



EAST-WEST CENTER  
AUG 15 2001  
1601 EAST-WEST ROAD  
HONOLULU, HAWAII 96848-1601

## CULTURE LEARNING INSTITUTE REPORT

Vol. 5, No. 1

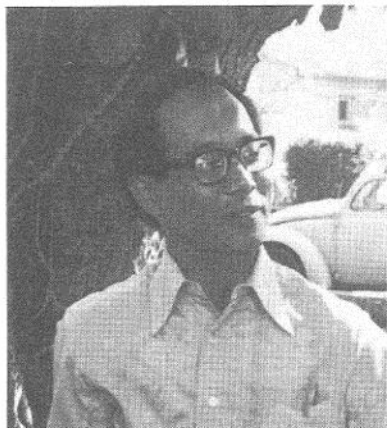
East-West Center, Honolulu, Hawaii

June 1977

# Marginality and multiculturalism: another look at bilingual/bicultural education

By  
John Lum

Bilingual-bicultural education—whether native language oriented, second language oriented, culture oriented, or any combination of them—is often touted as a means of making our society truly pluralistic. If so, we must carefully examine what goes on in our bilingual programs. Will they really lead to pluralism, or will they lead to further separatism? Will they produce students who live in, between, and beyond the races? That is, will they produce people who will make our pluralistic society survive? What will these pupils look like? How will we know we have produced children with non-separatist outlooks?



Dr. John B. Lum, a participant in EWCI's 1977 Cross-Cultural Research for Social/Behavioral Scientists program, is with the Bilingual Education Department of the San Francisco Unified School District.

With such statements and questions, one would be wise to set up some parameters, definitions, and framework. In public relations, the word "cosmopolitan" is bandied about quite imprecisely. San Francisco is a cosmopolitan city; Honolulu is a cosmopolitan city. The cosmopolitan nature of these two cities, however, is quite different. While it is true that both of these cities have a variety of ethnic and cultural groups residing within their boundaries, the relationship of these groups to each other is different. San Francisco's ethnic and cultural groups live, in many cases, in relatively clearcut areas. There is a Chinatown (in fact, two of them); there is a Japan town; there is a heavily Latino area; and, at one time, there were Russian, Italian, and Irish areas. These areas are more than geographical; they dictate, to varying degrees, forms of segregation with all of its leisure, work, and marriage rules of "knowing your place." Honolulu's cosmopolitan nature, on the other hand, is less rigid. While there are ethnic and cultural neighborhoods, they are of lesser size and restriction. There is more mixing of the ethnic cultures in Honolulu in play, work, and marriage.

All this discussion is to focus in on three terms that should prove of use when looking at the potential outcomes of bilingual education. These terms are "multicultural society," "culturally pluralistic society," and "marginality."

The *Culture Learning Institute Report*, until September, 1976, known as the *Culture and Language Learning Newsletter*, is published by the East-West Culture Learning Institute, East-West Center, Honolulu, Hawaii, USA.

### Multicultural and culturally pluralistic societies

Multicultural and culturally pluralistic societies are often used interchangeably to indicate geographical areas that contain citizens from a number of cultural and ethnic backgrounds. When applied to persons, multicultural persons and culturally pluralistic persons are considered to be people whose actions and thoughts reflect more than one culture. As with the word "cosmopolitan," it might be helpful to note that the terms "multicultural and culturally pluralistic persons" can stand for at least two major things. In one instance, a person may act as, say, a Chinese, and at another instance, as an American. Depending on the time and circumstance, this person acts either as one cultural type or another, but not both. His actions can generally be pegged as typically Chinese or typically American. On the other hand, there may be some kinds of multicultural or culturally pluralistic acts that may not be considered wholly Chinese nor wholly American, but, rather, a combination of them.

(Continued on Page 2)

## Bilingual/bicultural education (From Page 1)

Viewed in this way, difficulties raised in Adler's<sup>1</sup> otherwise fine article is overcome. In Adler's description, a multicultural person can leave one frame of reference for another without necessarily returning to the original frame of reference. To me, this is not culturally pluralistic, nor is it multicultural. If a person leaves one culture and picks up only one more, s/he still reflects only one culture, and is not, accordingly, culturally pluralistic or multicultural at any given time. Over her/his lifespan, it might be said that this person was culturally pluralistic, but even in this context, it is misleading.

As an observation, it would appear that most actions that are not purely ethnic are probably of the first description rather than of the second one. A person, for example, acts at one time like a Chinese and at another time like an American. Infrequently are her/his actions a mixture of both Chinese and American.

### The marginal person

A phrase that seems appropriate to this discussion is "the marginal person." A marginal person is thought of as one whose actions do not reflect well any one culture. One example of such a person is a Chinese public school educator colleague of mine. When he is in academia, his academia friends view him as a practitioner; when he is working in the school district office, his co-workers think that he is a theorist. When elderly Chinese socialize with him, they think that he is too Americanized; when others socialize with him, they think he is very Chinese. When he works at the school district office, he colleagues think that he is too community oriented; when he delves in community activities, community persons think that his heart is more with the employer than with the community.

Marginal persons can be tragic or they can be advantaged. They may fall as well as they may rise. They may be uncertain persons or they may possess wide horizons, keen minds, and detached and rational viewpoints. As Charles Willie<sup>2</sup> ob-

serves, they occupy the position that American ethnic minorities *historically*<sup>3</sup> have. During the height of the 1960 civil rights movement, the U.S. Commission on Civil Rights asked James Allen, then New York State Commissioner on Education, what had made the greatest contributions to educational change in his state. Allen said that peaceful demonstrations by Blacks did more than anything else. He did not refer to the powerful New York State Board of Regents, thus indicating to us something about the role of marginal people in social change.

A more balanced view of marginality might prevent one from suggesting that out-groups change their behaviors to be more like that of in-groups. Daniel Patrick Moynihan, in his 1965 government planning paper, "The Negro Family," implied that if Blacks emulate White family life, they might witness more progress.

Arthur Jensen implies the same when referring to intelligence. If Black children who perform poorly in school were to boost their IQ's to those of the Whites, they might be treated like them. This is similar to saying that one must think like Whites.

Even Michael Novak<sup>4</sup>, perhaps the United States' foremost spokesman on white ethnic affairs, misses this point when he attacks those who attack Moynihan's report. Novak cites that Moynihan's facts and figures were generally accurate. True enough. Novak, however, fails to see that Moynihan's detractors bemoan Moynihan's "White is right" attitude.

