

Tab F

American Family Life and Community Life

Tab F.1

American Family Life and Community Life: Sponsorship Program

IP Event Lesson Plan

1. **Topic:**

American family life and community life: sponsorship program

2. **Suggested activities:**

Development of sponsorship program (see attached guide for establishing a successful sponsor program)

3. **Introduces student to following objectives (under the universal declaration of human rights):**

A. **Article 1:** all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

B. **Article 2:** everyone is entitled to all rights and freedoms set forth in this declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

C. **Article 27:** everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

4. **IP areas of emphasis:**

A. Internationally recognized human rights as outlined in the universal declaration of human rights.

B. The roles and interrelationships of a culturally, ethnically, economically, and socially diverse population in a democratic society.

Guide for Establishing a Successful Sponsor Program

Introduction

All IMSOs are encouraged to have a functioning Sponsor Program. This program is as important as the International Program in familiarizing international students with U.S. customs and traditions. Sponsors will provide immeasurable help to international students and their families in becoming accustomed to our ways of thinking and acting.

The overall objective of the Sponsor Program is to make international students feel welcome while undergoing training under the Security Assistance Training Program. A second objective is to acquaint our international guests with our society, goals and way of life in general. Good sponsors, serving as ambassadors for the United States of America, help our country by showing the students how an average American family spends leisure time. The impressions that sponsors leave on students affect the students, their families and all of the student's acquaintances as well.

The purpose of this booklet is to give you ideals for getting started or new ideas for an existing program. It is not all inclusive. Feel free to add your own ideas or to ignore ideas that you cannot use. Because "Sponsor" is the DoD term used for this program, it is used in the booklet as well. If "Host Family," "Ambassador," or other terminology are more receptive in your area, they should be used.

Getting Started

What makes a good sponsor. Sponsors should have a sincere interest in the purpose of the program and in working with internationals. They should be willing to take an active interest in preparing for the student before he or she arrives as well as making the student feel at home while in the area. A suggested list of sources is included. Be aware of attitudes toward women in some cultures before assigning single, female sponsors.

Develop a handout for your sponsors. Include purpose of the Sponsor Program, ideas on things to do and what is expected of the sponsor. This handout should include information about your base that will enable the sponsor to answer general questions the student might have. The handout should also include country or area specific information relevant to the student. Give the sponsor Background Notes and culturgrams for the student's country. If you have biographical information on the student, it should be included in the sponsor's handout.

Send A Common Representative To Talk To Organizations On The Sponsor Program. The best and most effective way to get new sponsors is to go to a meeting, with handouts, explaining who and why the students are here in our country and how they can show these students the American way of life. Students have preconceived notions about America. Give out questionnaires at the meeting, if interest is shown. If you don't have the time or personnel to go to meetings, then develop a letter explaining the program.

Telephone the sponsor. After returning to your office, give interested individuals a call, and send them a sponsor package. At this time, answer all the questions that the sponsor may have concerning the program.

Develop A Letter To Send To Organizations. This will be to solicit new sponsors. Include the purpose of the Sponsor Program. Follow the letter with a call to the head of the organization.

Develop standard "thank you" letters for sponsors. You may want to send one to persons agreeing to participate in the program, another letter after a student is assigned and a final letter after the student has left your training activity.

Develop a handout or letter for IMS. The purpose of this handout or letter will be to let the student know what sponsors can and cannot do.

Design a certificate of appreciation. Give this, along with a "thank you" letter, to the sponsor at a closing reception or some other appropriate time.

Short-Term Sponsorship

While it may appear that this booklet applies only to IMSOs who will have students for several months, it applies equally to IMSOs with short-term programs. IMSOs who will have students for only a month or two or even a few weeks will be able to use the suggestions on where to find sponsors. IMSOs with short-term sponsorship must also maintain a file on prospective sponsors, provide guidelines for sponsors and present "thank you" letters to sponsors.

Short-term Sponsor programs may be more successful than long-term programs because sponsors do not have to commit to a long period of time. Instructors and U.S. students in the class would make excellent sponsors for this type of program.

Students at a training location for one week or less do not need to be assigned a sponsor.

Where To Find Sponsors

Church Groups

Civic organizations such as Kiwanis, Rotary Clubs, Junior Chamber of Commerce, Knights of Columbus and Lions clubs. You can get their names and addresses from your local Chamber of Commerce.

Ethnic organizations such as Greek churches, German organizations and the Chinese community (for Taiwan).

Instructors

Navy League

Ombudsman organization

Other school personnel

Retired military and civilian personnel

U.S. students in same courses as international students

Sponsor Profile Sheet (For IMSO File)

Name _____ Date _____

Address _____

Home Phone _____ Work Phone _____

Occupation _____ Work Place _____

Name of Spouse _____

Names/Ages of Children _____

Organizational Affiliation _____

Preferred Countries to Sponsor _____

Hobbies/Interests _____

Languages Spoken _____

Countries Visited _____

Additional Comments _____

All information is kept strictly confidential and is only used as a general guide in trying to match a sponsor with a student.

If you have questions about the Sponsor Program, please contact:

(Fill in With IMSO and Assistant IMSO)

IMS Profile Sheet (Info on the IMS)

Name _____ Rank/Rate _____ WCN _____

Country _____ Age _____

Local Address _____ Phone _____

Accompanied: _____ If Yes, Name of Spouse _____

Names/Ages of Children _____

Arrival Date _____ Departure Date _____

Courses Attending _____

Other U.S. Cities Visited _____

Other Countries Visited _____

Languages Spoken _____

Hobbies/Interests _____

Anything Special you Would Like to See or Do while in this area

Additional Comments: _____

IMSO POC:

Name _____ (Fill In)

Office Phone (Fill in) Home Phone (Fill in)

All information is kept strictly confidential and is only used as a general guide in trying to match a sponsor with a student.

If you have questions about the Sponsor Program, please contact:

(Fill in with IMSO and Assistant IMSO)

Sample Letter for Sponsor

Thank you for agreeing to serve as sponsor for one of our international students from (Country). I sincerely hope that this proves to be an enjoyable experience for you and your family. We ask that you spend time with your international guest just as you would an American friend. Invite the student to your home and on routine outings. The success of this program depends largely on your efforts.

Annually, more than _____ international students attend training at (Command)

They range from (Rank/Rate) and their stay varies from to

_____. Sponsoring an international student can be one of the most fulfilling things you will ever do.

The program is not designed to be an interruption of but rather an integration into your normal schedule. You are not expected to set up special functions for your international guest but rather to include the student in those things that you and your family do ordinarily. For many of these students, this may be their only exposure to the United States and our way of life. Many will return to their country to become future leaders of the military, government and industry. The impressions and opinions that you help them form will last a lifetime. For the first visit, we ask that you pick the student up unless he or she has their own transportation.

