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A Self-Awareness Centered Approach to Curriculum Development

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A SELF-AWARENESS CENTERED APPROACH TO
CURRICULUM DEVELOPMENT

BY
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SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE MASTER OF ARTS IN TEACHING DEGREE AT THE
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ABSTRACT

This is a collection of classroom activities developed by the author which reflect the hypothesis that culture is more of an inward than an outward process, and that by developing the inner person, students about to enter another culture (as well as the general population) are best able to cope with the differences and complexities of the world in which they will be living. By investigating just who they are and what is important to them in life, people are able to make choices in life based on that awareness and not upon the pressures of the world around them, whatever that world might be.

ERIC Descriptors

CULTURAL AWARENESS CIJE:1558 RIE:2339 GC:560
UF Cultural Understanding
RT Cross Cultural Training
Cultural Awareness

INTERCULTURAL COMMUNICATION CIJE:121 RIE:234 GC:330
RT Cultural Interrelationships

INTERPERSONAL RELATIONSHIP CIJE:3877 RIE:2678 GC:510
RT Cooperation
Empathy
Interpersonal Communication
Interpersonal Competence

SELF ACTUALIZATION CIJE:1495 RIE:1223 GC:120
UF Self Development
Personal Autonomy
Values Clarification

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INTRODUCTION

"Progress" in today's world is usually seen as being embodied in the United States. Economically, politically, socially and morally the United States is seen as the standard by which other countries measure themselves, sometimes scrambling to "catch up," to surpass, sometimes moaning the decadence and undesirability of the so-called "westernized" life-style, protesting its materialism, alienation, dehumanization, cultural and moral disintegration. All scrambling and moaning aside, the "modern" or "westernized" world of "developed" and "developing" countries and we who live in them are beset by major problems, most of them in the realm of the spiritual. We who are "westernized," or who are becoming increasingly so, feel the pressure of this ill-defined, pervasive process of change in a myriad of different ways and areas of life; and the results of that process seem to be feelings of hopelessness, emptiness, alienation from other human beings, over attachment, but little joy in, things. Instead of developing solutions to this dis-ease, instead of working on the inner source of the problem and correcting the errors of perception which lie at the base of it, we approach it from an

external standpoint. We spend time writing about it, defining it, listing symptoms and making diagnoses.

Two of the most basic errors in the "westernized" educational system, not to mention in the legal, political, social, family and spiritual systems, are control and competition; and it would probably be appropriate to view competition as a function of control, as competition pits one person against another to determine who has the "right" to control the other. Control can take innumerable forms; it is any attempt of one person or group to strip another of his/its intrinsic right to make his/its own decisions. In its mildest form, it is the often sincere belief that one person "knows better" than another. Taken to its extreme, it becomes the belief that one person or group has the right to destroy life to achieve his/its own ends. Cloaking these ends in such lofty terms as "freedom," "democracy," or "self-preservation" does not alter the issue. It merely serves to disguise it.

Disguise is something at which we of "developed" and "developing" countries are becoming increasingly adept, disguise, substitution and pretence. We substitute the physical for the spiritual, the outer for the inner, medicine for healing, learning for wisdom,

fun for joy, food for nourishment, exercise for physical well-being, alcohol and drugs for peace of mind, the good life for real life, group therapy for family relationships and intimacy, a legal system for a moral one, religion for faith, an educational system for the ability to think and create, words for thoughts, thoughts for emotions, optimism for hope, anger for pain, comradery for friendship. We pretend to do and think what we have only read about, substituting books for experience. And we call this "progress." The more sophisticated and glossy the exterior, the less important the interior. At times we even go to extremes to disguise that, purposely making the outside look plain so the inside might be deemed important. We concentrate our efforts on the outward symptoms of an inward societal illness; we analyze those symptoms, categorize and study them, find ways of "dealing" with them; and then we wonder why we do not feel "healed," why society still "faces" so many problems, why we feel alienated, empty, alone.

Our educational system is just one extension of this pervasive malaise. It takes children, who have already been "programmed" into someone else's, probably their parents', superficial value system, and further limits their choices. We, as educators,

set ourselves up in a God-like position to judge the interests and capacities to learn of other human beings. A nice one-up game for those in the power position!

Claims have been made that modern technology has brought us a standard of living unequaled in history, but I would suggest that until spiritual awareness and growth receive the same priority as the physical world, there will be no real progress. Society will continue to suffer from the same alienation, emptiness. We certainly have increased our life span, but to do what? To spend extra years in a loveless room in a retirement community, surrounded by determinedly cheerful walls and care-givers, in both physical and spiritual pain? We have built stronger and taller buildings, to stuff more people into less space on this already overcrowded planet. More babies live to grow up in a spiritual desert. We are now beginning to travel to outer space, so we can export our misery to other worlds. Mayflower revisited, and we don't seem yet to see that running away from social ills doesn't work. As we recreated the egg on "American" soil, we also recreated its tendency to rot. We are the sickness. Percentage-wise, are people really less hungry than they were a few hundred years ago? Less miserable? Less warlike?

Progress is still looking the wrong direction, outward rather than inward. People who used to be slaves to poverty are now slaves to wealth and the pursuit of it. We feel forced to compete to get more money to buy more things, to insure higher "status" to enable us to have more power over others' decision making. And one way to gain both status and money is to get more QUALIFICATIONS. And this is one area where education comes in.

There was a time when it was necessary to be able to do something; now it is enough--even better--to be qualified. One is required to substitute "book" learning for life experience. One must get the proper "degree." And to get a degree, one must pay for it in money, thus limiting the competition. How many thousands of dollars are spent learning the proper vocabulary to do a job instead of how to do it?! How much money do we pay to learn to use the terminology deemed appropriate to "practice" law, medicine or even education? And notice, even after paying for the terminology, one does not "heal" or "resolve conflict." One merely "practices" it.... We spend our time and money thinking up words to define the symptoms, instead of curing the disease, as if naming the evil gave us control over it.

The point is that, in this best of all possible worlds, despite being "qualified" to "practice" things, we feel a hopelessness, an incapacity, a loneliness, an ennui that is more powerful than any technology. Obviously we are doing something wrong. Perhaps the answer lies in examining the source of the problem, rather than its symptoms. We need to look inside for the answers. For us as "educators" it is a most appropriate place to start. What is wrong with our system reflects what is wrong on the whole, and perhaps we are in a position to do something about it.

What would happen if we refused to make decisions for our students and refused to put them into competition with each other? What if we refused to test and evaluate them? What if we instead merely provided them with a rich environment to explore and experiment with (and this does, indeed, already exist. It is called "the world," inside and out) and helped them go about it? What would constitute "help"? Listening, asking good questions, encouraging expansion and suggesting possibilities, allowing for independence. How does one encourage and allow independence, anyway? This is the type of question teachers should be asking. These are the abilities we should be developing. Does it really matter how people learn, as long as they are learning? Do we really have to "define" learning to promote it?

Each person has within himself from birth the seeds of his own perfection and destruction. Our job on earth, as parents, teachers, friends and soulmates, is to find our own proper path and aid others in their own search--hopefully, but not necessarily, the path to perfection. First and most importantly we have the responsibility to find and set ourselves firmly on our own path and proceed in the right direction. We cannot decide what the proper path is for someone else, and I am not exactly sure what we can do to "help" another on his way. What so many people need is simple encouragement to search out and follow their path, even just to believe that it exists. What "teaches" best is example. We, too, must be seekers and believers. We must believe in and seek human perfection and refuse to be bogged down in the pessimistic concept of "human nature." Who ever decided human nature was a negative quality, anyway? Too many of us are not only headed down the wrong path, one chosen by others, but we are also sitting down in the middle of it, refusing to budge.

One's moral standards ring false for many reasons. First, they have been established by others and enforced collectively and uniformly. No one can call a truth or belief his own until he has examined it, tried it on, accepted it and internalized it, at which point

there is no further reason to think about or negotiate it (so, why am I writing this, one might ask). Second, since we have not gone through the pain of creating our own values system, but we do feel the necessity of having one, we pretend to believe in one established by others, usually our family, country, religion. Third, because we pretend to believe rather than actually accepting, we are incapable of consistently acting on these values, and even when we do, it is just one more pretense. Our job, then, as educators, becomes perhaps to introduce different concepts of morality, biology, economics, politics, communication, allow students freedom to explore them, try them on, accept, reject, alter them or put them on "hold." We need to help students find their own relationship to the subject matter we introduce. Perhaps the first question we should ask is "Why on earth do you want to study _____?"

And should a person decide to go through this painful process of searching for the real him, of discarding the multiple layers of superficiality, we must assure him that it is worth the pain. Certainly the benefits are mixed. It puts him at odds with present society, though in harmony with himself. He must be content to accept self-respect in lieu of society's esteem. He must be prepared to walk away

intact from disapproval, one-upsmanship, knowing that he is right about himself. It is a lonely road and perilous. He must be assured that it is not empty or futile. And how can we assure him without being willing to walk it ourselves?

Competition between people is never right. One should be in competition only with himself, with the seeds of destructiveness within, be they genetic in character, part of our unconscious or the result of societal or family conflict. To overcome these destructive elements, we must become familiar with them, accept rather than disguise them, and feel the power to let them go as undesirable. In this process of self-examination, we also encounter that part of us which is intrinsically good, positive, growing or capable of growth. This we must nurture and follow, for it will lead us down the proper path. Some people call this positive part of us God, a Higher Power, the Way or Zen, a raised consciousness. Again, the name used to describe it is not important. There can be many names for the right path, but they don't change the path itself or the mountain it seeks to climb.

None of this is news. It has all been advocated before, but somehow it doesn't seem to be happening. Perhaps this is due to the fact that competition with

oneself is so much more difficult than competition with others. After all, one can count whether he has more money, more degrees, more things than another. Measuring progress in things is so much more tangible than measuring personal growth. And besides, one can prove to others he is one-up in social status or material wealth. He who is interested in personal growth must not be overly concerned with the opinions of others. Perhaps another reason this path is not being found is that so many people are so busy learning the right words to talk about personal growth and pretending to grow that they haven't time to do it. And then there are also those who, instead of searching for their own path and following it, prefer to block someone else's, another twist in the one-up game. This is called "evil."

So, what exactly do we as "educators," friends, etc., do to facilitate this process of growth in others, provided that we believe it is the proper direction for "education?" First and last we must be examples, and this is the most difficult part, realizing that we ourselves are still on the road, not at our destination. We must be actively involved in a program of searching for and exploring the world inside. It's contagious.

Then we must provide students with the kind of curriculum which allows them to conduct their own personal research into themselves. Examples of what I believe are such searching techniques as will form the content of this paper.

Third, we must refuse to evaluate our students competitively. This involves a new system of "assignments," as how will we know unless we test whether a student actually did what he was assigned? Or is it even important for a student to do assignments chosen by someone else? Do we monitor his "progress" in any way? What indeed is "progress"? If we don't monitor the students, who will? It seems appropriate that the student be the only person to evaluate his progress and to plan his learning; and yet where does that leave us as "educators"? Following this theory through to its ultimate conclusion, "teachers" could serve only as resource persons, understanders, posers of good questions, and, of course, examples.

And what about the student who chooses not to grow, not to maximize his potential, or who, indeed, hasn't much potential? The world is in desperate need of labor at what are now considered low level jobs. If we refuse to accept "low" and "high" as

appropriate job definitions, and if we refuse to penalize people economically who do those jobs, we will again be refusing to play the one-up game, and the world will move another millimeter in the direction of real progress.

Suitability of Awareness Based Activities
To the Language Classroom

Persons studying a second language for the purpose of interacting with another culture--such as students preparing for study abroad or businessmen and their families preparing for an extended stay in another country, or even those preparing for extensive contact with people of another nationality--often feel pressured by the culture they are about to enter or even by the very idea of entering it. They are often afraid that, instead of being a positive, additive part of their total life experience, this entrance will somehow diminish them. Fear of loss of personal or national identity, especially when preparing to enter the mythical world of "Westernization," often produces resistance in students, refusal to open their minds to new and different horizons and inability to progress as fast as possible in the language learning process.

Attempts to ease the pain of this entry have usually taken the form of acquainting the learners with the social structure, history, lifestyle of the host country along

with the language. Too often these "cultural" modules produce the opposite effect. Students withdraw further into the shell of "self"; many, indeed, choose to limit their contact with the host culture, often endangering their business or educational projects. Attempts to draw them out of this fossilized position and into an active community or university life meet with increased resistance and hostility. The teacher often bears the brunt of that hostility, being seen as the proponent of change--"You must learn to think like an American to be successful in dealing with Americans." The superficial changes one must make to live in the host country seem overwhelming and undesirable, and lack of success perpetuates and feeds upon itself.

It is my contention that, although the exterior changes one must make to live in another culture are important for travellers to know and can also be addressed through curriculum, the fear of annihilation, of loss of identity, is the real source of culture shock, and that it is best addressed by careful, personal examination of just what the components of the "self" are, where they came from, why they exist, how they are unique to the individual--to define one's awareness identity. It is only in knowing who one is and being comfortable and secure in that knowledge that one can enter a new culture and adapt to it without losing one's identity.

Often the development of this self-awareness accompanies an intercultural move, but later, after much pain, loneliness and wasted time. A traveller who arrives in his host country with a firm foundation, an accurate assessment of who he is, what his needs are, and how this move fits into his life plan can move with flexibility and self-confidence into the unknown, evaluate the situations he encounters and allow them to add to his self-awareness or pass them by as inappropriate or uninteresting.

It is my further contention that this type of self-study can be done without invasion of privacy by allowing students the choice of how deeply to enter into it, and that perhaps a second language is easier to use for such purposes than a native language. Speaking another language often frees us of the cultural restrictions of our native tongue and allows us to grow in areas not available in our native culture.

The Teacher's Role in Awareness Based Activities

The primary roles of the teacher in the classroom during this type of activity are as resource, facilitator, poser of questions, enforcer of rules and, of course, example. The teacher must assess the students' awareness, plan activities aimed at their particular level of awareness, with the potential of addressing

several levels at one time. Once he has set the stage, it is time to listen to what the students are saying, not in an attempt to be part of the discussion, but to determine which questions to pose to maximize the depth of the discussion.

The rules which must be enforced are other than the expected ones, like "Speak English!" They include the following:

CONTROL. Most important for the teacher to remember is that self-analysis is just that--of the self--and that it can only be done by the student himself. Teachers are not in control of what happens in the classroom during the activities I am about to describe. They may set goals for the students, but must be content to accept that students' goals might be quite different, and more appropriate. Only the students' unconscious can lead him where he needs to be going, and only he can change or follow that direction. Thus, it is the teacher's job to set the stage, provide a reference, an assignment for the students to work on and then leave them alone to work on it, supplying only an appropriate question or missing word when necessary. It is, indeed, not even necessary or desirable for the teacher to explain his goals, present the material formally or to tell students

why they are doing it. Since their goals often differ from the teacher's, so might also their feelings about the assignment. Better to let them decide for themselves what is happening to them. The student must be free to listen to the voice of his own intuition and that of his classmates, who are, hopefully, working on a comparable level of awareness and can supply useful and additive input. Often the teacher has done the particular activity many times and is operating on another level of awareness, in which case he can best remain there, working on his own growth, processing the content of the discussion in his own way, much in the manner of sustained silent reading. Other tasks teachers might do are error collection and analysis, debriefing planning, and listening for clues for follow-up work. It is important for the teacher not to evaluate, philosophize or participate actively in the discussion, unless specifically asked to do so, and then to limit his input to directly answering the question posed.

CHOICE. Directly related to the idea of student control and perhaps part of it is the concept of student choice, choice of how he wants to approach the assignment, how deeply he wants to explore, how great a risk he wants to take. Some people are capable of

and ready for great change at any time in their lives, but great change involves great pain at times, and not all students are ready for that. Only the student himself can make that decision, not the teacher, and certainly not his classmates. Usually during the course of a program, student trust and interest in the process of self-examination increases greatly, but it cannot be forced. It is, indeed, the teacher's job to create an atmosphere where students are free to decide their own approach to the material. Often that involves active interruption by the teacher of any and all attempts among students to influence, compete with or change each other. Training the students in active listening for comprehension, helps eliminate this problem. Students should be allowed the choice to participate only superficially or not to participate at all, in which case the teacher might choose to group the non-participants together, thus allowing uninhibited growth in the active participants. Experience leads me to believe that the non-participants are nearly always lured back into the mainstream just by the intensity and interest generated by the other students.

FROM THE SIMPLE TO THE COMPLEX The Teacher must begin with simple, getting-to-know-you types

of activities to allow students to become familiar with and comfortable with each other, and is then free to move on to more challenging, revealing activities.

Types of Activities to be Included

There are any number of activities which lead students into reflection upon their inner being. Indeed, it is more the teacher's attitude and presentation of the material which determines its applicability than the content. Personal growth and pursuit of human perfection is a way of life, and teaching is only one manifestation, so that a teacher who is actively involved in it himself will reflect it in his every action, and anything he does in the classroom will become a self-awareness based activity. There seem to be, however, some activities which are more productive than others. Some types of useful activities to be included in this paper are:

1. explorations of the opinions and lives of others: interviewing, active listening, and discussions of the similarities and differences between people;
2. discussions of abstract topics: definition, enlarging to include all appropriate concepts and limiting to exclude the inappropriate,

- making group lists of words and ideas, group definitions;
3. values clarification work: students express personal, group choices between contradictory or overlapping values, set priorities among them, discuss their appropriateness to certain situations, create new values;
 4. group or individual problem solving, advising, examining how groups work together or fail to do so;
 5. analysis of printed or taped material such as articles, stories, movies, plays, poetry, songs: students discuss motivations, values, etc., of the character, author or producer.
 6. reflective writing on any of the above or on any appropriate subject.