Willie also notes that the employment of Black women outside the home was a pioneering marginal activity that eventually resulted in the increase of White women employed outside the home. Had these Black women been made over into the image of White women, White women may not have been able to observe the good effects of work for pay. Has it dawned on any of us that White working women may be modeling their behavior after Black working women? Has it dawned on any of us that the so-called "overrepresentation" of Black women in the labor force may actually be the "underrepresenta-

tion" of White women in the labor force? Might it not be ethnocentric to think of the White population or the majority ways of anything as the model for minorities?

Marginal people who fall may be rootless or alienated; those who rise may be synthesizers. They do not have to act entirely like members of any particular group, majority or minority. Therefore, they can transcend boundaries, see new patterns, and attempt to bridge gaps. Stanford Lyman<sup>5</sup> summed it up well when he said that marginal people are generally broadminded and unchauvinistic.

If marginal persons can unite and reconcile differences, one can assert that Chinese people, for example, exist and are significant as a people partly through their relationships with Blacks, Whites, and others. Conversely, Blacks, Whites, and others are significant as people, too, partly through their relationships with Chinese. When Chinese people try to find meaning, security, and significance—all elements of identity—within themselves, they often do so because the total society is not confirming them in these feelings. Self-confirmation, however, can be like self-love, of doubtful value. A group can never be certain of its social significance if only its own members believe it to be valuable. While racial, ethnic, or national groups can be a source of identity and pride, it is the outsider who expands their range of identity. And while racial, ethnic, or national unity (if even that can be attained) may be a source of power for social change, it is not enough. Marginality is an essential component in a healthy social system. Effective social systems endure the tensions brought about by the need for unity and stability on the one hand, and by the need for marginality and social change, on the other.

### Cultural identity

All this is to say that identity cannot be found by drawing apart from society. Identity is a social process in which one balances what s/he thinks of oneself to be and what others believe that one to be. Why, then, are race and ethnic relationships so powerful still? Because

(Continued on Page 3)





## Select Bibliography

Compiled by  
Corinne Mei-ji Chan  
William Feltz  
Alan Kobayashi

This bibliography lists published books, articles, and monographs which have been researched or written under the auspices, in whole or in part, of the East-West Culture Learning Institute. Manuscripts currently in press are not included, nor are book reviews. Single copies of items marked (\*) may be requested free of charge by interested individuals, libraries, and agencies by writing the Director, East-West Culture Learning Institute. Most other entries are available for examination in the Institute's Resource Materials Collection.

### Abbreviations

CLIR	Culture Learning Institute Report
CLLN	Culture and Language Learning Newsletter
LPN	Language Planning Newsletter
TICL	Topics in Culture Learning
WP/EWCLI	Working papers of The East-West Culture Learning Institute

Adler, Peter S.

- 1974 Beyond cultural identity: reflections upon cultural and multicultural man. TICL 2:23-40.

Albert, Rosita and John Adamopoulos

- 1976 An attributional approach to culture learning: the cultural assimilator. TICL 4:53-60.

Albores, Sonia C.

- 1971 The marginal man: a study in culture conflict. WP/CLI 4.

Allan, Virginia French

- 1973 Trends in the teaching of reading. CLLN 2(1):7-10.

Amirthanayagam, Guy

- 1975 Consultants' conference on questions of culture learning through literature. CLLN 3(4): 1, 12.
- 1976 Culture learning through literature. Exchange. Washington D.C. October.

Amirthanayagam, Guy; Margaret King; and Amarjit Singh

- 1976 International convergence of literature and culture CLIR 4(4):1-4, 8-10.

Anderson, Martin; Robert Lord; and Alana Sherman

- 1976 Creative writing across two cultures. TICL 4:66-67.

Angeles, Liwayway

- 1976 Morong: a study of education and culture in the Philippines. TICL 4:19-21.

Askman, Victor

- 1976 CLI conducts local bilingual/bicultural study. CLLN 4(2):1, 2, 6.

Berry, John W.

- 1974 Psychological aspects of cultural pluralism: unity and identity reconsidered. TICL 2:17-22.

Bickley, Verner

- 1971 CLI attempts analysis of ways to learn culture. CLLN 1(1):1.
- 1973 Cultural aspects of language imposition in Malaya, Singapore and Indonesia. TICL 1:86-98.
- 1974 The Pacific cultural centers program. TICL 2:7-16.
- 1975 Culture, cognition and the curriculum. CLLN 4(1):1, 2, 7-12.
- 1977 Summary: the teaching and learning of English as a language of mediation. Bulletin of the International Association of Teachers of English as a Foreign Language. pp. 14-16.

Bickley, Verner; Betty M. Bullard; and Robert Leestma

- 1977 Education for international understanding. International Cultural Exchange. Spring.

Bishop, Brian

- 1976 Learning prejudices in school. TICL 4:6-8.

Blatchford, Charles H.

- 1972 ESOL and literature: a negative view. CLLN 1(4):1, 6-7.

Bochner, Stephen

- 1971 Former grantee conducts EWC evaluation. CLLN 1(1): 10-11.
- 1972 Overseas students in Australia: problems in culture learning. WP/EWCLI 16.
- 1973 The mediating man and cultural diversity. TICL 1:23-37.
- 1973 The mediating man: cultural interchange and transnational education Hawaii: East West Culture Learning Institute.
- 1975 Cultural filters. CLLN 3(3):2-5, 10.
- 1975 The house form as a cornerstone of culture. TICL 3:9-20.

Bochner, S.; Eloise Buker; and Beverly McLeod

- 1976 Communication patterns in an international student dormitory: modification of the "small world" method. Journal of Applied Social Psychology 6(3):275-290.

Bochner, S.; R. Brislin, and W. Lonner.

- 1975 Introduction to cross-cultural perspectives on learning. In Cross-cultural perspectives on learning, R. Brislin, S. Bochner, and W. Lonner, eds., Beverly Hills, Calif. and New York: Sage and Wiley/Halsted. 3-36.

Boucher, Jerry D.

- 1974 Display rules and facial affective behavior: a theoretical discussion and suggestions for research. TICL 2:87-102.

