Music as an aspect of cultural identity

By William P. Maim*

Whenever there are delegates from various nations at a music conference it is common practice for the opening speaker to attempt to establish goodwill and understanding with some aphorism about music as an international language. It is indeed a lovely idea, but there is one rather unfortunate problem in such a statement: it is not true. Music does seem to be a universal need, an essential element in every culture. However, the actual sounds of the musics of the world consist of a large number of equally logical but different closed systems. These different systems are logical in the sense that all the elements which are the characteristic parts of a given musical event are set in an order and a hierarchy determined by the musical culture to which the event belongs. The systems are closed in the sense that the elements of the music and their arrangements in one culture may be radically different from the often unusable in another tradition. Think of a Mozart piano sonata played by a Chinese opera orchestra or a Javanese gamelan composition rendered by a string quartet.

Identity and family structure in Hong Kong

By Bo Na Mona Lo

The following is a position paper presented by one of the participants in CLI's Second Summer Program in East-West Intercultural Studies. Bo Na Mona Lo, from Hong Kong, is currently assistant lecturer in sociology, Hong Kong Baptist College.

Each of the 15 participants presented short position papers on the problems of identity as related to family structure, the school experience, career choice, technology, and human rights. The papers, some of which are very personal in nature, reflect the participants’ own thinking, experience, background, and cultural point of view.

Charles Rycroft, in A critical dictionary of psychoanalysis, defines identity as a “sense of one’s continuous being as an entity distinguishable from all others.” According to Erikson, the term identity “connotes both a persistent sharing of some kind of essential character with others.” Adam Curle in his Mystics and militants also talks about a kind of “belonging identity” and an “awareness identity.” The former probably means a sense of belonging to a certain social category; and the latter, a sort of self or personal identity. From the above, it seems to me that they all reiterate that man needs to be-

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Cultural perspective

The presence of many equally logical but different systems in the musical world means also that the method one uses to analyse or “understand” a given music may prove inappropriate in another. Thus, example, all the wondrous means used in the west to explain a Beethoven symphony will tell us nothing about the music of Japanese gagaku court orchestra. By the same token, if one looks at an Indian gat in terms of western sonata-allegro from analysis, it is chaos while, similarly, if one applies the analytical system of Japanese nō drama to Bach cantatas, they too will make no sense. It is a matter of cultural perspective. This being the case, one can see that regional musics by their very structure can be reflections of a culture’s identity.

If we place a given musical event in its social setting the connection between music and cultural identity becomes even more powerful. The school fight song in a football context or the popular song that was in fashion at the time one first fell in love are capable of evoking strong personal emotions throughout one’s life from high school to the retirement home. Such memories usually involve as well the physical location and the cultural, social setting of the original event. Thus a specific moment of cultural history may be identified and retained through the oral tradition of music as strongly and sometimes more emotionally than it can through the very different kind of magic of the printed word.

Music in culture

The musical aspects of more general regional or national events have similar potentials for long range effects through recall or the reinforcement of repeated performances. It is this phenomenon which is one of the motivating factors in the creation of, for example, Protestant hymns, polemical songs, and singing commercials. Thus through a variety of musical experiences young Christians first could learn and remember that Jesus loved them and later that God was a mighty fortress while in their college days they might know that we shall overcome as well be aware of which cigarette tastes good like it should. However, since music is not an international language, all these messages might be totally lost on a carrier of a different culture. Such an ego-deflating lesson must be learned by anyone who ventures into the field of ethnomusicology, the study of music in culture.

Bored with Bach

It is, of course, true that man, like the other brighter animals, can be taught to respond “correctly” to various previously foreign stimuli like music. In his natural cultural habitat, however, his tastes may be very different. The late Richard Waterman, a noted ethnomusicologist, told of a field trip among the aboriginals of Australia in which he played tape recordings of various forms of western music in order to gauge the natives’ reactions. Their responses to all examples were the same. Whether the music was Bach, Stravinsky, march music, or jazz the listeners remained impassive and either puzzled or bored. By accident Waterman happened to end his tape with an example recorded earlier from another tribe on the other coast of Australia. At that point there was sudden action and animated conversation for the aboriginals had never heard such “weird” music. Poor Bach and the rest of the western greats did not even rate inclusion in the “weird” category because, by aboriginal standards, they simply were noise, not music in the sense of their musical logic. This is not the result of their “primitive” musical taste. It is merely the incompatibility of their great sensitivity to their own forms of sophisticated music with the requirements of similar sensibilities in western music.

The western music loving reader understandably may feel upset at this point for the objects of his personal adoration may seem to have been maligned. It is not so. Bach remains beautiful in his own cultural context whether someone from outside likes him or not. The same is true of a Chinese opera aria. The object of our discussion so far has been primarily to clarify the meaning of the first lesson for the day: music is not an international language. That being so, we are led naturally to the second lesson which is that music is one of the more powerful and easily recognizable aspects of cultural identity.