The enclosed "Culturgram" and "Background Notes" provide specific information on your student's country. The other materials provide general information on customs that differ from our own.

Again, thank you for participating in this program. I hope that this will be a rewarding and enjoyable experience for you. If I can be of any assistance, please call me.

Enclosures

Guidelines for Sponsors

1. A sponsor plays a very important role in developing friendships with international students as well as educating them to the American way of life.
2. For many international students, this will be their first trip to the United States. Be as helpful as possible in answering questions about our country and local area.
3. You can be very helpful to the IMS by offering advice and assistance on such things as local transportation, recreational facilities, historical points of interest and shopping.
4. Be aware of the general attitude of the student's culture toward women before females in the family come in contact with your guest.
5. **Invitations.** When you extend an invitation, be sure that it is clear by explaining the time, place and type of activity and type of dress required. Make it clear to an accompanied student if the entire family is or is not invited.
6. **Tardiness.** Concepts of time and what is "on time" and what is not is not as rigid in other countries as in the U.S. In many countries, it is rude to be prompt. You may want to pick the student up (or have him or her picked up) the first time so that they understand the importance of being on time.
7. **Food and Drink.** Be considerate of your guest's basic food restrictions imposed by religious or cultural traditions (i.e., pork, alcohol). All you need do is ask! Small portions are desirable for the student to whom our foods may be strange. Second helpings should be offered more than once as in some countries it is polite to decline a second helping the first time it is offered.
8. **Gifts.** Exchange of gifts will depend on each IMS/Sponsor relationship. You should be careful not to obligate the IMS or feel obligated. Gestures of friendliness should not be a burden either financially or socially. Remember that many cultures believe strongly in returning favors and gifts with greater favors or gifts. Be careful that you do not place your guest in an awkward position where he or she will feel obligated to reciprocate, but may not be able to. A card of social invitation would serve well in acknowledging special occasions.

Hospitality Hints

It is very likely that your international guest has arrived here with many preconceived ideas of the United States, based primarily on movies, TV and tourists encountered in his or her country. It is up to you to assist us in giving the student a more realistic view to take home. Gangsters don't really shoot up our streets, feathered Indians don't roam the countryside and all citizens are not millionaires (this is one belief widely held to be true)!

As a sponsor, you should certainly be familiar with your own city, state and country. Be prepared to answer LOTS of questions. The GOLDEN RULE is a good rule to follow in your association with visitors from other countries. Put yourself in the place of your guest--a stranger in a foreign land, cut off from all things familiar--and treat him or her as you would like to be treated in his or her country or as you might like your son or daughter to be treated in they were participating in this type of program abroad.

Frequency of contact and type of entertainment are entirely your option. You should not feel obligated to entertain international students more lavishly than you would entertain your other friends. Of major importance, students should feel that you have a genuine interest in them and their country and a real willingness not only to learn about them, but also to talk to them and to show them your country. You must take the initiative in becoming acquainted since many of the international students are reluctant to force themselves on other people.

Modest home hospitality impresses the student more than elaborate efforts. You need have no hesitations about taking them on a "tour" of your house or apartment. Your visitor is usually interested in every aspect of how we live.

Some of the international students understand our language quite well; others only moderately. Therefore, at first, it is best to speak slowly and enunciate clearly. Speaking louder, as we are often tempted to do, does not help increase the student's understanding.

Too much stress cannot be placed on your importance as a diplomat and interpreter of the United States to those who are new to our country. Good diplomatic relations on any level requires tact, forbearance and understanding. Your guest should be told that your attitudes and expressions of opinion may not necessarily agree with those of other persons from the United States. The ideas you express should be clearly indicated as your own.

— Remember that you are a host, not a sales agent for the United States. Over-selling this country has the hollow ring of propaganda.

— Recognize that while our form of government is cherished by us, it may not be the form of government most suitable for your visitor's homeland.

— Realize that while material aspects of the United States are well known, our cultural and social values are also as significant.

— Rest assured that your visitors are probably informed about our national and local problems. You need not avoid discussing them; neither should you attempt to justify all that happens in the United States. You can explain many events and customs in terms of our cultural background and history.

Conversation Starters

National dishes
Festivals in their country and ours
Sports and hobbies
Future plans of the student
Educational systems in their country and ours
Family life and lifestyles in their country and ours
Impressions of other countries visited by your guest
What would the student like to do while in America?

Religion and politics are touchy subjects with many Americans and may certainly be with your international guest.

Things to do

An atlas is handy for a first visit. Ask the student to locate his or her city and country and tell you about it. Be a good listener.

Birthday parties, special holiday activities and festivals

Sporting events, plays, concerts and lectures

Church services (Only after you have learned how the student feels about attending different worship services)

Weddings

Children's school programs and scout meetings

Backyard barbecue

Fishing

Sightseeing

Sporting events

Gardening and yard work

Shopping

Museums

Parades, circuses and fairs

Picnic at home or in a park

Home movies or videos

Suggest that IMS prepare a meal in your home

Beach and swimming

Favorite local spots

New homes recently constructed or still under construction

Your place of work

Make every effort to attend you international guest's graduation

DO'S for Sponsors

Learn something about your new friend's country before your first meeting. This will show that you are truly interested and does much to relieve tension and develop friendships.

Be aware of dietary and alcoholic beverage prohibitions of your guest's religion.

Learn to pronounce your new friend's name and help him or her learn to pronounce yours.

Speak clearly and not too quickly. Out of politeness, many people from other countries may claim to understand but actually do not. Try to avoid slang or idioms. If used, stop and explain them.

Include your guest's spouse and children in some outings.

Try to contact your guest at least twice a month.

Recognize when your message is not getting through.

Maintain control of your emotions.

Take cues on cultural taboos from your international guest.

Be patient, understanding, accepting and culturally sensitive.

Don'ts for Sponsors

Loan money

Assume your guest understands because he or she smiles and nods "yes"

Stereotype your guest

Drink alcohol if your guest's culture forbids it

Make promises you will be unable to keep

Use body language that could be misinterpreted

Assume your international guest is interested in meeting all your American friends with roots in his or her country

Hesitate to call the IMSO if there is a problem or for clarification

If in doubt, don't do it

Sample Letter of Appreciation for Sponsors

On behalf of the (Your Command), I wish to extend my appreciation for your participation in the International Military Student Sponsor Program. This program is important to our nation and instrumental in enhancing international relations between the United States and its allies.