- 1974 Culture and the expression of emotion. *International and Intercultural Communication Annual*. 1:82-86. This paper appeared in popular versions in *CLLN* 2(4) and in the *East-West Center Magazine*, Spring 1974.
- Boucher, Jerry and P. Ekman
- 1975 Facial areas and emotional information. *Journal of Communication* 25:21-29.
- Brandl, Maria
- 1976 The shaping of things to come: recent developments in aboriginal education in the Northern Territory of Australia. *TICL* 4:17-18.
- Brislin, Richard
- 1972 An approach to cross-cultural training. *CLLN* 1(5): 1, 8-9.
  - 1972 Translation issues: multi-language versions and writing translatable English. *Proceedings of the 80th Annual Convention of the American Psychological Association*. 299-300.
  - 1973 Discussion on major issues, measurement methods, and research strategies for investigating the effects of children on parents. *In* The satisfaction and costs of children: theories, concepts, methods, J. Fawcett, ed. Honolulu: East-West Center. 288-290.
  - 1973 Issues central to the study of the individual, learning, and culture. *TICL* 1:12-22.
  - 1974 Seating as a measure of behavior: you are where you sit. *TICL* 2:103-118.
  - 1974 The Ponzo illusion: additional cues, age, orientation, and culture. *Journal of Cross-Cultural Psychology* 5:139-161.
  - 1974 Teaching cross-cultural psychology, with special reference to seminars involving participants from Asia and the Pacific. *In* Applied cross-cultural psychology, John Berry and Walter Lonner, eds. Netherlands: Swets and Zeitlinger. 277-282.
  - 1975 Social psychology in cross-cultural perspective: some trends. *CLLN* 3(4):2-3, 9.
  - 1976 Comparative research methodology: cross-cultural studies. *International Journal of Psychology*. 11:215-229.
- Brislin, Richard, ed.
- 1976 Translation: applications and research. New York: Gardner Press and Wiley/Halsted.
- Brislin, Richard; S. Bochner; and W. Lonner, eds.
- 1975 Cross-cultural perspectives on learning. Beverly Hills, Calif. and New York: Sage and Wiley/Halsted.
- Brislin, Richard and C. Keating
- 1976 Cultural differences in the perception of a three dimensional Ponzo illusion. *Journal of Cross-Cultural Psychology*. 7:397-412.
- Brislin, Richard and W. Lonner
- 1974 Methodological approaches to cross-cultural research *In* Readings in cross-cultural research: proceedings, International Association for Cross-Cultural Psychology, J. Dawson, ed. Hong Kong: University of Hong Kong Press. pp. 381-390.
- Brislin, Richard; W. Lonner; and R. Thorndike
- 1973 Cross-cultural research methods. New York: John Wiley.
- Brislin, Richard and P. Pedersen
- 1976 Cross-cultural orientation programs. New York: Gardner Press and Wiley/Halsted.
- Brislin, Richard and K. Olmstead
- 1973 An examination of two models designed to predict behavior from attitude and other verbal measures. *Proceedings of the 81st Annual Convention of the American Psychological Association*. 259-260.
- Brislin, Richard and M. Segall
- 1976 Cross-cultural research: the role of culture in understanding human behavior. New York: Learning Resources in International Studies. Also published in *East-West Center Magazine*, Spring-Summer, 1976.
- Brislin, Richard and H. Van Buren
- 1974 Overseas students and reorientation seminars: can they go home again? *International Educational and Cultural Exchange*. 9(2):19-24.
- Cesar, Marina D.
- 1973 English is not a foreign language in Philippines. *CLLN* 2(3):5, 8.
- Chai, Alice
- 1972 Scholar adjustment in situational context. *CLLN* 1(2):10-11.
- Chatterjee, Bishwa
- 1971 Some learning theory implications for culture learning. *WP/EWCLI* 2.
- Chobot, Neal
- 1971 Phenomenology and intercultural understanding. *WP/EWCLI* 6.
- Collins, Anthony
- 1973 Second language instruction starts early in Samoa. *CLLN* 2(3):2-3.
- Daws, Gavan
- 1973 The writing of biography by Pacific historians. *CLLN* 2(5):10-11.
  - 1974 Looking at islanders: European ways of thinking about Polynesians in the eighteenth and nineteenth centuries. *TICL* 2:51-56.
- deFrancis, John
- 1975 Language planning in China. *LPN* 1(2):1.
- Drinkwater, Betty
- 1975 Verbal learning and thinking skills of Australian Aboriginal children. *TICL* 4:10-12.
- De Rios, Marlene Dobkin
- 1976 The wilderness of mind: sacred plants in cross-cultural perspective. Beverly Hills: Sage Publications.
- East-West Culture Learning Institute
- 1972 Language acquisition papers by participants from ESOL Administrators Project. Honolulu: East-West Culture Learning Institute.