Most people, once accustomed to it, enjoy talking about themselves and their own approach to live more than anything else. We so seldom take the opportunity and time to philosophize that it can come as a welcome discipline in a world dedicated to making money and to having FUN...

The activities in each section are somewhat sequential, in that the first ones would come earlier in the course than the later ones, which are appropriate for students who know each other fairly well and

have established a trusting, supportive atmosphere in their classroom. They are not, however, completely sequential; one does not directly follow another, nor would all "exploratory" activities precede the "values clarification" types. They do not represent a complete curriculum, although it is possible to establish an entire awareness identity based curriculum. They are, rather, examples of how to "get at" awareness in students.

In examining these materials, one must be aware that they are only examples chosen to "fit" particular classes, and that a teacher's greatest strength lies in his ability to create such activities as fit the class. Nor are these activities all original, another important point. A teacher's creativity lies not in creating new activities but rather in:

assessing the interests, needs and possibilities
of the students,
assessing material on hand for both its ability
to meet the above and its appropriateness
to the teacher's own style,
using the material in a way which addresses
the needs of the particular students at
hand and challenges both their language
ability and level of awareness being able
to grow along with the students.

Where materials have been inspired by printed or taped material, an individual or group, I have indicated it, and am grateful for those who contributed of themselves to my personal growth and gave me ideas I could use to fit my purposes.

PART ONE

TYPE 1--EXPLORATIONS OF THE OPINIONS AND LIVES OF OTHERS

One of the most consistently made compliments which has found its way onto end-of-course evaluations, in my experience, has been gratitude for the opportunity to meet and get to know people to whom one might not ordinarily have had access. It seems to be an across-the-board reaction, whether the class consisted of university students from various schools, businessmen from various companies or departments, international students from various parts of the world or just your average mixed-bag class. Non-threatening, non-socially directed contact between sexes and age groups can be a positive part of the class atmosphere, especially in adult education classes. The language classroom is a place where people come together for the expressed purpose of communicating, and the added benefit of making new friends, sharing real thoughts often comes as a surprise, though it actually shouldn't, communication being the goal, and a pleasure.

From the many "introductory" activities which are available, I have chosen some which have proved effective not only for the goal of superficial

communication, but which lead students into increased self-awareness of just who their other classmates are. These activities may be entered into as superficially or as deeply as students are prepared to go. Again, it is important for the teacher to remember that he is not in charge of "depth" of student participation. An activity such as "Palm Reading," which I had tended to regard as more a party game than a "serious" lesson, once led to a lengthy student discussion of various forms of prophecy, past and present, and a student-led oriental "face-reading" demonstration, and this from a group of university students whose main interest in life was in overthrowing the government...

INCLUDED:

FIRST IMPRESSIONS

PALM READING

FIVE ENGLISH ADJECTIVES

LEARNING STYLE
INVENTORY

NICKNAMES

THE PHILOSOPHY OF
LIFE SURVEY

UNFINISHED SENTENCES

FIRST IMPRESSIONS--an introductory activity 85ELH

Objectives:

Awareness-- students will begin to use intuition
to gather information and form
hypotheses based on non-verbal
communication

students will take a humorous view of
stereotyping

students will investigate classmates
as people, document and present
information

students will begin comparing opinions
of others with their own

Language-- active listening, questioning for clarifi-
cation

as if, like, I think, he seems, I suppose
plus appropriate clauses

review of simple present, present perfect,
simple past, wh- questions, s/v
agreement, personal pronouns

Level--intermediate to advanced

Class makeup--irrelevant

Materials--paper, pens, brown paper, imagination

Presentation--

1. Teacher asks for definition of "intuition"
and "mind reading"
2. Teacher chooses one student who seems to have
a good sense of humor and proceeds to
make a series of "assumptions about him,
the more humorous and preposterous, the
better, about both his life style and
personality.

3. Then the teacher asks the student for confirmation of the assumptions and clarification where necessary.

About 80-120 minutes required.

Practice:

1. Students are divided into pairs, with someone they do not know.
2. Students are instructed not to speak, but to write ten or more assumptions about their partner, based on intuition, visible evidence.
3. Students read their assumptions to their partner and check for validity.
4. Students find out "the truth" on their partners, become "experts" on each other.
5. Students prepare information sheet on partner on brown paper and hang up.

Debriefing:

Students introduce partners, answer questions from other students and teacher concerning other student.

Homework:

Comparison/contrast paragraph either between partner and self, or between assumptions and reality.

Special thanks to David Kosofsky of Sogang University, who inspired this activity.

FIRST IMPRESSIONS ISE87ELH

From the first moment we encounter someone new, even before we begin to speak, we start making assumptions, hypotheses, guesses about just who that person is, what part s/he will play in our lives. Sometimes these intuitive assumptions are amazingly accurate; sometimes they can only be described as ludicrous. Look carefully at your partner, but do not speak to him/her. Make at least ten assumptions about him/her below:

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)
- 9)
- 10)

Now check with your partner to confirm or reform your assumptions.

FIRST IMPRESSIONS HOMEWORK

Write a comparison/contrast paragraph about your partner and yourself, or else about your assumptions and reality. (Special thanks to David Kosofsky of Sogang University who first suggested this in a somewhat different form)

FIVE ENGLISH ADJECTIVES--a defining activity 85ELHObjectives:

Awareness-- students will begin examining their
own self-images

students will see similarities and
differences between self-images

Language-- correct formation of adjectives
using exact adjectives for meaning
asking for clarification, paraphrasing

Level-- irrelevant

Class makeup-- irrelevant

Materials-- pens, paper, brown paper

Presentation--

1. Teacher writes five adjectives on the board describing him/herself and answers any questions about definitions, gives examples
2. Homework assignment--students write five adjectives.

Practice--80 minutes

1. Students are put into groups of three or four and asked to share their adjectives and explain why they chose them, give examples, etc.
2. Students write own adjectives on pieces of brown paper and post. They then inspect all adjectives and are requested to make comments, ask questions for clarification.
3. Students are not specifically asked to note similarities, but will do so anyway.

Debriefing-- May be omitted or may be a similarity/
difference discussion

Note:

Making lists of defining words can be used in many ways. Another good one is to allow students to choose adjectives describing American life and culture as the Presentation, then divide them into groups according to nationality and have them make a similar list describing their own "national" intrinsic character. Again the results may be posted and compared, especially for similarities.

NICKNAMES--an introductory activity SWC85ELH

OBJECTIVES:

Awareness-- students will discover more about the backgrounds of the self-images of their classmates

Language-- wh- question formation and answering
 correct use of third person pronouns
 correct use of simple past tense
 listening for comprehension and
 paraphrasing

Level-- irrelevant

Class make-up-- irrelevant

Materials-- index cards

Presentation--

1. Teacher writes own nickname on board and proceeds to explain it, telling a story about the person with the nickname rather than referring to its owner.
2. Teacher asks for paraphrase of story.
3. Teacher asks students to guess whose nickname it is.

Practice--

1. Students are asked to write their own nickname on an index card, and nothing more.
 Use of dictionary acceptable to get proper

translation into English. If student insists he has no nickname, teacher asks him to invent one he might like to have or might hate.

2. Teacher collects cards and redistributes them, making sure no one receives his own.
3. Students are asked to find the owner of the nickname and ask him/her:
 - how s/he got it
 - who gave it to him/her
 - when s/he got it
 - where s/he got it
 - why that particular nickname was given to him/her
 - how it happened
 - what it means to him/her today
4. In turn, students tell the story of the nickname they investigated, being careful to omit the name of the owner.
5. The class then guess who the owner of that nickname is.

Debriefing-- none

UNFINISHED SENTENCES an active listening activity SWC85ELHObjectives:

Awareness-- students will become better acquainted
with classmates
students will begin to notice similarities and differences between
classmates
students will begin to listen effectively
to content of others' speech

Language-- paraphrase
students will hear and correct others'
language and content errors

Level-- irrelevant

Class make-up-- irrelevant

Materials-- insert

Presentation--

1. Teacher informally begins talking about something, perhaps an incident over the weekend, anything.
2. Teacher picks one student and asks him if he understood. When he responds "Yes," he asks him to paraphrase what was said, making appropriate corrections both in content and language, until student has the story right.

3. Process is reversed with B reading his #1,
A paraphrasing, B correcting
4. Process is repeated in turn until all students
have done all three unfinished sentences on
their paper.
5. Each A finds a new B and the process repeats
itself, with students giving the same informa-
tion, but receiving new answers to the same
sentences.

Debriefing-- Teacher picks a student and asks him
to explain the similarities and differ-
ences between the opinions of his two
partners on the same sentence.

(Special thanks to Values Clarification for the concept.)

UNFINISHED SENTENCES STUDENT A SWC85ELH

1. I am best at
2. When people depend on me, I....
3. I feel warmest towards a person when....
4. I have difficulty dealing with....
5. People who know me well think that I am....

UNFINISHED SENTENCES STUDENT B SWC85ELH

1. In a group I am....
2. What I want most in life is....
3. When someone hurts me, I....
4. My worst days are....
5. If I feel that someone doesn't understand me,
I....

PALM READING--a milling game SSC86ELHOBJECTIVES

Awareness-- students will take a humorous look
at fortune telling, compare
what palms say with reality
students will become increasingly
familiar with each other

Language-- adjective formation and definition
questioning for clarification
paraphrasing for comprehension check

Level-- intermediate and above

Class make-up-- irrelevant

Materials-- handouts containing one palm and a
description of one of the lines
or mounts

Presentation--

1. Teacher asks to see one student's hand and
does a quick reading, the more exaggerated
the better.

2. Teacher leads short discussion about various forms of fortune telling

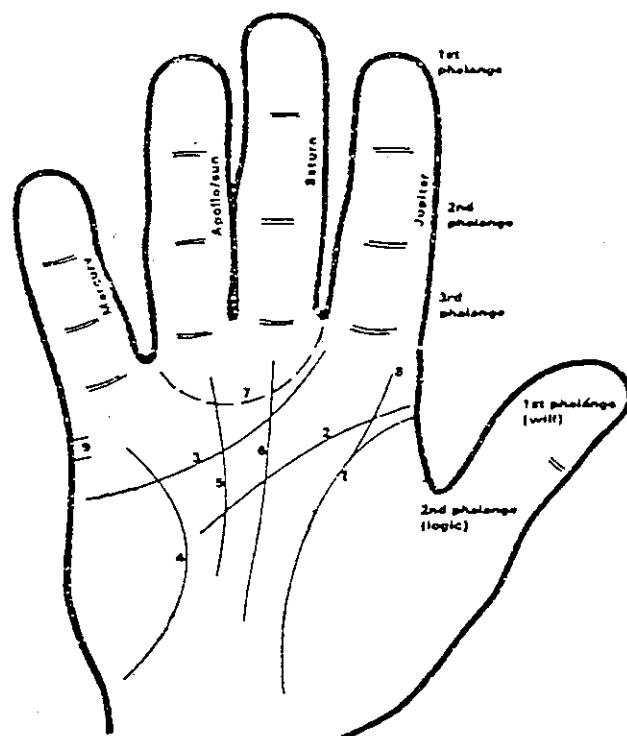
Practice--80 minutes

1. Students are given handouts, told they are to find out the rest of the information about their own palms by asking other classmates.
2. When milling is finished, students are asked to sit in small groups and discuss the similarities and differences in their palms and fortunes.

Debriefing--

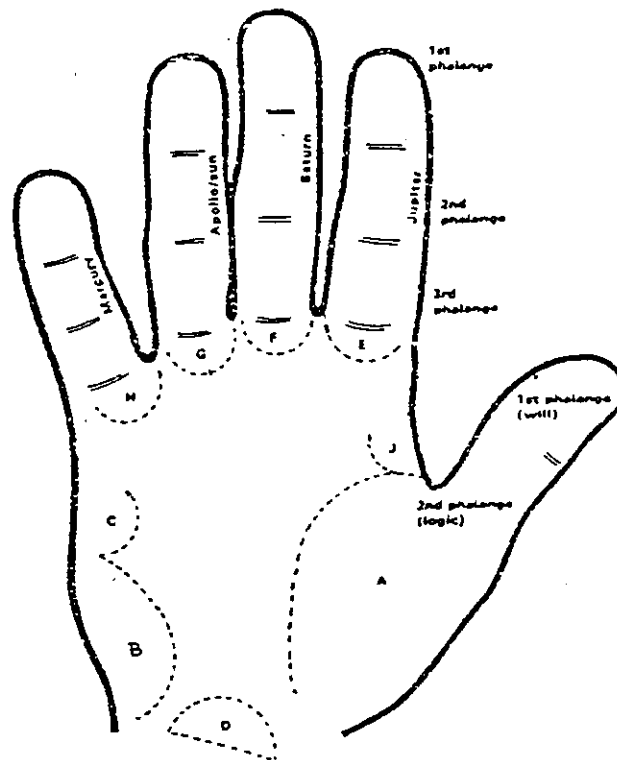
1. Teacher asks various students to report on the similarities and differences among small group members.
2. Time is allotted to discussing whether the information is correct or not, whether students believe it, how fortune telling is done in their country.

FORTUNE TELLING-PALM READING



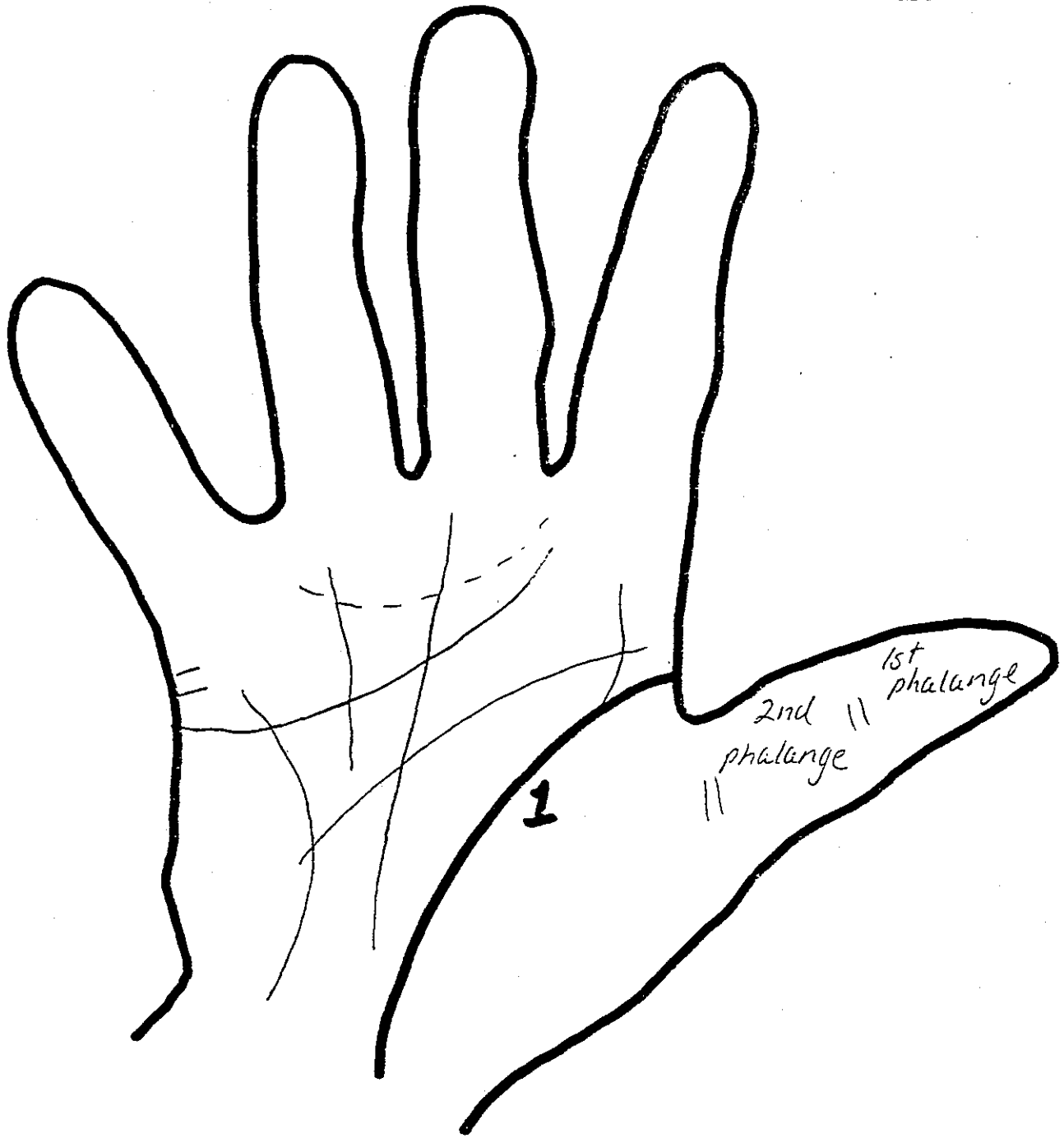
- 1 Life line: a long, clear life line, with no breaks or irregularities, indicates a long life and good health. Don't worry if your life line is short - look at the first phalange of the thumb; if this is long, it shows a will that is strong enough to overcome health problems.
- 2 Head line: the length of this is a guide to intelligence. The longer the line (and it can be anything from half the width of the hand to almost the full width) the more intelligent you are. If the line is high and straight, you are practical and realistic; if it slopes gently, you are imaginative and creative.
- 3 Heart line: a short, shallow, straight line suggests problems in showing affection. A line that is long and generously curved suggests a loving nature. Small lines radiating from the heart line suggest flirtations and affairs. A red heart line indicates a passionate nature, whereas a very pale line indicates indifference.
- 4 Intuition line: this line is not always present. If you have it, it denotes a high degree of intuitive insight.
- 5 Sun line: if this line starts at the base of the hand and ends in the Mount of Apollo, it denotes prosperity. Starting at the Mount of Venus, it shows artistic flair. If it starts at the head line, success will come in the middle years; starting at the heart line, it promises happiness in later life.
- 6 Fate line: if the line starts at the wrist and continues up to the Mount of Saturn, it indicates success as a reward for hard work. If the line starts at the Mount of Luna, it means you seek the recognition of others.
- 7 Girdle of Venus: if present, it suggests sensitivity and enthusiasm.
- 8 Ambition line: the point at which this line diverges from the life line shows how early or late in life your ambitions will be realised.
- 9 Marriage lines: the position of these lines is a guide to when you will marry - the closer to the heart line, the sooner it will be.