You should take great pride that your efforts have contributed to a well-rounded and memorable education for (Student's Name). As a sponsor, you demonstrated your support of our country's objectives and contributed to the success of the program.

Again, my sincere gratitude for a job well done. I hope that you found this experience worthwhile and rewarding and that our interest in this meaningful program continues. I look forward to having you as a sponsor for future students. Please be a crusader for our Program, and supply us with the names of your friends who might be interested in participating.

Signed by Commanding Officer

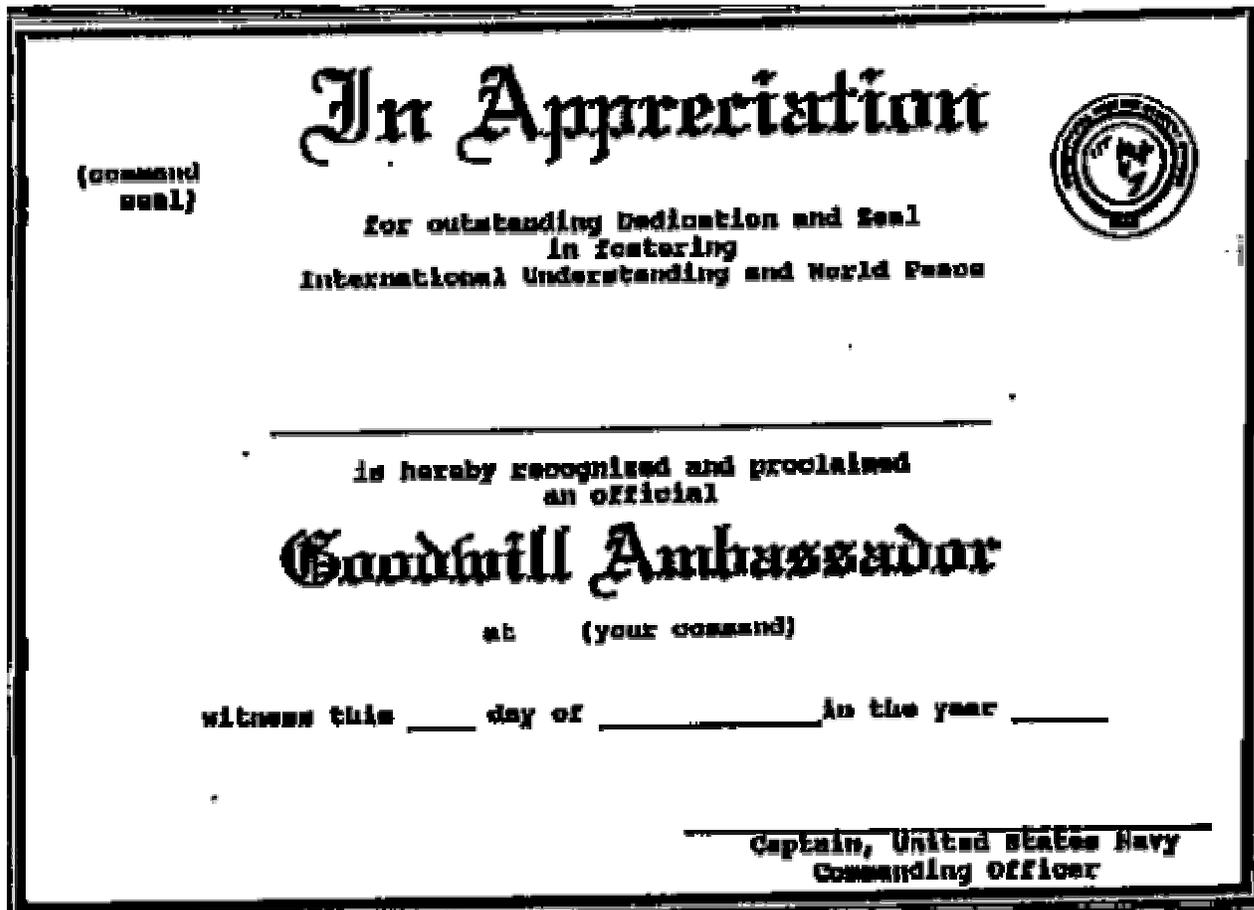


Figure 3 -- Certificate of Appreciation

Nonverbal Communication

"Thumbs Up"	While this means "OK" in the U.S., it means "up yours" in some cultures.
"American 'OK'"	While this sign made with one hand means "OK" in the U.S., it means money in Japan and is a symbol of homosexuality in some cultures.
"The Fig"	This is the "get your nose" children's game in the U.S., "Good luck" in Brazil and the UK, but obscene in some cultures.
Palm outward, fingers spread	We wave "hello" or "good bye" in the U.S. this

way, but this sign wards off evil in Sub-Saharan Africa and is obscene in some cultures.

Swinging hands in front, but - hitting first into other palm and snapping fingers

Nervous gesture in the U.S., obscene in Brazil, France and Singapore

2. The following behavior should generally be avoided as it is considered impolite around the world:

- a. Talking with hands in your pockets
- b. Pointing foot (toe or sole of shoe) at another person
- c. Using your foot to move objects
- d. Eating or giving an object with the left hand
- e. Patting children on the head
- f. Back-slapping
- g. Pointing (especially with one finger)
- h. Yawning in public

Food, Drink and Cultural Considerations

General Food and Drink Information

You should be prepared to meet your guests' basic food preferences as indicated by their religious or cultural backgrounds. The following are some suggestions:

Small portions may be most desirable for a visitor to whom our foods are quite new.

Second helpings should be offered more than once. In many countries, it is polite to decline a second helping the first or even the second or third time it is offered.

Conversation while eating is not as customary everywhere as it is in the United States. A quiet guest is not necessarily an unhappy one.

Alcoholic beverages are not consumed by followers of some religions. Soft drinks and fruit juices should be available.

Beef is not for Hindus and some Buddhists, many of whom are vegetarians. A strict vegetarian eats no meat, poultry, fish, eggs or their derivatives. Vegetables, fruits and nuts are always safe. Lamb, fish and chicken are generally enjoyed by people of the Eastern Hemisphere.

Rice is a greatly relished staple in the diet of Near Eastern, Asian and tropical peoples and is probably the most universally liked of all foods.

American salads may be unfamiliar and, therefore, passed up by some Asians. Europeans enjoy them, but may be unacquainted with certain of our salad dressings.

Light desserts, such as fruit, cheese or ice cream are preferred by most nationalities.

Simple foods with vegetables and fruits in abundance are best.