- 1976 Report of the Ilokano bilingual/bicultural planning conference. Honolulu: East-West Culture Learning Institute.
- East-West Culture Learning Institute and Regional English Language Centre
- 1972 Southeast Asian English language research seminar. Honolulu: East-West Culture Learning Institute.
- 1974 Report on the sociolinguistic survey of SE Asia summer seminar. Honolulu: East-West Culture Learning Institute.
- East-West Culture Learning Institute and South Pacific Commission
- 1972 Pacific Islands directors of education workshop and seminar. Honolulu: East-West Culture Learning Institute.
- East-West Technology and Development Institute and East-West Culture Learning Institute
- 1974 Report on the research workshop on the impact of tourism on Pacific Island countries. Honolulu: East-West Technology and Development Institute and East-West Culture Learning Institute.
- Fellman, Jack
- 1976 Language planning in Israel. LPN 2(2):1.
- Feltz, William
- 1975 Music for multicultural students. TIDL 3:21-26.
- Finney, Ruth S.
- 1973 Acculturation and psychic distress: a re-examination. WP/EWCLI 18.
- Ginorio, Angela
- 1976 The social significance of race and sex in acculturation. TIDL 4:24-28.
  - 1977 Book review. Journal of Cross-Cultural Psychology.
- Goethals, Peter R.
- 1973 Socioliterature in Indonesia: some reflections and prospects. CLN 2(1):2-3.
- Griffin, Willis H.
- 1972 Models for cooperation in educational fields. CLN 1(4):10-11.
  - 1975 International educational cooperation and the world's future. TIDL 3:137-150.
- Guthrie, George
- 1976 Culture exchange in the social sciences. TIDL 4:30-34.
- Hafeez, Sabeeha
- 1976 Organizational status inconsistency and stress: a research note on women administrators in a developing society. TIDL 4:16-17.
- Hamnett, Michael
- 1974 Uses of anthropology. CLN 2(4):2.
- Haque, Abdul
- 1976 The learning of nationality stereotypes during childhood. TIDL 4:3-5.
- Harris, Jesse
- 1975 Identification of cross-cultural talent: the empirical approach of the Peace Corps. TIDL 3:66-78.
- Hautaluoma, Jacob E. and Vicki Kaman
- 1975 Description of Peace Corps volunteers' experience in Afghanistan. TIDL 3:79-96.
- Heisey, D. Ray
- 1974 A Swedish approach to international communication. TIDL 2:41-49.
- Hezel, Francis J.
- 1975 In search of a home: colonial education in Micronesia. TIDL 3:125-132.
- Higginbotham, Howard N.
- 1976 A conceptual model for the delivery of psychological services in non-western settings. TIDL 4:44-52.
- Higa, Masanori
- 1973 Sociolinguistic aspects of word borrowing. TIDL 1:75-85.
- Hurd, Jane N.
- 1974 Third summer program focuses on non-verbal behavior. CLN 3(1):2-3.
- Hurriez, Sayyid Hamid
- 1975 Arabic in the Sudan. LPN 1(4):1, 3-4.
- Jackson, Kenneth
- 1972 Drama, culture and language learning. CLN 1(2):6-7.
- Kaurasi, Lavenia
- 1976 Acculturation in the Pacific: a Rotuman case study. TIDL 4:21-23.
- Keating, Caroline
- 1976 Nonverbal aspects of communication. TIDL 4:12-13.
- Khubchandani, Lachman M.
- 1975 Dilemmas of language transition: challenges to language planning in India. TIDL 3:151-164.
  - 1975 Language planning in developing nations. CLN 3(2):4-5, 8.
  - 1975 Language planning in modern India. LPN 1(1):1.
- Kintanar, Thelma
- 1972 The role of literature in culture learning. CLN 1(4):1-5.
  - 1973 Literature and culture learning: an exploratory view. WP/EWCLI 17.
- Kleinjans, Everett
- 1972 Cross-cultural linguistic communication. WP/EWCLI 12.
  - 1972 Linguistic methods and the teaching of grammar. WP/EWCLI 15.
  - 1972 On culture learning. WP/EWCLI 13.
  - 1972 On learning a second language. WP/EWCLI 14.
- Kwok, Helen and Mimi Chan
- 1975 Creative writing in English: problems faced by undergraduates in the English Department, University of Hong Kong. TIDL 3:27-38.
- Kumar, Krishna
- 1975 Theoretical approaches to the analysis of intercultural transactions. CLN 4(1):1, 3, 12-15.

- Kumar, Krishna, ed.
- 1975 Intercultural transactions for the future. Honolulu: East-West Culture Learning Institute.
- La Forge, Paul G.
- 1976 Cultural mechanisms in the context of community language learning. *TICL* 4:35-43.
- Lerner, Melvin
- 1976 The justice motive in social behavior. *Journal of Social Issues*, 31(3).
  - 1976 The just world theory. *International Encyclopedia of Psychiatry, Psychoanalysis and Psychology*.
  - 1976 The law as a social trap. *CLIR* 4(3):1-2, 6-8, 10-11.
- Lester, Mark
- 1971 Transformational grammar has message for language teacher. *CLLN* 1(1):4, 9.
  - 1973 Transformational grammar and cognitive psycholinguistics. *TICL* 1:61-74.
  - 1974 Bilingual education in the United States, the Pacific, and Southeast Asia. *TICL* 2:137-146.
  - 1976 Introductory transformational grammar of English. Second edition. Holt, Rinehart and Winston.
- Lewis, David
- 1976 Route finding by desert Aborigines. *Australia Navigation*, 29(1).
- Lo, Bo Na Mona
- 1973 Identity and family structure in Hong Kong. *CLLN* 2(2):1, 5-8.
- Malm, William P.
- 1973 Music as an aspect of cultural identity. *CLLN* 2(2):1-4.
- Marckwardt, Albert H.
- 1975 Literature: a problem of recognition. *CLLN* 3(2): 1, 3.
- Marsh, Harriet L.
- 1975 Re-entry/transition seminars for overseas sojourners: report on the Wingspread Colloquium. *TICL* 3:39-54.
- Meade, R. and R. Brislin.
- 1973 Controls in cross-cultural experimentation. *International Journal of Psychology*. 8:231-238.
- Miyoshi, Ikuo
- 1973 Sociocultural aspects of language and literature as applied to the foreign language classroom; an annotated bibliography, 1970-1972. Honolulu: East-West Culture Learning Institute.
- Molde, Bertil
- 1975 Language planning in Sweden. *LPN* 1(3): 1.
- Morito, Yoshihisa
- 1977 An introduction to international English. Japan: The Hokuseido Press.
- Neustupny, J.V.
- 1976 Language correction in contemporary Japan. *LPN* 2(3):1.
- Niyekawa-Howard, Agnes M.
- 1970 Biculturalism and cognitive growth: theoretical foundations for basic and applied research. *WP/EWCLI* 1.
- Nordstrom, Dave
- 1971 The youth revolution in China and America. *WP/EWCLI* 7.
- Nurcombe, Barry
- 1976 Children of the dispossessed. Honolulu: University Press of Hawaii.
- Orvik, James M.
- 1975 An overview of Alaska native bilingual education. *TICL* 3:124.
  - 1976 Bilingualism and cognition. *TICL* 4:13-15.
- O'Driscoll, Michael
- 1976 Values and culture contact: some perspectives and problems. *TICL* 4:8-9.
  - 1976 Review of R. Serpell's "Culture's influence on behavior," *Journal of Cross-Cultural Psychology*. 7:500-503.
- Ohsako, Toshio
- 1976 Japanese perceptions of foreigners. *TICL* 4:2-3.
- Oliver, Marion and Joan Rubin
- 1975 The use of expletives by some American women. *Anthropological Linguistics*. May.
- Oshima, Yuriko
- 1976 Development of referential communication skills in Japanese children. *TICL* 4:9-10.
- Oshiro, Edward
- 1971 The forgotten majority on the University of Hawaii campus: the Japanese-American students. *WP/EWCLI* 8.
- Pedersen, Paul
- 1975 A bilingual alternative for higher education. *CLLN* 3(3):1, 8-10.
  - 1975 Personal problems solving resources used by University of Minnesota foreign students. *TICL* 3:55-65.
- Pedersen, P.; W. Lonner; and J. Draguns
- 1976 Counseling across cultures. Honolulu: University Press of Hawaii.
- Philip, P. J.
- 1976 Emerging issues in cultural relations in an interdependent world. *TICL* 4:68-78.
  - 1976 Ethics as a mode of culture learning. *CLIR* 4(3):1, 3, 13-14.
  - 1976 Preface, A new religious consciousness in America. Berkeley: University of California Press.
- Precourt, Walter E.
- 1974 Hologistic studies of education: a review. *TICL* 2:119-128.
- Quijano, Walter Y.
- 1971 The peculiarity of Filipino acculturation. *WP/EWCLI* 5.
- Rabin, Chaim
- 1976 Language treatment in Israel. *LPN* 2(4):1.