Let us return to the aboriginal who considered Bach to be non-music. It is important to remember that his judgement was not primitive. It was totally accurate and sensitive in the terms of his own musical culture. Within that culture there will be, no doubt, pieces equally treasured by a cul-

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Nineteen attend literature seminar

Nineteen well-known figures in the field of literature from twelve countries will gather at the East-West Center, August 5-11, 1973, for CLI’s “Consultants’ Seminar in Socioliterature.” The participants, including writers such as James Houston, USA, Ken Akiyama, Japan, Ismail Hussein, Malaysia, and Mrs. Kamala Markandaya Taylor, India, will discuss such aspects of socioliterature as social criticism, alternative futures, and cross-cultural understanding.

Details of the workshop will be reported in the next issue of the Newsletter.
tural carrier though they may not make sense to someone who does not understand that particular musical language. If one wishes to study further in such a foreign musical tongue it may be possible eventually to classify some pieces sociologically under the unfortunately foggy terms of folk songs, popular songs, and art music. Actually these terms usually do not exist as such in most world music cultures. Nevertheless one can apply them for the sake of comparative studies if the criteria used are primarily socio-historical.

Transistor era

For example, there may be songs known to many different tribes in Australia in different versions over several generations which, like the American “Billy Boy,” could be called folk songs. At the same time one can find a tune, set in the latest musical fad of Australia’s Arnhemland and dealing with topical events, which can be called an indigenous popular song. In the transistor era one can, of course, add the ersatz international or regional popular sounds which play important roles in mass communications in terms of radio time allocations. Finally, there always seem to be in any culture some “special” pieces which are usually performed against the highest standards of excellence held by informed native listeners. Such music may not be part of everyone’s taste in that culture but sensitive culture carriers at least respect those who perform it and the listeners who judge it. One might call this art music, and apply the term just as well to a sacred song sung quietly in a secret place of the Australian desert as to three days of Wagnerian operatic inundations at the festival theatre in Bayreuth, Germany.

Theoretical basis

Art musics often maintain some form of conscious music theory. This is well known in the case of Euro-American traditions where in recent decades there have been cases in which the theoretical explanation of certain pieces were more important than their sound. The theoretical underpinnings of art music in the Near East, India, and China are equally as detailed as that of the western classical tradition. The Arab maqam scales, the Indian raga, and the ancient tuning pipes of China are thus as familiar to professional music theorists as the writings of Pythagoras or Rameau. However, all these traditions fall within the Gutenberg galaxy of the printed word. When one moves on with one’s ears and mind to the oral traditions of, for example, New Guinea or the gong ensembles of Borneo, the concept of theory seems very remote indeed. At first study one seems to find only mythology or “superstition.” At closer examination, however, some tales are found to be efficient explanations of musical choices set in terms that can be understood and recalled by people of the tradition. How many musical or sociological theories of the west can be said to function that well?

One can retort that such an oral theory is not capable of being applied to extensive musical analysis. This is generally true. Nevertheless, it should be pointed out in addition that musics within the confines of their native habitats often cannot be separated from their culture contexts for purely musical study. Indeed, in many cultures there is no word

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**CLI launches two new publications**

The Culture Learning Institute is launching two new publications series during 1973-74. The CLI Monograph Series will be published by the University Press of Hawaii. The series will reflect the multidisciplinary character of the Institute, covering topics which are directly related to the Institute’s four themes, cultural identity, cultures in contact, language in culture, and thought and expression in culture learning. The principal contributors will be staff and senior fellows of CLI, but the series will publish the work of others if their work is in an area particularly relevant to CLI’s activities. The average length of each monograph will be between 100 and 120 pages. More information on the titles slated for 1973-74 will be forthcoming in the next issue of the Newsletter. Dr. Mark Lester is chairman of the editorial board.

*Topics in Cultural Learning* will be a yearly publication directed toward the general reader, and will contain papers examining issues closely related to the Institute’s four research areas. Dr. Richard Brislin is editor. The contents of Volume One are as follows:

- Gregory Trifonovitch: “On cross-cultural orientation techniques”
- Mark Lester: “Transformational grammar and cognitive psycholinguistics”
- Richard Brislin: “Issues central to the study of the individual, learning, and culture”
- John Walsh: “Thoughts about ‘thought and expression’ in culture learning”
- Stephen Bochner: “The mediating man and cultural diversity”
- Verner C. Bickley: “Cultural aspects of language imposition in Malaya, Singapore, and Indonesia”
- James Ritchie: “Teaching the social sciences: innovation in small settings”
- Masanori Higa: “Sociolinguistic aspects of word borrowing”

Single copies of *Topics in Cultural Learning* may be obtained by interested organizations and individuals by writing to the Director, Culture Learning Institute, 1777 East-West Road, East-West Center, Honolulu, Hawaii 96822.