As you get to know your guests, perhaps you can persuade them to tell you something they would particularly enjoy eating. Also, you may want to invite them to cook one of their national dishes in your kitchen. An don't be shocked if you see some table manners totally unlike your own! In spite of our differences, getting together for a pleasant afternoon or evening of dining and conversation is a fine way to get to know our international guests and make their stay here more enjoyable.

Food and Drink Practices Related to Religious Groups

The following are general rules concerning dietary restrictions of certain religious groups. It is important, however, to consider the preferences of the individuals being entertained as there are many who take exception to the rules.

Islam

Due to religious laws, no port or pork products (ham, bacon, sausage, etc.) May be served to Moslems, nor may food prepared using port products (bacon grease, lard, etc.). Alcoholic beverages are also forbidden by religious law, but many Moslems take exception to the rule. For example, Saudi Arabians are more orthodox in this respect and do not take alcoholic drinks, while Pakistanis are more liberal and frequently do take alcoholic drinks. Sometimes, a Moslem guest of honor does not drink but has no objection if others do. Those who do not take alcohol should be served fruit juice for toasts.

Some of the countries with significant Moslem populations are: Bahrain, Bangladesh, Egypt, Indonesia, Jordan, Kuwait, Lebanon, Malaysia, Morocco, Nigeria, Oman, Pakistan, Qatar, Saudi Arabia, Turkey and Yemen. India has a Moslem minority.

Hinduism

Dietary restrictions will vary widely among Hindus according to local customs, casts and their acceptance of outside practices. Most (not all) Hindus do not eat mean, fish or fowl. Others will also refrain from eggs, others (especially Jains) will not eat root vegetables such as onions, carrots, garlic, and beets. The best practice is to ask the guests' preference in advance--they will not mind. Milk and milk products are normally acceptable. Most Hindus do not drink alcoholic beverages, but fruit juice or Coca-Cola may be offered as a substitute.

The Hindu religion is practiced in India, Nepal, Sri Lanka and Pakistan. "Overseas Indians" are found in many other countries.

Buddhism

No dietary restrictions. Since Buddhism is a personal and individualistic religion, restrictions may be self-imposed. Because of the Buddhist abhorrence to killing, some Buddhists do not eat meat. Some do not drink alcoholic beverages.

Buddhism is practiced in Burma, Thailand, Sri Lanka, Nepal, Japan, Korea, etc. Buddhism practiced in Southeast Asia is different from that in Northeast Asia--Malayans in N.E. Asia, Theravada in S. E. Asia.

Judaism

Orthodox Jews do not eat pork or shellfish, nor do they eat certain parts of the cow. Food eaten must be ritually clean, i.e., Kosher. Meat and poultry may be eaten if the cattle or fowl are slaughtered with prayers (several places in Washington do this). Milk and meat should not be served together; both are acceptable foods to Jews, but several hours must pass after the consumption of one and before the other.

Cultural Considerations

The following thoughts may help you understand your visitors more quickly:

Most international students are not as open as many Americans in discussing and answering questions about their private lives. They are usually more formal in their relationships with each other. In many countries, people who have been acquainted for years still address each other as "Mr." or "Mrs. So-and-So"! This by no means indicates that the person is stuffy, withdrawn or unfriendly. It may just be a custom he has grown up with, and he finds it more comfortable than our less formal way. In some areas of the world, especially the Far East, people do not slap one another on the back, throw an arm over another's shoulders, grab someone by the arm, or even touch another person. Nor do they show affection in front of others by kissing, hugging or hand-holding.

People from some parts of the world stand much closer to each other when they converse than we do. Indeed, some of them cannot talk together comfortably unless they are so close to one another that an American would find it difficult to keep his eyes in focus. If we back off when they close in, they may think we are being cold and distant.

In certain countries, handshaking takes place between men, between women, between children, and between the sexes at every encounter or leave taking. Elsewhere, handshaking is limited to contact only with Europeans or Americans. Bowing in many cultures is the more common gesture of respectful recognition. It might be wise to follow your guest's lead in this regard until he becomes accustomed to our ways.

An International student from certain areas of the world, after having gained your confidence, might hold onto your lapel or sleeve with his thumb and forefinger as a sign of his earnestness while talking to you. It might also be a signal that he is going to ask you a favor.

You can usually expect that a student officer will be more "Westernized" than his wife, since he has probably had more contact with foreigners back in his own country.

Although many nationalities love dogs, followers of certain religions consider a dog to be unclean and do not like to touch or be touched by one. They may have much the same feelings about dogs as we might have about pigs (despite the pig's intelligence, noble character and other redeeming qualities). Even if your dog is nice and docile, it might be a good idea to put him in another part of the house or outside when you entertain certain students.

At least superficially, it would seem that many people from other parts of the world are more calm or reserved than most Americans. A student's dignified, patient air does not signify haughtiness. It is just that probably in his country loud, exaggerated or uninhibited behavior in public is considered vulgar.

We should be most careful not to put someone from the Far East in an embarrassing situation, or one which would cause him to be laughed at. Losing face is a very serious matter to an Oriental. Until you are really well acquainted, it is a good ideal to avoid kidding or even the most innocent or practical jokes.

Don't be offended if a Thai, Indonesian, Korean or International Student from some other country holds your hand. This symbolizes nothing other than friendship and should be taken as a compliment. Some Latins will tap a male friend on the knee to emphasize a point in the conversation when they are sitting close to one another.

Many of the International Students understand our language quite well, others only moderately so. If you perceive that you are not getting through to your guest (and it is not always easy to tell by his expression), try to speak slowly and clearly without distorting your speech. Speaking loudly, however, does not aid comprehension; on the contrary, it might be an obstacle to it. In some countries speaking in a loud voice signals anger. The student might be desperately trying to remember what he has said or done to provoke an irritated reaction from you.

When you are speaking "careful English" to an International Student or his wife, remember not to interject remarks to another person in "Americanese" which your guest probably cannot understand. Students, however, often do this sort of thing so that a countryman who is less fluent can get the gist of a conversation; this is something else, and the speaker will usually turn and say to you, "I was telling such and such." Along this same line, remember not to talk "in front of" an international guest, assuming that he or she won't understand what you are saying. Internationals, particularly women who profess not to speak English, often understand it rather well; even a harmless remark, made in this way, could be taken as an insult.

Too much stress cannot be place on your importance as a "hearthside diplomat" and interpreter

of the United States to those who may have a distorted or incomplete picture of this country. Good diplomacy on any level requiries tact, forbearance and understanding. Don't feel you have to be an expert in international relations to do a good job as a sponsor. Your frank, sincere expression of opinions, based on your knowledge as a resident of the United States, is what counts. Your guests should certainly be told, however, that your attitudes and opinions may not necessarily agree with those of the next American he meets. Your personal ideas should be clearly identified as your own.

