



# The Inside Word

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## From the President

When many eyes in America are fixed on the NBA finals, the Stanley Cup finals, or any media event involving Mike Tyson, global attention is on the World Cup. While Americans honor NBA, NFL, and MLB teams as "World Champions," the World Cup provides a single winner in a truly global competition. Unlike the Olympics, the World Cup is a professional event that gives each nation an equal shot to claim soccer's highest prize. Soccer draws an enormous international audience, and a beautiful aspect of the World Cup is the intermingling of cultures it generates. While cheers fill stadiums in a variety of languages, the game on the field is universal and without translation. Soccer, though an English invention, is a worldly game. One of its greatest benefits is that it is globally communicated with the feet, foreign to discrimination and interpretation. Soccer is truly all world communication.

The emergence of U.S. Soccer is propelling the game into the national spotlight. Americans only tend to enjoy those things that they are good at, and a winning soccer team could give the game a big boost on the national level. For years soccer was a sport in which Americans felt content to cheer for the countries of their ancestors because the U.S. team on the field wasn't usually competitive. The World Cup may not instantly rear a generation of nationally bred soccer stars, but it will help create a soccer culture in the United States.

ALC tries to bring people together much in the way sports do. We eliminate the barriers to communication encountered by people of different lands and languages. A great part of our job is witnessing cross-cultural communication on a daily basis. By exchanging ideas from one language to another we get the unique opportunity to mend the thoughts of people thinking in different tongues.

What the game of soccer accomplishes with a ball and cleats we achieve with our greatest resource: intellectual capital. While teams in the World Cup are limited to the players of an individual nation, we have the good fortune to collect all the brightest minds in the business together to bring the highest level of service to our customers. As always, our team is prepared to offer you the advantage of employing our resources to cross communication barriers.

*God Bless.*

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*From Maryland to the World*

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## Soccer vs. Stalinism

The World Cup often blends the worlds of sports and politics. However, it appears that the 2002 World Cup has now sparked a debate over capitalism, as an investigation is underway into how North Korea obtained pirate recordings of the opening games of the World Cup. The matches were recently aired in the Stalinist North Korean state, notoriously listed as part of George W. Bush's "Axis of Evil." Fifa officials and members of the German media group Kirch, which owns the World Cup broadcast rights, have been angered by the illegal broadcasts. Kirch spent \$1.75 billion to get the television rights for the 2002 and 2006 World Cups, but North Korea was not one of the 80 countries that made a deal with the company to broadcast footage of the games.

North Korea rejected all offers to be involved with the World Cup, which is being hosted by their archrivals South Korea and Japan. Until showing the games on television, the state media had not even mentioned the event since it was awarded to the South in 1996. One hour of the opening match between France and Senegal was shown on state television on Saturday night, and the second half of the Ireland-Cameroon draw was shown on Sunday night. The broadcasts showed advertising billboards and the stadiums' names, but concealed the official World Cup logo.

It is most likely that recordings were made of the Chinese broadcast and carried across the border into North Korea. Because the almost impossible task of tracing the tapes to find out how they were delivered would cost Kirch both time and money, they will not be taking legal action. This is believed to be the first time that the North has shown images of a sporting event in the South and officials in Seoul are predicting that their Communist neighbors will continue to air carefully selected highlights.

One can assume that North Korean officials broadcast the games because of substantial public interest in the soccer craze sweeping the South. Normally shut off to the rest of the world, it seems comforting that the people of North Korea at least can share in the excitement of the World Cup. However, by broadcasting pirated tapes North Korean officials have underhandedly cheated the rightful owners of the broadcast at Kirch. Within its own borders the Stalinist North Korean government can enforce its own rules and regulations. However, if they wish to let their nation watch the World Cup, they should pay for the right, just as every other nation has done.

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## Language in War

Stories of language in the national press always catch our attention at ALC, especially those of translation. The film "Windtalkers" by John Woo highlights a rarity in our industry, on-site combat translation. A key to the survival and success of the United States has always been its diverse cultural make-up, and the Navajo code talkers of World War II used a distinct language to baffle the Japanese code-breakers and help secure American victory. The Navajos gave a whole new meaning to a "war of words." Below is a fascinating story printed by the U.S. Marine Corps that shows how valuable language the Navajo translators were to the American cause.