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for music per se in their spoken languages. The word for music and for poetry or praying may be one, and music may only be defined by the name for the cultural event in which it is used. In such situations it may not be terribly vital to know the precise tunings of an instrument or the use of an anhemitonic pentatonic scale (the black notes on the piano).

Good for what?
Of course one can ask further whether all this native music is "good" music? Perhaps the most efficient reply is, "Good for what?"

Curt Sachs, a famous early devotee to ethnemusicological studies, presented in the last chapter of his last book perhaps one of the most telling intellectual final gifts. The chapter in The wellspings of music is entitled "Progress?" In it he points out that by diligent training we can teach a university student to "hear" and "appreciate" a Beethoven symphony much as he learns to "understand" other foreign languages. The "uneducated" Eskimo, by contrast, will instantly understand which of some twenty words meaning snow was used as one of the few words appearing in a long, generally nonsense syllabled three-tone chant which occupied a time period nearly as long as a symphonic movement. Of equal or greater importance, he will understand and appreciate why that form of the word snow was chosen and thus will understand the very depth of the musical event far beyond the reach of most experts on sonata-allegro form in the west. As our music became more complicated, says Sachs, it became less directly meaningful to the carriers of the cultural context in which it was composed and, perhaps, less so to inheritors of that general tradition.

Can I cross over?
The reader may at this point despair for it would seem that, since music is not an international language, it really is a fruitless task for one to even attempt to cross the bridge into someone else's musical land. However, music's lack of a universal tongue does not mean that one cannot learn to converse in several dialects with success. One can never find the "deepest point" which will involve all the childhood memories that return at each hearing within one's own musical world plus whatever Jungian archetypes may lurk about in the wings. Nonetheless one can understand enough of such distant musical languages that it is possible at least to respect the validity and reason for being of some musical tradition vastly different from anything he ever heard before. This is cultural understanding at its best. No one is required to "like" every aspect of every part of the world even in the United Nations. What is mandatory in the educated man is a sense of awe and of respect for the multitudinous variety of manners in which world cultures handle their individual solutions to common human needs. In the case of music its so-called non-essential role is belied by its strong position in local activities and economics.

It is sometimes said that musicians in most societies are considered to be bums. In one Congo tribe, for example, musicians were known to be drunkards and default debtors yet tribe members would always give them money for without a good musician, a tribal or family event would simply not come off. Perhaps the suppression of musicians is directly related to the degree to which such persons have the ability to move us emotionally and thus temporarily control us. Such potential control is dangerous and must be contained. In western civilization such potentials are little maintained except in the most highly functional musics such as popular music. As the field of international studies in the arts grows we begin to see in the case of music one of the most powerful symbols of what can be called cultural identity. One of the goals of the East-West Center is to help various researchers of the world appreciate the potential power of music as a means of understanding distant peoples and perhaps through such comprehension to come to a sincere appreciation of more of the sonic riches that await the sensitive and flexible musical ear.

ALUMNI NEWS

Jane Mastro who successfully completed her CLI grant (8/24/71-5/21/73) obtained her Master's degree in Political Science. She was awarded an assistantship with the U.H. Political Science Department in the Fall, 1973, to work toward her Ph.D. degree.

Richard Franke who completed his Master's degree in Asian Studies under CLI sponsorship during the period 8/4/71-5/21/73 received an assistantship in September, 1973, at the Thunderbird Graduate School of International Management in Glendale, Arizona, where he will pursue a second M.A. degree—in Business Administration.

Jeffrey Siegel completed his EWC grant and was awarded a Master's degree in English as a Second Language. His grant covered the period 8/24/71-5/21/73. He was the first-place winner of the University of Hawaii Library Pacific Research Award. His paper was entitled "The Indian Speech Community in Fiji." He was awarded, for the second time, an AIIS (American Institute of Indian Studies) scholarship in India beginning September, 1973.

Gordon Zane was awarded a scholarship to work toward his Ph.D. in History at the University of Michigan this Fall, 1973. He successfully completed his M.A. studies in History under CLI sponsorship during the period August 24, 1971-February 9, 1973.
New CLI staff appointments

Mr. Kenzi Mad, originally from Palau, Trust Territory of the Pacific, has been appointed Associate Program Officer for professional development programs. Before joining the Institute in February, 1973, he was Instructor-Supervisor at the Community College of Micronesia, Pohnpei. He has considerable experience in elementary education and in elementary school administration.

