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CULTURE AND LANGUAGE LEARNING

NEWSLETTER

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The Role of Literature in Culture Learning

By Dr. Thelma Kintanar*

Literature seems to be an important part of culture, from whatever point of view one may define the latter. Culture may be seen from the humanistic point of view as "a goal or ideal, . . . closely connected with the distinctively humanistic activities of man . . . whereby man attempts to transcend the situation of his particular society and grasp the meaning of human existence itself." In his classic definition of culture which we may adopt without necessarily restricting ourselves to his specifically Hellenistic bias, Matthew Arnold sees this goal as "total perfection by means of getting to know, on all the matters which most concern us, the best which has been thought and said in the world." The importance of literature as the written record of the best that has been thought and said in the world is obvious. Even more important perhaps is the claim, substantiated by our own experience, that literature, along with the other humanistic activities of man, is a means of rising above our particular cultural limitations, to discover and create values that are distinctively and universally human.

When one speaks of particular cultural limitations or of particular cultures, one approaches the social science point of view where culture is spoken of in the plural rather than in the singular, that is, as a universal human ideal. Instead of viewing culture as an ideal, the social sciences describe culture as a distinct product of human society, "largely made up of overt, patterned ways of behaving, feeling, and reacting" based on a "characteristic set of unstated premises and categories . . . which vary greatly between societies." Culture includes "ideas, patterns and values;" here we are not too far, it would seem, from the humanistic view of culture. Certainly, we come close to literature which embodies, and gives voice to, these values. It is difficult to see how a study of culture from the social science point of view can afford to ignore literature entirely, when literature is not only an important product of the characteristic modes of action, feeling and thought of a particular socio-cultural group, but is also a means of arriving at the distinctive ideas and values which constitute their culture.

The two points of view described above are not necessarily irreconcilable, although one

(Continued on Page 2)

Dr. Thelma Kintanar, Research Associate at the Institute, concluded her appointment on June 30 and returned to her home in the Philippines. She joined CLI's staff last December and devoted herself to the exploration of the relationship between literature and culture learning, a part of which appears in this article. Her research is the basis for CLI's proposing a major research effort along these lines.

ESOL and Literature: A Negative View

By Charles H. Blatchford*

The enthusiasm for inclusion of literature in primary and secondary ESOL (English to speakers of other languages) curriculums should be tempered by three considerations—the stated local aims of English teaching, the adequate training of teachers, and the trend in the ESOL profession toward sociolinguistic studies of language, culture, and communicative competence. The study of English literature is a luxury that cannot be indulged during the limited amount of time allocated to English. ESOL teachers are generally ill-trained to teach literature, and further, their students have a greater need to learn useful language and communicative skills than to puzzle out the human condition as portrayed in literary language. The study of literature is not being denigrated; rather, the teaching of English literature in English is questioned as being a vital concern of ESOL language programs. The comments made here may not be applicable to all situations; for example, there may be more justification for literary studies where English is a second, rather than a foreign,

(Continued on Page 6)

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Literature's Role

(Continued from Page 1)

cannot always do away with their distinctions; nor would one wish to do so, for they are eminently useful. For the purposes of culture learning, however, we need not commit ourselves exclusively to one point of view or the other, but may settle perhaps for a more general and inclusive idea of culture as "certain features that are shared by members of a society" including "material things such as styles of clothing, patterns of behavior such as the way men talk and act, man's religious and philosophic beliefs and their humanistic and artistic achievements." Again we may note that literature figures in this view of culture as an important part of man's humanistic and artistic achievements; even in the less advanced cultures, one finds a stock of literature, oral if not written, which, no less than the sophisticated literatures of advanced cultures, vividly depict man's patterns of behavior and concretely embody his religious and philosophical or mythic beliefs. In the study of any particular culture, therefore, or of human culture in general, the study of literature should certainly be a part.

It is easy enough to say this; it is not as easy to say exactly what role the study of literature is to play in culture learning nor how it is to play that role. Culture learning emphasizes the study of particular cultures and focuses on the study of human behavior as the most efficient way of understanding these cultures. In this sense, therefore, culture learning seems closer to the social science view of culture and, in most cases, uses its methodology.

On the other hand, a great deal of literary study, particularly at the present time, has focused on literature as individual artistic expression. In this view, literature is subjective rather than objective, affective rather than cognitive. It moves in the realm of values rather than in the realm of facts. It emphasizes man's spiritual life rather than his social behavior, although his outward behavior is seen as an important clue to, and an expression of, his inner life. This emphasis on inwardness is true not only of content but of method: the literary artist works with the materials of his culture but he internalizes them, giving them a new artistic ordering by subjecting them to his personal vision. The literary critic, analyzing the way in which the structure of a particular literary work has given form and shape to the writer's meaning, reconstructs this vision and draws out its larger, universal implications.

The study of literature seems thus less interested in the specifics of a particular culture than in a universal human culture, more interested in what have been called "cultural universals," basic patterns of thinking and feeling that are not bound to any particular place or even time, but are true of human beings the world over and at all times. Thus, the literary artist's success is measured not so much by the extent to which he gives us a vivid understanding of the particular cultural conditions under which he writes (although he may do this, too, and indeed often does) but by the extent to which he succeeds in transcending his particular cultural milieu and illuminating the human condition for all who read his works.

In contrast to this, knowledge of a culture depends upon our knowing the peculiar history and ecology of a specific group of people, rather than their general characteristics as human beings or their shared natures with other men. For the most part, therefore, the emphasis in culture learning would seem to be on particulars rather than universals, on differences rather than similarities.

Generalizations, however, can be too facile. A writer does not achieve universality by ignoring differences or rejecting particulars, that is, the specific cultural conditions within which and of which he writes. Rather, he is immersed in these particular conditions; they are the major source of his materials which he transforms by his vision and the medium of language into something universally recognizable as human. Even so, his vision has certainly been shaped by his particualr culture and the language he uses is itself a part and product of that culture. Moreover, whatever may be the writer's intent, literature remains one of the best ways of transmitting culture in written form and often affords us interesting insights and intimate glimpses into a culture which other written records do not.

