gum and money (p. 80). Is such

interaction healthy for both parties? (No, the Masai children become supplicants, and the Western visitors are looked at as Santa Clauses.) What is a better way for travelers to approach the matter of giving gifts? (Give gifts out, not casually, but when a relationship has been established. For example, Jeannette gave Ampung in Borneo a pen after staying with his family several days and after it became clear he needed one for school. For small kindnesses, items such as postcards from home, crafts handmade personally, Time magazine for Chinese friends and beads for people in upcountry Borneo can be quite welcome.)

- What small step does Jeannette take to communicate with a security officer at Jomo Kenyatta International Airport and what is the result (p. 95)? (A single word of Swahili

charms the officer and leads to a pleasant encounter, showing the value of attempting to learn local languages.)

- Jeannette, Jim and Stephany enjoy their encounters with Sam, Gladys, Omar, Ali Hamed, Bopol, Bore and others in Kenya (p. 97). How did these Kenyans seem different to African-Americans? (Most East Africans neither wore the “mask” that evolved among African-Americans during slavery to conceal their true feelings nor projected “attitude.”) What communications issues may arise for African Americans traveling in Africa? (They may find the experience a joyous homecoming and encounter with the creativity of Africans; or they may encounter corruption and incompetence that create a gulf between the African-American traveler and the local people.)

5. JAPAN: A FINISHING SCHOOL FOR AMERICAN EXPATRIATES

Students will be able:

- **To understand that directness, as found in American and Australian society (and to an extent, in China and the Netherlands as well) is not the norm in the rest of the world.**
- **To recognize that Japan shares many parallels with Britain, another formal society.**
- **To grasp that the manners required of a visitor in Japan or Britain are likely to be closer to appropriate behavior for small villages around the world than U.S. directness and openness.**

Directions:

Read the fifth chapter of *An Amateur's Guide to the Planet*, pp. 99-116.

Discussion points:

- What little things must the American traveler to Japan be aware of (p. 99)? (To address people by their last names, to exchange business cards ceremoniously, to avoid the word "no," to speak softly and to refrain from asking personal questions.)
- What other nation shares much of Japan's approach to great politeness? (Britain.) What

are some of these similarities? (Thirty-one are shown in the box on page 100.) What are some of the geographical and historical reasons for both nations' emphases on discretion and subtlety? (Fear of invasion, having an older culture.)

- What aspects of life in Japan tend to confound visitors the most (pp. 106-08)? (Communal sleeping rooms, raw fish, attitudes toward personal cleanliness.) But which of these same cultural aspects are now appearing in American life? (California hot tubs and Jacuzzis, futons, sushi bars and the emphasis on lightness in nouvelle French and American cuisines.)
- Are there any lessons on how to behave in Japan that also apply to the developing world? (Yes—most of the world's cultures employ some varieties of indirectness in their communication, as linguist Deborah Tannen points out. So speaking softly and in a formal way may work in rustic or isolated societies as well as in Japan and Britain.)
- What geographic and historical factors make continental nations, such as the United States, China, Canada, Brazil and Australia, more direct and less formal (pp. 115-16)? (These nations, except China, are younger, more democratic, less homogeneous and more frontier-like in spirit.)

- How many expatriate Americans live in Japan (p. 104)? (32,000. Note to professor: about 50,000 Americans live in Britain). What can they expect to learn from their overseas experience? (How to communicate in a more subtle and respectful fashion, the importance of keeping their voice volume

down.)

- What are some easy ways to get to meet Japanese people (pp. 108-11)? (Attend baseball games and visit a karaoke bar—especially productive in a city of open people such as Hiroshima.)

6. POLYNESIA: WHY LANGUAGE AND CULTURE SURVIVE

Students will be able:

- **To appreciate which factors allow culture and language, its cardinal indicator, to survive, by examining Tahiti compared to Hawaii.**
- **To understand the ease of experiencing daily life with a Tahitian family for anyone who speaks French and stays in family-run lodgings.**
- **To know the importance of French as a traveler's or expatriate's language in Polynesia, West Africa, the Caribbean and Madagascar, and the applicability of French to picking up Spanish, Italian and Portuguese.**

Directions:

Read the sixth chapter of *An Amateur's Guide to the Planet*, pp. 117-34.

Discussion points:

- What does a church service on Bora Bora indicate about the survival of local culture (p. 118)? (The service is conducted in Tahitian as well as French, and the use of the Tahitian language indicates cultural survival.)
- How do Tahitians such as Deborah and Simone view sharks (p. 125-27)? (With admiration rather than fear, and with specific knowledge of which species are safe and

which are harmful.)