Dr. Karen Watson is joining the Institute as a full-time research associate this August, having previously held appointments in California State University at Hayward, and Merritt College, Oakland, as a cultural anthropologist. Aside from anthropology, she has special interests in sociolinguistics and ethnosemantics, oral literature, and mythology. She is conducting research in the cultural identity and language in culture areas.

Identity and family structure...

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long and at the same time be himself; or although man has his own distinct, unique characteristics, he shares with his reference groups many essential characteristics. With a healthy sense of identity, man is happy, satisfied and functions better as a human being.

Scope of the paper

In this paper, I shall briefly look at how the family structure promotes or inhibits the individual’s "belonging-identity" and "awareness-identity." For example, in the family, has he got a sense of belonging? To what extent does the family offer him the environment for nurturing his own sense of self-identity? As 98 percent of the population in Hong Kong are Chinese and 80 percent of the population live in urban areas, the focus of my paper then will be on the urban Chinese in Hong Kong only.

Author's theoretical orientation

My theoretical orientation is sociological; and my approach is basically structural-functional, situational and interactional combined. With such a viewpoint in mind, I feel that it is necessary to provide some background information on Hong Kong, in order to help us better understand the various problems of identity.

Hong Kong today

Hong Kong, a British crown colony since 1842, is situated at the southeast coast of China. The total land area is less than 400 square miles, of which only 20 percent is arable and developed for its population of 4,103,500 (1972 estimate). In this small space, people are packed in numbers ranging from 1,800 to over 3,000 an acre. In 1945, the population was only 650,000; and this rapid increase is mainly a consequence of the large influxes of refugees from China.

Hong Kong is rapidly becoming a manufacturing and commercial center within Asia. The economic system is a classic example of laissez-faire and free enterprise. In spite of economic prosperity, according to the 1971 Census, the median monthly household income was still about HK$600. As to the cost of living, Hong Kong is fast becoming one of the most expensive cities in the world. Minimum wage and pension plans, except for civil servants and employees of large companies, are non-existent. Signs of poverty can still be seen. Missionaries have been very active in providing basic welfare services and the government now is assuming an increasingly responsible role.

Transitional society

According to the 1971 Census, 20.5 percent of the people are reported to have had no schooling at all; and 53 percent, some primary education. However, since September, 1971, free primary education has been introduced. Though 80 percent of the population does not speak any English, a western type of education is emphasized and sought after. Ethnically and culturally, Hong Kong is still Chinese. Nevertheless, Hong Kong is definitely feeling the impact of westernization, industrialization and urbanization. In short, Hong Kong now is a transitional society, and as such has its special implications for identity.

The generalizations I am going to make on the various problems

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Identity . . . 

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of identity are based on one large-scale survey, a number of small independent studies, some government annual reports, some of my own preliminary analyses on student essays and surveys, and personal observations. Therefore, some of my statements may be questionable and need further scientific validation.

Identity and family structure

First I shall talk about the identifying characteristics of the Chinese family structure in Hong Kong. Then, I shall look at the relationship between belonging-identity and the family structure. Finally, I shall give one or two comments on the relationship between awareness-identity or the development of personal identity and the situation in which the family finds itself.

The structure of the Chinese family in Hong Kong is closer to the American model than is either the traditional Chinese model or the Communist Chinese model. Theoretically, there is a freer choice of mate among the younger generation, though arranged introductions by friends and relatives are not uncommon. According to Mitchell's large-scale study, "Urban Family Study," 44 percent of the sample has been arranged introductions and only 15 percent met at work or at school. The average age of marriage for males is 29.5 and for females, 24. This is higher than for America and the other Asian countries. Since October, 1971, monogamous marriage has been legally enforced. Depending on economic and housing conditions, more families are becoming neo-local and autonomous. In the same survey, Mitchell reports that 69 percent of the families are two-generational, with only 22 percent three-generational families. The percentage of extended families is still rather high by comparison with that of America's 5.5 percent. In Hong Kong, the husband's mother is the most frequently found other relative in the extended household; and after this, comes the mother of the married daughter, about 36 percent of Mitchell's sample. (Living with a married daughter was rare in traditional Chinese families.)

Family size

As to the size of the family, Hong reports that the average number of children per family was about five. As the younger people become more educated, more westernized and more responsive to family planning, it is expected that family size might be much smaller in the future. Data from the family planning association and a recent survey of college students indicate that the now preferred number of children is two or three. The size of the Hong Kong household is very similar to the traditional household, as the majority of the people could not afford having a larger household. The large household with 20 to 30 people was only typical of the gentry, a few percent of the whole population.