Tab F.2

American Family Life and Community Life: **American Life**

IP Event Lesson Plan

1. Topic:

American family life and community life:
American life

2. Suggested activities:

Historical sites

Historic homes and cemeteries; state and national parks; revolutionary war and civil war battlefields (try to rent PBS civil war series which explains present-day America); city and state museums; folk museums; walking tours; historic villages (e.g., Williamsburg); military and maritime museums; national holiday celebrations (independence day; veterans' day); historic preservation societies

Industry related tours

Unusual corporations and factories; craft shops (visit with union workers in factories); nuclear power plants; electrification plants; construction firms specializing in restoration; trade shows; telephone company; dairy, truck, horse and catfish farms; large cooperatives; farmer's markets; working ranches; agricultural colleges

Cultural activities

Art museums; traditional music and dance festivals performances (American and international); American folk ballet and theater performances (e.g., "billy the kid" ballet and Oklahoma!); State fairs; flea markets; cookouts sponsored by community groups; gospel performances at churches or classical concerts at mainstream churches; ethnic and street festivals; Chinatown/little Italy/Indian reservations; cultural festivals

Transportation related activities

Restored train stations; RV and boat shows; farm machinery shows; antique car shows; transportation museums

Environmental related tours

Water purification plants; harbors; national, state, and city parks; beaches with environmental exhibits; aquariums; zoos and wild animal refuges; field trips with local geology class

3. *Student requirements:*

- A. Attire (civilian clothes/uniform)/if overnight event -- sufficient clothes for time away
- B. Event information sheet
- C. Camera and film
- D. Money for emergency phone call or souvenirs

4. *Escort requirements:*

- A. Advance ticket purchases if necessary
- B. Ensure adequate funds are available
- C. Event information sheets for each international student
- D. Ensure necessary briefing information is available
- E. Brief (pre & post) international students about event(s)
- F. Ensure escorts are familiar with event objectives to guarantee all points are adequately covered

G. Confirm/arrange transportation requirements

H. Event evaluation sheets are completed by each student

I. Discuss event with point of contact at event location prior to activity date and ensure escort carries point of contact's name and phone number

J. Ensure point of contact at event location is provided with the objectives to be covered prior to arrival of students

5. Introduce student to following objective(s) under the universal declaration of human rights):

A. **Article 1:** all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

B. **Article 2:** everyone is entitled to all the rights and freedoms set forth in this declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

C. **Article 27:** everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

6. IP area(s) of emphasis:

A. Internationally recognized human rights as outlined in the universal declaration of human rights.

B. The roles and interrelationships of a culturally, ethnically, economically, and socially diverse population in a democratic society.

7. Other learning objective(s) or teaching point(s):

A. Technological advances, if pertinent, associated with this IP event(s).

B. Strict safety standards that must be adhered to in order to stay in operation if pertinent to this IP activity.

C. Economic impact in a business/industry related way.

D. Some IP events can relate back to the judicial section in that security forces are employed or used for crowd and parking control.

E. Free-minimal cost activities are shared by Americans of all races/colors/creeds and economic levels, and many are organized or run by volunteers.

F. Because of strong emphasis on better health, many Americans are taking advantage of family oriented activities to relieve stress and establish stronger family ties.

G. Americans are very proud of their cultures and heritages -- the antithesis of the "melting pot" theory.

H. The arts and literature of the United States combine a unique blend of our ancestral origins with the American experience. The following paragraphs under the topic of arts and literature will serve to provide IMSO's with information that will be useful in IP prebriefs.

The arts and literature reflect the diverse backgrounds, interests and experiences of these "people" called Americans. Much of our art and literature has an "old world" base, yet some is distinctly of U.S. origin. It is this blending of old and new that is an essential characteristic of U.S. arts and literature.

Motion pictures are the widest spread form of arts and literature which originated in the United States. There is not a country in the world which does not partake in this form of entertainment. The U.S. motion picture industry is by far the largest in the world but many other countries also engage in this industry. Not only does it provide entertainment, it has been used for education, training and for propaganda purposes. The adage "a picture is worth a thousand words" is truly represented by motion pictures.

This image making was especially true prior to the current time. For it was primarily through motion pictures that the image of Americans was transmitted to the world and in the same manner images of foreign countries was transmitted to the American people. With the advent of relatively easy travel, all peoples have had to change preconceived notions about each other. Motion pictures served as a major form of entertainment for about 40 years, but the past three decades, beginning in the 1960's, have witnessed the decline in motion pictures to some degree. This decline was in part due to the escalating costs, but more so due to the rapid rise in television and videos. Many movie theaters have closed and others have resorted to remodeling to provide for two or more smaller auditoriums to attempt to maintain a level of participation. Also the motion picture industry has now devoted a large portion of its endeavors towards the television industry.

One could say that the motion picture and television industry grew out of the theater and performing arts. These are not unique to the U.S., but were brought to the U.S. by our early settlers. The performances have not changed in substance from the "old world" form, only the specific themes of some of the works are contemporary and specific to the U.S. culture. One innovation has been that of the dinner theater. Here the entrepreneurs have combined the theater perform is that of a historical

Reenactment of a specific event which has been considered a turning point in our history. Normally these will be conducted in large outdoor amphitheatres.

In addition to traditional music, the U.S. has developed some distinctive types which have spread throughout the world. Each nation has its own folk music and the U.S. is no different, but because

of the motion picture, television and other elements of the entertainment industry, country/western, bluegrass, jazz, disco, and gospel music have become known throughout the world.

Over the course of history, the U.S. has produced its share of authors who in turn have written prose and poetry, some of which have been classified as classical works to enter history along with the great works of the world. However, the majority are produced and then disappear from the public as time moves on. Many written works have been translated into other languages as well. This material is separate from the education and professional works which are produced for specific disciplines.

Art in terms of paintings and related forms has followed a similar track as in other countries, with a large number of individuals producing works in the various styles. Being a relatively new country, the U.S. has produced only a few great artists, such as grandma Moses, Remington or Russell, who have gained worldwide acclaim. Yet, we also have a large amount of art which can be attributed to the American Indians, especially in the area of silver and turquoise jewelry.

Although U.S. history is relatively short in comparison with many other countries, the U.S. has developed an extensive number of museums,

Both public and private, which provide a foreign visitor the opportunity to obtain a look into the past. These museums range from specialized, such as

The new York museum of modern art; the buffalo bill museum, Cody, Wyoming; to the historic preservation of homes and towns, i.e. monticello (Thomas Jefferson's home) or the city of tombstone in Arizona.