Literature, therefore, partakes of both the humanistic and social science views of culture. At its best, it expresses the culture out of which it was written as well as universal human culture. An excellent example of this is James Joyce's *Ulysses*. A brilliant tour de force in depicting the problems of identity, alienation and lack of community which beset modern man, it is also perhaps the most comprehensive and intimate picture of the culture of a particular Irish city, Dublin. Joyce once remarked to his friend Frank Budgen that he wanted to write a book that would so portray Dublin that even if the city were completely wiped off the face of the earth, its social and cultural history could be reconstructed from the pages of his novel. He has succeeded remarkably, for what he gives is not just an idea of Dublin's geography and topography but an intimate knowledge of its streets and its public and private places. He shows us what the houses look like, who lives at a particular address, how the shop windows are arranged, where the pubs are and what goes on inside and outside of them; he takes us to the public baths, to church, to a newspaper office, to the library, to the beach, to the hospital; he follows a procession that goes around the city; he does not hesitate to go to various unsavory places including the brothel district: he immerses us in the life there as well as in the inner lives of his characters as they go about their affairs. Needless to say, we get a close knowledge of Dubliners, their basic ways of thinking, feeling and behaving as well as their major values, aspirations and ideals. More than this, he

gives us a vivid and particularized sense of the minutiae of daily life in Dublin: all the small peculiarities of speech, thought, gesture and behavior which go to make up the particular culture of its people.

So far, this paper has looked at the relationship between literature, culture and culture learning. We may now view some specific ways in which literature can cooperate with other disciplines in cooperative endeavors aimed at the learning of culture.

One such discipline is linguistics. An important focus of culture learning is the learning of languages not only because language is an important part of culture and an indispensable tool of culture learning but because language learning provides important analogies to culture learning. Literary study too is primarily concerned with language but with the particular uses of language in literature including, and perhaps most specially, its non-discursive and non-referential uses. Its emphasis is on the metaphorical, stylistic and other aesthetic uses of language. The linguistic interest of culture learning is broader, its approach more scientific and pragmatic, but there is no reason why it should not include in its scope the literary uses of language. For although the study of language has been established as a science, language, in its richest and most expressive forms, is definitely an art.

More specifically, linguistic study and literary study touch at various points. From the point of view of the study of language and culture, literary study can make a valuable contribution in tracing the development of a language and the history of culture as reflected in that development. Not only can literature tell us about the development of a language as reflected in its writings; it can influence and, in fact, has influenced such development—the history of any language would be quite different without its poets and major writers. A thorough study of the development of a language, therefore, entails a study of its literature.

From the point of view of literature, the relationship can also be meaningful. Rene Wellek in *Theory of Literature* speaks of the importance of linguistic study to literature:

> **Literature is related to all aspects of language. A work of art is, first, a system of sounds, hence a selection from the sound-system of a given language. . . . Phonemics seems indispensable for comparative metrics and a proper analysis of sound patterns.**
>
> **For literary purposes, the phonetic level of a language cannot, of course, be isolated from its meaning. And, on the other hand, the structure of meaning is itself amenable to linguistic analysis. We can write the grammar of a literary work of art or any group of works beginning with phonology or accidence, going on to vocabulary . . . , and rising to syntax . . .**
>
> **. . . But linguistic study becomes literary only when it serves the study of literature, when it aims at investigating the aesthetic effects of language—in short, when it becomes stylistics . . .**
>
> **Stylistics . . . cannot be pursued successfully without a thorough grounding in general linguistics, since precisely one of its central concerns is the contrast of the language system of a literary work of art with the general usage of the time. Without knowledge of what is common speech, even unliterary speech, and what are the different social languages of a time, stylistics can scarcely transcend impressionism.**

Although he does not directly say so, it may be inferred from Wellek's statement that sociolinguistic perspectives could be helpful in the stylistic study of literature.

Stylistics, however, is not just a specialized method of literary analysis. A study of style can be useful not only in telling us about the literary use of language of particular authors but can also give us a knowledge of communal styles (useful in the study of folk literature) or of stylistic types characteristic of a particular culture (e.g. the Japanese haiku) and thus tell us more about that culture.

Mention has been made of the analogous relationship between language and culture, although admittedly the latter is far more complex than, and in fact includes, the former. It is possible, however, that linguistic structures could serve as a model for the study of socio-cultural forms. This interest in the relationship between a language system and a socio-cultural system is also reflected in the study of literature. Structuralism, a movement which has been active in linguistics and anthropology, has extended its questionings to literature. "The structuralist asks: what is the status of words in society? Is literature to be compared to ritual, or does it mediate in a distinctively different way? At the most general level: are not social systems best defined by analogy to language systems?"

To view the special role of literature (essentially through its particular use of language) in clarifying the structure of society and ultimately to arrive at a better understanding of the role of art in human life seems to be the general aim of structuralist criticism which has been defined as "a new kind of criticism which could view literature as an institution with its own laws or structuralist principles, yet relate these laws to both local traditions and to societal as such. Any interpretation that can respect these aims is rightly called structural." Structural interests in literature range from a new emphasis on the importance of analyzing a literary work in the context of its socio-cultural milieu to rather esoteric forms of criticism, e.g. R o l a n d Barthes' "semio - criticism" which according to him is much broader in perspective than mere stylistics: it examines the basic relationships between writer and language, via a return to the principles of linguistic anthropology.

It is not within the scope of this paper to comment at length on structuralism; as far as literature is concerned, the method does not seem to be firmly established as yet, although there is a great deal of criticism that has been carried on along the lines of what may loosely be called structural principles, e.g. the mythic or anthropological criticism of Northrop Frye and others. The point is that structuralism is simply one of the ways in which literature has been brought into relation with other disciplines, in

this instance anthropology and linguistic anthropology, for the purpose of studying both literature and culture.

In fact, culture learning seems to be a common ground on which literature and the other disciplines can meet, to build bridges, particularly between the humanities and the social sciences. For at best, the relationship between literature or other humanistic studies for that matter, and the social sciences seems an uneasy one. While the social scientists keep constantly refining their methodology to approximate the objectivity of the natural sciences, the humanists continue to write erudite and/or esoteric articles for exclusive literary and philosophical journals, content to remain aloof from the rather pedestrian concerns of the social scientists. Narrow specialization, the unwillingness to communicate across disciplines or just sheer indifference continue to be the rule.