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PROFESSIONAL DEVELOPMENT PROJECTS 
1974-75

Professional development projects planned for 1974-75 include the following:

CULTURAL IDENTITY:
- Pacific Cultural Centers Program
- Museum Management Project
- Ethnomusicology Project
- Archive Management Project
- Third Summer Program in East-West Intercultural Studies

CULTURES IN CONTACT:
- Cultural Aspects of Educational Leadership

LANGUAGE IN CULTURE:
- Project for Administrators of ESOL Programs
- Project for Trainers of ESOL Teachers
- Language Development and Bilingual Education Project

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husband-wife and parent-child relationships tend to be poorer among the lower income group. The aged's advice is still often sought after, though it is not necessarily followed. Despite complaints and evidence to show that the kinship relationships are loosening, there are still daughters who would postpone marriage in order to support the family. Salaf considered this one of the major factors for late marriage in Hong Kong. Whether married or unmarried, children will contribute money to their parents. In a survey of young workers by Chaney, 40 percent are said to turn over all and another 40 percent half of their salary to their parents.12

The Hong Kong family is still fairly stable, but signs of disorganization are emerging. In the last 20 years, divorce has gone up 20 times. We still have a very low divorce rate, one divorce in every 93 registered marriages, in comparison with the one in three in America.13 However, since the new divorce law came into effect in July 1972, the divorce rate has doubled.

Changes from the traditional
From the above description, one can see that the Hong Kong family is certainly very different from the traditional Chinese family. Taking the traditional Chinese model as a baseline, one may ask what actually has changed in the Chinese family? The changes are more in terms of the change of focus from the father-son relationship to the husband-wife relationship; in terms of the enhancement of the status of youth and women; in terms of the loosening of kinship ties; and in terms of the reduction of family functions to those of merely affectional and socialization of the young alone.14

Belonging-identity and the family structure
The family structure in Hong Kong appears to support Shively's findings that Hong Kong people are becoming individualistic; they have also become "doers," tending towards universalistic-achievement in value orientation, though still retaining a sprinkling of Confucianism. If Hong Kong were to become individualistic, one expects then that familialism as a distinct characteristic of the Chinese family would gradually disappear. For the time being at least, the sense of belonging to the family is still very strong. Why? Perhaps people are still rather conservative in this respect or perhaps they can find no other more satisfying haven of identity. It is only in the family where they can find trust and security. They certainly cannot identify themselves with the political community; most people still feel that they have no sense of belonging to Hong Kong whatsoever. People are proud of Hong Kong's economic achievements, but they feel that if they have a chance they will leave Hong Kong; their only attachment to Hong Kong is their family.16

Some social scientists hypothesize that in the past the family was the main source of identification and now people seem to find their identity in joining associations. This does not seem to apply to Hong Kong. Possibly, it is because joining associations is still not widely popular and such participation is often identified with either the elite or students. This all means that the family remains as the major or sole source of identity for the majority.

Generation gap
Of course, there are always certain categories of people who fail to have a belonging-identity with the family and herein lie our major identity problems. A German social scientist, in his content analysis of contemporary novels and other publications, suggests that one of the most popular themes is the problem of generation gap.17 Caught in the mixed value systems of east and west, and coupled with the normal conflicts of the maturation process, our youngsters find it doubly hard to resolve their identity crises which lead to identity formation. If they identify with the school's western value system, they come into conflict with the parents; and on the other hand, if they identify with the parents, they come into conflict with the schools and their peers. Perhaps this explains to a certain extent why more and more young people become alienated from home and school. Identity confusion is expected.

Some young people, especially children of lower income groups, resolve their conflicts by identifying with their school or peers, and reject the family. Others identify with neither the family nor the school. Both the parents and the school in Hong Kong place academic achievement as the priority over all other achievements. If a child does not do well at school, his self-image is seriously impaired; there is little other chance to attain recognition. Perhaps his poor school performance is related to the problems of interpersonal relationships and his family situation. Nevertheless, when he returns home with a bad school record, consciously and unconsciously he is regarded by his parents and siblings as a second-class citizen, a failure. Despite the good intentions of many parents, Hong Kong offers very little opportunity for helping the child to regain his sense of self-respect or to develop his other potentials. Most likely he will be put into a less prestigious school; and if he fails to succeed there, he will go further down. Many such school drop-outs are forced to search for their own personal- and belonging-identity among peers who are like himself; together they find a new sense of recognition elsewhere, and antisocial behaviour seems to be their new haven. As juvenile delinquency and drug addiction rates are rising at an alarming rate in Hong Kong, I venture to hypothesize that addiction and delinquency do have a close association with identity problems.