Another form of art, although not unique to the U.S., is still distinctive, and that is the architecture of the U.S. in addition to copying styles of other parts of the world, the U.S. has designed some if its own. One of the more famous designers was frank Lloyd wright. But what stands out to many foreign visitors are the tall buildings, such as the empire state building, the world trade towers in new York city, and the sears tower in Chicago. These steel, aluminum, glass and concrete monoliths are like none other in the world. Other manmade structures are also means of demonstrating how the U.S. has overcome natural barriers or harnessed nature. These include the golden gate bridge in San Francisco; grand coulee dam in Washington; or the fort peck dam and reservoir in Montana, just to name a few.

Additionally, many states have passed laws to protect certain geographical features from being closed to the public so that everyone can partake in their use if they so desire. As an example, the state of Oregon has a law which precludes private or commercial ownership of the seacoast property for a certain distance from the high tide mark, and allows access by all to the seacoast.

It would be an oversight not to mention the zoos and botanical gardens and other such facilities which abound in most of the larger cities as well.

Not only can you find recreation in state or national parks, you can also find entertainment in a series of community facilities. The sky is the limit in activities in addition to the arts previously discussed.

Note: For this particular topic area, no IP information sheet was prepared. The subject matter is so diverse that each IMSO should prepare his or her own information sheet(s) for the escort(s) to give to the

students or cover the material during the prebrief and debrief.

Tab F.3

American Family Life and Community Life: Religious Institutions

IP Event Lesson Plan

1. Topic:

American family life and community life:
Religious institutions

2. Suggested activities:

- A. Catholic: mass; convent; pre-cana class; monastery, folk mass
- B. Protestant: mainstream denominations; black (baptist, a.m.e.); ethnic (german-lutheran); adult Sunday school classes
- C. Synagogues, society of friends (Quakers) meeting houses, Mormons, Christian scientists (reading rooms); Unitarian, Jehovah's witnesses; salvation Army
- D. Services on military bases and college campuses
- E. Mosques, meditation centers; Buddhist/Hindu temples
- F. Street ministries
- G. Nondenominational
- H. Television religious programs (mainstream, fundamentalist)

3. Student requirements:

- A. Attire (civilian clothes/uniform)
- B. Event information sheet
- C. Camera and film
- D. Money for emergency phone call or souvenirs

4. Escort requirements:

- A. Advance ticket purchases if necessary
- B. Event information sheets for each international student
- C. Ensure necessary briefing information is available
- D. Brief (pre & post) international students about event(s)

- E. Ensure escorts are familiar with event objectives to guarantee all points are adequately covered
- F. Confirm/arrange transportation requirements
- G. Event evaluation sheets are completed by each student
- H. Discuss event with point of contact at event location and ensure escort carries point of contact's name and phone number
- I. Ensure point of contact at event location is provided with the objectives to be covered prior to arrival of students

5. Introduce student to following objective(s) (under the universal declaration of human rights):

- A. **Article 1:** all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.
- B. Everyone is entitled to all the rights and freedoms set forth in this declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth of other status.
- C. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

6. IP area(s) of emphasis:

- A. Internationally recognized human rights as outlined in the universal declaration of human rights.
- B. The roles and interrelationships of a culturally, ethnically, economically, and socially diverse population in a democratic society.

7. Other learning objective(s) or teaching point(s):

- A. U.S. founded by dissenters escaping religious prosecution.
- B. No established "national" church -- people are free to worship as they please.
- C. "offbeat" churches protected (e.g., native American church member can smoke peyote as sacrament, but can still be criminally liable for violating drug laws not designed to persecute members of that church)
- D. Courts struggle with accommodation of religious practices (military wearing yarmulke; working on Sabbath; Sikh headdresses at work;

creates at christmas; operations for children of Christian scientists) and with accommodation of atheists demanding religion be kept out of public life.

E. Theoretically, church and state kept separate but difficult/impossible to do so completely: "one nation under god."

F. Religion clause important because:

— encourages pluralism that helps make religious choice meaningful

— prevents large established religions from having too much influence on public life and protects small unpopular religious minorities from government/societal persecution.

G. Explain to international students that this IP under religious institutions is nothing more than an illustration of our freedom of religion and diversity of religious life in America -- many international visitors do not wish to participate in IP activities regarding religious themes.

IP Event Information Sheet

Religious Institutions

Religion is one of the most important of the many ways in which Americans "get involved" in the life of their community and society. Americans give more money and donate more time to religious bodies and religiously associated organizations than to all other voluntary associations put together. Some 40 percent of Americans attend religious services at least once a week (a much greater number than would be found in western Europe or even Canada) and religious membership is around 60 percent of the total population.

America itself had religious meaning to the colonists from the very beginning. The conjunction of the Protestant reformation and the discovery and settlement of a new world made a profound impression on the early colonists. They saw their task of settlement as god-given: an "errand into the wilderness," an experiment in Christian living, the founding of a "city on a hill." Many early settlers were refugees from persecution in England. They sought religious freedom, not as we would conceive of it today, but rather to escape from a religious establishment with which they disagreed in order to found a new established church. They were seeking religious uniformity, not religious diversity.

Indeed, a pattern of establishment characterized most of the American colonies throughout their history. William Penn established his land grant, Pennsylvania, as a haven for the society of friends, better known as Quakers. French Protestants, Huguenots, landed at port royal, south Carolina in the 1500's. Lord Baltimore established Maryland as a catholic colony; and the pilgrims, fleeing persecution in England and Holland, settled the new England colonies. Only Georgia, established as a penal colony, seems to have broken from this pattern.

In colonial new England, the roles of Christian and citizen,

Though not fused, were very closely linked. The minister was a public officer, chosen by the town and not only by church

Members. Even when dissent gradually came to be tolerated, the established congregational church was the focus of community life and its unifying institution. Sermons were preached annually on election day. What has been called new England "communalism" valued order, harmony, and obedience to authority, and these values centered on the figure of the "settled minister." Such a minister was "both the keeper and purveyor of the public culture, the body of fundamental precepts and values that defined the social community, and an enforcer of the personal values and decorum that sustained it."

This tight linkage of religion and public life that characterized the early new England "standing order" was challenged long before the revolution, although at the local level it survived with remarkable resiliency all through the eighteenth century. The sheer diversity of religious groups, the presence of principled dissenters, and the fact that even those who believed in establishment found themselves dissenters in colonies where another church other than their own prevailed. Diversity of opinion was compounded by a small, but very influential, group of deists and rationalists scattered through the colonies. It would be a mistake to think of them as atheists -- they almost all believed in god -- but some of them did not accept the authority of biblical revelation and believed that one's religious views could be derived from reason alone.