To be fair, however, there are both social scientists and humanists who recognize the gap and would like to close it, or who admit, at any rate, that the social sciences and the humanities can contribute to each other's knowledge. After stating some qualifications to the effect that the literary artist's tools of understanding and empathy are by no means "superior" to scientific understanding and that, eventually, science may yet find a way of explaining away understanding and empathy, May Brodbeck, a social scientist, attests to this:

> **. . . In literature, too, is depicted the nature of man and of the society in which he lives. The novelist uses the method, if such it can be called, that the social studies must in principle if not in practice, eschew. The novelist or playwright uses his exceptional empathetic understanding to reveal as much as he can about the human world around us . . . . . .The social scientist also describes and explains, or tries to, the implicit and explicit value judgments of our society and how they affect our behavior. If literature articulates and helps form these judgments as I believe it does, then literature and science need each other in many different ways. From science, both physical and social, we may learn what man and society actually can achieve. Certain physical and, even more particularly, social processes aid and abet the realization of our goals and ideals, while others retard and hinder them. The more scientific knowledge we have about these processes, the more we can mold things to fit our heart's desires. The conflict between the way things are and our belief about the way things ought to be is one of the great topics of literature. It is also one of the more important areas in which we need more scientific knowledge. Language and literature can thus articulate the values whose effects and methods for realization science investigates.**

Brodbeck believes that the collaboration between literature and the social sciences can be fruitful, for the writer's insight or "empathetic understanding" can suggest "hypotheses" about the nature of man and of society which the social scientist can then confirm and describe.

Humanists, too, believe that they can profit from cooperating with the social sciences:

> **We . . . live in a collective era, in which men multiply each other's power instead of dwelling in proud isolation. We are more attentive than ever before to the sweep of huge gregarious forces, more aware of their potentialities for evil, but also for good. New disciplines attempt to alter man, perhaps to save his civilization, through a wider knowledge and a greater control of social factors. Can the humanities gain from associating with social studies, or at least understanding them with sympathy?**
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> **A confrontation of literature (or of history, or of art history) with other disciplines is thus constantly in order. It should be undertaken with tolerance and open-mindedness, but with no undue humility or in a spirit of subservience. The meeting ground is extensive. "More consciousness" is the goal of any intelligent person today, a goal which implies a keener understanding of what differs most from him. But a sympathetic confrontation with other disciplines would and probably should, lead humanists to define their goals and methods anew, but also to preserve the originality of their own branch of knowledge and the validity of their own approach.**

The theme of both statements seems to be that there is mutual advantage in both humanist and social scientist working together while maintaining each other's integrity. Both are, of course, general statements, although Brodbeck does indicate some directions that the collaboration can take, particularly the study of values.

It seems clear that a study of values is an excellent meeting ground for both literature and the social sciences, particularly sociology and anthropology. Culture, whether we speak of it in the particular or in the universal sense, consists in large part of values, the values of a specific social group, if the former, or the values that are common to all humanity, if the latter. Values ultimately underlie all human behavior which it is the social scientist's task to explain. To do so, he has to determine what set of values are held by a particular social group and what are the effects of these values on the behavior of members of that group. Literature, expressing as it does not only universal human values but the values of the culture out of which it has come can do much to illuminate the social scientist's investigation of behavior.

Similarly, students of literature have interests that border on the province of sociology. To what extent is a work of literature merely representative of its age, expressing widely accepted values and already formed attitudes? To what extent does it mold attitudes, perpetrate new values, anticipate changes in the social and/or intellectual order? A use of sociological methodology in finding out the answers to these questions may be very helpful in substantiating the claim that literature does not merely articulate values, it discovers and creates them.

There are, however, some reservations which a serious student of literature would have in engaging in such studies. The first is the feeling that the literary work is being "used" in such studies as material for a sociological study, as merely a source of raw data. As such, it is treated as no more than a social document and its intrinsic value as a literary work of art, its aesthetic qualities which, after all, are its primary reason for being, are completely n e g l e c t e d. Even Richard Hogart who is committed to socio-cultural studies of literature at the Centre for Contemporary Cultural Studies at Birmingham University seems to

be very much aware of this as shown in his insistence that "everything must start with the experience of literature 'in and for itself.' Without that kind of attention to the uniqueness of the works, that constant concern for the integrity of their individual natures, we shall be led into premature pattern - making, genre - generalisation and structural type casting—all gained through some infidelity to the works themselves."

Although the literary critic's primary concern is the literary work as a work of art, it must be pointed out that such a work nevertheless is a product of society and, therefore, a social document. Moreover, if one is to study the work of art in its totality, one cannot entirely disregard its social aspect. The main problem seems to be that, if one looks at literature as a social document, then one treats all literary works, good or bad, great or mediocre, indiscriminately, subordinating the appreciation of literary quality to the gathering of quantitative social data. One way out of this difficulty is suggested by Rolf Meyersohn. He suggests that a sociological study of literature, novels in particular, is valuable not only because of the so-called "data" which can actually be found anywhere but also because of the theory of society underlying the work:

> **Another, richer use (of literature as a resource for cultural analysis) is the *theory* of society revealed in Literature. This theory of society is translated into concrete episodes by the novelist; whereas for sociologists, society is something abstract, a generalized concept of one sort or another . . ., for the novelist, society exists in the social actions of the characters created. They embody the novelist's conception or theory of society. The theory may be unconscious or it may be very deliberate; it is not really important which it is. If the novel is Literature, then the coherence and "concentration of meaning" contained within it permits the reader to be able to draw it out. The novel can therefore be treated as containing a theory of society, and the "data"—that is, the novel on one level—can be used to build this theory.**

Following this approach, it would be possible to distinguish great literature from mediocre literature; presumably, the greater the work, the more coherent, meaningful and valid the theory of society underlying it is bound to be.

What Rolf Meyersohn calls a "theory of society" does not seem to be very different from the "vision of life" that the serious reader of literature looks for. In many novels, certainly, they may well be identical. The beauty of this approach is that it enables the literary critic to be something of a "sociological theorist" as well. While pointing to the features of the literary work which distinguish it as literature, he may also abstract or reconstruct the view of society which holds the work together. In fact, many distinguished critics of literature, Edmund Wilson and Lionel Trilling among them, have done just that.

Another reason for hesitation on the part of the humanist (and of the social scientist as well, perhaps) is the fact that many interdisciplinary studies are bound to be peripheral to the area of his specialization. It seems more logical for one who has specialized in James Joyce, for instance, to write an article for the *James Joyce Quarterly* than to engage in studies involving other disciplines in which he may not have had adequate formal training. But one can always acquire the necessary training, if one is willing to do so and granted that one possesses a critical intelligence and basic research skills. Certainly, if we see ourselves not as narrow specialists but in our broader role as humanists to whom nothing human is alien, we should not hesitate to join forces with other disciplines in contributing to man's awareness of his culture. For what goal could be more humanistic than to help man increase his understanding of himself and his relations with other men?