Sex roles and identity
Adult men and women in their sex roles as husband and wife (Continued on next page)
Identity...
(Continued from page 7)

seem to have identity problems, too. With the enhancement of the status of women and more young women become more and more westernized, they expect one standard of morality concerning sex. Some even believe in free love and the unnecessary of marriage. Many men, while paying lip service to this equality, exhibit a double standard of morality in practice. Many marriages are broken up when the husband discovers that the wife has had premarital coitus. Both boys and girls want to be "with it" and experiment in the new sex norm; but when it comes to marriage, the boys turn conservative. This is particularly hard for our girls who are confused as to what sex norms to identify with. For the time being at least, unless the girls identify with the traditional norms, it is expected that identity problems in this respect will remain one of the contributing factors to divorce. One in every five of the 15-29 age group is reported to be either a prostitute or bar girl. In fact, the two terms, bar girls and prostitutes, are used interchangeably. What about their identity problems if they ever want to marry Chinese males?

Senior citizens and identity

Finally, there is the question of the aged and identity problems. The family used to be their source of social security and they had few identity problems. Now in Hong Kong, government subsidized housing only caters to the nuclear family; and out of necessity, or the choice of their children, or their own choice, they have to live by themselves or in the homes for the aged. Of course, some do not even have a family in Hong Kong. All this means that old people now show evidence that their sense of belonging to the family is being eroded. Psychiatrists are alarmed by the increasing rate of senile depressives and suicides, which were formerly never part of the Chinese community. Here, I would again hypothesize that there might be a relationship between aged suicides, senile depressives and identity problems.

Awareness identity

Now let's examine the difficulties encountered in developing a sense of personal identity. To find one's identity presupposes a number of things. It means a stable and secure home environment for physical, emotional, social and intellectual growth. In turn, this also means the social environment in which the family finds itself should facilitate and enable the family to carry out its socialization functions adequately. In Hong Kong, especially among the lower income group, such conditions are denied many young people. We still have traces of a poverty culture, despite the big surpluses in our treasury. As most parents have an immigrant background, they are more tradition-directed and very often they have little or no education whatsoever, not to say an English education. With such an educational background, this means also low status jobs, low income, poor housing conditions, and little security. Even with the best of good will, such families are simply not equipped to socialize their children as participating members of society and it is hard for them to appreciate the kind of identity crises confronted by the adolescent children in this modernized, urbanized and industrialized society.

For example, the parents have never dated before. How can we expect them to share with the children their experiences? Given that the parents are still not equipped to socialize and prepare their children to play their future role in society or reinforce what they have acquired at school, education planning and curriculum revision then should see that preparation for living should be included. In such families, how big is the scope for the development of one's potential or a sense of personal identity? I would say very little. When people have difficulty finding their personal identity, it follows that they might have difficulty in finding a belonging-identity as well; and for these reasons, they are certainly more vulnerable to identity-related problems as well.

To conclude, for a place like Hong Kong, with the uncertainty of its political future, with little or no sense of belonging to Hong Kong, with two different value systems existing side by side, with a rapid expanding economy, with rapid social change, and the anomie associated with a transitional society, the family structure then is of great significance to identity problems.

Footnotes

5. My own compilation, using statistics from population census.
7. Hong, op. cit.
15. Aliza and Stan Shively, "Value Changes during a Period of Modernization—The Case of Hong Kong." Hong Kong: Chinese University of Hong Kong, mimeographed, 1972.
17. My analysis of 200 essays on family structure in Hong Kong appears to confirm his findings on generation gap as a frequently expressed problem.
19. My interviews with psychiatrists.
CLI hosts 25 educators in Second EW Summer Program

Twenty-five educators and educational administrators gathered together for a three-week seminar and workshop being held at the East-West Center, July 1-21, 1973. The theme of this year's Summer Program in East-West Intercultural Studies was "Cultural Identity Problems." The participants, from eleven Asian and Pacific nations as well as the United States, held in-depth workshops in the following five areas:

1. Identity and Family Structure
2. Identity and Career Choice
3. Identity and the School Experience
4. Identity, Technology, and the City
5. Identity and Human Rights

Morning sessions were chaired by members of the EWC staff as well as guest participants and covered such topics as "Religion, Identity, and Social Change" (Umar Kayam) and "Identifying with the International Community" (Verner Bickley). Dr. John Walsh, CLI research associate, was coordinator of the program.

Second EW Summer Program participant Alena Jech, leads a sensitivity training session under the CLI monkey pod tree. The kinesthetic experience, as well as the picnic earlier in the afternoon, were among the informal activities taking place during the three-week Summer Program.