FORTUNE TELLING—PALM READING



THE MOUNTS (see diagram) can be flat, well-rounded or highly developed.

- A Venus: flat, it indicates poor health; well-rounded, it is a sign of good health and a warm heart; highly-developed, it suggests a high sex-drive.
- B Luna (moon): flat, it indicates lack of imagination; well-rounded, it shows a love of travel and a sensitive, imaginative nature; highly developed, it can denote a strong, creative imagination, or over-sensitivity.
- C Upper Mars: if flat, you are easily led; well-rounded, it shows determination; highly developed, it suggests a quarrelsome nature.
- D Neptune: flat, it indicates communication problems; well-rounded, it shows an outgoing personality; highly developed, it denotes a good communicator.
- E Jupiter: flat, it suggests lack of ambition; well-rounded, it indicates self-confidence; highly developed, it shows a strong desire for power.
- F Saturn: flat, it indicates an orderly life; well-rounded, it shows a love of solitude; highly developed, it suggests antipathy towards other people.
- G Apollo (sun): a flat mount is a sign of a rather dull life and a lack of interest in culture; well-rounded, it indicates a cheerful nature and the ability to succeed at artistic or literary pursuits; highly developed, it can denote an ostentatious person, lacking in good taste.
- H Mercury: flat, it indicates gullibility; well-rounded, it denotes charm and quickness of thought; highly developed, it shows a materialistic streak.
- J Lower Mars: flat, it is a sign of cowardice; well-rounded, it indicates physical courage; highly developed, it shows fearlessness, but also cruelty.



1. LIFE LINE-- a long, clear life line, with no breaks or irregularities, indicates a long life and good health. Don't worry if your life line is short--first take a look at the first phalange of the thumb; if this is long, it shows a will that is strong enough to overcome health problems.

THE LEARNING STYLE INVENTORY--a small group activity
ISE87ELH

Objectives

Awareness-- students will make hypotheses about
 their own learning style and
 verify information according to
 "experts"
 students will compare learning styles
 with classmates'

Language-- adjective formation and definition
 language of comparison/contrast

Level-- advanced

Class Make-up-- most appropriate to students, uni-
 versity or other

Materials-- handouts included

Presentation-- short discussion with full group
 about various learning styles,
 student inability to learn

Practice-- 80+ minutes

1. Teacher divides class into groups of four,
 hands out one learning style type to each
 student, so each group has all four.
2. Students are asked to read information silently
 and then paraphrase it to their group. THEY
 MAY NOT EXCHANGE PAPERS OR READ ALOUD. They

then try to choose which learning style fits them best.

3. Teacher hands out lists of nine groups of adjectives to each student and explains how to rank them (4=most appropriate, 1-least appropriate).
4. Teacher instructs students how to evaluate scores (see handout).
5. Teacher hands out learning style descriptions, one to each student in the manner of #1 and asks them again to exchange information.

Debriefing-- Teacher asks various students if they agree with findings, what similarities and differences they found in their original assessment and the "experts" opinion.

(The Learning Style Inventory is copyrighted by David A. Kolb (1976) and distributed by McBer and Co., 137 Newbury Street, Boston, Massachusetts 02116. Thanks to Diane Larsen Freeman, who used it a bit differently in Language acquisition in the MAT XVIII, Fall 1986.

LEARNING STYLE INVENTORY--student handout #1--
Learning Style Types ISE87ELH

CUT HANDOUT INTO FOUR PARTS, ONE PER STUDENT PER GROUP

THE ACCOMMODATOR

1. This person is best at CE and AE.
2. Carries out plans and experiments.
3. Involves self in new experiences.
4. Risk-taker.
5. This person tends to solve problems in an intuitive trial and error manner, relying heavily on other people for information rather than his/her own analytic ability.
6. Seems impatient and pushy at times.
7. This person's background is often in technical or practical fields, such as business.

THE ASSIMILATOR

1. This person is best at AC and RC.
2. Ability to create theoretical models.
3. Inductive reasoning.
4. More concerned with abstract concepts but less concerned with practical use of theories.
5. More characteristic of basic sciences and mathematics rather than applied sciences.

THE CONVERGER

1. His/her dominant learning abilities are AC and AE.
2. Seems to do best in conventional intelligence tests where there is a single answer to a problem.

3. This person can focus on a specific problem.
4. Relatively unemotional.
5. Prefers to deal with things rather than people.
6. This learning style is characteristic of many engineers.

THE DIVERGER

1. This person is best at CE and RO.
2. Imaginative ability.
3. Views concrete situations from many perspectives.
4. Interested in people.
5. Emotional.
6. Tends to specialize in the arts.
7. Counselors, organizational development specialists and personnel managers tend to be characterized by this style.

LEARNING STYLE INVENTORY--student
handouts #2 and #3 ISE87ELH

#2--descriptive adjectives

#3--scoring chart

#2

1. <u>d</u> iscriminating	<u>t</u> entative	<u>i</u> nvolved	<u>p</u> ractical
2. <u>r</u> eceptive	<u>r</u> elevant	<u>a</u> nalytical	<u>i</u> mpartial
3. <u>f</u> eeling	<u>w</u> atching	<u>t</u> hinking	<u>d</u> oing
4. <u>a</u> ccepting	<u>r</u> isk-taker	<u>e</u> valuative	<u>a</u> ware
5. <u>i</u> ntuitive	<u>p</u> roductive	<u>l</u> ogical	<u>q</u> uestioning
6. <u>a</u> bstract	<u>o</u> bserving	<u>c</u> oncrete	<u>a</u> ctive
7. <u>p</u> resent-oriented	<u>r</u> eflecting	<u>f</u> uture-oriented	<u>p</u> ragmatic
8. <u>e</u> xperience	<u>o</u> bservation	<u>c</u> onceptualization	<u>e</u> xperimentation
9. <u>i</u> ntense	<u>r</u> eserved	<u>r</u> ational	<u>r</u> esponsible

#3

Score items:	Score items:	Score items:	Score items:
<u>2 3 4 5 7 8</u>	<u>1 3 6 7 8 9</u>	<u>2 3 4 5 8 9</u>	<u>1 3 6 7 8 9</u>
CE = _____	RO = _____	AC = _____	AE = _____

LEARNING STYLE INVENTORY--student handout #4,
Learning style descriptions ISE87ELH

CUT INTO FOUR PARTS, ONE PER STUDENT PER GROUP

CONCRETE EXPERIENCE INDIVIDUALS

1. Receptive, experience-based approach to learning.
2. Feeling-based judgements.
3. Empathetic and people-oriented.
4. They find theoretical approaches unhelpful and prefer to treat each situation as a unique case.
5. Learn best from specific examples in which they can be involved.
6. Oriented more toward peers and less toward authority.
7. They benefit from feedback.

LEARNING STYLE INVENTORY--student handout #4,
Learning style descriptions ISE87ELH

CUT INTO FOUR PARTS, ONE PER STUDENT PER GROUP

CONCRETE EXPERIENCE INDIVIDUALS

1. Receptive, experience-based approach to learning.
2. Feeling-based judgements.
3. Empathetic and people-oriented.
4. They find theoretical approaches unhelpful and prefer to treat each situation as a unique case.
5. Learn best from specific examples in which they can be involved.
6. Oriented more toward peers and less toward authority.
7. They benefit from feedback.

ABSTRACT CONCEPTUALIZATION INDIVIDUALS

1. Analytical, conceptual approach to learning.
2. Logical thinking and rational evaluation.
3. More oriented toward things and symbols and less toward people.
4. They learn best in authority-directed impersonal learning situations that emphasize theory and systematic analysis.
5. They are often frustrated and benefit little from unstructured "discovery" learning approaches such as exercises and simulations.

ACTIVE EXPERIMENTATION INDIVIDUALS

1. Rely heavily upon experimentation.
2. They learn best through projects, homework or small group discussion.
3. They dislike passive learning situations.
4. They tend to be extroverts.

REFLECTIVE OBSERVATION INDIVIDUALS

1. Tentative, impartial and reflective approach to learning.
2. Rely on careful observation in making judgements.
3. They prefer lectures.
4. They tend to be introverts.

THE PHILOSOPHY OF LIFE SURVEY--
a multi-stage activity 86ELH

Objectives

Awareness-- Students will conduct a community exploration of their own and other classes to determine similarities and differences of opinion and thought on various abstract subjects.

Students will work with each other, giving understanding responses, supportive assistance with questioning and answering process.

Language-- Students will work on correct question formation.

Students will work on paraphrasing and explaining meaning.

Students will come to understand differences between levels of language proficiency and difficulties of each.

Level-- survey to be created and administered by advanced class to all levels

Class make-up-- irrelevant

Materials-- various handouts, included

Presentation

1. Teacher begins asking a few unanswerable questions:
 - What is the most important thing in the world?
 - What is love?
 - What is evil?
2. Teacher elicits a few answers from class, compares, discusses difficulty of answering abstract questions.
3. Teacher gives homework assignment: handout #1.

PracticeWeek I

1. In groups of four or so, students read questions. Group members ask questions appropriate to insure understanding of question. The student reading the question then answers it and asks for similarities, differences in other students' opinions.
2. Teacher collects all questions and prepares a composite list, omitting any duplications, but making no language corrections.

Week II-- 2 80-minute periods

1. Teacher puts students into groups of 4 or 5, putting more advanced students together and so on.
2. Groups pick from the composite list the 10 questions they would most like to have the answers to.
3. Students put their 10 questions into proper grammatical form.
4. Teacher instructs students on remainder of exercise (see below)
5. Teacher types up the corrected lists from each group.

THE PHILOSOPHY OF LIFE SURVEY

Week III--1 80-minute period

1. Teacher returns papers and demonstrates how to administer survey and discusses to whom it will be administrated.

Each group will go to a different level class, highest students to lowest class and so on. Each interviewer will work with a group of four or five, ask them the first question, paraphrase and clarify until they understand it. Then he will answer the question himself to give them some of the language they may be missing and ask for their answers, helping them whenever they need it. He will record the answers and repeat the process until time runs out.

2. Students practice this by taking the role of interviewer and interviewee, with the interviewee playing dumb and asking for lots of help. Teacher can demonstrate how to play the "dumb" student.
3. During this practice, teacher goes to other classes and gives out handouts for interviewees. Their job is not really to answer the questions until or unless they have

a perfectly clear understanding of both the question and the interviewer's answer. Their job is to test the interviewers' ability to paraphrase and clarify.

THIS IS MOST IMPORTANT TO GIVE THE LOWER LEVELS A FEELING OF CONTROL AND SECURITY!!! Don't worry. They will eventually answer the questions. They are too provocative to ignore.

Week III--1 80-minute periods

1. The survey is conducted in various classrooms. Allow a full 80 minutes. They will not finish the ten questions.
2. Put students in original groups for FEEDBACK. Ask them to characterize and compare the errors made by various levels. They will not be expecting this, and will need a level description sheet to help them.
3. Return to full group and discuss various levels and errors made. Helpful to put errors on brown paper to post.
4. Return to small groups and discuss content of answers. This is, of course, the most interesting part, and you may need another day to finish it.

Additional Possibilities

Written assignment, compare and contrast, what was most surprising, what generalities, if any, can be made.

Return to other classes for feedback. Other teachers should do a feedback session with their students, as the survey proves to them that their English is a lot better than they thought. If handled correctly, this can be a real community and ego builder within the school.

(Special thanks to many classes full of Korean businessmen, who swore they could not have a serious philosophical conversation without first being drunk. This activity set out to prove the opposite.)

THE PHILOSOPHY OF LIFE SURVEY--

student handout #1--homework 86/ELH

For _____ write five questions, in proper question form, which you might like to ask your classmates concerning their philosophy of life. Make the questions themselves simple, but form them so that they require a complex answer. No "yes/no" questions, please.

- 1)
- 2)
- 3)
- 4)
- 5)

PHILOSOPHY OF LIFE SURVEY--student handout #2,
uncorrected composite

Discuss with your group the following questions, and pick the ten you think would make the best questions for a survey on the subject of "Philosophy of Life." After you have made a group decision, correct the grammar and syntax within each question. Make them perfect!!

Which do you want to be--a specialist or a generalist?

Do you think that man and woman are equal in potential ability?

By whom have you been most influenced in making your life style?

Do you have any moral precepts?

What do you think of your home? Do you really love it?

What is your goal in life?

When are you the happiest?

How many friends do you have 10 years older than you?

Have you thought about the meaning of life?

Which social class do you think you belong to?

Do you think we can make friends with the opposite sex?

Do you feel comfortable talking about the meaning of death?

Like whom do you want to be?

How many hours a day do you read or write?

Do you think you are an idealist? Why or why not?

What would you want to do if you were God? A demon?

What kind of final wish would you like to leave to your offspring?

What is the beauty?

Do you think that love is only giving?

What is the standard of chastity?

If you had really bad time?

What is based on confidence between human?

What is the number of the woman more than that of the man among believers in Christianity?

Why does human being want to love and be loved?

What is friendship?

Is an unemployee a worthless person?

I think that people really is a perfectionist whether people say they are optimists or not?

What do you think about religion?

What is the first purpose of human life?

What kind of job do you like best?

What is the most important event in your life?

If you separate your character what's category of it?

Are you a fatalist or not?

If all human beings are supposed to die tomorrow, what do you want to do today?

Is it possible to live nicely without religion?

In our society many things are changed. Do you believe that you will be also changed?

Why do you study during your life?

Should man be married? Why or why not?

Do you think that you have any prejudice in some area?

Do you want to have children? Why or why not?

What is your favorite motto?

Example of corrected questions, ready for survey

PHILOSOPHY OF LIFE SURVEY--GROUP III

1. What happens after death?
2. How can you explain the color white to a blind person?
3. What is the most important goal in life?
4. Why do different people have different lives?
5. What do you want from life?
6. What is happiness?
7. What is beauty?
8. What is the meaning of time?
9. Explain what heaven is.
10. Why were we born and why do we need to live?

PHILOSOPHY OF LIFE SURVEY--
student handouts #3 and #4

#3

INSTRUCTIONS FOR THE INTERVIEWER

1. Introduce yourself.
2. Explain the survey process.
3. Read the first question and explain it fully.
4. Answer the first question and explain your answer fully.

5. Ask the interviewees to answer the question. Help when necessary.
6. Record his answer.
7. Repeat the process with as many of the remaining questions as you have time for.

#4

INSTRUCTIONS FOR THE INTERVIEWEE

1. Introduce yourself.
2. Force the interviewer to paraphrase, simplify, repeat until you understand the question completely.
3. Make sure you understand his answer before giving yours. Again, ask him to clarify and paraphrase as many times as necessary.
4. Give your answer as best you can. Remember, language fluency has nothing to do with intelligent answers.

DO NOT:

ANSWER ANY QUESTION YOU DO NOT UNDERSTAND!!!

HELP THE INTERVIEWER!!!! HIS JOB IS TO HELP YOU!

PART TWO

TYPE 2--DISCUSSIONS OF ABSTRACT TOPICS DEFINITIONS AND LISTS

In defining what particular words and concepts mean to them personally, students are making a statement about themselves; they are expressing their own viewpoint on a particular subject. The exchange of various meanings is what cross-cultural communication is all about. If the teacher chooses word or concepts which are abstract or carry a particular values connotation, he increases the language difficulty and the depth at which the concept or words can be investigated.

MAKING LISTS can be valuable in a class in several ways:

1. Done first thing in class, it rewards students who come on time with something interesting to do and is effective cause/effect punishment for those who are late;
2. It allows students to become reacquainted with longunused vocabulary, which they might perhaps need later in the class;
3. It is a group exercise and allows students to contribute as or as little as they are capable of. Often students with a fairly low communicative skills level know lots of words.

GROUP DEFINITIONS can help students in several ways:

1. They can point out specific words which are not cognates, do not translate well into English, are wrongly used by students;
2. They may have a values connotation which will be further discussed later;
3. In a multi-cultural class, words can carry a different cultural import for different students;
4. There are words in a language that are so culturally oriented that they are impossible to translate briefly into English. These make good discussion topics.