The Navajo Code Talkers Program was established in September 1942 as the result of a recommendation made the previous February by Mr. Philip Johnston to Major General Clayton P. Vogel, USMC., Commanding General, Amphibious Corps, Pacific Fleet, headquartered at Camp Elliott, California.

Mr. Johnston, the son of a missionary to the Navajo tribe, was fluent in the language, having lived among the Navajos for 24 years. He believed that use by the Marine Corps of Navajo as a code language in voice (radio and wire) transmission could guarantee communications security.

Mr. Johnston's rationale for this belief was that Navajo is an unwritten language and completely unintelligible to anyone except another Navajo, and that it is a rich fluent language for which code words, in Navajo, could be devised for specialized military terms, such as the Navajo word for "turtle" representing a tank.

With cooperation of four Navajos residing in the Los Angeles area, and another who was already on active Naval service in San Diego, Mr. Johnston presented a demonstration of his theory to General Vogel and his staff at Camp Elliott on February 25, 1942. Marine staff officers composed simulated field combat messages, which were handed to a Navajo, who then translated it into tribal dialect and transmitted it to another Navajo on the other side of the line. The second Indian then translated back in perfect English in the same form which had been provided originally. The demonstration proved entirely successful and as a result, General Vogel recommended the recruitment into the Marine Corps of at least 200 Navajos for the code talker program. As a footnote, tests in the Pacific under combat conditions proved that classified messages could be translated into Navajo, transmitted, received and translated back into English quicker than messages which were encoded, transmitted and decoded employing conventional cryptographic facilities and techniques.

With the Commandant's approval, recruitment began in May 1942. Each Navajo underwent basic boot camp training at San Diego, the Marine Corps Recruit Depot before assignment to the Field Signal Battalion for training at Camp Pendleton. It should be noted that at the outset, the entire Navajo code talker project was highly classified and there is no indication that any message traffic in Navajo language -- while undoubtedly intercepted -- was ever deciphered.

Initially, the course at Camp Pendleton consisted of training in basic communications procedures and equipment. At the same time 29 Navajos comprising the first group recruited devised Navajo words for military terms which were not part of their language. Alternate terms were provided in the code for letters frequently repeated in the English language. To compound the difficulty of the program, all code talkers had to memorize both the primary and alternate code terms, for while much of the basic material was printed for use in training, the utmost observance of security precautions curtailed the use of printed material in a combat situation.

Once the code talkers completed training in the States, they were sent to the Pacific for assignment to the Marine combat divisions. In May 1943, in response to a request for a report on the subject, the various division commanders reported to the Commandant that excellent results had been achieved to date in the employment of Navajo code talkers in training and combat situations, and they had performed in a highly commendable fashion. This high degree of praise concerning the Navajos' performance prevailed throughout the war and from commanders at all levels.

Although recruitment of the Navajos was comparatively slow at the time the program was first established, Marine recruiting teams were sent to the Navajo territory and a central recruiting office was set up at Fort Wingate. By August 1943 a total of 191 Navajos had joined the Marine Corps for this specific program. Estimates have placed the total number of Navajos in the code talker program variously between 375 and 420 individuals. It is known that many more Navajos volunteered to become code talkers than could be accepted; however, an undetermined number of other Navajos served as Marines, in the war, but not as code talkers.

In recognition of their dedicated service to America during World War II, the Navajo code talkers were awarded a Certificate of Appreciation from the President of the United States in December 1981. Their unique achievements constitute a proud chapter in the history of the United States Marine Corps. Their patriotism, resourcefulness, and courage also have earned them the gratitude of all Americans.

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## Dining Etiquette

Table manners play an important part in making a favorable impression. They are visible signals of the state of our manners and therefore are essential to professional success. Regardless of whether we are having lunch with a prospective employer or dinner with a business associate, our manners can speak volumes about us as professionals.