Ramos, Tersita V., Esperanza A. Gonzalez, and Mark Lester  
1975 Bilingualism and bilingual education. Quezon City, Philippines: Souvenir Publications.

Reddin, Mary

- 1972 Teachers of teachers: an educational project. CLLN 1(3):8-9.

Ritchie, James

- 1973 Teaching the social sciences: innovation in small systems. TIDL 1: 48-60.

Robarobalevu, Jemesa

- 1973 Fijian dictionary gains support from Raymond Burr. CLLN 2(3):4-5.

Rubin, Joan

- 1975 What the "Good Language Learner" can teach us. TESOL Quarterly. March.
- 1976 How to tell when someone is saying "no." TIDL 4:61-65.
- 1976 Introduction language planning in the United States, International Journal of the Sociology of Language. v. II.
- 1976 Language planning at the Culture Learning Institute. LPN 2(1):1, 4.
- 1977 Bilingual education and language planning Frontiers of Bilingual Education. Rowley, Mass.: Newbury House.

Rubin, Joan and Bjorn Jernudd

- 1977 References for students of language planning. Honolulu: East-West Culture Learning Institute.

Sarwar, Ghulam

- 1976 Revival of an ancient tradition: the Makyong dance-theatre of Malaysia. CLIR 4(3):4-5, 11-14.

Sincho, Kaoru

- 1976 Margaret Mead: man asks about man. Japan: The Hokuseido Press.

Singh, Amarjit

- 1976 Abstracts of Master of Education Theses (August 1967 to March 1976). St. John's, Newfoundland, Canada: Memorial University.

Smith, Larry

- 1971 Culture, language seminar assists understanding. CLLN 1(1):2, 9.
- 1972 An individualized seminar in American culture and English as a second language at the Culture Learning Institute, East-West Center. WP/EWCLI 11.
- 1973 The place of language in EWC programs. CLLN 2(3):1-2.
- 1974 What is individualization in ESOL? TESL Reporter. 8(1)
- 1975 The art of change in ESOL or how to create an elephant. TESL Reporter 9(1)
- 1975 Individualization in language learning. The Educational Journal, Laoag City, Philippines. October.
- 1975 Teaching English in Asia—an overview. TIDL 3:133-136.
- 1976 English as an international auxiliary language. RELC Journal 7(2).

- 1976 ESOL to EIAL: a position paper on English as an international auxiliary language. TESL Reporter. 10(1):1.

- 1976 In-country associations for ESOL alumni. CLLN 4(2):4-6.

- 1976 Individualization in language learning. Educational Journal. Laoag City, Philippines: Northern Luzon Teachers College.

- 1976 Using popular songs. English Teaching Forum 14(1):43-44.

Smith, Roy

- 1972 A contest in conversation? CLLN 1(2):3.

Stevens, Peter

- 1974 The training of language teachers: a look at the future. TIDL 2:129-136.

Suh, Cho-soon

- 1971 A study of speech levels in Korean. WP/EWCLI 9.

Sparks, Ronald

- 1972 Educational media project. CLLN 1(3):3.

Tanaka, Harumi

- 1976 Aspects of language materials development. CLLN 4(2):3, 11.

Tanaka-Matsumi, Junko

- 1976 Active ingredients in modeling procedure. Japanese Journal of Behavior Therapy 1(2):32-44. March.
- 1976 KEEP consultation research strategies; 1971-1975. Kamehameha Early Education Program Technical Report no. 58, Kamehameha Schools, Honolulu

Tanaka-Matsumi, Junko and Marsella, A.

- 1976 Cross-cultural variations in the phenomenological experience of depression. Journal of Cross-Cultural Psychology, 7:379-396.

Trifonovitch, Gregory J.

- 1971 Ifaluk: a brief report on some aspects of its culture. WP/EWCLI 10.
- 1972 Cultural aspects of educational administration. CLLN 1(5):2-3.
- 1972 Institute projects carry 'future' orientation. CLLN 1(3):1-2.
- 1973 On cross-cultural orientation techniques. TIDL 1:38-47.
- 1975 What is professional development? CLLN 3(3):11-12.
- 1975 Roots of bilingual/bicultural education in the Trust Territory of the Pacific Islands. TIDL 3:97-108.

Van Buren, H.

- 1974 The American way with names. TIDL 2:67-86.

Via, Richard

- 1972 Creative drama—a report. CLLN 1(3): 6-7.
- 1972 TESL and creative drama. English Teaching Forum 15(2): 22-23. Also in TESL Reporter 5(2): 1-3.
- 1973 A lesson in creative dramatics. English Teaching Forum 11(8):18-21.