Program Participants

American Samoa:
- Lealofi Uiagalelei
- Trust Territory:
- Trust Territory:
- American Samoa:
- Paul R. Gallen
- Chutomu Nimwes
- Fiji:
- Esteri N. Kamikamica
- Gilbert and Ellice Is:
- Nakibae Tabokae
- Hong Kong:
- Bo Na Mona Lo
- Japan:
- Joichi Hashimura
- Hiromi Sawabe
- Korea:
- Ki-Duk Kim
- Malaysia:
- Mohamed bin Mohd Nor
- Niue:
- Phyllis Rex
- Philippines:
- Perla R. Tayko

United States:
- John N. Chapman
- John DiBenedetto
- Alena M. Jech
- Ralph P. Larsen
- Tarry Lindquist
- Larry Onoda
- Mary Salvaterra
- Edmund W. Samuel
- Yoshiko Samuel
- Joseph P. Seller
- James L. Swanson
- Francees M. Yasas
- Western Samoa:
- Tili Peseta

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- Wen-Shing Tseng
- Associate Professor of Psychiatry
- University of Hawaii
- H. Van Buren
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- John Walsh
- Research Associate
- Culture Learning Institute
Eighty degree students at CLI

During the 1973-74 academic year, CLI will have 80 degree-seeking students. Of this total, 54 are continuing students and 26 are scheduled to arrive at the Center to begin their grants late in August, 1973. The students represent 15 Asian and Pacific countries plus the United States and are enrolled in 25 departments at the University of Hawaii.

In addition to pursuing their degree studies, the students will work simultaneously with CLI research-staff members on the four CLI research programs. The following breakdown shows the multicultural, multi-disciplinary composition of each research area.

GRADUATE STUDENTS 1973-74
By CLI Research Area (Tentative)

I. CULTURAL IDENTITY
AHMAD, RASHID Political Science (Ph.D.) Pakistan
CHOBOT, NEAL Philosophy (Ph.D.) USA
CHOU, SUSAN History (M.A.) Philippines
CUNNINGHAM, KEITH American Studies (M.A.) USA
DE LOS SANTOS, EDNA Secondary Education (M.Ed.) Philippines
DUNCAN, JOHN History (M.A.) USA
GUNNARSON, JOHN History (M.A.) USA
HURD, JANE Pacific Islands Studies (M.A.) USA
KESOLEI, KATHARINE Anthropology (B.A.) Trust Terr.
LARSON, BETTY Asian Studies (M.A.) USA
MINICHELLO, SHARON History (Ph.D.) USA
NATIVIDAD, CLEMENCIA Asian Studies (M.A.) Philippines
NELSON, CLAUDE Asian Studies (M.A.) USA
NEVES, BUZZ Pacific Islands Studies (M.A.) USA
SEELER, JOAN Music (M.A.) USA
SOUUMWEI, IGNASIO Arts & Sciences (B.A.) Trust Terr.

II. CULTURES IN CONTACT
ALI, MINA Anthropology (M.A.) Pakistan
BENNERT, JUDITH History (M.A.) Australia
DEDEL, XENIA Educational Administration (M.Ed.) Philippines
DUBUQUE, GERALD History (M.A.) USA

III. LANGUAGE IN CULTURE
ASKMAN, VICTOR Chinese Language (M.A.) USA
CHAN, CHRISTINA English as a Second Language (M.A.) Singapore
CHAN, SUSAN Linguistics (Ph.D.) USA
CUNNINGHAM, PATRICIA English as a Second Language (M.A.) USA
HAHN, KYUNG-JA Linguistics (Ph.D.) Korea
IKRANAGARA, KAY Linguistics (Ph.D.) USA
KANEDA, MICHIKAZU Linguistics (Ph.D.) Japan
KUNTZMANN, LINDA Linguistics (M.A.) USA
KUROKIWA, KENNETH Linguistics (Ph.D.) USA
LAU, LAWRENCE English as a Second Language (M.A.) USA
LI, DAVID English as a Second Language (M.A.) USA
LUKE, SUSAN Japanese Literature (M.A.) USA
NEOVAIKUL, CHALINTORN Linguistics (M.A.) Thailand
NG, KIOK ENG Arts and Sciences (B.A.) Singapore
NORDBROCK, ANITA Linguistics (Ph.D.) USA
SATOU, NOBUO Linguistics (M.A.) Japan
SEMAMAKDI, PORNTIP English as a Second Language (M.A.) Thailand
SHIELDS, JAMES Japanese Literature (M.A.) USA
SHIMOJI, GENKI Linguistics (M.A.) Japan
SHIOIRI, KIYOSHI Linguistics (Ph.D.) Japan