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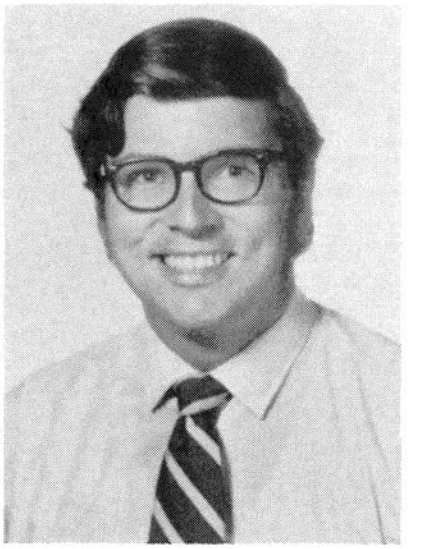

Dr. Richard Brislin, who was appointed to the Institute staff June 1 as research associate, is presently participating in a program to develop a controlled index of psychological vocabulary. The purpose of the index is to enable anyone to make use of any published literature in the psychological and sociological sciences. The project is under the sponsorship of the American Psychological Association which will publish the results and hopes to have them for available use by early 1973.

Dr. Brislin also recently coauthored a book entitled "Methodology in Cross-Cultural Psychology" with Drs. W. J. Lonner and R. M. Thorndike which will be published by John Wiley and Sons.

Working Papers

With the printing of staff member Gregory Trifonovitch's report on aspects of Ifalukian culture, and Dr. Steven Bochner's "Overseas Students in Australia: Problems in Culture Learning," the Institute completed its 16th and 17th working papers. A list of titles and authors may be obtained upon application to the director.

Negative View

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language. Further, there may be students whose academic careers overseas would be jeopardized by the omission of literature, since they could not pass required examinations like the Cambridge "O" or "A" levels. Likewise, there may be stronger reasons for including literature in a course of study for an academically oriented foreign student in the United States than for students who are taking required English in a foreign land—and this paper's points of reference are toward Asia and the Pacific. But whatever the defense of literature is, teachers and planners should consider the three areas of concern mentioned.

First, is literature one of the aims and objectives of English teaching? Looking at the educational aims of English language teaching in fifteen Asian nations whose representatives met in Tokyo last September, one notes that the study of literature in the schools is not included, except in Pakistan (for students who wish to specialize in language and literature) and Thailand. In all fifteen countries the primary emphasis is placed upon a functional command of the language and the student's ability to handle simple English language situations involving the four skills.

With such objectives, it follows that the classroom emphasis should be on a functional use of the language, not on literature. With English an acknowledged *lingua franca* in Asia, the practical use of English is a necessity: an understanding of literary allusions will not aid the closing of a deal between the Thai rice merchant and the Japanese shipper. Most likely, even more attention should be paid to the notion of "interculturation" which the East-West Center symbolizes and which strives for mutual understanding and communication *among* nations using a language which today happens to be English. *Ronin,* a new monthly newsletter published in Japan in English, is another enterprise which expresses the same concerns; its editor envisages it as a forum for the "study of inter-Asian relations; an in-depth explanation . . . of the political, social and economic problems of particular Asian countries, . . . (and) translations of the works of young Asian writers, novelists and poets." Such an undertaking recognizes the importance of functional English in facilitating greater understanding and communication among Asians.

A second consideration militating against the study of literature is the inadequate preparation of teachers for such a task. An American high school teacher of literature usually has a four-year undergraduate preparation. Such prospective teachers' indoctrination makes them, in most cases, more concerned with the art of literature and less interested in the ESOL teacher's concern with what, in their minds, are the more mechanical and less creative uses of language. In Asian countries there is generally a mild disdain for the language teacher—it is the teacher of literature that earns respect. In any case, teacher preparation for a specialty such as literature is an extravagance when the demand is not high and when the objectives do not call for its teaching, as we have seen above. And when resources available for training language teachers—let alone literature experts—are rather meager, they should be considered misallocated if spent in filling places other than where the demand lies. The growing body of information about teaching ESOL that the prospective teacher must master can easily fill his course of study. The coordinator of English in American Samoa, for example, feels that better preparation in teaching the basic skills is needed: "I would want (the prospective teacher) to learn more about what is involved in learning to read and in teaching our students how to become better readers. Our teachers are weak in this area. In fact, there is the feeling that reading should be 'literature,' or at least preparing the student to read literature, and that idea should be knocked straight out of their heads." With the need for competent language teachers expanding, the resources available should be expended toward improving that training, not toward adding an expensive gewgaw. Time should also be spent in improving the prospective teacher's own functional use of the language, rather than perpetuating the mediocrity that is so widespread in the ranks of English teachers.

Some might disagree with this notion. For example, Richard Noss in his cogent article, "Politics and Language Policy in Southeast Asia," feels that language proficiency for the prospective teacher should be consolidated at an earlier stage and teacher training time should be used for just that. One of his reasons is that primary teachers need training in their own cultures and literatures which they have the responsibility for transmitting to the young. He further indicates that if there is a great burden upon the teaching of national cultures, there is hardly time left over for working with the foreign culture and its attendant literature. Often, too, the teaching of foreign cultures is regarded with fear and suspicion.

The facilities for teacher training in Asia vary and cannot be listed here, but a brief glance at ESOL training programs in the United States[5] indicates that few include literature as a requirement. Only three M.A. training programs value literature in ESOL programs highly enough to list specific courses in literature that trainees may take: "Teaching Literature in a Second Language Situation" (UCLA), "Fundamentals of Literature" (BYU), and "Linguistics and Literary Style" (UNM). Others simply assume either that the literature in an undergraduate preparation will be sufficient or that any elective in literature will meet the needs a teacher will face. In any case, the position of literary studies has been diminished by the growing importance of linguistics, psychology, sociology, culture, and education which, one can assume, are felt to contribute more to the ESOL teacher's

classroom performance and student's needs.

The point is that American teacher training institutions are not paying much more than lip-service to the fact that literature may happen to be taught and are not equipping their trainees with more than a brief exposure to literature. Such token preparation, when watered down one more degree in the ESOL classroom, will do little to deal adequately with the vast domain of human values and aspirations which literature reflects. Literature may still, of course, be used at times as reading material, or as the source of classroom dramatics, or as a change of pace, as in the reading of a poem—but to attempt literary analysis is a misdirected activity when one considers the greater urgency of attending to the student's more basic needs.