- How do the Tahitians Jeannette meets such as Deborah and Simone, and earlier Fredo on Bora Bora (pp. 118-122) tend to communicate? (Through invitations to share activity rather than words, which they use sparingly!) What are the keys to experiencing daily life with a Tahitian family? (Willingness to help with food gathering and preparation, writing letters in English, or fishing).
- How does Hawaii compare to Tahiti in the preservation of Polynesian language (p. 128, p. 131)? (Some Hawaiian words crop up in everyday use, but Hawaiian is rarely spoken in public in complete sentences. Professor Sinoto notes on p. 131 that the use of Tahitian is being eroded on the main island of Tahiti, but not on its outislands.)
- Why does Polynesian culture survive to a greater extent on Tahiti and its islands than in Hawaii (pp. 131-34)? (Tahiti has a higher number of Polynesians, is farther from the overwhelming cultural influences of the United States and Japan and has fewer tourists.) What drawbacks are associated with the greater Polynesian cultural survival among Tahitians (p. 247)? (Tahitians lack political power. Because they are more assimilated into the American mainstream, Polynesian Hawaiians have achieved greater political representation, including the U.S. Senate and governor's seat in Hawaii, and now seem to be catching up in cultural awareness as well.)

7. THE YUCATAN: A BIRTHPLACE OF WRITTEN COMMUNICATION

Students will be able:

- **To appreciate how, as in Tahiti and Brazil, language survival among the Maya indicates cultural survival as well.**
- **To understand a few practical ways to communicate during travel.**
- **To realize the profound implications of the creation of a written language in the isolated Americas.**

Directions:

Read the ninth chapter of *An Amateur's Guide to the Planet*, pp. 167-82.

Discussion points:

- Why might women may enjoy greater ease in communicating with the Maya than with western Mexicans (box, p. 170)? (The Maya generally are less macho and gentler, and have numerous cultural differences with central and western Mexicans.)
- Is Mayan a living language (box, p. 171;

and p. 173)? (Yes, by 1996 signs at the ruins of Coba appeared in Maya as well as Spanish and English; see photo, p. 171. And Mauro the restaurant proprietor is one of 5 million Maya who keep this language alive and even teach it to passing tourists.)

- How can travelers communicate better with local people (box, p. 174; and p. 176)? (See tips 1, 2 and 8 in box: make certain you are not accidentally confusing people; keep to the menu; learn essential local words!) Note to professor: see more on this topic in the next unit on Burma. What sports topic can be of great interest in Mexico, as it is in Japan? (Baseball! See discussion with tour bus driver who likes the Baltimore "Or-ree-OH-les.")
- In what way were the Maya one of civilization's earliest communicators (p. 180)? (They were one of the first peoples to invent writing, which also arose independently in Sumeria, China, Egypt and the Indus Valley in Pakistan.) What do you find more impressive about the Maya: their pyramids or the glyphs that adorn them and link the Maya to the modern writer at a computer?

8. BURMA: POVERTY, PIETY AND PLAYFUL ENGLISH

Students will be able:

- **To see how street-level encounters reveal the haunting simplicity of Burmese life.**
- **To appreciate how meeting the isolated, highly educated and deeply religious people of Burma can transform the Western visitor more than perhaps any other encounter.**

Directions:

Read the 10th chapter of *An Amateur's Guide to the Planet*, pp. 183-202.

Discussion points:

- What does the encounter with Myamya Wen at a temple in Pagan reveal (p. 186, and

box on "hunger and relocations")? (The friendliness of the Burmese, the malnutrition of children, and the poignancy of the eviction of residents from Pagan after they voted for reformers in 1990.)

- How do children in Burma, as in most of Asia, differ from American children (p. 188)? (They show great stoicism when uncomfortable, as shown by the sick children in a deathly hot pickup truck.)
- What joke does the stagecoach driver Mohammed Sawley play with English (p. 189)? (He names his horses John and Mary.)
- As with the British tourists Jeannette traveled with in Africa, how does communication break down with the English travelers James, Elizabeth and David (p. 190)? (They close ranks, perhaps due to physical exhaustion, slowness to warm to people, or nostalgia for the Empire, and Jeannette finds it easier to talk with a Parisian couple named Jean-

Paul and Odile, who considerately speak English with her.)

- What do encounters with Pottos, a boy with a slingshot in the living museum of Mingun, and Maung Ngo, a destitute yet stoic rickshaw driver, reveal about the poverty of the Burmese (pp. 191-93)? (Pottos wears tattered clothing, and Maung Ngo sleeps all

night outside Jeannette's hotel to take her to the train station for little more than one dollar.) Jeannette later feels that she would not give cash to Pottos, because this distorts relations between travelers and local people, who may become beggars. Yet she feels bad much later for perhaps underpaying Maung Ngo. What would you do in these situations?