MAKING LISTS--a small group activity 85/ELH

Objectives

Awareness-- students will work together to develop a composite list of words concerning a certain topic, deciding which are appropriate to the topic and which aren't, thus comparing opinions on the topic itself

Language-- vocabulary building, review

Level-- irrelevant

Materials-- brown paper and markers

Presentation-- teacher describes topic briefly and asks students to make a list of all words related to it, no matter what part of speech

Practice--

1. Students are divided into groups of 3 or 4 depending on how many are in class. They spend about 15 minutes making list on brown paper.
2. Papers are displayed and groups are free to question others for meaning, explanation, correct spelling, add to lists

Debriefing-- none necessary

MAKING LISTS--some topic suggestions

--a list of most desirable characteristics for:

- a husband
- a wife
- a child
- a best friend
- a political ruler

--a list of characteristics about people which drive you crazy, things which repeatedly irritate and embarrass you, but which you can't change

--a list of colors and the connotations they have, emotional, seasonal, poetical, nationalistic, etc.

- a list of the fifty states in the US (especially useful for students who swear Americans are politically unaware) Extra points for capitol cities.
- a list of ways, both legal and illegal, violent and non-violent, radical and conservative, practical and fanciful to influence the policies of the government of your country
- a list of sins and crimes, put in order from most terrible to least offensive (particularly helpful if the follow-up activity is a best-to-worst values clarification story)
- a list of most important things to have or take somewhere especially interesting: list the ten most important things you would take to your brother who is in jail for demonstrating against the government. They must be things the guards will not confiscate)
- a list of the most important things in the world--to men and women
- a list of suggestions for someone
- a list of emotions
- a list of things which are boring/not boring (especially good for student vacation courses)
- a list of ways to spend your leisure time
- a list of things you hate to do
- a list of descriptive words to describe a particular person, a classmate, a character in a movie or book

you are working on in another part of the class,
a famous person (name later to be guessed by remainder
of class)

INTRINSIC QUALITIES--a special group of lists 85?ELH

Objectives, Level, Class make-up, Materials--see p. 55

Presentation

1. Teacher attaches long brown paper to the wall.
Paper headed by "Americans are:"
2. Students are invited to list all the words they
can think of which apply to Americans and the US.

Practice

1. Students are grouped together with others of
same nationality and asked to list the intrinsic
qualities of their own nationality.
2. Brown paper lists are posted around room and
students are asked to check for clarification
and correct spelling.

Debriefing-- general discussion of descriptive terms,
differences and similarities between
nationalities, with concentration on
similarities, a chance for students to
see that we so often see our "national"
character in somewhat universal terms

Example--The Intrinsic Characteristics
Of The American People, as Seen by
Students

frank	honest
friendly	independent
casual	individualistic
funny/humorous	practical
spontaneous (talk without thinking)	prefer quantity to
cold/impersonal	quality
fat	nature lovers
nationalistic/chauvinistic	immodest/egotistical
overly interested in money	superficial
materialistic	diverse
optimistic	love life

INTRINSIC QUALITIES--a special group of lists 85/ELH

with the help of your group, make a list of the qualities which you think are most basic and unchangeable about your native country and its people.

Some Examples of Intrinsic Quality Lists
From Various Students

KOREAN

family-oriented
modest
chauvinistic (male)
indirect in communication
proud (country, family, appearance)
desirous of maintaining harmony, good will
melancholy
unrealistic
imprecise, little attention to detail
flexible
generous
sensitive
status-conscious
peace-loving
quiet, reserved
patient
obedient

JAPANESE

capitalistic
very polite
delicate
materialistic
hard workers, diligent
methodical
well-rounded
intelligent
thoughtful/reflective
pacifistic
humanistic
prudent/careful
flexible
respectful

ITALIANS

friendly
optimistic
interested in money

KOREAN(continued)

creative
stubborn
charitable
stoic
jealous

GERMAN

realistic
friendly
polite
individualistic
aggressive
egotistical
interested in money
cold/dispassionate
traditional
opinionated
sentimental

FRENCH

chauvinistic
egotistical/selfish
beautiful
cold
possessive
clever
imaginative
intelligent
prefer quality to quantity
friendly/nice (in the South)
love money
independent
love life
democratic
accepting of all people
family-oriented
open-minded, no taboos (sex/
drugs)
attached to things (home,
car, dog)
traditional
habitual (same restaurant,
same vacation spot)

ITALIANS(continued)

passionate
egotistical
disorganized
sneaky
romantic
individualistic
elegant
love life
generous
clever
dependent
culturally aware
macho

SPANISH

partiers
funny/humorous
friendly
passionate
disorganized
happy
indolent/lazy
imaginative
extravagant
idealistic
possessive
generous
macho
love life
romantic

CAMEROONIANS

sociable
nationalistic
love life
humanistic
practical
independent
agriculturally oriented
hospitable
good workers
passionate
not diligent
generous
drinkers

PERUVIANS

open/frank
 friendly
 realistic
 modest
 honest
 dependent
 private
 partiers
 laid back
 generous
 messy
 pacifistic
 paternalistic
 curious
 macho
 possessive
 egotistical
 polite
 traditional

CAMEROONIANS (continued)

materialistic
 paternalistic
 like big families
 pacifistic
 have many wives
 diverse
 athletic

GROUP DEFINITIONS--a small group activity 85/ELHObjectives

- Awareness-- students will compare and contrast
 opinions of words which have an
 important values or cultural
 meaning
- Language-- students will become aware of diffi-
 culty of one-word translations
 of certain words and of false
 cognates
- students will learn proper English
 equivalents or how to "talk
 around" a difficult term

- Level-- intermediate to advanced
- Class make-up-- irrelevant
- Materials-- handout, brown paper, markers
- Presentation-- teacher gives an example of a word heard in class, such as "She is such a sympathetic girl!" (by French speaker) and asks students to identify what the student really meant to say in English.
- Practice-- 40 minutes or more
1. Teacher arranges students in small groups, 3 or 4 per group and hands out handout.
 2. Students discuss questions and check with each other for meaning, proper English translation.
- NO DICTIONARIES.
- Debriefing-- full group discussion of results, with proper translations of word as used in various contexts listed on brown paper
- Note-- The examples given are for a class of Korean students, with the exception of the last. Such an activity can also be used in a multi-cultural class, varying the misused words.

Included:SACRIFICESINCEREWORDS WHICH CANNOT BE TRANSLATEDSMALL GROUP TOPIC: "SACRIFICE" ELH

There are several words and phrases commonly used among Korean students of English as a second language which are subject to misunderstanding among native speakers. It is not that the words or phrases are used incorrectly, but rather either that they are seldom used by native speakers or that they are used differently, have special connotations for Korean students. So when Koreans use one of these words or phrases, they must follow it up with a more detailed explanation of the exact meaning if misunderstanding is to be avoided.

One of the greatest offenders is the word "sacrifice."

A woman must sacrifice for her husband and children.

The oldest son sacrifices for his parents.

The dictionary defines "sacrifice" as:

"The forfeiture of something highly valued, as an idea, object or friendship, for the sake of someone or something considered to have a higher value or claim."

Psychiatrists and psychologists insist that whenever we sacrifice something, we receive something in return, a payback of some sort, either overt or covert.

Consider and discuss with your group the following questions:

1. What exactly does a woman sacrifice for her family?
What is the payback?
2. What about the oldest son?
3. What are the other most prevalent sacrifices made in Korea today? What are the paybacks?
4. What do you feel you have sacrificed in your lifetime?
For whom? What was the payback? Was it worth it?
5. Is "sacrifice" a choice or is it something imposed by society?
6. What sacrifices do you think are made in other countries which differ from those made in Korea?

SMALL GROUP TOPIC: "SINCERE" ELH

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with a more detailed explanation of the exact meaning if misunderstanding is to be avoided.

One of the greatest offenders is the word "sincere."

The U.S. must be sincere in its efforts to correct the trade deficit.

All Korean women are very sincere mothers.

You are a very sincere teacher.

The dictionary defines "sincere" as:

"Not feigned or affected. Presenting no false appearance, not hypocritical; honest."

The word "sincere" is not used nearly so often by native speakers as by students, and it is only used in very specific instances.

Consider and discuss with your group the following questions:

1. What type of behavior do you believe to be "sincere"?
Give five or six examples.
2. What are some good synonyms for the word "sincere" and when would you use them to describe a person or his behavior?
3. Many students describe themselves as "sincere." Are you one of them? What do you mean when you say you are "sincere"?

4. What is the role of "sincerity" in the following relationships:

Marriage

Business

Politics

Is there a difference in meaning or is all "sincerity" the same?

WORDS THAT CANNOT BE TRANSLATED ISE 87ELH

In every language there seem to be a few words which just cannot be directly translated into another language. Usually they are words which have a highly cultural meaning to them, important words which describe something intrinsic to the national character of the people who use the language. Some which come to mind are:

In Japanese--shibumi

In Korean--kibun

In German--Gemuetlichkeit

For tomorrow's class think of a word in your language which carries such a nearly mystical association and be prepared to do your best to explain it to your classmates in English. You may want to consider:

On what occasions the word is used--give examples who primarily uses the word--sex, age, life-style what the word means to you personally what importance the word has to your national heritage.

PART THREE

TYPE 3--VALUES CLARIFICATION TYPE ACTIVITIES

Any time students discuss values, their own or those of someone else, the potential for personal growth exists. It could actually be maintained that all of the activities included in this paper of the values clarification type, just as it might be said that whenever one person talks to another (or, indeed, to himself) cross-cultural communication occurs, but for the purposes of this paper some categorization is necessary.

Most important when allowing students to examine themselves, to become increasingly aware of what are uniquely their own values, is for the teacher to abandon the old tried and true technique of forcing the students to agree within their group. Although forced concensus provokes spontaneous language, increases ease and confidence in speaking, it interferes with the discovery of the self. It forces the individual ultimately to relinquish his own values in an attempt to display group unity. While this unity and willingness to come to concensus is helpful in dealing with the world, be it the world of business, academia or family, it is the antithesis of self-awareness. Therefore, the teacher may allow the groups

to come to concensus, but as part of the debriefing should pose questions which allow students to disclose differences of opinion. The same may be said about the survey type activity. Students are asked to mark their own answers and explain them to the group, not to insist upon them.

Another note of importance in this section concerns the activity LIVING A LIFE OF QUALITY. The complexity of the language in this activity limits its use to students of relatively high communicative skill level. An adaption of it, the questionnaire, SOLITUDE, is appropriate to upper intermediate levels.

One intent of this section is to show how easily one can "create" a values clarification story to fit the class or material to be covered at hand. Using the "Alligator River" prototype from Values Clarification, one can be quite serious and humorous at the same time, poking fun at serious situations, taking humorous ones seriously. The examples included here were designed to fit particular classes and refer to areas of previously expressed student interest. All that is necessary for a teacher to "create" such a story is an awareness of the class's interest (or lack of it) and the ability to dramatize and exaggerate the values implicit in it.

INCLUDED:SURVEYS/QUESTIONNAIRESFAMILY RELATIONSHIPSSOLITUDESUCCESSTIPS FOR THE PERFECT HUSBANDESL OR WHY ARE WE LEARNING THIS STUPID LANGUAGE?VALUES CLARIFICATION (BEST TO WORST) STORIESTHE GIGOLOA DOMESTIC TRAGEDYAN INTERNATIONAL TRAGEDYTHE ISE LAMENTSURVEYS AND QUESTIONNAIRESObjectives

- Awareness-- students begin to look at their own values in certain areas, evaluate how strongly they feel about them students discuss and compare values with others, gain new insight into their own and others viewpoints
- Language-- language of agreement, disagreement, explanation, paraphrasing

- Level-- upper intermediate to advanced
- Class make-up-- irrelevant
- Materials-- survey sheets and perhaps brown paper and pens for assessing total agreement/disagreement
- Presentation-- teacher explains survey format.

Practice

1. Students read statements and circle number appropriate to their opinion, remembering they must be prepared to explain their choice.
2. In small groups, students discuss their answers, explaining why they made each choice (especially "Well, that depends..." Depends on what?)
3. An option is to tabulate the results of the class on brown paper.

Debriefing-- either full group discussion of the most controversial areas or of the total group response from tabulation

QUESTIONNAIRE: FAMILY RELATIONSHIPS 86/SWC/ELH

Read through the sentences below; then circle the number which most closely coincides with your personal feelings. Later you will compare them to the answers others have chosen.

Please use the following key:

1. Yes, definitely

2. Yes, perhaps
 3. Well, that depends
 4. No, not really
 5. No, definitely not
-
1. A parent should be legally responsible for his children's behavior until they reach the age of 18 (American years). 1 2 3 4 5
 2. Discipline and punishment of children should be primarily the responsibility of their mother. 1 2 3 4 5
 3. Children should be given a weekly allowance to use as they want. 1 2 3 4 5
 4. High schools should be allowed to dictate student appearance (clothes, hair style, make-up). 1 2 3 4 5
 5. A widow should never remarry because of her children's welfare. 1 2 3 4 5
 6. A father's responsibility is to support his family financially, and a mother's is to raise the children well--to support them emotionally, physically, intellectually, etc. 1 2 3 4 5
 7. Family problems are the cause of juvenile delinquency. 1 2 3 4 5
 8. Children should always confide their problems to their parents and trust the parents' judgement concerning solutions. 1 2 3 4 5

9. A son or daughter should live at home until marriage. 1 2 3 4 5
10. Future spouses should be chosen by parents. 1 2 3 4 5
11. A father has the responsibility to choose his child's university and major. 1 2 3 4 5
12. An oldest son's first responsibility is to serve his parents, to support them financially and emotionally. 1 2 3 4 5

QUESTIONNAIRE: SOLITUDE ISE 87 ELH

Read through the sentences below. Then use the following key to indicate which number most closely coincides with your opinion. Circle the appropriate number. Later you will compare your opinions to those of your group.

Key:

- 1--Yes, definitely
- 2--Yes, perhaps
- 3--Well, that depends
- 4--No, not really
- 5--No, definitely not

1. A person should live an inner life, in constant contemplation of, communication with and purification of the self within. 1 2 3 4 5
2. Life should be lived as part of a social group; man's goal should be to enjoy 1 2 3 4 5

cooperation and companionship and working with others for common goals.

3. Life is a festival and should be enjoyed with sensual abandonment. 1 2 3 4 5
4. One should avoid entanglements and dependence on others. 1 2 3 4 5
5. Actions are more important than discussions. 1 2 3 4 5

Now, with your group, try to complete this sentence:

Loneliness is the result of. . .

QUESTIONNAIRE: SUCCESS

ELH

Read through the sentences below; then circle the number which most closely coincides with your personal feelings. Later you will compare them to the answers that others have given.

Before starting please look at the key:

1. Yes, definitely
2. Yes, perhaps
3. Well, that depends
4. No, not really
5. No, definitely not

Money is the key to success; a man must strive primarily to increase his salary. 1 2 3 4 5

Working long hours to insure success is more important than spending time with your family. 1 2 3 4 5

A two-child family and homemaking chores are the 1 2 3 4 5
measure of success for a woman.

Abortion of female fetuses is a necessary form 1 2 3 4 5
of insuring having male off-spring.

In general, independent businessmen are more suc- 1 2 3 4 5
cessful than company employees.

A father has the obligation to determine his 1 2 3 4 5
son's career plans.

In general, advanced college degrees (M.S., 1 2 3 4 5
Ph.D.) are necessary for success.

After-hours' business "entertainment is neces- 1 2 3 4 5
sary for success.

Without basic English language power, success 1 2 3 4 5
is impossible.

Behind every successful man stands a good woman. 1 2 3 4 5

Success is a personal matter; you must please 1 2 3 4 5
yourself before you please family, employer
or government.

NOTE: As the following page shows, students can easily create their own questionnaires, which can be administered to other classes by them or later by the teacher. TIPS and also ESL were actual student remarks made in class. TIPS having been created directly by students and ESL, being a collection of remarks made by students in various classes.

NOTE: As the following page shows, students can easily create their own questionnaires, which can be administered to other classes by them or later by the teacher. TIPS and also ESL were actual student remarks made in class, TIPS having been created directly by students and ESL being a collection of remarks made by students in various classes.

Ann Landers



Tips for the 'perfect' wife

Dear Ann Landers: I am moving from one apartment to another and just tackled the awesome job of clearing out my bookcase.

I ran across a column of yours that I had placed in one of my books and forgotten. The date was July 20, 1971.

When I read it I laughed out loud. Has the world changed THAT much? I find it hard to believe, but there it was, right in front of me!

Your answer threw me for a loss. It will throw you, too. I am enclosing the column in case you want to share it with your readers. Keep on keeping on, Ann. You are better than ever. — A Fan in Newport, Calif.

Dear Newport: Yes, I did laugh. I also blushed when I read my answer. I do want to share the column with my readers. Here it is:

Dear Ann Landers: After a quarter of a century of marriage, I finally learned the secret of wedded bliss. I have listed 10 rules which I guarantee will work for all couples. Of course, these rules are for women. There are no rules for men.

1. If he says, "I won't be home for dinner tonight, don't wait up for me," don't ask where he is going. Such a question gives the impression you do not trust him.

2. If he comes in very late, don't ask where he has been. Such a question gives him the impression you are insecure.

3. Keep his clothes in perfect condition.

4. Keep his stomach full.

5. Keep his car clean.

6. Keep the kids quiet and away from him when he comes home at night. Questions can drive a father crazy — especially if he doesn't know the answers.