The third concern that this paper deals with is the trend in ESOL toward understanding the place of language in society and its relation to the culture of a people. In connection with aims and objectives, this trend toward the teaching of culture is reflected in educational objectives other than the teaching of the four skills. For example, the Tokyo seminar mentioned above reported some secondary goals of English curriculums as the following: acquaintance "with the good cultural elements of English-speaking peoples" (China), "maintenance of friendly relations with other peoples" (Indonesia), and "acquisition of information, knowledge, attitudes and insights to appreciate the cultural similarities and differences of other peoples" (the Philippines). In connection with teacher training, the trend is toward including more study about language and culture and sociolinguistics to satisfy the objectives just stated. In addition to learning about culture, the prospective ESOL teacher is exposed to research methods which enable him to analyze the role of language use in the particular area where he is teaching. In order to influence language planning policy in complex linguistic environments with diverse educational objectives, Noss, for one, feels that much more respectable research is needed.

The discussion of cultural understanding as a trend in ESOL can be connected with the current emphasis in the United States on bilingualism and biculturalism. The "Guidelines" for teacher training being considered by TESOL for teachers in America place more emphasis upon an understanding of the differences in register and sociolinguistic and sociocultural understanding that a teacher must have, rather than upon literature which does not contribute to the student's ability to function in the society.

Another trend in ESOL is toward individualization, and under this rubric, the study of literature might be admissible, if one accepts the assumption that a good "literary experience"[7] is unlikely with large classes of students. If literature were an elective course or if ESOL programs were flexible enough to include the opportunity for individualization, the student desirous of studying literature could provide his own motivation and thus improve his chances for a successful experience with literature. It is ineffective to impose foreign literature upon students who may not have been introduced to their own literature, whose formal education may be very brief, or whose background in cultural understanding of the settings of literature is deficient.

The three considerations, then, of aims and objectives of English, teacher training, and trends in ESOL appear to be fairly strong reasons for not encouraging an inquiry into literature during a pupil's limited exposure to English. Of course, teachers of English should be interested in encouraging their students to read and to have them enjoy their reading. Such encouragement can take place just as easily through other more compelling material: there is a wealth of English reading matter other than English literature and an example might include the literature of the student's country which is written in English. Utilizing whatever material has more appeal to the student would seem to insure his greater pleasure and foster a positive attitude toward his English language experience. With the teacher's capabilities generally limited to teaching the four skills and with the ESOL profession's manpower resources strained, it seems wise to encourage teachers to do what they can do best. Such efforts will be more fruitful than venturing into literature, especially when we do not know what is difficult in literature, or when students will probably "read" the assignments via ponies, anyway.

Library Award

Jeff Seigel, degree grantee in CLI, was recently named the graduate division winner of the University of Hawaii Library's annual Pacific Research Award. Seigel won his honor with a paper entitled "The Indian Speech Community in Fiji," a subject which he will pursue further during his field study portion of the EWC grant. He will travel first to Fiji, then on to India in an attempt to trace the above speech community to its origins. He will remain in India for a year under a scholarship for language study which was offered him by the government of India.

Essay Award

Mr. Faesol Muslim, a participant in the Indonesian Humanities Program, recently won third prize in the twentieth Annual Essay Contest sponsored by *The Asian Student* newspaper published in San Francisco. The essay dealt with the topic "Unemployment in Asia—A Dilemma for the Returning Student."

African Literature

Staff member-degree grantee Mrs. Ann Beruldsen led a discussion on cross-cultural encounters in novels by African writers on June 28. Emphasis was placed on the works of Chinua Achebe, especially *Arrow of God, Things Fall Apart,* and *A Man of the People.*

Intercultural Studies Featured In Summer Program for Teachers

By William Narum*

The Summer Program in East-West Intercultural Studies is a modest attempt of the Culture Learning Institute to promote the idea of intercultural learning in both Asia and the U.S., as well as to conduct an example of it for four weeks this Summer (July 15-Aug. 15). It is a *modest* attempt because of its short duration and limited budget and it is an *attempt* because it is experimental, designed with the end in view of assessing its value as a way of conducting a short-term intercultural study program in future Summers.

Actually the Summer Program takes the place of (but does not really replace) the former *Summer Institute on Asian Studies,* conducted from 1959-71 by the Summer session of the University of Hawaii with East-West Center funds. Unfortunately this institute could not be continued this year, and rather than see the entire idea lost, the C.L.I. decided to propose the *Summer Program,* which would differ from its predecessor in nature, scope, and budget—all. Since one departure for the Summer Program was that it should include Asians as well as Americans (the Summer *Institute* was only for Americans—chiefly high school teachers, numbering 80 in all), the planning team of fellows, staff, and students changed its nature in several ways: (1) it would be non-credit instead of a credit program, since the Center cannot give credits; (2) it would be shorter by two weeks compared to the Summer Institute; (3) it would not be just a lecture-discussion format, but a 'workshop' where participants would work together on some common projects related to the program; and (4) it would be for university faculty, not high school teachers.

The *scope* of the Summer Program was both broadened and narrowed. It was *broadened,* since both Asians and Americans will be present. It seemed natural, and also in accord with East-West Center philosophy, that it be not simply on "Asian Studies" but on both Western and Asian studies—thus "East-West Intercultural Studies." It was *narrowed* in that, instead of conducting a broad survey of Asian and Western history and culture, the program will be conducted under a unifying theme: "Basic Human Concerns in Cross-Cultural Perspective." The theme could be changed in future years. The planning team felt that the human concerns to be considered this Summer should be contemporary, and chose these four: (1) How to achieve humanistic education in a technological age; (2) Minorities within larger cultures, both East and West; (3) The generation gap in both East and West; and (4) The quality of the human environment.

The reasons for choosing these particular concerns are many, but the pragmatic one is evident: they help to focus a very broad area of studies upon some specific issues. Moreover, their consideration from both West and East transforms the issues into vehicles of cultural understanding, which at the same time would reveal both differences and similarities in the differing cultures. Since these concerns are so much a part of education, whether East or West, it was decided to invite as participants primarily *teacher - educators.* If the underlying presupposition of the Summer Program is the importance of cross-cultural learning and understanding for the world of tomorrow, how better could the program serve that need except by inviting the teachers of future teachers, at least for this first Summer Program?