- 1975 Talk and listen. *TESL Reporter* 8(4): 6-7. Also slightly revised in *English Teaching Forum* 15(2):22-23.
- 1976 English in three acts. Honolulu: University Press of Hawaii.
- 1976 Garage sale. (a play for ESL). *English Teaching Forum* 14(1):16-19.
- 1976 Participatory English: drama. *Language Arts*
- Vizedom, Monika
- 1976 Rites and relationships. (Cross-cultural studies research papers, V. Bickley, J. Boucher, and W. Schramm, eds.) Beverly Hills, California: Sage Publications.
- 1976 Rites of passage and contemporary anthropology. Beverly Hills: Sage Publications.
- Walsh, John
- 1973 Socioliterature: contemporary teacher in culture learning. *CLLN* 2(3):10-11. Reprinted in *Newsletter Economic Commission for Asia and the Far East*. Bangkok, Thailand. X(June):21-23.
- 1973 Thought and expression in culture learning. *CLLN* 2(1):1-3.
- 1973 Thoughts about "Thought and expression in culture learning." *TICL* 1:1-11.
- 1974 A novel approach to culture learning. *CLLN* 2(5):1, 4-5, 11.
- 1974 America and global cooperation. Published in Japanese. *Professors World Peace Academy International Cultural Foundation*. December, p. 1-18.
- 1974 UNU—a world university. *East-West Center Magazine*. Spring. p. 14-15.
- 1975 Culture learning and the spirit of the laws. *CLLN* 3(4):4-7.
- 1975 The spirit of Singapore. *EARCOS Newsletter*. 6(2):4-5.
- 1975 Views of the modern literary scene: East and West. *Solidarity*. IX(5):3-8.
- 1976 Cultural jurisprudence and the East-West Culture Learning Institute. *The American Legal Studies Association Newsletter*. 2:17-23.
- Warnaen, Suwarsih
- 1976 Ethnic stereotypes in a multiethnic nation. *TICL* 4:5-6.
- Watson-Gegeo, Karen Ann
- 1974 Tourism impact in Pacific explored at EWC workshop. *CLLN* 3(1):1, 4-5.
- 1974 Understanding human interaction: the study of every day life and ordinary talk. *TICL* 2:57-66.
- 1975 CLI/RELC sociolinguistic survey launched. *CLLN* 3(2):1, 9-10.
- 1975 Transferable communicative routines: strategies and group identity in two speech events. *Language in Society* 4(1):53-72.
- 1975 The school as a socializing agent: in the classroom and out. *CLLN* 4(1):4-7.
- Watson-Gegeo, Karen Ann and Ben Finney, eds.
- 1975 A new kind of sugar: a report on tourism in the Pacific. Honolulu: East-West Center.
- Watson, Karen and Nababan, P.W.J., comp.
- 1973 Papers on the sociolinguistic situations in SEAMEO countries.
- Weeks, W.; P. Pedersen; and R. Brislin.
- 1977 A manual of structured experiences for cross-cultural learning. Pittsburgh: Society for Intercultural Education, Training, and Research.
- Whitman, Randal
- 1972 Culture and the language teacher's self perception. *CLLN* 1(3):4.
- Wittermans, Elizabeth, comp.
- 1970 Dictionary of Indonesian abbreviations and acronyms. Honolulu: East-West Culture Learning Institute.
- Wood, Richard E.
- 1977 Potential issues for language planning in Scotland. *LPN* 3(1):1.
- Wongswadiwat, Jirawat
- 1976 Assimilation through marriage in Thailand. *TICL* 4:23-24.
- Wu, David Y. H.
- 1974 To kill three birds with one stone: the rotating credit associations of the Papua New Guinea Chinese. *American Ethnologist*. 1(3):565-584.
- 1975 Overseas Chinese entrepreneurship and kinship transformation: an example from Papua New Guinea. *Bulletin of the Institute of Ethnology, Academia Sinica*. 39:85-105.
- 1976 Noninvolvement of Chinese anthropologists in the politics of sociocultural change. *Working Paper 56, Comparative Interdisciplinary Studies Section, International Studies Association, University of Pittsburgh*.
- 1977 Ethnicity and adaptation: overseas Chinese entrepreneurship in Papua New Guinea. *Southeast Asian Journal of Social Science*. 5(1).
- Yu, Arthur Yuh-chao
- 1971 A study of Chinese organizations in Hawaii with special reference to assimilative trends. *WP/EWCLI* 3.

**THE EAST-WEST CENTER** is a national educational institution established in Hawaii by the U.S. Congress in 1960 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 more than 1,500 men and women from many nations and cultures work together in problem-oriented institutes or on "open" grants as they seek solutions to problems of mutual consequence to East and West. For each Center participant from the United States, two participants are sought from the Asian and Pacific area. The U.S. Congress provides basic funding for programs and a variety of awards, and the Center is administered by a public, nonprofit corporation with an international Board of Governors.

**East-West Center  
East-West Culture Learning Institute  
1777 East-West Road  
Honolulu, Hawaii 96848**



# EAST-WEST CULTURE LEARNING INSTITUTE

## 1977-78

### PROJECTS AND ACTIVITIES

#### CRISIS IN CULTURAL VALUES: REFORMING AND EXTENDING CROSS-CULTURAL EDUCATIONAL PROGRAMS

- Conserving Cultural Values
- Cross-Cultural Encounters in Poetry
- Cross-Cultural Legal Case Studies
- Cultural Manifestations

#### CULTURE AND THE INTERACTIVE PROCESS

- Bibliography of Culture and the Interactive Process
- Collaborative Research on Emotion and Culture
- Conference on Research in Interpersonal Interaction in Pluralistic Societies
- Drama in Language Teaching Workshop
- English as an International Auxiliary Language Conference
- English as an International Auxiliary Language Educators Program
- Interaction in a Multiethnic Classroom in Hawaii

#### METHODS FOR ANALYZING CULTURAL MISUNDERSTANDING

- Analysis of Change Due to Intercultural Experiences
- Application of Knowledge Gained through Cross-Cultural Research
- Cross-Cultural Research for Behavioral and Social Scientists

#### THE IMPACT OF TRANSNATIONAL INTERACTIONS: THE PROBLEM OF CULTURAL AUTONOMY

- Transnational Social Science Network Workshop
- Data Collection on the City as a Transnational Cultural Institution
- Multinational Corporation Planning Seminar
- City as a Transnational Cultural Institute Planning Conference



Participants and staff of the "Cultural Aspects of Educational Administration" Project activity are pictured above. The project was held at the East-West Culture Learning Institute, February 16-May 16, 1977. Left to right: Mr. William Perilli (U.S.A.), Mr. David Gadd (New Zealand), Mr. Wayne Edwards (New Zealand), Mrs. Brenda Foster (CLJ Research Intern), Dr. N.K. Ambast (India), Dr. David Wu (CLJ Research Associate and coordinator of the project), Dr. William Walker (Australia), Dr. Lynette Char (U.S.A.), Mr. John M. Renner (New Zealand), Mr. Ghulam N. Admadzai (Afghanistan), Dr. Song-Sak Srikalasin (Thailand), Ms. Ceniza Valeroso (Philippines), Mr. Kenzi Mad (CLJ Program Officer), Mrs. Nongyao Kamchanachan (Thailand), Dr. Ghulam A.K. Niazi (Pakistan).