7. Give him plenty of sex no matter how tired you are or what kind of day you have had.

8. Don't ask him for money.

9. Starve yourself if you must, but stay a size 10 forever. Never mention the fact that he has gained 30 pounds and the seams in his pants are splitting.

10. Don't tell him your troubles. A woman who stays home all day shouldn't have any. Just sign me — A Marriage Maven in Philadelphia.

Dear Maven: Thanks for letting us know what it takes to keep a marriage together in the City of Brotherly Love. Many a truth is spoken in jest.

News America Syndicate

SMALL GROUP TOPIC: TIPS FOR THE PERFECT HUSBAND

Below is a list compiled by Bank of Korea students in response to the Ann Landers' article. Using the key below, discuss them with your group and decide which are appropriate and which should be deleted. Add ten or more others.

1--Yes, definitely

2--Yes, perhaps

3--Well, that depends

4--No, not really

5--No, definitely not

- | | |
|---|-----------|
| 1. Always strive to maximize your salary, even if it means long hours and little time with your family. | 1 2 3 4 5 |
| 2. Give all your money to your wife and allow her to manage it. | 1 2 3 4 5 |
| 3. Entertain her socially with movies, dinners out, and take her to company parties. | 1 2 3 4 5 |
| 4. Hire an ugly housemaid. | 1 2 3 4 5 |
| 5. Accompany your wife to her parents' house whenever she wants and be polite to your in-laws. | 1 2 3 4 5 |
| 6. Talk with your wife whenever she wants, listen attentively to her and follow her advice. | 1 2 3 4 5 |

7. Avoid bars and gisaeng houses and never come home drunk. 1 2 3 4 5
8. Make love to her every night and say "I love you" every morning. 1 2 3 4 5
9. Take your family with you on weekend excursions, such as mountain climbing. 1 2 3 4 5
10. Go shopping with her, but let her decide what to buy and how much to pay. 1 2 3 4 5

QUESTIONNAIRE--ESL OR WHY ARE WE LEARNING THIS STUPID LANGUAGE? SWC/86/ELH

Read through the sentences below: then put a circle around the number which most closely coincides with your personal feelings. Later you will compare your answers to those of your group?

Please use the following key:

1. Yes, definitely
2. Yes, perhaps
3. Well, that depends
4. No, not really
5. No, definitely not

English fluency is essential for success in life. 1 2 3 4 5

The public school system cannot teach quality spoken English. 1 2 3 4 5

Foreigners, so-called "native speakers," make the best instructors of ESL. 1 2 3 4 5

A bachelor's degree in English is the <u>minimum</u> acceptable academic requirement for teachers of ESL.	1 2 3 4 5
The high cost of tuition in private institutions is justified.	1 2 3 4 5
Non-native speakers cannot learn to speak English like native speakers.	1 2 3 4 5
Approaching random foreigners in public places, for the purpose of improving one's English is a good and acceptable method.	1 2 3 4 5
Learning and accepting Western customs is essential to improving one's English.	1 2 3 4 5

VALUES CLARIFICATION TYPE STORIES
(best to worst)

Objectives

Awareness-- investigation and comparison of students' own and group members' values

Language-- language of agreement, disagreement, opinion, explanation

Level-- irrelevant, dependent on content of story.
The materials included here are designed for advanced students, except for ISE Lament

<u>Class make-up--</u>	irrelevant, but content of story should be relevant to class make-up
<u>Materials--</u>	none
<u>Presentation--</u>	teacher tells story as if it were the absolute truth, asks students for comprehension check

Practice

1. Students are divided into small groups and asked to retell the story to insure comprehension.
2. Each group is assigned a character and asked to decide what his/her good points are and be prepared to share them.
3. Students are redistributed into groups so that each character is represented by an "expert," who can discuss his motives, etc.
4. Each group is asked to rank the characters best to worst and be prepared to defend their viewpoint.

Debriefing-- One group is asked to put their decision on the board (or on brown paper) and explain their decision to the full group. At this point other groups may disagree, pose new viewpoints. It is important for the teacher not to insist on concensus, but to allow all viewpoints to be aired, in the interest of the self-esteem of more timid group members.

9 nabbed for luring housewives to bilk over W100 million

TAEGU (Yonhap) — Police arrested nine persons here yesterday on charges that they habitually lured housewives visiting cabarets and sexually violated them.

They also are suspected of blackmailing the women to obtain money by threatening them that they will otherwise tip their illicit relations to their husbands.

Police said the money the nine persons got from the women totaled more than 100 million won.

Police sought arrest warrants for four of them. They are continuing the interrogation for five others.

They are all in their 20s except Paik Chae-jo, who is 53.

Paik lured the 40-year-old wife of a truck driver to a yogwan (inn) in June 1985 with a sweet promise that he would allow her to open a small restaurant at a construction site.

After spending some nights together, the man squeezed a total of 30 million won from the woman on nine occasions. Whenever the woman refused to give him money, Paik threatened that he would make public the illicit relations.

Likewise, the man pocketed 120 million won from a total of nine women, according to the police.

The rest of those under arrest took money from the women they were acquainted with in cabarets and bars.

VALUES CLARIFICATION--THE GIGOLO 86/ELH

Mrs. Kim was an attractive, 35-year-old woman with two children, aged 5 and 3. She lives in a high-rise apartment with her children and housemaid. Her mother-in-law occupies an apartment in the same building. Mr. Kim is in Bolivia, where he is working as a civil engineer. He has been there nearly two years.

Mrs. Kim is unhappy. She is lonely, and her mother-in-law dominates her completely. Although Mr. Kim earns a good deal of money, he sends it to his mother and requires her to use it to "care for the family." She pays the rent, buys all the groceries and clothing, makes all the decisions in the family, and allows Mrs. Kim no money for herself and no outside interests. Mrs. Lee, the mother-in-law, criticizes Mrs. Kim's every move and allows her no respite from her acid tongue. After the first year her husband spent in Bolivia, Mrs. Kim begged him not to return to Bolivia or at least to take the family with him. She explained the situation with Mrs. Lee, and asked for his support. Mr. Kim refused to consider her requests, saying Bolivia was not a place for a gentle Korean woman, and that her problems with her mother-in-law were her own to solve. This was mostly due to the 17-year old Bolivian mistress he had acquired. He returned to Bolivia, leaving Mrs. Kim to her fate.

One day, frustrated beyond control with her mother-in-law's criticisms and nagging, Mrs. Kim rushed out of the house with no destination in mind. She eventually found her way to a disco, with music playing and lights blinking. In an effort to calm herself and forget her problems, Mrs. Kim went in.

Mr. Bae, 45, was also in the disco. He had come in to get drunk and forget his problems. A former employee of Kukje, he was unemployed, having trouble finding a job to support his wife, three sons and dependent father. In addition, his father had just been found to have cancer and needed an operation, which would cost W3,000,000--Won which Mr. Bae did not have.

Mr. Bae sat down at the table with Mrs. Kim and they fell into conversation, both finding relief in expressing their concerns and sorrows to a relative stranger. They planned to meet there often to share their stories.

After several weeks, one thing led to another, and they began having a physical relationship, Mrs. Kim sure that she was in love with this gentle, caring man. But Mr. Bae's situation had not changed. He still needed the money desperately or he might lose his father. Having learned that the Kim family had money, he asked Mrs. Kim to loan him some. Naturally she refused, explaining the situation with Mrs. Lee. Mr. Bae was incensed, not believing

her. He decided to take matters into his own hands and asked a friend to take pictures of himself and Mrs. Kim in compromising positions.

With these pictures, he threatened to blackmail Mrs. Kim unless she gave him the money. Mrs. Kim, terrified at losing her family, went to Mrs. Lee for help. Mrs. Lee refused, of course, to give her such a sum of money and ridiculed her for even asking. In time, Mr. Bae sent the pictures to Mrs. Lee, in revenge and in frustration at the death of his father.

Mrs. Lee went to Mrs. Kim's apartment, threw her out onto the street, and changed the locks on the doors. She called her son home, told him the story and advised him to divorce his wife. This he did, taking the children to live with his mother.

The story ends with the two children living with their grandmother, Mr. Kim back in Bolivia with his mistress, Mr. Bae still without a job or a father, and Mrs. Kim dead--a suicide in a flophouse near Seoul Station.

Your job is to rank the characters best to worst according to their actions.

A Domestic Tragedy

Kim Ho-yol had a job as an engineer. Although his salary was quite high, Ho-yol drank heavily and gambled a lot, often losing large sums of money. His wife, Ok-hee,

found it difficult to manage on the small amounts of money he gave her for housekeeping expenses.

Ok-hee wanted to take a job as a waitress in order to make enough money to pay their debts. Ho-yol refused to allow her to do this, because he wanted her to stay home and look after their son, Doo-wook, aged five. He also did not want his friends to know that his wife was working as a waitress.

Ok-hee took the job secretly, without telling her husband. To save money, she employed Hye-young, a sixteen-year-old, to look after the baby while she was at work. Hye-young was not intelligent, and she had no experience of looking after children, but she did not want much money for doing the job.

One day, Hye-young's boyfriend, Won Yong-deuk, came to the Kim's house while Hye-young was looking after Doo-wook. He had just bought a new motorcycle, and he wanted to take Hye-young for a ride. Hye-young said that she was supposed to stay in the house and that she could not leave the baby alone. Yong-deuk got angry and told her that he would take another girl instead. At last, Hye-young agreed to go with him, but only for half an hour.

Hye-young made Doo-wook promise that he would not go into the kitchen while she was out. She also asked the next door neighbor, Lee Kyung-ja, to listen in case

Doo-wook needed help. Kyung-ja said that she was very busy, but agreed.

Ten minutes after Hye-young left with her boyfriend, Doo-wook went into the kitchen, and started to play with a box of matches he found there. Meanwhile, Kyung-ja, having forgotten her promise to Hye-young, went to the supermarket. She met a friend there and they had a long chat. Doo-wook set fire to a curtain in the kitchen, and soon the whole room was ablaze. It was some time before the fire was noticed. Doo-wook was rescued, though he was badly burned. Much of the house was destroyed.

An International Tragedy

Kim su Young, eighteen years old, ran away from her family and her poor village in southern Korea after her parents told her of their intention to marry her off to a 43-year old widower with three children. She had dreamed of life in the United States and moved in with her cousin, Kim yoon Hee who managed a bar in Itaewon. She soon found herself the center of interest for the American soldiers who frequented the bar.

When she met major John Smith, she fell madly in love and was soon living happily with him in his apartment. He swore everlasting love for her; and when his tour in Korea ended, he promised to send for her as soon as the paperwork for immigration was finished. This could be

none too soon for Su Young was already pregnant.

What Maj. Smith had neglected to tell Su Young was that he already had a wife and two children in the States. He hoped to persuade his wife that their marriage had been over for years and that divorce was the only course. Laura, his wife, however, was not ready to lose her hold on her husband. She liked the life of an officer's wife and did not want to raise two children alone. She refused even his offer of \$50,000 and insisted that they could work out their differences.

When Su Young learned that Maj. Smith would not be sending for her, she was devastated. Six months pregnant and no husband! Her family refused to take her back, and finally she decided to stay in Seoul, securing a loan from her cousin to tide her over till the baby's birth. In exchange for the loan, she agreed to work in the back room of the bar, which was a house of ill-repute.

Year followed year, and Su Young was eventually able to buy the bar and move into a management position. She became rather wealthy, and her son, Mark, grew up believing his father had died, leaving his mother a wealthy widow. He studied hard and had a loving relationship with his mother.

When he was eighteen years old, he told his mother he wanted to study in the U.S. Although there was money

enough, and his grades were excellent, his mother refused to allow him to go to the country with which she associated so many bad memories. Mark was angry and confused and went to his Aunt, Kim Yoon Hee, for advice. She told him the truth about his father and suggested he go to the U.S. and ask him for financial aid. Mark was furious with his mother and felt disgraced by her actions, and they had a terrible argument, which ended with Mark's beating his mother very badly.

He proceeded to go to the U.S. and take a taxi to his father's house, expecting to be welcomed with open arms. Maj. Smith, unfortunately, had reconciled with his wife, completely forgetting about his pregnant girl friend of eighteen years before. Mark pleaded with him for acceptance and help, but his father, influenced by his wife, who saw no reason to share their home or money with this foreigner who claimed to be a relative, refused to help him or even admit he ever knew a Kim Su Young.

Mark was desolate. No family, no university education, no country to call his own. In anger and fear, he fled to New York City, eventually becoming a heroin addict and dealer of drugs. His mother, hearing no word for months, came to the U.S. to find him. Her first stop was at the home of Maj. Smith, where she learned what had happened there. She eventually tracked down her son, finding him near death in a flophouse, suffering from

malnutrition and hepatitis. Enraged at the treatment her son had received, and filled with remorse, she bought a gun and shot Maj. Smith, killing him. She is now awaiting trial for the murder of her former lover.

Your job is to consider the five characters' drimes and rank them from best to worst.

THE ISE LAMENT--a values clarification strip story
for low intermediate students ISE87ELH

Pierre Renaud came to the prestigious language school in New England from Lyon, France.

He wanted to improve his TOEFL score to enter Harvard.

He unfortunately spent most of his time with Fawn Eyes, an American Indian he met at Dunkin' Donuts.

His TOEFL score was 210.

All he wanted to do was live in bliss with Fawn Eyes forever.

When his father refused to send him money any longer and his visa would not permit him to get a job in the U.S., he was desperate.

Fawn Eyes was desperate, too, for he had been paying for her cocaine, to which she was addicted.

She suggested they begin earning money by selling cocaine to unsuspecting young ISE students.

Pierre refused, horrified by the idea.

Fawn Eyes threatened to leave him and run off with a dancer from Columbia.

Their little business prospered until the day when Pierre tried to sell cocaine to a brand new Residence Assistant.

He was arrested, tried for drug dealing and sentenced to a life-time of serving and eating the food in the Carriage House.

Fawn Eyes is now happily living in Columbia, where cocaine is not so expensive.

LIVING A LIFE OF QUALITY--a multi-stage activity 86ELH

Objectives

Awareness-- students will compare, evaluate and eventually choose a quality life-style appropriate to them

Language-- reading for content
paraphrasing, questioning for clarification
language of agreement/disagreement
writing

Level-- advanced

Class make-up-- irrelevant

Materials-- handouts, brown paper and markers

Presentation and Practice

Day I-- homework assignment: teacher hands out various ways, trying, if desired, to match the way to the student, if possible. Students are

instructed to read the text and to be prepared to paraphrase it correctly, without using the text for reference (handout #1)

Day II-- milling

1. Students are given answer grid and asked to circulate among classmates and find out what the various life-styles are, evaluate them according to the answer sheet and their own opinion (handout #2).
2. Teacher draws grid on brown paper and asks students to mark their answers, men using one color and women another.

Day III--small group work

1. Students are divided into groups and asked to discuss the various life-styles they preferred and also those they had a strong negative reaction to.
2. Students are asked to choose the life-style they liked best and the one they disliked most (some may have chosen several or no extremes, the latter most common among Korean students).

Day IV-- small group work

1. Students are given handout #3 and asked, as a group to make the indicated choices.
2. Students record choices on second grid, brown paper stretched lengthwise along a wall.

Debriefing-- to be done whenever time permits

1. Full group discussion of the implications of the first grid. Do men prefer one lifestyle and women another? Does nationality play a part? Age?
2. Discussion of similarities and differences in group decisions as reflected on second brown paper, explanation of choices.

Day IV--homework assignment-- see handout #4

Day V--small group discussion to full group discussion of homework assignment. (Note: Life Styles Courtesy of Values Clarification)

LIVING A LIFE OF QUALITY--student handout #1--13 Ways of Life

WAY 1: In this design for living, the individual actively participates in the social life of his community, not primarily to change it but to understand, appreciate, and preserve the best that man has attained. In this life style, excessive desires are avoided and moderation is sought. One wants the good things of life, but in an orderly way. Life is to have clarity, balance, refinement, control. Vulgarity, great enthusiasm, irrational behavior, impatience, indulgence are to be avoided. Friendship is to be esteemed, but not easy intimacy

with many people. Life is marked by discipline, intelligibility, good manners, predictability. Social changes are to be made slowly and carefully, so that what has been achieved in human culture is not lost. The individual is active physically and socially, but not in a hectic or radical way. Restraint and intelligence give order to an active life.

WAY 2: In this way of life, the individual for the most part goes it alone, assuring himself of privacy in living quarters, having much time to himself, attempting to control his own life. Emphasis is on self-sufficiency, reflection and meditation, knowledge of oneself. Intimate associations and relationships with social groups are to be avoided, as are the physical manipulation of objects and attempts at control of the physical environment. One should aim to simplify one's external life, to moderate desires which depend upon physical and social forces outside of oneself. One concentrates on refinement, clarification, and self-direction. Not much is to be gained by living outwardly. One must avoid dependence upon persons or things; the center of life should be found within oneself.

WAY 3: This way of life makes central the sympathetic concern for other persons. Affection is the main thing in life, affection that is free from all traces of the imposition of oneself upon others, or of using others for one's own purposes. Greed in possessions, emphasis on sexual passion, striving for power over persons and things, excessive emphasis upon intellect, and undue concern for oneself are to be avoided. These things hinder the sympathetic love among persons which alone gives significance to life. Aggressiveness blocks receptivity to the forces which foster genuine personal growth. One should purify oneself, restrain one's self-assertiveness, and become receptive, appreciative, and helpful in relating to other persons.