It was undoubtedly pressure from the dissenting sects, with their large popular following, on the one hand, and from that significant portion of the educated and politically effective elite influenced by enlightenment thought on the other, that finally led to the disestablishment of religion from the state. On a national level, it would have been as impossible for the colonies to agree on a national church as it was later to agree on a national bank -- none has ever been established. At the state level, successive waves of immigration made the population too religiously diverse to proclaim a public religion. Besides, as with other large, widespread institutions, Americans have a deep, distrust of regulation from outside the immediate community. For this reason, the church of England (Anglican) broke away at the time of the revolution and became the Episcopalian church at home. Likewise, the church of Scotland became the Presbyterian church. And even though these institutions have nation-wide affiliations, each individual church is governed for the most part at the local community level. In 1960 when John F. Kennedy ran for office, his detractors challenged his Catholicism not on the basis of doctrine, but on the impression that he would have an illegal obligation to the pope.

By the early decades of the nineteenth century, the older communal and hierarchical society was rapidly giving way in the face of increasing economic and political competition, and religious change accompanied social change. Even in the longer-settled areas, ministers could no longer count on the deference due to them as part of a natural elite, while in the newer and rapidly growing western states no such hierarchical society had ever existed. With rapid increases in the numbers of Baptists and Methodists, religious diversity became more pronounced than ever. By the 1850's, a new pattern of religious life had emerged, significantly privatized relative to the colonial period, but still with important public functions.

Churches continued to split over issues. One of the biggest, of these was our civil war where both the Baptist and Methodist churches split over the issue of states' rights. Southern Baptist and Methodist churches exist to this day. This tendency to split over issues both secular as well as biblical interpretation continues. The role of the parish church is to serve the needs of the congregation -- another manifestation of the American tendency to distrust large organizations and to control the operation of key social institutions at the local level. It is most common in Protestant churches to recruit their pastors. Some denominations may nominally assign pastors to specific churches, but even then the vestry will decide the suitability of that pastor for their congregation. Some congregations will advertise openings and interview applicants for positions in much the same manner as businesses hiring new executives. The power remains in the hands of the people.

The American pattern of privatizing religion has proven highly compatible with the religious pluralism that has characterized America from the colonial period and grown more and more pronounced. If the primary contribution of religion to society is through developing the character and conduct of citizens, any religion, large or small, familiar or strange, can be of equal value to any other. The fact that most American religions have been based on the bible and that most, though of course not all, Americans can agree on the term "god" has certainly been helpful in diminishing religious antagonism. But diversity of practice has been seen as legitimate because religion is perceived as a matter of

Individual choice, with the implicit qualification that the practices themselves accord with public decorum and the adherents abide by the moral standards of the community.

Under American conditions, religious pluralism has not produced a purely random assortment of religious bodies. Certain fairly determinate principles of differentiation -- ethnic, regional, class -- have operated to produce an intelligible pattern of social differentiation among religious groups, even though there remains much fluidity. Most American communities contain a variety of churches and places of worship, and the larger the community the greater the variety. In smaller towns and older suburbs, church buildings draw significant public attention. They cluster around the town square or impressively punctuate the main streets.

We May begin a closer examination of how religion operates in the lives of Americans by looking at the local congregation. The local church is a community of worship that contains within itself the features of the larger church, and in some Protestant traditions can exist autonomously. The church as a community of worship is an adaptation of the Jewish synagogue. Both Jews and Christians view their communities as existing in a covenant relationship with god, and the Sabbath worship around which religious life centers is a celebration of that covenant.

Worship calls to mind the story of the relationship of the community with god: how god brought his chosen people out of Egypt or gave his only begotten son for the salvation of mankind. Worship also reiterates the obligations that the community has undertaken, including the biblical insistence on justice and righteousness, and on love of god and neighbor, as well as the promises god has made that make it possible for the community to hope for the future. Though worship has its special times and places, especially on the Sabbath in the house of the lord, it functions as a model or pattern for the whole of life. Through reminding the people of their relationship to god, it establishes patterns of character and virtue that should operate in economic and political life as well as in the context of worship. The community maintains itself as a community of memory, and the various religious traditions have somewhat different memories.

The very freedom, openness, and pluralism of American religious life makes this traditional pattern hard for Americans to understand. For one thing, the traditional pattern assumes a certain priority of the religious community over the individual. The community exists before the individual is born and will continue after his or her death. The relationship of the individual to god is ultimately personal, but it is mediated by the whole pattern of community life. There is a given's about the community and the tradition. They are not normally a matter of individual choice.

For Americans, the traditional relationship between the individual and the religious community is to some degree reversed. A 1978 gallup poll found that 80 percent of Americans agreed that "an individual should arrive at his or her own religious beliefs independent of any churches or synagogues." From the traditional point of view, this is a strange statement -- it is precisely within church or synagogue that one comes to one's religious beliefs -- but to many Americans it is the gallup finding that is normal. Many Americans feel that their personal relationships to god transcend their involvement in any particular church. Indeed, they speak with humorous disdain of "churchy people" such as those who condemn others for violations of external norms. Many believe that they have a commitment to god which is beyond the church and a satisfactory relationship with god even when they are not affiliated to any congregation or church.

Nevertheless, there are thousands of local places of worship in the United States, representing an enormous range of variation in doctrine and worship -- including Christians, Muslims, Buddhists, Jews, and others. Yet most define themselves as communities of personal support. A recent study suggests that what Catholics look for does not differ from the concerns of the various types of Protestants we have been discussing. When asked the direction the church should take in future years, the two things that a national sample of Catholics most asked for were "personal and accessible priests" and "warmer, more personal parishes." The salience of these needs for personal intimacy in American religious life suggests why the local church, like other voluntary communities, indeed like the contemporary family, is so fragile. It requires so much energy to keep it going, and has so faint a hold on commitment when such needs are not met.

Religious individualism, evident in these examples of church religion, goes very deep in the United States. Even in seventeenth-century Massachusetts, a personal experience of salvation was a prerequisite for acceptance as a church member. It is true that when Anne Hutchinson began to draw her own theological conclusions from her religious experiences and teach them to others, conclusions that differed from those of the established ministry, she was tried and banished from Massachusetts. But through the peculiarly American phenomenon of revivalism, the emphasis on personal experience would eventually override all efforts at church discipline. Already in the eighteenth century, it was possible for individuals to find the form of religion that best suited their inclinations. By the nineteenth century, religious bodies had to compete in a consumers market and grew or declined in terms of changing patterns of individual religious taste. But religious individualism in the United States could not be contained within the churches, however diverse they were. We have noted the presence of individuals who found their own way in religion even in the eighteenth century. Thomas Jefferson said, "i am a sect myself," and Thomas Paine, "my mind is my church."