## APPLICATION OF KNOWLEDGE GAINED THROUGH CROSS-CULTURAL RESEARCH PROJECT

February 1-March 31, 1978

This activity provides practitioners from the United States and Asian and Pacific countries, whose jobs involve working with people from different cultures, an opportunity to extend their professional competence to new areas of cross-cultural studies. Although the emphasis will be on broad coverage of relevant issues, the program will focus on the following:

1. *Policies and Programs in Various Countries*: Review of attempts to deal with problems of cross-cultural misunderstanding; examination of government policies toward various cultures within a country and toward interaction with people from other countries.
2. *Case Studies from the Published Literature*: Review of some large-scale attempts to deal with prejudice and discrimination in various countries; evaluation of several social intervention programs (e.g. community action programs, education programs and large-scale governmental programs).
3. *Cross-Cultural Orientation Programs*: Review of existing models, potential audiences, evaluation and practical guidelines for programs designed to train people from one culture to interact effectively with members of another culture.
4. *Ethical Concerns*: The review of political and ethical problems of individuals and agencies involved in training or intervention programs designed to minimize cross-cultural misunderstanding.

Applicants should be professionals who hold jobs involving contact between people from different cultures such as: education for diplomats; services for immigrants to various countries; foreign student advisers in education; minority-

majority relations within a country; bilingual education; training of overseas businessmen; technical programs in international development; and so forth. People involved in these and similar jobs involving cultural contact are encouraged to apply.

### COORDINATORS OF THE TWO ACTIVITIES

Dr. Richard Brislin, Research Associate, East-West Culture Learning Institute, East-West Center, Honolulu, Hawaii; co-author of the books, *Cross-Cultural Research Methods* and *Cross-Cultural Orientation Programs* (John Wiley Publishers, 1973 and 1976); co-editor, *Cross-Cultural Perspectives on Learning* (SAGE and Wiley/Halsted Publishers, 1975); editorial board, *Journal of Cross-Cultural Psychology*; editor, *Topics in Culture Learning*, (volumes 1 through 5); co-editor, *Handbook of Cross-Cultural Psychology* (Allyn and Bacon Publishers).

Dr. Eric S. Casino, Visiting Researcher, East-West Culture Learning Institute, East-West Center. Formerly, Chief Anthropologist and Curator, Division of Anthropology, National Museum of the Philippines and Mindanao State University). Author, *Ethnographic Art of the Philippines* (Manila: Bookman Printing House, 1973); author of nine articles in the encyclopedia, *Filipino Heritage*; author, *The Jama Mapun* (Ateneo de Manila University Press, 1976).

Dr. Michael Hammett, Fellow, East-West Culture Learning Institute, East-West Center: former teacher training and economic development advisor, Ponape District, U.S. Trust Territory of the Pacific Islands; field researcher, Bougainville, Papua New Guinea; and coordinator of Anthropology Seminar

for "Cross-Cultural Research for Social and Behavioral Scientists" and "Pacific Islands Educational Leadership" programs.

### FOR MORE INFORMATION

To obtain more detailed brochures on the activities, and application blanks, write

Director  
East-West Culture Learning  
Institute

1777 East-West Road  
Honolulu, Hawaii 96848 USA

Applicants should specify the activity in which they are interested. Application forms must be received by August 1, 1977. Awards will be announced by September 1, 1977.

### Deadline approaching for Professional Associate applicants

The East-West Culture Learning Institute deadline for receipt of all Professional Associate applications is August 1, 1977. This award is for established professionals to participate full time in specific, fixed-time project activities, such as those described on this page. This deadline does not apply to other types of East-West Center awards—Graduate Degree Students, Fellows, Joint Doctoral Research Interns, Research Interns, and Professional Interns.

Further information about specific EW CLI programs and application forms for all awards except Graduate Degree Student Awards can be obtained by writing to:

The Director  
East-West Culture Learning  
Institute  
East-West Center  
Honolulu, Hawaii 96848, USA

(Applicants from Burma and India must apply through their in-country EWC program representatives.)

## CROSS-CULTURAL RESEARCH FOR BEHAVIORAL AND SOCIAL SCIENTISTS PROJECT

January 4-April 30, 1978

This activity is designed to give behavioral/social scientists from the United States and Asian and Pacific countries the opportunity to increase their professional competence in new areas of cross-cultural investigation and to share ideas about cross-cultural research relevant to:

- the design of research projects involving empirical data that are gathered in two or more cultures;
- the teaching of topics in the behavioral and social sciences based on cross-cultural findings;
- the integration and dissemination of findings in cross-cultural research;
- ethical concerns in cross-cultural research;
- relations with professionals who have the responsibility of applying the knowledge gained through cross-cultural studies.

The program is most likely to appeal to behavioral and social scientists who have already earned an MA, MS, or Ph.D. degree (or equivalent), and who want to expand their capabilities into cross-cultural studies. Participants will most likely have a background in psychology, sociology, anthropology, or education; or perhaps political science or linguistics. The program will appeal most to people desiring a broad background in the entire range of cross-cultural studies, rather than to people desiring a concentrated emphasis in a narrow area. An interdisciplinary group of participants will be welcome, but applicants should realize that the content and methods of cross-cultural research to be presented by the coordinators have been developed mainly by psychologists and anthropologists.

## Bilingual/bicultural education (From Page 2)

many fear the loss of identity. They think that they are maximizing their identities when they relate primarily to similar persons. In reality, however, they are limiting the range of their identity.

In illustrating the role of marginal persons as contributors to social change, Willie cites ancient and modern examples from Moses and Martin Luther King. Moses was a liberator of slaves who was reared in the house of aristocrats; King was a liberator of poor Blacks who was educated in well-to-do schools. They did not grow up as slaves or as poor people; yet, they were connected with them. Both had detractors among their own people who questioned their integrity and authenticity. People still followed them. They both had to contend with high governmental authorities who tried to restrict their movements, but they negotiated successfully on behalf of their constituents.

The pattern is strikingly similar for the Chinese ghetto poor in San Francisco. Almost all its present civic leaders are born and raised outside of Chinatown—Honolulu, Stockton, Fresno, Los Angeles, Hong Kong, Vietnam, etc. They all reflect middle to high socioeconomic statuses. Some of them do not even have the Chinese language skills necessary to communicate directly with their constituents. In fact, the lawyer behind two successful lawsuits filed against the federal government (one in the area of education and one in civil service employment) is not even Chinese, but a Caucasian who is gaining some Asian identity.