WAY 4: Life is something to be enjoyed--sensuously enjoyed with relish and abandonment. The aim in life should not be to control the course of the world or to change society or the lives of others, but to be open and receptive to things and persons, and to delight in them. Life is a festival, not a workshop or a school for moral discipline. To let oneself go, to let things and persons affect oneself, is more important than to do--or to

do good. Such enjoyment requires that one be self-centered enough to be keenly aware of what is happening within in order to be free for new happiness. One should avoid entanglements, should not be too dependent on particular people or things, should not be self-sacrificing; one should be alone a lot, should have time for meditation and awareness of oneself. Both solitude and sociability are necessary for the good life.

WAY 5: This way of life stresses the social group rather than the individual. A person should not focus on himself, withdraw from people, be aloof and self-centered. Rather he should merge himself with a social group, enjoy cooperation and companionship, join with others in resolute activity for the realization of common goals. Persons are social, and persons are active; life should merge energetic group activity and cooperative group enjoyment. Meditation, restraint, concern for one's self-sufficiency, abstract intellectuality, solitude, stress on one's possessions all cut the roots which bind persons together. One should live outwardly with gusto, enjoying the good things of life, working with others to secure the things which make possible a pleasant and energetic

social life. Those who oppose this ideal are not to be dealt with too tenderly. Life can't be too fastidious.

WAY 6: This philosophy sees life as dynamic and the individual as an active participant. Life continuously tends to stagnate, to become comfortable, to become sicklied o'er with the pale cast of thought. Against these tendencies, a person must stress the need for constant activity--physical action, adventure, the realistic solution of specific problems as they appear, the improvement of techniques for controlling the world and society. Man's future depends primarily on what he does, not on what he feels or on his speculations. New problems constantly arise and always will arise. Improvements must always be made if man is to progress. We can't just follow the past or dream of what the future might be. We have to work resolutely and continually if control is to be gained over the forces which threaten us. Man should rely on technical advances made possible by scientific knowledge. He should find his goal in the solution of his problems. The good is the enemy of the better.

WAY 7: This philosophy says that we should at various times and in various ways accept something from all other paths of life, but give no one our exclusive allegiance. At one moment one way may be more appropriate; at another moment another is the most appropriate. Life should contain enjoyment and action and contemplation in about equal amounts. When any one way is carried to extremes, we lose something important for our life. So we must cultivate flexibility; admit diversity in ourselves; accept the tension which this diversity produces; find a place for detachment in the midst of enjoyment and activity. The goal of life is found in the dynamic integration of enjoyment, action and contemplation, and the dynamic interaction of the various paths of life. One should use all of them in building a life, and not one alone.

WAY 8: Enjoyment should be the keynote of life. Not the hectic search for intense and exciting pleasures, but the enjoyment of the simple and easily attainable pleasures; the pleasures of just existing, of savoring food, of comfortable surroundings, of talking with friends, of rest and relaxation. A home that is warm and comfortable, chairs and a

bed that are soft, a kitchen well stocked with food, a door open to friends--this is the place to live. Body at ease, relaxed, calm in its movements, not hurried, breath slow and easy, a willingness to nod and rest, gratitude to the world that feeds the body--so should it be. Driving ambition and the fanaticism of ascetic ideals are the signs of discontented people who have lost the capacity to float in the stream of simple, carefree, wholesome enjoyment.

WAY 9: Receptivity should be the keynote of life. The good things of life come of their own accord, and come unsought. They cannot be found by resolute action. They cannot be found in the indulgence of the sensuous desires of the body. They cannot be gathered by participation in the turmoil of social life. They cannot be garnered by hard thinking. Rather do they come unsought when the bars of the self are down. When the self has ceased to make demands and waits in quiet receptivity, it becomes open to the powers which nourish it and work through it; sustained by these powers, it knows joy and peace. Sitting alone under the trees and the sky, open to nature's voices, calm and receptive, then can wisdom from without enter within.

WAY 10: Self-control should be the keynote of life. Not the easy self-control which retreats from the world, but the vigilant, stern, manly control of a self which lives in the world, and knows the strength of the world and the limits of human power. The good life is rationally directed and firmly pursues high ideals. It is not bent by the seductive voices of comfort and desire. It does not expect social utopias. It is distrustful of final victories. Too much should not be expected. Yet one can with vigilance hold firm the reins of self, control unruly impulses, understand one's place in the world, guide one's actions by reason, maintain self-reliant independence. And in this way, though he finally perish, man can keep his human dignity and respect and die with cosmic good manners.

WAY 11: The contemplative life is the good life. The external world is no fit habitat for man. It is too big, too cold, too pressing. It is the life turned inward that is rewarding. The rich internal world of ideals, of sensitive feelings, of reverie, of self-knowledge is man's true home. By the cultivation of the self within, man becomes human. Only then does there arise deep sympathy with all

that lives, an understanding of the suffering inherent in life, a realization of the futility of aggressive action, the attainment of contemplative joy. Conceit then falls away and austerity is dissolved. In giving up the world, one finds the larger and finer sea of the inner self.

WAY 12: The use of the body's energy is the secret of a rewarding life. The hands need material to make into something; lumber and stone for building, food to harvest, clay to mold. The muscles are alive to joy only in action: in climbing, running, skiing and the like. Life finds its zest in overcoming, dominating, conquering some obstacle. It is the active deed which is satisfying; the deed that meets the challenge of the present; the daring and the adventuresome deed. Not in caution foresight, not in relaxed ease does life attain completion. Outward energetic action, the excitement of power in the tangible present-- this is the way to live.

WAY 13: A person should let himself be used. Used by other persons in their growth, used by the great objective purposes in the universe which silently and irresistibly achieve their goal. For persons' and the world's purposes are basically dependable

and can be trusted. One should be humble, constant, faithful, uninsistent. Grateful for affection and protection, but undemanding. Close to persons and to nature, and willing to be second. Nourishing the good by devotion. One should be a serene, confident, quiet vessel and instrument of the great dependable powers which move to fulfill themselves.

LIVING A LIFE OF QUALITY--Student Handout #2
--Answer Grid ISE87ELH

Listen carefully to the descriptions of the various life styles given to you by your classmates, and use the scale below to indicate your impressions of each:

7--I like it very much.

6--I like it quite a lot.

5--I like it slightly.

4--I dislike it slightly.

2--I dislike it quite a lot.

1--I dislike it very much.

Way 1: 1 2 3 4 5 6 7

Way 2: 1 2 3 4 5 6 7

Way 3: 1 2 3 4 5 6 7

Way 4: 1 2 3 4 5 6 7

Way 5: 1 2 3 4 5 6 7

Way 6: 1 2 3 4 5 6 7

Way 7: 1 2 3 4 5 6 7

Way 8: 1 2 3 4 5 6 7

Way 9: 1 2 3 4 5 6 7

Way 10: 1 2 3 4 5 6 7

Way 11: 1 2 3 4 5 6 7

Way 12: 1 2 3 4 5 6 7

Way 13: 1 2 3 4 5 6 7

LIVING A LIFE OF QUALITY--student handout #3

Consider with your group the thirteen life-styles we have been discussing and answer the following questions for each one:

1. What nationality comes to your mind when you read the text? Is there an "American" or a "Japanese," etc., lifestyle?
2. What would be an appropriate occupation for a person who enjoys each lifestyle: politician, housewife, student, etc.?
3. What age group comes to your mind for each?
4. Is each lifestyle more appropriate to a particular sex? Which?
5. What political, social, economic system comes to your mind when you read each text? Is there a "communist" or "capitalist" lifestyle?
6. Describe each lifestyle in one word, such as hedonistic, passive, platonic, etc.

LIVING A LIFE OF QUALITY--student handout #4--
writing assignment

Using the thirteen lifestyles as a basis, create a lifestyle which is ideal for you. Go through the thirteen and pick out words, phrases or sentences which appeal to you personally (as in the attached example) or create

something uniquely your own. Bring your written copy to class on _____ and be prepared to discuss it with your classmates and answer questions concerning it.

LIVING A LIFE OF QUALITY--Example of Written Assignment (not student-created) ELH

The individual is active physically and socially, but not in a hectic or radical way. He avoids excesses and sees moderation in all things. He strives to simplify his external life, as not much is gained by living outwardly.

He esteems his friends highly, but avoids "easy" intimacy and also dependence on people or things. He shows affection freely, but does not impose his will or opinions on others.

The emphasis in this lifestyle is on reflection and meditation. One should be alone a lot and have time for meditation and awareness of oneself. Only by cultivating the self within does one become human. One should purify himself, learning to be receptive, appreciative and helpful in relating to others. Aggressiveness blocks receptivity to the forces which foster genuine personal growth. Driving ambition and the fanaticism of ascetic ideals are the signs of discontented people who have lost the capacity to float in the stream. Vulgarity, great enthusiasm, irrational behavior, impatience and indulgence are to be avoided.

The good things in life come of their own accord and come unsought. The good life is rationally directed and firmly pursues high ideals.

PART FOUR

TYPE 4--ADVICE GIVING AND PROBLEM SOLVING

Giving advice to or solving problems for real or imaginary people allows students to see their values system in action. As they compare opinions and ideas with other group members, they are also exposed to other systems. And, again, as in Section 3, teacher creativity plays an important part in the development of usable contexts in which the students can work. Using situations which the students actually face in life, or which are being studied in the classroom in other areas (for example, WHAT TO DO WITH DADDY was created in conjunction with two movies being used in the videolab, "On Golden Pond" and "The Verdict" and a general course orientation towards society's handling of the aged and infirm) and slightly depersonalizing them provides students with a fairly non-intimidating way to discuss what they would really do in such a situation. Although the materials in this section were created primarily for Korean graduate students planning to study in the U.S., which is obvious in the context, hopefully one can see the ease with which

such an activity might be created to suit any context, even elementary school playground warfare.

Again, as in Section 3, students should be encouraged to form their own opinions, not forced to come to consensus.

INCLUDED:

WHAT SHOULD KIM DO HYUN/KIM UN JOO DO?

SHOULD THE FAMILY MOVE?

WHAT TO DO WITH DADDY

ADVICE GIVING/PROBLEM SOLVING--small group activities

Objectives

Awareness-- comparison of values systems

Language-- language of agreement/disagreement, questioning for clarity, paraphrasing

Level-- intermediate to advanced, depending on context

Class make-up-- irrelevant

Materials-- handouts when appropriate

Presentation-- teacher can either cut the story into strips and allow group members to retell it or tell it as a values clarification story. The included materials were used as strip stories.

Practice

1. Students are divided into small groups and given a piece of the story, each group having the entire story within it. Students read and paraphrase their portion of the story. To facilitate this, teacher might allow five minutes for them to digest the information and then take back the strips.
2. Students are required to discuss the situation and decide what course of action the parties involved should take.

Debriefing-- comparison of group and individual decisions. In some cases the groups will not have had the same information.

What Should Kim Do Hyun Do? ELH

Kim Do Hyun graduated in the top ten percent of his class in the department of mathematics at SNU. He proceeded to the U.S. to pursue his education, acquiring an M.S. and Ph.D. from M.I.T. At age 33 he is faced with a dilemma. He has been offered a teaching position at M.I.T. and the chance to remain in the U.S. His girl friend, an American of high social and financial status, is pressuring him to take the job. They are very much in love.

He has also been offered a position in Korea, working with a research organization studying the economic problems in Korea. The pay would be minimal, but the job would aid in the advancement of the autonomy of the country. The organization has made it clear that long hours and little pay will be the norm for years to come. There will be little time for other activity.

His family, of low income, has sacrificed for years to help him with his education, and they expect him to take a job with high pay and the prestige such a scholar deserves. His parents are old, in need of his financial and emotional support, and they want to have grandchildren. He is their only son. They have been negotiating for marriage with a traditional young woman, with an impeccable family tree, interested in motherhood and housewifery. Mr. Kim respects his family, but he has met the girl and is already bored with her, as she has little intellectual curiosity or interest in the development of Korea.

Do Hyun is in doubt, torn by his conflicting desires to contribute to society to please his family and to please himself. It is especially difficult for him, as he has three younger sisters. He loves the academic life and his American girl friend, but he also respects his family.

Your job is to advise him. Which alternative is best for him? Consider all the pressures put on him, the problems which might confront him in each situation and your own priorities. No false optimism or traditionalism here. Many Korean young men and women are choosing to stay in the U.S. these days. What risks will each decision involve? What will he have to give up? Can he somehow manage to have the best of all three? If so, how?

What Should Kim Un Joo Do? ELH

Kim Un Joo graduated in the top ten percent of her class in the department of mathematics at SNU. She proceeded to the United States to pursue her education, acquiring an M.S. and Ph.D. from M.I.T. At age 28 she is faced with a dilemma. She has been offered a teaching position at M.I.T. Her close friend, an American businessman, who would like to marry her, is pressuring her to take the job. They are very much in love.

She has also been offered a position in Korea, working with a research organization studying the economic problems of the country. The pay would be minimal, but the job would aid in the advancement and autonomy of the country. The institute has made it clear, however, that she will be expected to concentrate on her research and not place family priorities above her job.

Her family, of high social position and prestige, is pressuring her to get married and not to a foreigner. They believe they have indulged her enough, allowing her to study abroad. It is now her duty to marry well and take her proper place in society as a wife and mother before she is too old to be acceptable. The man they have chosen is a staunch traditionalist, believing a woman's place is in the home.

Un Joo is in doubt. She wants to contribute to society, but she is not certain how. She is torn between the old ideas of a woman's role in the family and her desire to break away and become a leader in changing tradition. She is also very much in love.

Your job is to advise her. Which alternative is the best for her? Consider the pressures put upon her, the problems which might confront her in each situation and your own priorities. No false optimism, please. Consider the reality of a woman's dilemma in today's Korea. What risks will she have to take? What will she have to give up? Can she somehow manage career and family? If so, how?

Should The Family Move? ISE 87 ELH Group Concensus

The Robertson family lives in a large city in California. They all like city life for a number of reasons. It is easy for them to see new plays and movies and to go to concerts and sporting events. They enjoy shopping in the large department stores. Because they have lived in their house for a long time, they have made many friends.

Both parents work. The two children attend a nearby high school. The father is an engineer and the mother, a school teacher; they are both paid quite well, but the engineer's job has become very boring. Also, it doesn't offer much chance for advancement.

Yesterday Mr. Robertson received a long distance call offering a new job in a small town a thousand miles away. The pay would be a little better, but the important thing is that the job would be much more interesting. He could do important research, and maybe be the head of a department within a few years. The new job seems very attractive even though it means moving the family away from their home.

The problem is that no one else in the family wants to move. They will miss their friends. They will miss the excitement of city life. Also, because teaching jobs are hard to find, Mrs. Robertson will probably not be able to find a job right away.

Your group must decide the best thing for the family to do and give reasons for your decision. Think about the advantages and disadvantages for each member of the family.

Should The Family Move? ISE 87 ELH

The Robertson family lives in a large city in California. They all like city life for a number of reasons. It is easy for them to see new plays and movies and to go to concerts and sporting events. They enjoy shopping in the large department stores. Because they have lived in their house for many years, they have many friends.

Both parents work. The two children attend a nearby high school. The mother is a high school teacher and the father, an engineer. They are both well paid, but the teaching job is becoming boring and offers little chance for advancement.

Yesterday Mrs. Robertson received an offer to be head of a language institute in Seoul, Korea. The pay would be much better and the prestige, enormous. The new job is extremely attractive, but it would mean moving the family half way around the world.

The problem is that no one else in the family wants to move. They will miss American life and culture, their friends and their activities. Also engineering jobs for men who do not speak Korean are hard to find in Seoul. Mrs. Robinson wants the family to take advantage of this opportunity to experience life in a new country, and she wants to try this new job.

Your group must decide the best thing for the family to do and give reasons for your decision. Think about the advantages and disadvantages for each member of the family.

Should The Family Move? Part IV ELH

The Kim family lives in Pangbaedong, Seoul. They all like it there for a number of reasons. It is easy for them to see new plays and movies and to go to concerts and sporting events. They enjoy shopping in the large department stores. Because they have lived in their home for many years, they have made many friends.

Both parents work. Their children attend a nearby high school. The mother, Mrs. Lee, is a university professor and the father, a chemical engineer. They are both well-paid, but the teaching job is becoming boring, and it offers very little chance for advancement.

Yesterday Mrs. Lee received an offer to teach at Berkeley University in California. The pay would be much better and the prestige, enormous. The new job is extremely attractive, but it would mean that the family would have to move half way round the world.

The problem is that no one but Mrs. Lee wants to move. They are afraid of the culture differences and the language, and they don't want to leave friends and relatives behind. Also engineering jobs for men who do not speak English well are hard to find in California. Mrs. Lee wants the family to take advantage of this opportunity to experience life in a new country, and she wants to try this new job.

Your job is to decide what the family should do and give the reasons for your decisions. Think about the advantages and disadvantages for each member of the family.