IV. THOUGHT AND EXPRESSION IN CULTURE LEARNING
BAINES, GREGORY Sociology (Ph.D.) USA
CHANDA, ASOKE English Literature (M.A.) India
DAMIROW, RICHARD Chinese Literature (M.A.) USA
HSIA, DOROTHY English Literature (M.A.) USA
JAMAL, SYED AHMAD Art (M.A.) Malaysia
JOHNSON, DAVID Drama and Theatre (Ph.D.) USA
KAO, TIEN-EN English Literature (M.A.) USA
LEE, YOUNG-OAK American Studies (Ph.D.) Korea
RIEPER, BYRON Philosophy (M.A.) USA
ROBERT, BRUCE History (M.A.) USA
SAGI, STEVEN History (Ph.D.) USA
SARWAR, GHULAM Drama and Theatre (Ph.D.) Malaysia
SUTTON, R. ANDERSON Music (M.A.) USA
VEOHONGSE, NOPAMAS Drama and Theatre (M.A.) Thailand
YU, ARTHUR American Studies (Ph.D.) Rep. of China
YUTHAVONG, ONCHUMA Drama and Theatre (M.A.) Thailand

Sebeok gives seminar

Thomas A. Sebeok, CLI senior fellow, presented a seminar June 12 on "Semiotics—a mode of extending man's perception of the world." In attendance were professors from the University of Hawaii departments of linguistics and English as a Second Language. CLI grantees interested in language were also present.

Dr. Sebeok, whose interests include animal as well as human communication, is currently chairman of the Research Center for the Language Sciences, Indiana University, and secretary-treasurer of the Linguistic Society of America. He will be with CLI through August 31, 1973.
A Malaysian folk-drama premiere in English

The East-West Culture Learning Institute and the University of Hawaii Department of Drama and Theatre are cooperating in the production on July 12-15 of "The Spell of the Giantess," an English adaptation of a well-known play from the ma'yon theatrical tradition of Kelantan, Malaysia.

The play and the entire dramatic genre were first brought to western attention by Tansri Dato Haji Mubin Sheppard, former director of the Malaysian National Museum. Such drama was first noted in the Moslem courts of Malaysia some two hundred years ago and has survived in the twentieth century as occasional village theatre. In 1968 the basic repertoire of a Kelantanese troupe was recorded and preserved on video tape by Dr. William P. Malm, professor of music at the University of Michigan and presently a senior fellow at CLI.

In ma'yon, all parts except the comedians and the musicians are played by women. A traditional play normally requires three to five days to complete and is performed in local dialect, thus limiting the extent to which such works can be performed in other parts of Malaysia or through other media such as television. It was Chulam Sarwar, head of the drama department at the University of Penang and CLI grantee pursuing a Ph.D. in the UH Department of Drama and Theatre, who took on the task of reshaping the ma'yon tradition in terms of modern needs, while retaining its characteristic features. For this purpose he studied, along with Dr. Malm, the eight hours of video tape of "Raja Tankai Hati" (the name of the hero of the play) from the 1968 Kelantan production. He then translated the text and reduced the length of the play to a one night production.

Meanwhile Dr. Malm dealt with the problem of using the distinctive music of ma'yon in the context of an English language production. The vocal and choral style of ma'yon could not be mastered by western performers in the limited period of rehearsal time available, but four talented and musically versatile University students, including three EWC grantees, have tackled the challenge of the instrumental ensemble, consisting of two drums, gongs, and rebab (a bowed lute). Judith Van Zile, who teaches dance ethnology at UH, has in turn skillfully recreated the movements as recorded on the video tapes.

This production of ma'yon does not presume to be "authentic" in every respect; however, performances of ma'yon in Kelantan are probably equally different from those of the courts in previous generations. The goal of the performers and directors has been to create a play which is viable for a western audience and also indicative of the special charms to be found in the village forms of the original Malaysian tradition.
THE EAST-WEST CENTER is a national education institution established in Hawaii by the United States Congress in 1960. Formally known as "The Center for Cultural and Technical Interchange Between East and West," the federally-funded Center is administered in cooperation with the University of Hawaii. Its mandated goal is "to promote better relations 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.

Student begins cross-cultural psychology study

Miss Junko Tanaka, M.A. candidate in the University of Hawaii department of psychology and CLI grantee from Osaka, Japan, has planned a particularly exciting field study beginning August 1 which will bring her in contact with a number of the major figures in the field of psychology. As a result of her participation in last January’s "Interface Between Culture and Learning" conference here at the East-West Center, she was able to make contact with numerous resource persons who are willing to assist her in her project, which will be a cross-cultural study of depression. Her longest period of residence will be at Pennsylvania State University, where she will work with Dr. Juris Draguns, professor of psychology. In addition, she will discuss her project with and gather data from more than twenty scholars and psychologists during her six-month stay on the mainland.

CLI staff members Dr. Richard Brislin, Mr. H. Van Buren, and Mrs. Lyn Anzai have assisted in the preparation of Miss Tanaka's elaborate itinerary and finalizing her institutional and professional contacts.