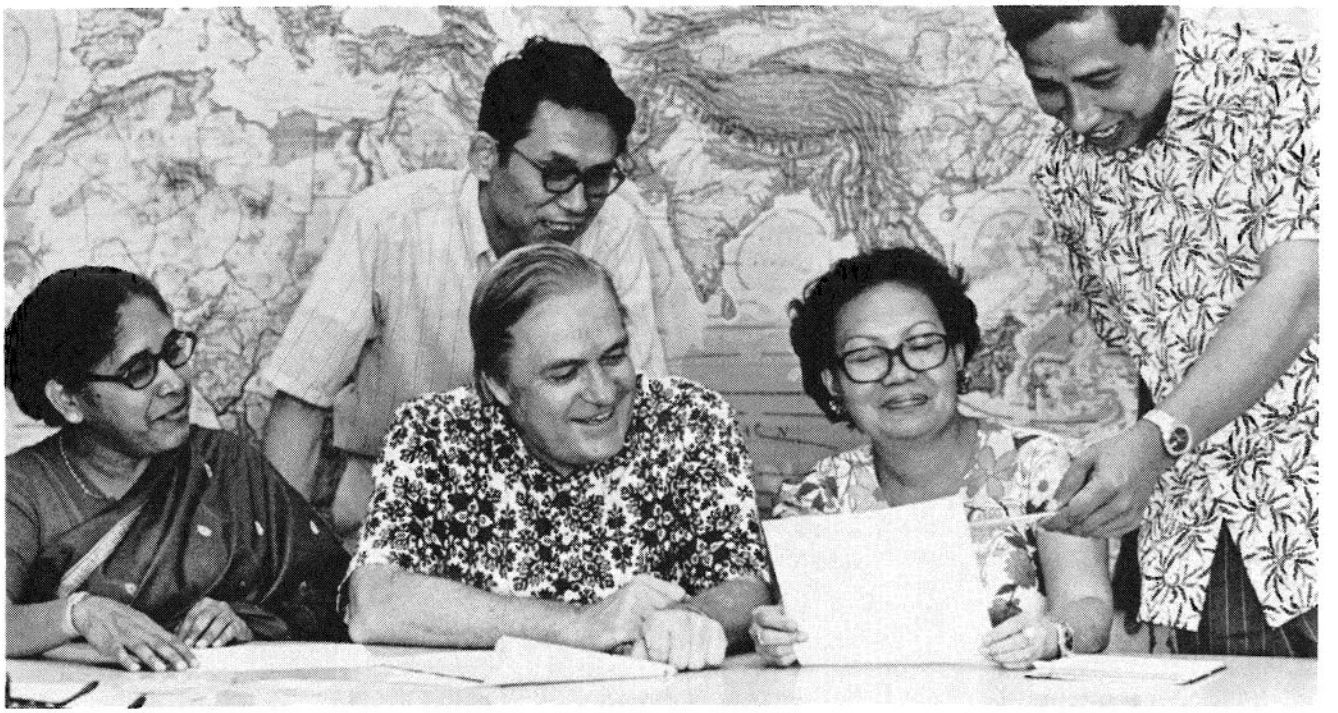
As mentioned, the *budget* for the Summer Program is much more modest than that of the former Summer Institute—as a result, only 30 participants at most can take part. No travel grants will be awarded, and only *per diem* living costs while in Hawaii can be given.

Serving as staff for the Summer Program will be Senior Fellows at the East-West Center and faculty from the University of Hawaii.

Each participant will work in at least one workshop with colleagues from both the U.S. and Asia. Some workshops will doubtless take up the basic human concerns, whereas others will grow out of mutual interests discovered during the first weeks. It is hoped that the participants will, in effect, take over the program at this point, and use it for their own ends in education, but with the cross-cultural dimension as the primary focus and context. Complementing the program will be films, museum visits, and field trips.

What can be expected from such a program? Retrospect will tell more, but in prospect it is hoped firstly, that the usual goals of 'learning another culture' can be realized: heightened awareness of the human condition beyond parochialisms, overcoming of international misunderstandings, humility about one's own culture, empathy towards another's, etc. Secondly, since the Summer Program is for educators, it is hoped that the participants will be motivated to act, and enlightened on how to act, in promoting intercultural studies and understanding back on home grounds. And thirdly, it is even conceivable that the participants will demonstrate how cross-cultural study of some basic issues could lead to constructive proposals and action.

**Dr. William Narum, Senior Fellow, will be the project director of the Summer Program in East-West Intercultural Studies.*



Several participants of the East-West Culture Learning Institute's "Summer Program in East-West Intercultural Studies" engage in lighthearted discussion during a coffee break. Pictured are: (seated, l-r) Mrs. Mythili Haq, assistant professor of sociology at Hanover College, Hanover, Indiana; Dr. William Narum, East-West Culture Learning Institute Senior Fellow on leave from his post as professor of religion at St. Olaf College in Minnesota and coordinator for the program; and Mrs. Esperanza Manuel, professor and chairman of English at the University of San Carlos in Cebu City, the Philippines. (Standing, l-r) Kazuo Sato, associate dean for student affairs and associate professor in the School of Social Sciences at Waseda University in Tokyo; and Ariff bin Ahmad, assistant director of culture for the Ministry of Culture, Youth and Sports in Kuala Lumpur, Malaysia.

TESOL PROJECT EVALUATION

Larry Smith, associate program officer and specialist in English as a Second Language education, spent the latter half of May and all of June as part of a follow-up, or evaluative process, with participants who completed the 1971 EFL and TESOL projects and are now back in their home countries.

In addition to meeting, evaluating, and maintaining contact with former participants, Smith also assisted in conducting workshops and seminars in cooperation with local educational authorities. His trip took him to Japan, Korea, Taiwan, Hong Kong, Thailand, Singapore, and Manila.

Participants in Summer Program

Republic of China: CHANG, Fang Chien, National Taiwan Normal University; FANG, Tungsheng, Tankang College; KANG, Dolores, Tunghai University.

Hong Kong: CHAN, Mimi, and KWOK, Helen, both of the University of Hong Kong.

India: MUNSHI, Gulammustafa S., St. Xavier's College, Ahmedabad; MUNSHI, Melanie Skagen, student advisor to the U. S. Educational Foundation in India.

Indonesia: SUGIHEN, Bahrein, University of Sjiah Kuala; SAHIDU, Abdul Karim, University of Mataram.