9. BRAZIL: A CRESCENT CALLED NEW AFRICA

Students will be able:

- **To see the interplay between geography, the African diaspora, and language and cultural survival, and to realize links between the United States and Caribbean, and more broadly the eastern Americas, and Africa.**

- **To see how street-level encounters shed light on Brazil's Amazonian Indians and its African, European and mixed-race descendents.**

- **To be encouraged that a new language can be learned when in a sink-or-swim situation.**

Directions:

Read the 12th chapter of *An Amateur's Guide to the Planet*, pp. 219-246.

Discussion points:

- What do encounters with Roberto and Marcus, two guides in the Pantanal, reveal about race relations in Brazil (box, p. 222, and p. 224). (Roberto becomes the first person to puncture Brazil's myth of racial democracy to the Belgian family he is guiding, and in a separate incident, Marcus casually uses the n-word, affirming Roberto's observations.)
- How does Christao, an Amazonian Indian, interact with the world of the jungle (pp. 227-30)? (By scent and hearing, as well as by sight.) What advantage do Melissa and Mario have in communicating with Christao? (Melissa speaks four languages, including Portuguese, and was a translator at the Barcelona Olympics; Mario is a native Brazilian and speaker of Portuguese.)

- What simple connections does Jeannette find with Brazilians in Alcantara and Salvador (pp. 232-239)? (She talks with Toquino about soccer, the national passion; with Ivan, Fernando and Luis about their school, John Kennedy Elementary; with Zinha about handsome men; and with Emile about her grandfather, who was also called Emile.) What factors enable Jeannette to suddenly begin speaking Portuguese (p. 234)? (Zinha speaks well enunciated Portuguese and offers many contextual clues. And Jeannette no longer is traveling with people who speak both English and Portuguese and must sink or swim, speaking Portuguese in a town that hasn't had an overnight American visitor in 12 years.)

- Why can Emile and his fellow participants in a trance ceremony in Salvador chant, a century after the end of the slave trade, in Yoruba, the daily language of 20 million in Nigeria and Benin (pp. 236-38, nographic, p. 220, box, p. 244)? (Greater numbers of African descendants lead to the preservation of language and culture in Brazil, with 50 percent to 75 percent of the population descended from Africans, vs. the southeastern United States, with 30 percent or less.)

- What factors related to the type of slavery in Brazil led to greater survival of African customs? (Many Brazilian slaves shared the bond of Islam, lived in cities rather than rural areas and been transported more recently from Africa than American slaves.)

- What drawbacks are associated with the greater African cultural survival among Afro-Brazilians? (The historic head start of acculturation among African Americans has been linked to their greater success in education,

politics and health in the United States compared to Brazil. Afro-Brazilians have an illiteracy rate of about 30 percent and typically have the equivalent of a second-grade education.)

- In what part of the United States do some people speak an African-influenced language? (On the Sea Islands off Georgia and South Carolina, where Gullah is spoken.) Why have African-influenced languages survived in these islands? (For the same reason they survive in Brazil: a high concentration of African-descended people.)

- What practical steps can the traveler to Brazil take to communicate better? (Get language tapes of Portuguese showing photos of Rio rather than Lisbon on the cover. Brazilian Portuguese is somewhat different, more rolling and Africanized. Listening to Brazilian music and world beat helped Jeannette to recognize the Yoruba language at the trance ceremony and make the fascinating connection that Yoruba survived in the Americas.)

10. CONCLUSIONS FOR THE CULTURAL EXPLORER

What must a person do to be a good cultural explorer?

- Realize that we are different from most of the people in the developing world: we have easier lives, we are likely to be less religious, less family oriented, we are less likely to speak more than one language, we muddy our English with jargon, sports talk and surfer-dude lingo.
- Realize that we are less connected to land and ancestors
- Find a local guide, formal or informal, to serve as a guide into the local culture and as a window into the soul of a place.

What steps can an English speaker take to be a better communicator?

- Realize that gesture and pantomime can work wonders (see material on China).
- If you plan to travel widely around different world regions, you may find French to be the most useful second language (see material on Madagascar and Polynesia.)
- Always purchase language tapes and try to learn the basics of the language for each place you are visiting.

What themes does *An Amateur's Guide to the Planet* present about communication?

- That many people in the developing world possess stupendous facility with language (note encounters in China and Borneo).
- That language is a key indicator of cultural survival and provides useful cues to effective crosscultural communication, and that nonverbal cues and pantomime help the traveler enormously as well.
- (See p. 247:) That travelers need to establish simple connections with people, such as by showing off family photographs; learning the language via local children, and staying in family-run lodging.

Thank you for visiting the world of *An Amateur's Guide to the Planet*!

Please see our cross-cultural reading list on the second page of this study guide, and online at this link.

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