It is this tradition that has led to radical religious individualism in the United States, and to personal interpretation of the scriptures. In such a climate, it is easy to understand how inspired religious leaders can formulate new religious sects and, with a new "message," attract followers looking for a congregation with similar radical views. This combination has led to the founding of scores of new religions and, sadly in some cases, radical and militant sects have led to the disasters of Jonestown, Guyana and the Branch Davidians in Waco, Texas.

Whereas the church enters into the world culturally and socially in order to influence it, the sect stands apart from the secular world, which it sees as too sinful to influence except from without. Mysticism or "religious individualism" is the focus on the spiritual discipline of the individual, however he or she relates to the world. Religious organization is important to both church and sect, but to mystics or religious individualists organization being inessential, may be casual and transient.

The sect type has been present in America virtually from the beginning, includes Protestant denominations with the largest numbers, and has in many ways been the dominant mode of American Christianity. The sect views a church as primarily a voluntary association of believers. The individual believer has a certain priority over the church in that the experience of grace is temporal prior to admission to membership, even though, once admitted, collective discipline in the sect can be quite strong. (The Amish of Pennsylvania are prime example.) The sectarian church sees itself as the gathered elect and focusses on the purity of those within as opposed to the sinfulness of those without. Whereas the church type, with its ideal of communion, includes everybody in its hierarchical organic structure at some level or other, the sect with its ideal of purity draws a sharp line between the essentially equal saints within and the reprobates without. The strong sectarian emphasis on volunteerism and the equality of believers -- the sect is anti-elitist and insists on the priesthood of all believers -- is congenial to democratic forms of organization and congregational autonomy.

The influence of sects on American society has been enormous. They are a major source of our individualism and of the pervasive American idea that all social groups are fragile and in need of constant energetic effort to maintain them. There is a deep, though also ironic, relationship between the spirit of the sects and the utilitarian individualism that has been so important in the American past. The world that the sects find so uncongenial today is in part their creation.

The mystical type is also not new in America -- we have mentioned Anne Hutchinson in the seventeenth century. In addition, Emerson, Thoreau, and Whitman in the nineteenth century wrote with an underlying sense of mysticism. It developed into a major religious type in the twentieth century. This type is not necessarily mystical in the traditional sense of the word, though Americans of this type have been open to a wide variety of influences from genuine mystics both eastern and western. Contemporary religious individualists often speak of themselves as "spiritual" rather than religious.

Mysticism has a social appeal almost opposite to sectarianism, though it shares the latter's individualism, indeed radicalizes and absolutizes it. Mysticism is found most often among prosperous, well-educated people, perhaps one reason why it flourishes in our affluent society. Mysticism lacks any effective social discipline -- which is present in the sect. Mysticism is probably the commonest form of religion of those who sit in the pews of the churches and the sects are really religious individualists, though many more never go to church at all.

If there is to be an effective public church in the United States today, bringing the concerns of biblical religion into common discussion about the nature and future of our society, it will probably have to be one in which the dimensions of church, sect, and mysticism all play a significant part, the strengths of each offsetting the deficiencies of the others. We are not suggesting homogenization -- there is little danger of that. Each religious community will continue to speak in its own voice and will in some ways be incompatible with others, whether Christian or non-Christian. Strongly held differences do not undermine the debate about our common future as long as it is pursued through civil discourse and we seek to persuade, rather than coerce, our fellow citizens.

Time and again in our history, spiritually motivated individuals and groups have felt called to show forth in their lives the faith that was in them by taking a stand on the great ethical and political issues of the day. During the revolution, the parish clergy gave ideological support and moral encouragement to the republican cause. Christian clergy and laity were among the most fervent supporters of the antislavery cause, just as Christians involved in the social gospel movement and its many ramifications did much to ameliorate the worst excesses of early industrial capitalism. Of course, the churches produced opponents of all these movements -- the American religious community has never spoken with one voice. On occasion, a significant part of the religious community has mounted a successful crusade that the nation as a whole later came to feel was unwise -- for example, the temperance movement that led to a Constitutional Amendment prohibiting the sale of alcoholic beverages in the United States. But without the intervention of the churches, many significant issues would have been ignored and needed changes would have come about much more slowly.

To remind us of what is possible, we may call to mind one of the most significant social movements of recent times, a movement overwhelmingly religious in its leadership that changed the nature of American society. Under the leadership of Martin Luther King, Jr., the civil rights movement called upon Americans to transform their social and economic institutions with the goal of building a just national community that would respect both the differences and the interdependence of its members. It did this by combining biblical and republican themes in a way that included, but transformed the culture of individualism.

Just as importantly, the church has a still-important role to play in the formulation of national values, ethics, and morals. Beginning with the liberal court of Franklin Roosevelt, the supreme

court has divested American law from our religious cultural heritage. The justices have more pronouncedly than ever based their interpretations of law on the written verbiage of the us Constitution and increasingly less on the intentions of the founding fathers. The bible has become less and less an authority for the adjudication of complex legal issues.

This trend has led to the complete disestablishment of church and state. American secondary schools, which were originally intended to provide religious education, have evolved to produce responsible citizens. The ethics and morals of citizenship, however, must be taught in a complete void of American religious heritage. Since the 1960's, American law has forbade organized prayer in public schools. As late as 1992, such common and traditional rites as non-denominational benedictions at graduations have been banned. Issues arise over the portrayal of christmas nativity scenes at or on public land. And even such long-standing verbiage on us coins -- in god we trust -- has come under attack.

Still, the values parents pass on to their children are, for the most part, those of our traditional, judeo-christian heritage. Without the benefit of public education, parents must rely on Sunday schools or their own tutoring to impart moral values. With this disestablishment of the church to the community level and with the sheer vast diversity of the various sects and churches in this nation, one must wonder how we, as Americans, can claim any moral standards whatsoever. The answer lies in a greater ecumenical movement in to bring the majority of religions, sects, and denominations together on our basic values. For this reason, issues which are not given a second thought in nations possessing a religious homogeneity or majority, become major causes in the United States. The right to have abortions and civil rights for homosexuals are cases which immediately come to mind. Until reconciliation of traditional values occurs among the majority of churches, the debates will remain long and heated.