Japan: HASHIGUCHI, Yasuo, Kyushu University; SATO, Kazuo, Waseda University.

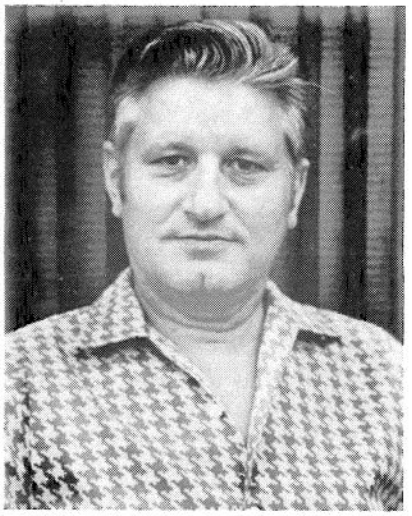
Korea: CHOY, Chunghoon, Yonsei University; SONG, John D., Hansung University.

Malaysia: AHMAD, Ariff bin, and NOR, Mohammed bin Mohd., both of the Ministry of Culture, Youth and Sports.

Philippines: MANUEL, Esperanza V., University of San Carlos.

United States: ANDERSON, Paul S., San Diego State College; BLATCHFORD, Charles, University of Hawaii; BUNMILLER, Dorothy, San Bernardino Valley College; GARSIDE, Jane, Church College of Hawaii; GUZMAN, Gregory, Bradley University; HANSON, Lola, P., Claremont Graduate School; HAQ, M. Anwaral, and HAQ, Mythili, both of Hanover College, Indiana; HUIZER, Joyce, Central College, Pella, Iowa; KING, Margaret, Bowling Green, Ohio; KRAEMER, Hazel, University of Hawaii; REDDICK, Manjit K., Pacific and Asian Affairs Council, Honolulu; SHAW, Larry J., San Diego State University.

Models for Cooperation In Educational Fields



Willis H. Griffin

As a Senior Fellow in the Culture Learning Institute, the author is attempting to develop and illustrate a model of educational cooperation which will suggest guidelines for research, experimentation and planning, for more informed dialogue among educators and for more mature binational and international educational initiatives. The model is of particular interest to institutions such as the East-West Center which is pioneering in educational relations across major cultural, geographic, social and economic distances. As the model evolves, Japan and the United States of America are being used to illustrate approaches to the problem.

By Willis H. Griffin

A number of elements are essential in structuring an outline of more mature educational relations among countries. In the first place, there needs to be general agreement regarding the overall goal of such cooperation. The goal which is central to this model is the building of a more acceptable global social system. It is possible to suggest several qualities such a world system should have, given current trends and future forecasts. The world of the future will undoubtedly continue to be pluralistic culturally, socially, economically and politically, although a viable future will require substantial alterations in current forms, processes and relationships. At the same time, a greater sense of world community, shared values and identification with mankind is needed to complement reoriented senses of national and cultural identity. There can be no question of the need for more effective regional and global systems of decision-making on world problems such as war, economic inequality and environmental decay, and for the means to enforce decisions reached on an equitable basis.

A second major element of the model is commitment to engage education directly in the process of building a global society and the assignment of agencies and personnel to the task. Political and social leaders, educational planners, administrators and teachers, and communications agencies must enunciate the importance of the goal and make those decisions required to give priority to carefully planned new efforts.

Another element which follows is the systematic review of current educational and informational programs to assess the extent to which they tend to perpetuate national and cultural bias, limit students' ability to develop a future world perspective, and lack systematic study of key world problems and processes. Review of current partial programs in international / intercultural / world education is also in order to identify those which seem to be making a central contribution and those which seem to be ineffective.

Basic to all attempts to improve this aspect of education is that of formulating comprehensive, relevant and realistic objectives. One way of viewing educational objectives is to analyze the kinds of roles citizens are expected to perform in building a world society. One way of delineating roles is the following: participant in informed dialogue, community activist and political participant, global society educator, citizenship - to - representative roles, people - to - people relationships across cultures, international professional worker, government - to - government representation roles, and "world citizen" roles. Suggested objectives in the cognitive - attitude - value area include cognitive flexibility, cultural empathy, sense of world community, supranational commitment and faith in human effort. In the area of knowledge and understanding, understanding of one's own country and culture in a world context, understanding of the nature of interdependence, knowledge of armaments and the influence on human affairs of the present "war society," understanding of power politics among nations, and knowledge of the kinds of political, economic and social changes that are required to build a more equitable world order, are among the important objectives. Critical to the task are role-performance competencies; these include abilities to work effectively across cultural differences, to carry out community action projects dealing with world affairs, to function as a citizen in relation to law-makers and government officials who make and carry out policy on world questions, to relate to international agencies, and to keep informed on those questions and events critical to global society.

Following commitment of education to world society, and agreement on world roles and

educational objectives, comes the task of devising and experimenting with the educational means to accomplish the objectives. The model under development can only suggest a number of programs that have been tried, outline new ideas that will need to be evaluated in different cultural contexts and at different levels of education, and indicate directions of development to be pursued by educational planners. Illustrative ideas include the following: systematic deployment of teachers of multiethnic, multinational and multicultural backgrounds, educational exchange and cross-cultural learning carefully tailored for those persons who will play central roles in the building of global society, improved language programs conceived as windows on other cultures as well as for skill development, emphasis on cross-cultural and world education in teacher education programs, volunteer social service in other countries planned for its educational value as well as its service contribution, and systematic short-range orientation and training programs for adults who will live and work for extended periods of time in significant positions overseas.

Although the above and other activities have already been used, their employment has been on a sporadic and uncoordinated basis which has left the basic educational system essentially unchanged. A major need is for such innovations to be built into a coherent, integrated and systematic effort that touches all students and gives priority attention to those preparing for international and world roles, at home or abroad.

A final element of a model of educational relations among nations is that of educational cooperation. This needs to be given the same kind of priority that has been given through "summit meetings" on disarmament, world trade or space exploration, and institutions and programs of cooperation only hinted at previously should be instituted. Among the possibilities are: international institutes for curriculum planning to lay out guidelines and develop model materials, in the social sciences and humanities in particular; cooperative culture learning institutions and programs among nations with contrasting cultures for those people whose preparation is incomplete without bicultural competencies; cooperative research efforts on problems of stereotyping, language learning, future world-order models, foreign policy formulation, political socialization, economic and power conflicts of interest, and other causes of war; world or international universities where study in many fields can be pursued free from national and cultural bias; systematic cooperative interaction of youth from different countries in the context of social action, the operation of international agencies, or in research on global problems; the cooperative establishment of learning centers for special groups such as the children of diplomats or the offspring of soldiers stationed abroad and native mothers, where there is the unusual challenge and opportunity to educate for a different kind of world society membership.