What To Do With Daddy ELH

Mr. John Simmons, 67, a widower, is bedridden, suffering from diabetes and senility. He can no longer walk or care for himself in any way, not even to feed himself or sit up unassisted. He requires 24-hour care. Because of his deteriorating mental condition, Mr. Simmons often exhibits rather bizarre behavior--throwing food, using vulgar, abusive language, spitting, hallucinating. He is no longer capable, except on rare occasions, of recognizing his family. He is also incontinent. At present he is living in his own home, which is large and mortgage-free, cared for by a team of round-the-clock nurses. This is expensive, costing

the family \$1,750 per month. Up to now, Mr. Simmons' private funds have been sufficient to pay his bills, but he is fast running out of money, and his family of three children and four grandchildren is trying to find an alternative solution for his care.

Your job is to take the part of the character who is assigned to you and defend his viewpoint. Then decide as a group who has the best solution and why, or offer your own alternative solution.

What To Do With Daddy ELH

You are:

Jack Simmons, the oldest son, 42, married, with four children. You live in a small cramped apartment and have a very limited income. Your wife, Sarah, works to help support the family and has no time to care for a sick, old man. She refuses even to consider it, preferring to put Mr. Simmons into a state-run institution. You agree with her, because you cannot support your family without her help, and you want to move into your father's house to ease the crowded situation at home. State-run nursing homes are relatively inexpensive, although the care they offer is minimal and the atmosphere depressing.

What To Do With Daddy

You are:

Sarah Simmons--wife of Jack, daughter-in-law of John, 37, mother of four children. You are working full-time to help support your family and have no time to care for a sick, grouchy, senile old man. You must keep your job to support the four children your husband insisted on having. You want the old man taken care of as cheaply as possible, so your children will have as much money to pay for college, etc., as possible, so you favor a state-run nursing home. It will not provide quality care or atmosphere, but the old man is not aware of his surroundings anyway. All he needs is peace and time to die.

What To Do With Daddy

You are:

Laura Simmons, 39, the unmarried daughter, living in another state. You have a fairly high-paying job, an apartment of your own and a boyfriend. You believe that your father should remain at home and that Jack, as the oldest son, should assume the responsibility of caring for him. You think Jack and his family should move in and care for Mr. Simmons, thus eliminating the need to pay for any nurses or nursing home.

What To Do With Daddy

You are:

Henry Simmons, 30, unemployed, unmarried and living with your girlfriend in her apartment. You believe Mr. Simmons' house should be sold and the profit used to put Mr. Simmons into a private perpetual care center or nursing home. The care there would be excellent and the atmosphere cherry and bright. Unfortunately this would cost twice as much as home care.

What To Do With Daddy

You are:

One of the grandchildren, aged 21, 18, 16, and 12. You all believe your grandfather is miserable in his condition and doesn't want to live at all. You believe it is your right and responsibility to end his suffering. You are trying to find a way to murder him without being caught. If you are successful, your family will inherit his home and his remaining assets, which are considerable.

PART FIVE

TYPE 5--ANALYSIS OF WRITTEN OR VIDEOTAPED MATERIAL

Practically any written or taped material can be useful for development of self-awareness, provided the content and method of use are appropriate. If the content poses a social, cultural, personal, family, etc., dilemma, it is relevant. The teacher needs only to use some imagination to "create" a useful method of operation.

American movies often provide a good context for awareness training. Some which have proved appropriate are:

- "Ordinary People"
- "Kramer Vs. Kramer"
- "The Way We Were"
- "The Verdict"
- "On Golden Pond"
- "Terms of Endearment"
- "Irreconcilable Differences"
- "War Games"
- "Mosquito Coast"

One method of use is included here.

Articles from books, newspapers, magazines, plays, stories, essays--all are worthwhile material depending on the content.

INCLUDED:SERENDIPITYIDENTITYTHE MULTI CULTURAL BEING DEBATE

Even the listening lab can be used in the awareness context. Students are particularly fond of using songs as listening/cloze exercises, and choosing songs with an awareness theme is no difficult task.

INCLUDED:AMERICAN TUNEPERHAPS LOVEWHAT ONE MAN CAN DOUSE OF AMERICAN MOVIES IN THE VIDEOLABObjectives

Awareness-- students view a movie which contains
a values dilemma, discuss and
make decisions about characters,
situation

Language-- listening comprehension, ability to
use intuition to make guesses
based on non-verbal cues

adjective formation

language of agreement/disagreement

Level-- irrelevant

Class Make-up-- irrelevant

Presentation-- Teacher mentions name of movie,
reasons for using it

Practice--Day I

1. Students are divided into small groups. One member in each group is given a copy of the questions for Part I. He reads each question and requires his group to paraphrase it to insure comprehension.
2. Groups then gather as much information as possible from the questions, names of characters, different scenes and locations, etc.
3. Groups attempt to guess the answers to the questions, make hypotheses about content of the movie.

All this is done before seeing the movie. It is extremely valuable, though time-consuming, as students will not understand the audio portion of the movie no matter what their level without help. This way they help each other, rather than relying on the teacher.

4. Students watch Part I of the video again, with sound this time, and attempt to confirm/reform hypotheses.

Day IV--Debriefing

Teacher plays dumb, forcing students in full group to explain everything about the movie. Purposely

misunderstanding and asking for explicit clarification of who, what, where and when and how and why, he leads students to the realization that even though they did not understand what was said all the time, they do understand the movie completely.

This is an extremely valuable tool for helping students learn to look for understanding in other ways than just word-for-word, so important when trying to deal with native speakers of a language.

The following week the process is repeated with Part II and so on. The movie can be divided up into as many or as few parts as time and level of English indicate. Segments of only nine-minutes duration, watched repeatedly over a 40-minute period proved quite manageable in a four-week, four-day-per-week course.

USE OF WRITTEN MATERIALS IN THE CLASSROOM

Objectives

Awareness-- depends on content

Language-- reading comprehension, language of
agreement/disagreement

Level-- depends on content

Class make-up-- irrelevant

Materials-- Printed copies of material to be read,
brown paper, markers

Presentation-- short discussion of subject of material, if desired

Practice

1. Homework assignment--read the article and write five questions about it which you would like your group to help you find answers to.
2. Group discusses questions they have created and analyzes the material as desired (example: IDENTITY -- students were asked to list all the descriptive terms they could come up with concerning belonging identity and awareness identity on brown paper).

Debriefing-- full group discussion of similarities and differences, or other appropriate activity (such as debate).

SERENDIPITY--Small Group Discussion 86/ELH

Having read the article, "The Miracle of Serendipity" and discussed the questions you wrote with your group, consider together the following:

1. What is the word for "serendipity" in your native language? How does it differ from the explanation given in the article?
2. Do you believe in serendipity? Why or why not?

3. Relate an incident which you have experienced which may have been a case of serendipity.
4. Why do you think it is that some of us are unaware of the serendipitous experiences in our lives?
5. How can we become more aware of them?

The Miracle of Serendipity

While it is perhaps possible for us to conceive of the extraordinary wisdom of the unconscious, as discussed thus far, as being an ultimately explainable part of a molecular brain operating with miraculous technology, we still have no conceivable explanation for so-called "psychic phenomena," which are clearly related to the operation of the unconscious. In a series of sophisticated experiments Montague Ullman, M.D., and Stanley Krippner, Ph.D., conclusively demonstrated that it is possible for an awake individual to repeatedly and routinely "transmit" images to another individual sleeping many rooms away, and that these images will appear in the dreams of the sleeper.* Such transmission does not occur only in the laboratory. For instance, it is not uncommon for two individuals known to each other to independently have the same or incredibly similar dreams. How does this happen? We don't have the faintest idea.

But happen it does. The validity of such happenings is scientifically proven in terms of their probability. I myself had a dream one night that consisted of a series of seven images. I later learned that a friend, while sleeping in my house two nights previously, had awakened from a dream in which the same seven images occurred in the same sequence. He and I could not determine any reason for this happening. We were unable to relate the dreams to any experience we had had, shared or otherwise, nor were we able to interpret the dreams in any meaningful way. Yet we knew that something most significant had happened. My mind has available to it millions of images from which to construct a dream. The probability that by chance alone I would select the same seven as my friend had in the same sequence was astronomically low. The event was so implausible that we knew it could not have occurred by accident.

The fact that highly implausible events, for which no cause can be determined within the framework of known natural law, occur with implausible frequency has come to be known as the principle of synchronicity. My friend and I don't know the cause or reason why we had such implausibly similar dreams, but one aspect of the event was that we had them close in time. Somehow the timing seems the important, perhaps even crucial element in these implausible events. Earlier, in the discussion of accident-proneness and -resistance, it was mentioned that people not infrequently walk unharmed out of vehicles crushed beyond recognition, and it seemed ridiculous to speculate that the machinery instinctively crumpled in a configuration to protect the rider or that the rider crumpled instinctively in a form to fit the machinery. There is no known natural law whereby the configuration of the vehicle (Event A) caused the rider to survive, or the form of the rider (Event B) caused the vehicle to crumple in a certain way. Nonetheless, although one did not cause the other, Event A and Event B implausibly occurred synchronously—that is, together in time—in such a way that the rider did in fact survive. The principle of

synchronicity does not explain why or how this happened; it simply states that such implausible conjunctions of events in time occur more frequently than would be predicted by chance alone. It does not explain miracles. The principle serves only to make it clear that miracles seem to be matters of timing and matters that are amazingly commonplace.

The incident of the similar, almost synchronous dreams is one that qualifies by virtue of its statistical improbability as a genuine psychic or "paranormal" phenomenon even though the meaning of the incident is obscure. Probably the meaning of at least the majority of genuine psychic, paranormal phenomena is similarly obscure. Nonetheless, another characteristic of psychic phenomena, apart from their statistical implausibility, is that a significant number of such occurrences seem to be fortunate—in some way beneficial to one or more of the human participants involved. A mature, highly skeptical and respectable scientist in analysis with me just recently recounted the following incident: "After our last session, it was such a beautiful day, I decided to drive home by the route around the lake. As you know, the road around the lake has a great many blind curves. I was approaching perhaps the tenth of these curves when the thought suddenly occurred to me that a car could be racing around the corner far into my side of the road. Without any more thought than that, I vigorously braked my car and came to a dead stop. No sooner had I done this than a car did indeed come barreling around the curve with its wheels six feet across the yellow line and barely missed me even though I was standing still on my side of the road. Had I not stopped, it is inevitable that we would have collided at the curve. I have no idea what made me decide to stop. I could have stopped at any one of a dozen other curves, but I didn't. I've traveled that road many times before, and while I've had the thought that it was dangerous, I've never stopped before. It makes me wonder whether there really isn't something to ESP and things like that. I don't have any other explanation."

It is possible that occurrences statistically improbable to a degree to suggest they are examples of synchronicity or the paranormal are as likely to be harmful as they are beneficial. We hear of freak accidents as well as freak nonaccidents. Even though full of methodologic pitfalls, research into this issue clearly needs to be done. At this time I can state only a very firm but "unscientific" impression—that the frequency of such statistically improbable occurrences that are clearly beneficial is far greater than that in which the result seems detrimental. The beneficial results of such occurrences need not be life-saving; far more often they are simply life-enhancing or growth-producing. An excellent example of such an occurrence is the "scarab dream" experience of Carl Jung, recounted in his article "On Synchronicity" and quoted here in toto:*

My example concerns a young woman patient, who, in spite of efforts made on both sides, proved to be psychologically inaccessible. The difficulty lay in the fact that she

always knew better about everything. Her excellent education had provided her with a weapon ideally suited to this purpose, namely, a highly polished Cartesian rationalism with an impeccably "geometrical" idea of reality. After several fruitless attempts to sweeten her rationalism with a somewhat more human understanding, I had to confine myself to the hope that something unexpected and irrational would turn up, something which would burst the intellectual retort into which she had sealed herself. Well, I was sitting opposite her one day, with my back to the window, listening to her flow of rhetoric. She had had an impressive dream the night before, in which someone had given her a golden scarab—a costly piece of jewelry. While she was still telling me this dream, I heard something behind me gently tapping on the window. I turned around and saw that it was a fairly large flying insect that was knocking against the window pane from the outside in the obvious effort to get into the dark room. This seemed to me very strange. I opened the window immediately and caught the insect in the air as it flew in. It was a scarabaeid beetle, or common rose-chafer (*Cetonia aurata*), whose gold-green color most nearly resembles that of a golden scarab. I handed the beetle to my patient with the words, "Here is your scarab." The experience punctured the desired hole in her rationalism and broke the ice of her intellectual resistance. The treatment could now be continued with satisfactory results.

What we are talking of here in regard to paranormal events with beneficial consequences is the phenomenon of serendipity. Webster's Dictionary defines serendipity as "the gift of finding valuable or agreeable things not sought for." There are several intriguing features to this definition. One is the terming of serendipity as a gift, thereby implying that some people possess it while others don't, that some people are lucky and others are not. It is a major thesis of this section that grace, manifested in part by "valuable or agreeable things not sought for," is available to everyone, but that while some take advantage of it, others do not. By letting the beetle in, catching it, and giving it to his patient, Jung was clearly taking advantage of it. Some of the reasons why and ways that people fail to take advantage of grace will be explored later under the subject heading of "Resistance to Grace." But for the moment let me suggest that one of the reasons we fail to take full advantage of grace is that we are not fully aware of its presence—that is, we don't find valuable things not sought for, because we fail to appreciate the value of the gift when it is given us. In other words, serendipitous events occur to all of us, but frequently we fail to recognize their serendipitous nature; we consider such events quite unremarkable, and consequently we fail to take full advantage of them.

Five months ago, having two hours to spend between appointments in a certain town, I asked a colleague who lived there if I could spend them in the library of his house working on the rewriting of the first section of this book. When I got there I was met by my colleague's wife, a distant and reserved woman who had never seemed to care for me very much and had been actually hostile to me on several occasions in an almost arrogant way. We chatted awkwardly for perhaps five minutes. In the course of our superficial conversation she said she'd heard I was writing a book and

asked about the subject. I told her it concerned spiritual growth and did not elaborate further. I then sat down in the library to work. Within a half hour I had run into a snag. A portion of what I had written on the subject of responsibility seemed completely unsatisfactory to me. It clearly had to be extensively enlarged in order to make meaningful the concepts I had discussed therein, yet I felt this enlargement would detract from the flow of the work. On the other hand, I was unwilling to delete the section entirely, since I felt that some mention of these concepts was necessary. I wrestled with this dilemma for an hour, getting absolutely nowhere, becoming more and more frustrated, feeling more and more helpless to resolve the situation.

At this point my colleague's wife quietly came into the library. Her manner was timid and hesitant, respectful, yet somehow warm and soft, quite unlike that in any encounter I had had with her previously. "Scotty, I hope I'm not intruding," she said. "If I am, tell me." I told her that she wasn't, that I'd hit a snag and was not going to be able to make any more progress for the moment. In her hands she was carrying a little book. "I happened to find this book," she said. "Somehow I thought you might be interested in it. Probably you won't be. But the thought occurred to me that it might be helpful to you. I don't know why." Feeling irritated and pressured, I might ordinarily have told her that I was up to my ears in books—which was true—and there was no way I could get around to reading it in the foreseeable future. But her strange humility evoked a different response. I told her I appreciated her kindness and would try to get to it as soon as possible. I took it home with me, not knowing when "as soon as possible" might be. But that very evening something compelled me to put aside all the other books I was consulting to read hers. It was a slim volume entitled, "How People Change," by Allen Wheelis. Much of it concerned issues of responsibility. One chapter elegantly expressed in depth what I would have tried to say had I enlarged the difficult section in my own book. The next morning I condensed the section of my book to a small concise paragraph, and in a footnote referred the reader to the Wheelis book for an ideal elaboration of the subject. My dilemma was solved.

This was not a stupendous event. There were no trumpets to announce it. I might well have ignored it. I could have survived without it. Nonetheless, I was touched by grace. The event was both extraordinary and ordinary—extraordinary because it was highly unlikely, ordinary because such highly unlikely beneficial events happen to us all the time, quietly, knocking on the door of our awareness no more dramatically than the beetle gently tapping on the window-pane. Similar sorts of events have happened dozens of times

in the months since my colleague's wife lent me her book. They have always been happening to me. Some of them I recognize. Some of them I may take advantage of without even being aware of their miraculous nature. There is no way I have of knowing how many I have let slip by.

The Definition of Grace

Thus far in this section I have described a whole variety of phenomena that have the following characteristics in common:

- (a) They serve to nurture—support, protect and enhance—human life and spiritual growth.
- (b) The mechanism of their action is either incompletely understandable (as in the case of physical resistance and dreams) or totally obscure (as in the case of paranormal phenomena) according to the principles of natural law as interpreted by current scientific thinking.
- (c) Their occurrence is frequent, routine, commonplace and essentially universal among humanity.
- (d) Although potentially influenced by human consciousness, their origin is outside of the conscious will and beyond the process of conscious decision-making.

IDENTITY--A Reading Assignment Plus

Objectives, Level, Class make-up, Materials, Presentation--see p.

Practice--

Day I-- homework assignment over the weekend--read the article and write five questions which you would like to have your classmates help you answer.

Day II-- 40 minutes, students work in groups to answer questions.

Day III-- 40 minutes, students make two lists on brown paper, one of descriptive terms for awareness identity and the other for belonging identity.

Day IV-- 40 minutes, students work in small groups to define their own belonging and awareness identity and compare it to their group members.

Debriefing-- groups report on similarities/differences, especially among different nationalities.