**Napkin Use:** The meal begins when the host unfolds his or her napkin. This is your signal to do the same. Place your napkin on your lap, completely unfolded if it is a small luncheon napkin or in half, lengthwise, if it is a large dinner napkin. Typically, you want to put your napkin on your lap soon after sitting down at the table (but follow your host's lead). The napkin remains on your lap throughout the entire meal and should be used to gently blot your mouth when needed. If you need to leave the table during the meal, place your napkin on your chair as a signal to your server that you will be returning. The host will signal the end of the meal by placing his or her napkin on the table. Once the meal is over, you too should place your napkin neatly on the table to the right of your dinner plate. (Do not re-fold your napkin, but don't wad it up, either.)

**Ordering:** If, after looking over the menu, there are items you are uncertain about, ask your server any questions you may have. Answering your questions is part of the server's job. It is better to find out before you order that a dish is prepared with something you do not like or are allergic to than to spend the entire meal picking tentatively at your food. An employer will generally suggest that your order be taken first; his or her order will be taken last. Sometimes, however, the server will decide how the ordering will proceed. Often, women's orders are taken before men's. As a guest, you should not order one of the most expensive items on the menu or more than two courses

unless your host indicates that it is all right. If the host says, "I'm going to try this delicious sounding cheesecake; why don't you try dessert too," or "The prime rib is the specialty here; I think you'd enjoy it," then it is all right to order that item if you would like.

**"Reading" the Table Setting:** Should you be attending a formal dinner or banquet with pre-set place settings, it is possible to gain clues about what may be served by "reading" the place setting. Start by drawing an imaginary line through the center of the serving plate (the plate will be placed in the center of your dining space). To the right of this imaginary line all of the following will be placed; glassware, cup and saucer, knives, and spoons, as well as a seafood fork if the meal includes seafood. It is important to place the glassware or cup back in the same position after its use in order to maintain the visual presence of the table. To the left of this imaginary line all of the following will be placed; bread and butter plate (including small butter knife placed horizontally across the top of the plate), salad plate, napkin, and forks. Remembering the rule of "liquids on your right" and "solids on your left" will help in allowing you to quickly become familiar with the place setting.

**Use of Silverware:** Choosing the correct silverware from the variety in front of you is not as difficult as it may first appear. Starting with the knife, fork, or spoon that is farthest from your plate, work your way in, using one utensil for each course. The salad fork is on your outermost left, followed by your dinner fork. Your soup spoon is on your outermost right, followed by your beverage spoon, salad knife and dinner knife. Your dessert spoon and fork are above your plate or brought out with dessert. If you remember the rule to work from the outside in, you'll be fine.

There are two ways to use a knife and fork to cut and eat your food. They are the American style and the European or Continental style. Either style is considered appropriate. In the American style, one cuts the food by holding the knife in the right hand and the fork in the left hand with the fork tines piercing the food to secure it on the plate. Cut a few bite-size pieces of food, then lay your knife across the top edge of your plate with the sharp edge of the blade facing in. Change your fork from your left to your right hand to eat, fork tines facing up. (If you are left-handed, keep your fork in your left hand, tines facing up.) The European or Continental style is the same as the American style in that you cut your meat by holding your knife in your right hand while securing your food with your fork in your left hand. The difference is your fork remains in your left hand, tines facing down, and the knife in your right hand. Simply eat the cut pieces of food by picking them up with your fork still in your left hand.

**When You Have Finished:** Do not push your plate away from you when you have finished eating. Leave your plate where it is in the place setting. The common way to show that you have finished your meal is to lay your fork and knife diagonally across your plate. Place your knife and fork side by side, with the sharp side of the knife blade facing inward and the fork, tines down, to the left of the knife. The knife and fork should be placed as if they are pointing to the numbers 10 and 4 on a clock face. Make sure they are placed in such a way that they do not slide off the plate as it is being removed. Once you have used a piece of silverware, never place it back on the table. Do not leave a used spoon in a cup, either; place it on the saucer. You can leave a soup spoon in a soup plate. Any unused silverware is simply left on the table.

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