Educational relations between Japan and the United States are being used to illustrate the model. These two nations are the product of distinctly different cultural and historical processes and traditions; their cooperation may serve to illustrate patterns applicable across other historical and cultural differences. The future relations between these two countries which have conflicting as well as complementing economic and political interests, are critical to peace and progress in the world of the future. These nations, both being industrially developed, can set patterns of relations with the developing nations of Asia that can be models of equitable involvement to smaller or less powerful nations in world affairs. In spite of the extent of involvement between these two countries since World War II, there is still considerable ignorance of each other among leaders as well as the general public, stereotyped attitudes abound, a major language barrier persists, and what each can learn from the other is still untapped. In their educational relations lies a major potential to contribute to the building of a world order that does not rely on armaments and war as an instrument of foreign policy, that makes the products of technology available for the building of a more just and humane world, and institutionalizes equitable systems for reaching major decisions regarding the deployment of the world's resources and the solution of world problems.

A recommended first step is the cooperative convening of an exploratory conference to be attended by high level officials and educational planners from the United States and Japan, and possibly leaders from selected other Asian countries, to discuss educational cooperation in the context of the world's future and to lay the groundwork for concrete steps towards more mature systems of international communication and global-society education.

Ed Administration Graduation Ceremony

On May 12, graduation ceremonies were held in honor of the 49 participants from Micronesia, Samoa, and Indonesia who had completed their program of studies in Educational Administration, Teacher Education, Educational Media Techniques, Library Techniques, and University Librarians projects.

Primer Enicar (Ponape) served as master of ceremonies. Speakers were Drs. Brownell, Deputy Chancellor of the Center, and Bickley, CLI Director. Project coordinators presented the participants to Gregory Trifonovitch, senior program officer, for graduation. Alesana Lealaitafea (Samoa) responded on behalf of the participants.

'USE SCALE' FOR EVALUATION

By H. Van Buren*

I found the article by Randall Whitman in the June issue of the newsletter to be very thought-provoking. I have for some time been pondering the question of evaluation in language teaching and why it seemed wrong to me that most evaluative materials available to the teacher are so classroom bound. I would like to see something that has more predictive value without, at the same time, losing the assessment power of most evaluation measures in use today.

I am sure most readers are familiar with the FSI 5 point scale but I will repeat the short definitions here because I intend to use it in tandem with another scale whose use I'd like to propose.

ELEMENTARY PROFICIENCY: S-1

Short definition: Able to satisfy routine travel needs and minimum courtesy requirements.

BASIC WORKING PROFICIENCY: S-2

Short definition: Able to satisfy routine social demands and basic work requirements.

MINIMUM PROFESSIONAL PROFICIENCY: S-3

Short definition: Able to speak the language with structural accuracy and vocabulary sufficient to handle professional discussions within a special field.

FULL PROFESSIONAL PROFICIENCY: S-4

Short definition: Able to use the language with complete fluency and accuracy on all levels normally pertinent to all professional needs and discussions.

NATIVE, OR FULL BILINGUAL PROFICIENCY: S-5

Short definition: Speaking proficiency equivalent to that of an educated native speaker.

The letter "S" indicates that this is a speaking scale (there is a similar rating labelled "R" for reading ability).

What reading Dr. Whitman's article made me realize is that this scale tells us what the subject being rated *can* do, not what he *will* do. Therefore I'd like to propose that we investigate the possibility of making a scale that would look something like this:

U-1	Never uses	spontaneously	in	or	outside	the	classroom
U-2	Sometimes uses	"	"	and	"	"	"
U-3	Uses more than not	"	"	"	"	"	"
U-4	Frequently uses	"	"	"	"	"	"
U-5	Always uses	"	"	"	"	"	"

The combination of these two lists would then give us a rather accurate description of a given individual's ability in, and use of, a non-native language. For example, Dr. Whitman's French subject would perhaps be rated an S-4 plus U-2 (the U stands for use).

My use scale is obviously simplistic and needs much more elucidation, but I think it might serve as a starting point for further thought and research. For example, the scale would be relative to the cultural values that might be placed on using a foreign language in France, anything less than S-5 would militate against U-5. Another problem would be the availability of chances to operate on the U scale.

The major problem, and challenge, will be in just how the teacher is to determine the U scale i.e., how does the schoolroom teacher determine what is essentially an extra-curricular activity? Is it simply not possible for the normal teacher to observe and evaluate students outside the classroom? Even the use of questionnaires will put a great demand on the teacher's time and ingenuity. However, the purpose of this article is to raise the issue, not to solve it. So I will leave it at that and ask for reader response.

**H. Van Buren is Senior Program Officer with responsibility for degree students in the Culture Learning Institute.*

THE EAST-WEST CENTER—formally known as "The Center for Cultural and Technical Interchange Between East and West"—was established in Hawaii by the United States Congress in 1960. As a national educational institution in cooperation with the University of Hawaii, the Center's mandated goal is "to promote better relations and understanding between the United States and the nations of Asia and the Pacific through cooperative study, training and research."

Each year about 2,000 men and women from the United States and some 40 countries and territories of Asia and the Pacific area work and study together with a multi-national East-West Center staff in programs dealing with problems of mutual East-West concern. They include students, mainly at the post-graduate level; Senior Fellows and Fellows with expertise in research and/or practical experience in government and business administration; professional study and training participants in non-degree programs at the teaching and management levels; and authorities in various fields meeting in international conferences and seminars.

A fundamental aim of all East-West Center programs is to foster understanding and mutual respect among people from differing cultures working together in seeking solutions to common problems. The Center draws on the resources of U.S. mainland universities, and Asian/Pacific educational and governmental institutions as well as organizations in the multicultural State of Hawaii.

Participants are supported by federal scholarships and grants, supplemented in some fields by contributions from Asian/Pacific governments and private foundations.

Center programs are conducted by the East-West Communication Institute, the East-West Culture Learning Institute, the East-West Food Institute, the East-West Population Institute, and the East-West Technology and Development Institute. Open Grants are awarded to provide scope for educational and research innovation, including a new program in humanities and the arts.