To be sure, the scene in San Francisco's Chinatown is changing. A few home-grown Chinatown leaders are developing, such that the need for outside marginal allies is diminishing somewhat. The test of these home-grown leaders, however, will continue to be whether they themselves act as ethnic chauvinists or as marginal persons.

Leaders, particularly those not tied down by bureaucratic behaviors, are marginal persons who find their identities in the syntheses of groups. Leaders of social movements need not possess all of the

characteristics of the people whom they lead. Hopefully, this view will be sobering to those who constantly call for unity of like-minded people.

In cross-cultural relations, it will continue to be marginal people who will synthesize majority-minority relations into new social orders. But what variety will this marginality be? Culturally pluralistic or multicultural? In all likelihood, both kinds of marginality will prove of utility. After all, what is marginal at one time in history may not be marginal in another. Furthermore, what is marginal in one situation may not be in another. Until there is more theoretical framework on this question, the type of marginality aimed for may not be as important as the quality; that is, the type to be developed should be ones whereby people rise and not fall, and whereby they be advantaged and not tragic.

## Pluralism or separation?

Early in this article, it was questioned whether bilingual-bicultural education would lead to pluralism/multiculturalism or to separatism. These questions were not frivolous. A casual observation of many bilingual education programs will reveal that their instructional processes and contents involve little comparing and contrasting of cultures, especially in non-trivial matters. Even when there is the studying of more than one culture, the cultures are often studied separately, such that interrelationships and mutual cooperation are hard to come by. Such bilingual educational models might more appropriately be termed "ethnic" or "multi-ethnic" education rather than "crosscultural," which presupposes comparisons, contrasts, and cooperation. In a word, segregation in curriculum lends itself to segregation in one's way of thinking. Of itself, bilingual education does not preclude segregation of curriculum. It does, however, with a little foresight and planning, lend itself to non-segregation and marginality.

Even here, it does not automatically lead to a high quality of marginality. Again, done well, it could. These caveats take on more meaning when one studies much of the community politics behind bilingual

(Continued on Page 6)



## Bilingual/bicultural education (From Page 5)

education. Almost to a person, community advocates of bilingual education stress that its major purpose for existing is to preserve a specific language and culture, and that by some miracle, that preservation would enable a person to be culturally pluralistic or multicultural.

### Mono-ethnic chauvinism

It must be contended, however, that emphasizing one's own cultural and linguistic heritage does not of itself lead that one to be multicultural or pluralistic. If anything, without balance, such emphasis might even lead one to mono-ethnic chauvinism or ethnocentrism.

Ethnic community politics, one must remember, is predicated on getting the most resources for one's own community. While this might be just, one must be careful that this spirit is ameliorated in bilingual-bicultural programs.

To gain a proper understanding of self and society, then, a sense of transcendence must be fused into bilingual programs. The urge for freedom and change as well as the need for control and stability must be considered. Pupils who will try to reconcile the peoples of the world and who show creative marginality must be developed.

The preservation of a native language and culture—one of bilingual education's major goals—does not have to mean that the learning of other cultures and languages must

stop. The "how" of all this, broadly speaking, means that the structure and content of bilingual educational programs must be carefully and professionally drawn up to include a host of subject matters and realities of life. For example, both the language and content components of bilingual programs have to talk about something. That something ought to be more than foods, festivals, and other symbols. Crosscultural views of competition/cooperation, sex roles, nurturance, attitudes, habits, aggression, values, morality, cleanliness, authority, peer relationships, work, play, emotions, nature of family, independence/dependence, ecology, immigration of non-natives, all can be dealt with at all levels of education. Additionally, the problems that all people must face, majorities and minorities alike, should also be incorporated. These include career education, consumer education, futurism, doublespeak (systematic ways of lying), and issues of war and peace. And as if these topics were not enough, certain skills must also be incorporated—values inquiry; decision-making; bureaucratic and organizational skills as employees, managers, clients, and entrepreneurs; mathematical; persuasion; and mediating.

Impossible? Not really. A real effort at overcoming parochialism is necessary. Propagandistic tone aside, English language lessons in the People's Republic of China are also social studies lessons. The following is an example:

Lei Feng was born into a poor peasant family. His parents died when he was seven years old. He had to look after pigs for the landlord. The landlord was cruel and beat him....He is a fine example to us all. He is dead, but his spirit lives in our hearts forever.<sup>6</sup>

In like manner, language learning and cross-cultural education can be combined. Such treatments should go some way towards developing marginality.

In conclusion, it is argued that bilingual education can be a powerful tool in helping children resist cultural isolation, but that before this can happen, much theoretical and practical thought must be given to curriculum development that reflects marginality through interdisciplinary and cross-cultural treatments.

### FOOTNOTES

- Adler, Peter. "Beyond Cultural Identity: Reflections Upon Cultural and Multicultural Man," *Topics in Culture Learning*, Brislin, R. (ed.), East-West Center, Honolulu, Volume 2, 1974, pp. 23-40.
- Willie, Charles. "Marginality and Social Change," *Transaction/Society*, July-August, 1975, pp. 10-13.
- The word "historically" is emphasized because I do not view many of the recent demands by ethnic minorities to be marginal at all.
- Novak, Michael. "Race and Truth," *Commentary*, Volume 62, No. 6, December 1976, pp. 54-58.
- Statement made at the evening session of the First National Conference on the Chinese in America, University of San Francisco, July 10-12, 1975.
- As quoted by R. F. Price, "English Teaching in China," *English Language Teaching*, October 1971. □



Ms. Premilata Puri (India), Mr. K. Narinasamy (Malaysia), and U Kyau Win (Burma) of the Institute's "Conserving Cultural Values" group chat during a noontime picnic with Dr. Sharma Sagar, an Indian psychologist participating in the "Cross-cultural Research for Social/Behavioral Scientists" program.

The East-West Culture Learning Institute and the Council of Foundations sponsored a conference on "Emerging Issues in Cultural Relations in an Interdependent World" December 8-10, 1976, to which more than thirty scholars and foundation presidents were invited. Pictured at right, Dr. Samuel Johnson, Professor of Comparative Literature at the University of Sierra Leone and currently Visiting Professor at University of Michigan confers during a conference break with East-West Center President Everett Kleinjans. The Conference, coordinated by Dr. John Philip, was concerned with how intercultural transactions—exchanges in education, science, technology, the arts, human skills—can bring about better relations among nations.

