

SIDE TRIPS

- Penoluhum*
1. An article entitled "Tribe Tries to Breathe Life into Language" (Rivera, 1998) talks about the culture of the Cochiti, a New Mexico pueblo tribe that introduced an aggressive program to promote its native language of Keres. After a small Cochiti pueblo village located in the Jemez Mountains south of Santa Fe found out that only one-third of the 700 residents still spoke Keres, they offered adult Keres classes, began working with the local schools, and started a youth program in the summer. The Cochiti developed their total immersion program with three rules: All teaching would be done in Keres, the traditional calendar would be used as a guide for learning, and all lessons would be based on Cochiti culture. Using the concept of ethnolinguistic vitality, how would you evaluate the Keres revitalization program?
 2. An article entitled "Quebec Seeking to End Its Old Cultural Divide" (Krauss, 2003) talks about the growing acceptance by English-speaking Canadians of the Quebecois culture. While in the past Quebec tried to separate from Canada, holding two very close referendums on the issue, today the signs of mutual acceptance are everywhere. For example, conversations in cafes go back and forth in English and French, and more of Quebec's English speakers are now marrying French speakers. More French-speaking students are now enrolling at McGill University and writing their papers in French, while English-speaking students are enrolling in large numbers at the University of Montreal and writing their papers in English. The *Montreal Gazette*, the English-language daily, has begun to advertise in the French-language news outlets and promote itself on billboards in French. And employees of department stores, once considered the domain of the English elite, now welcome all customers with "Bonjour." What forms of intercultural praxis can you identify in the interactions between the French-speaking Quebecois culture and the English-speaking Canadian culture?
 3. During the spring of 2001, in McMinnville, Tennessee, a number of police officers and Warren County sheriff's deputies spent Thursday nights in a Spanish class designed for law enforcement officers (see Sack, 2001). Through role-play and repetition, the 30-hour course is designed to teach the officers how to make an arrest, conduct a basic interrogation, calm a victim, read a Miranda warning, and recognize swear words, all in Spanish. Some Latinos question whether such training will be effective, especially in high-pressure situations. Do you think such an attempt at intercultural convergence is necessary? Do you believe it can be effective?

CHECK YOURSELF

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| Positions | Colonialism |
| Needs | Polyphony |
| Ethnolinguistic vitality | Contradiction |
| Objective ethnolinguistic vitality | Dialectics |
| Subjective ethnolinguistic vitality | Divergence |
| Linguistic imperialism | Convergence |
| Linguistic landscape | Praxis |
| Voice | Ritual |

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1. The description below of tragic events in Ecuador is based on a bulletin from the World Rainforest Movement (2002).

Recently, clashes took place between the Tagae people who live in the Amazon basin and Ecuadorian loggers; as a result of the conflict, an indigenous Tagaeri and three loggers are dead. The Tagaeris felt the loggers had invaded their territory, making excessive noise in their forest habitat and showing no respect toward their land and ancestors. According to the ancestral customs of the Tagae culture, anyone who violates their territory deserves death. The loggers knew of the Tagaeris' concern over their constant presence in the zone the Tagaeris felt belonged to them; however, they did not take notice and continued with their work. One day the Tagaeris attacked the loggers, who fired back, killing one of the members of the Tagae family. A few days later, the loggers were again attacked and three of them killed by the Tagaeris' lethal chonta lances.

Identify the approach chosen by the people from the two different cultures to resolve their conflict.

2. When India's "garden city"—Bangalore—was chosen as a site for the Miss World beauty pageant, the plan was labeled a merchandising device for the decadent cultural imperialism of the West. The conflict over the beauty pageant turned into a fight over India's soul. According to Hinduism, a woman's beauty must be natural and not affected by cosmetics; also, opposition to the swimsuit contest was very strong. In addition, farmers in India were afraid that a wave of big agricultural interests would force them from their land. Many people in India also felt that the country had become a dumping ground for the West's rejects, and the Miss World beauty pageant was perceived as fitting the bill. Identify the main resources involved in this intercultural conflict.

3. The Amish culture is known to resist what Amish call the "English" culture of the outside world. Yet the Amish and the English have been able to manage their tensions quite well. For example, one can see Amish riding in cars and trucks or hiring outsiders to drive their produce to market, even though the Amish cannot own cars or trucks because they allow for too much contact with the outside world. Similarly, the Amish cannot use 110-volt electricity, because power lines would connect their culture with the English world; yet the Amish often use 12-volt batteries to generate electricity for their farms or shops. Identify the Amish approach to managing the conflict.

CHECK YOURSELF

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| Conflict | Zero-sum perception |
| Nemawashi | Fixed-sum perception |
| Dual concern model | Flexible-sum perception |
| Avoidance | Target point |
| Polarization | Resistance point |
| Compromise | BATNA |
| Integration | Negotiation zone |
| Arbitration | Positions |
| Mediation | Interests |
| Transaction | |

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