3 Identity

BELONGING-IDENTITY

I shall begin with an issue which, if not made clear, could do considerable damage to my argument. It has been suggested to me that belonging-identity should be valued as a necessary precondition of concern for, or commitment to, people or causes. If this were so, a weakening of this form of identity would imply a weakening of responsibility towards them. But I believe that the reverse is true. Within the context of belonging-identity, as I define it, people are primarily important to us because they help us to build it up. We appreciate them not so much for themselves as for enabling us to see ourselves in a better light: to the extent to which they 'belong' to us or we to them, we are helped to build the shell of identity without which we should be so vulnerable. Conversely, the less we depend upon them in this manner, the more we are able to appreciate and to understand -- to be aware of -- them and their needs.

If we ask ourselves the existential question, 'Who am I?' -- and that we do it so infrequently indicates how low the average level of awareness is -- we have to admit that we respond largely in terms of belonging. We must recognize, even if it shames us to do so, that we owe our sense of three-dimensionality, our feelings of worth, certainty, solidity, reality, and comfort in times of stress, to things outside ourselves or at least not of our making. First of all, perhaps, there is a deep sense of belonging to culture, or civilization. Thus speaks Freud, as quoted by Erikson:

'What bound me to Jewry was (I am ashamed to admit) neither faith nor national pride, for I have always been an unbeliever and was brought up without any religion, though not without respect for what are called the 'ethical standards' of human civilization. Whenever I felt an inclination to national enthusiasm, I strove to suppress it as being harmful and wrong, alarmed by the warning examples of the peoples among whom we choose to live. But plenty of other things remained over to make the attraction of Jewry and Jews irresistible -- many

Anyone who employs the concept of identity stands upon the shoulders of Erik Erikson, a position both privileged and presumptuous. I acknowledge my stance with humility. Yet, as Erikson says, the problem of identity is 'all pervasive', being concerned with a 'process located in the core of the individual and yet also in the core of his communal culture' (Erikson, 1968, p. 22). I dare to believe that there is room for additional approaches to this omnipresent issue and hope that what I have to say, while not inconsistent with Erikson's views, may contribute something to the discussion.

We have already seen that the mask-mirage function contributes, by reaction, to a man's self-image: if they (the others) are bad then we, by contrast, are good, and the worse they are, the better we are. In this chapter I discuss two other modes of self-definition. Both can properly be termed facets of identity, but to differentiate them I refer to one as belonging-identity and to the other as awareness-identity. Briefly, belonging-identity implies that we define ourselves in terms of what we belong to or what belongs to us. We are the sum total of our affiliations. Awareness-identity implies that we define ourselves in terms of what our level of awareness reveals about our nature.

Just as the level of awareness fluctuates, so, and very largely in accordance with it, does the balance of the two forms of identity. When belonging-identity is in the ascendant, awareness-identity is low and, of course, the other way about. The various combinations of the two types of identity with various levels and types of awareness determine in large measure the response to the social situation: withdrawal, apathy, militancy, mysticism, conservatism, reaction, or progressiveness.

obscure emotional forces, which are the more powerful, the less they can be expressed in words, as well as clear consciousness of inner identity, the safe privacy of a common mental construction. And beyond this there was the perception that it was to my Jewish nature alone that I owed two characteristics that have become indispensable to me in the difficult course of my life. Because I was a Jew I found myself free from many prejudices which restricted others in the use of their intellect; and as a Jew I was prepared to join the Opposition, and to do without agreement with the "compact majority" (Erikson, 1968, pp. 20-1).

I should make it clear that I am not suggesting that everyone who shares the same spectrum of belonging (to the extent that this is possible) will have a similar identity. There are other factors, such as infantile experience, which shape us, which give our personality a particular configuration and particular strengths and weaknesses. These determine the way in which we select the items of belonging that are most significant to us, pattern them, and arrange them in hierarchies of importance. But although we all organize our world of belonging differently, we all rely on it equally for support and confirmation.

My personal inclination is to deny that I am dependent on a belonging-identity. I should like to think that I rely entirely (as, like the rest of us, I probably do in part) on awareness-identity. But honest introspection shows that this is not so. When assailed by doubt and uncertainty, I find nuggets of comfort in a few of my personal and professional achievements. Surely I can't be so bad (or stupid, or useless) if . . . ? What I have done, the positions I have held, the books I have written, the missions I have undertaken, the people who have admitted me to their confidence or intimacy, become more me than what I actually am. (In one sense, one cannot separate these two. What I am determines what I do; what I do contributes to what I am. But in the last analysis, externals and self are different.) I recall that at one stage, if things were not going well with my work, I had a core of reassurance that would make me feel happier, removing the threat to my

identity. For some time I did not trouble to analyse this core. Then I realized that it was my membership of a particular learned society, which meant. I hoped, that I could not be as stupid as I sometimes feared I was. Although I was perfectly aware that I had been most gratified by my election to it, I had concealed from myself the fact that it meant so much.

It is undoubtedly easier to build up and maintain a strong sense of belonging-identity in a stable society. In days when patriotism was natural and universal, when class distinctions were clearly defined and when, indeed, one was content with the situation into which God had been pleased to put one; when position, high or low, was hedged around with traditional observances and by the same token hallowed; when the old values retained their force — it was easier to be sure of who one was. One might be the duke or one might be his butler: each took equal pride in his belonging. (Pride, in fact, is essential to belonging-identity.)

First, belonging-identity has a strong conservative streak. It draws strength from and in turn supports the *status quo*. But we live in a society in which values are changing with enormous rapidity, traditions are archaic survivals, and the old social distinctions are largely eroded. This is good in that many of the former oppressions, inequities, and injustices are menaced, but serious problems are created for our own identities. All would be well if we were able to rely on awareness-identity, on the sense of who we are rather than on what we are in terms of our associations (John Smith, a human being with capacities for both shame and glory, rather than a white Anglo-Saxon Protestant stock-broker educated at Eton and Harvard Business School). But this is not easy. Some of us root ourselves absurdly in the past, becoming laughing-stocks through our addiction to the status symbols of a bygone age. Most of us, however, lack the traditional objects of identity, objects that have through time become well organized into coherent structures, such as the privileges and the duties of a butler. In consequence, we search rather desperately for new sorts of belongingsness.

I was impressed recently in England by the extent to which being the fan of a particular football team had become a part of

many people's identity. They formed clubs on that basis, wore rosettes, and put stickers on their cars and even signs in their windows. When they went by train to matches they would sometimes, in a kind of mad excess of solidarity, of belonging to each other, commit fearful acts of vandalism. Throughout the Western world, people for whom there is little meaning in what were, for an earlier generation, the comforts of conventional belonging, are seeking something new and valid to adhere to. The old and the middle-aged still manage, on the whole, to cling to old associations, to feel that there is some shielding virtue in being an alumnus of a particular college, a member of a particular organization or a particular family, to believe that one has a position to be kept up and so on. The young snatch at evanescent cults. Moreover, these cults may even be revolutionary in character, a fact that may seem strange in view of the powerful conservative element in this form of identity. However, if one is prevented by temperament and history from deriving satisfaction from a conventional affiliation, there may be no other choice than an unconventional one, even one that aims to destroy conventional society.

Another powerful element in the construction of identity is materialism. The reason is as follows. If we identify ourselves in terms of what we belong to we are also doing so in terms of what belongs to us. If I take pride in belonging to a well-known family or an exclusive club, I use the possessive pronoun in referring to these as 'my family' and 'my club'. The strength of our belonging-identity derives from the fact that the things that we belong to are our things. They also belong to us. Hence, in the crudest form, our possessions - particularly our land, if some interpretations of the territorial instinct are correct - are important and help to confirm us in our identity. Just as I am reassured by my academic honours, so are others by their estates, bank balances, and portfolios. This is why people suffer so desperately in times of slump and depression: they are losing not only money, which is bad enough, but the confidence and strong sense of identity they derived from their wealth.

I would not wish to give the impression, however, that belonging-identity is necessarily crass. Although the butler may be

very materialistic in the ordinary sense of the word, the duke may be highly cultured. Indeed, an important part of his identity may be as a patron of the arts. Belongingness can relate just as well to a select literary circle or a church as to a golf club or the stock exchange. What matters is that one's identity is secured *more in terms of what one belongs to than in terms of what one is*; or, to put it differently, in some measure *one becomes what one belongs to*.

It is perhaps not surprising that when severe and large-scale threats are posed to their belonging-identity, people tend to react with violence. Some of the pogroms and persecutions of the past served not only to obliterate such a threat, but through communal action to reaffirm the solidarity of mutual belonging. Such was the Nazi persecution of the Jews.

In conclusion, belonging-identity tends to be a stabilizing force, though not necessarily so. It may, however, preserve what is bad along with what is good, and what is unjust and discriminating rather than what is wise and temperate. It is also a dangerous and explosive force, erupting into violence if threatened. When peaceful and law-abiding citizens become vindictive and cruel overnight (as when immigrants of another race move into their community), it is because their identity of belonging to a particular community, with all that it represents, is threatened. Paradoxically, what had previously made them well-behaved was this same quality: it was *their* community and they took pride in being good members of it. Belonging-identity is the motive force for xenophobia, for the mindless patriotism of 'my country, right or wrong', for the pseudo-mystical yearning after blood and soil, for the arrogant superiority of the local man over the stranger. It is an attribute, finally, that we all share, and in so doing contribute to the most dangerous dilemmas of the human race.

AWARENESS-IDENTITY

We also possess a measure of awareness-identity which counteracts, to some extent, our belonging-identity. It derives from general awareness and contributes to the more or less organized

self-image by which we define ourselves. It can be recognized by its relative unpretentiousness. Whereas belonging-identity is somewhat grandiose, albeit with moods of depressed uncertainty and self-doubt, awareness-identity begins to recognize the contradictions and limitations of our nature. Indeed, the first stages of awareness are precisely those that reveal the most insubstantial identity. But whereas moments of doubt as regards our belonging-identity are shattering and can lead to desperate reactions, awareness-identity is comforting. There is a certain dignity in our recognition of our nature. We no longer have to struggle to convince others, and particularly ourselves, what fine fellows we are. Seeing our own selves and not a deluding protective screen we have placed around them, we can begin to work on them.

One important difference between the two poles of identity is that, in the case of belonging, *our most important possession* (that is, belonging) is *our own identity*. We have to be able to present it as we would like to think it is. But if anything goes wrong, if we receive some shock in our self-evaluation, we suffer greatly. We agonize over the flaws in our nature which have led to this situation and we become hostile to people who have been responsible for our defaced self-image.

It should be borne in mind that people often see us differently from how we see ourselves. The mask we present, or think we are presenting, may not be what pleases others, who may in any case evaluate us by traits of which we are virtually unconscious. In our belonging-identity, in fact, we fluctuate by way of depression and anger between self-satisfaction and guilty self-abuse. Awareness-identity, however, accepts the self, acknowledging the deficiencies without self-recrimination and the strengths without self-adulation.

Awareness-identity is a quality everyone possesses to some extent, just as everyone has a measure of natural awareness. But it can certainly be achieved as a result of purposeful efforts. In order to illustrate the nature of awareness-identity, I may perhaps be allowed to describe some of my own efforts in this direction.

I have begun by attempting to empty my mind of the kaleidoscopic flood of thoughts, images, and feelings. After a while, I

have tried to observe myself, my state of mind, my physical sensations, my relationships with the people around me and my feelings about these. I am aware of contradictions, confusions, ridiculous fears, hurt *amour propre*, conceit, and the like. All these pertain to my belonging-identity. If I can observe them, as it were, from outside, they begin to fade. These are the things of which I was made. Now they are gone - who am I? I have a strangely empty feeling. At the same time, I experience relief. There are no more pretences to keep up, no more pointless anxieties to harass me. Having jettisoned these impulses, the minor selves that made up myself, I feel more free. It seems that I can now see more clearly, experience emotion more sharply, think more efficiently. I am not worried that my mask and my belonging-identity have evaporated. I can do without them. I no longer know in the old sense who I am. In the new sense, I am aware of a complexity and diversity that I did not know about, or, if I guessed their existence, that I feared. I know, for example, that there is a strong recurrent tendency to belonging-identity and that I have escaped it only temporarily. But for the time being, while the awareness lasts, I do define myself not in terms of belonging, but in terms of being. I am a man. To the extent that I am aware I am in control of my fate. If I were able to prolong this exercise I might have yet another perception of myself, sensing an identity still harder to put into words.

One good reason why I have chosen to use the word 'aware' rather than 'conscious' or 'self-conscious', or any other possible equivalents, is because of its derivation from a Germanic word meaning 'watchful'. My experiments in developing awareness-identity have been short-lived (though I hope their effects have lasted longer) because after a short while *I have forgotten to observe*, and my belonging-identity has flooded back. It is an exceptionally powerful, natural force to which we are all subject. One way to develop a different type of identity may be by watching its play upon us and substituting a different form of awareness based on the very act of watching. This, I take it, has been the basis of much religious and ethical teaching emphasizing and advocating self-knowledge.

THE MULTI-CULTURAL BEING DEBATEPractice--

Day I: homework assignment for four days hence--
read the article and write five questions
you would like to have your group answer
for you

Days II and III: 2 40-minute periods
discussion in small groups of the ques-
tions created and the meaning of the article

Day IV: 1 40-minute period
students made lists on brown paper of the
qualities possessed by the multi-cultural
being, positive and negative

Day V: debate planning
students were divided into two groups,
pro and con and asked to plan a debate on
the resolution:
THE MULTI-CULTURAL BEING IS A POSSIBLE AND
DESIRABLE GOAL FOR MANKIND AND CAN BE
THE EVENTUAL SOLUTION FOR THE DILEMMA
THE WORLD FINDS ITSELF IN TODAY.

Day VI: the debate--students watched the video
tape and made comments on own/others'
performance
Teacher introduced MBC jazz chant, a huge
success.

THE GREAT, INTERNATIONAL MULTI-CULTURAL
BEING DEBATE--preparation

On _____ your group's job will be to _____
the following resolution:

RESOLVED: THAT THE MULTI-CULTURAL BEING IS A POSSIBLE
AND DESIRABLE GOAL FOR MANKIND AND CAN BE
THE EVENTUAL SOLUTION FOR THE TURMOIL THE
WORLD FACES TODAY.

Today you will need to:

1. Choose a group leader
2. Choose two presenters, who will speak _____
the resolution--10 minutes
3. Choose two speakers who will rebut the other
team's arguments--5 minutes each
4. Choose one member to summarize your group's
position--5 minutes
5. Plan your presentation and try to guess which
points you will have to rebut

THE GREAT, INTERNATIONAL MULTI-CULTURAL
BEING DEBATE

Your group's job is to _____ the following
resolution:

RESOLVED: THAT THE MULTI-CULTURAL BEING IS A POSSIBLE
AND DESIRABLE GOAL FOR MANKIND AND CAN BE THE
EVENTUAL SOLUTION FOR THE TURMOIL THE WORLD
FACES TODAY.

The procedure will be:

PHASE I: PRESENTATIONS

Speaker #1 from the defense will speak for 10 minutes, presenting the case for the defense.

Speaker #2 from the defense will speak for 10 minutes, presenting the case for the defense.

Speaker #1 from the opposition will speak for 10 minutes, presenting the case for the opposition.

Speaker #2 from the opposition will speak for 10 minutes, presenting the case for the opposition.

THERE WILL BE NO REBUTTAL DURING THIS PHASE BY THE OPPOSITION

PHASE II: REBUTTAL

Rebuttal speaker #1 from the defense will speak for 5 minutes.

Rebuttal speaker #2 from the defense will speak for 5 minutes.

Rebuttal speaker #1 from the opposition will speak for 5 minutes.

Rebuttal speaker #2 from the opposition will speak for 5 minutes.

PHASE III: FREE DEBATE

There will be 20 minutes of free debate time, when any member of each group may pose questions to the other group.

PHASE IV: SUMMATION

One speaker from the opposition will summarize the arguments of his team for 5 minutes.

One speaker from the defense will summarize the arguments of his team for 5 minutes.

Beyond Cultural Identity: Reflections on Cultural and Multicultural Man

PETER S. ADLER

INTRODUCTION

The idea of a multicultural man¹ is an attractive and persuasive notion. It suggests a human being whose identifications and loyalties transcend the boundaries of nationalism and whose commitments are pinned to a vision of the world as a global community. To be a citizen of the world, an international person, has long been a dream of man. History is rich with examples of societies and individuals who took it upon themselves to shape everyone else to the mold of their planetary dream. Less common are examples of men and women who have striven to sustain a self process that is international in attitude and behavior. For good reason. Nation, culture, and society exert tremendous influence on each of our lives, structuring our values, engineering our view of the world, and patterning our responses to experience. No human being can hold himself apart from some form of cultural influence. No one is culture free. Yet, the conditions of contemporary history are such that we may now be on the threshold of a new kind of person, a person who is socially and psychologically a product of the interweaving of cultures in the twentieth century.

We are reminded daily of this phenomenon. In

the corner of a traditional Japanese home sits a television set tuned to a baseball game in which the visitors, an American team, are losing. A Canadian family, meanwhile, decorates their home with sculptures and paintings imported from Pakistan, India, and Ceylon. Teenagers in Singapore and Hong Kong pay unheard of prices for American blue-jeans while high school students in England and France take courses on the making of traditional Indonesian batik. A team of Malaysian physicians inoculates a remote village against typhus while their Western counterparts study Auryvedic medicine and acupuncture. Around the planet the streams of the world's cultures merge together to form new currents of human interaction. Though superficial and only a manifestation of the shrinking of the globe, each such vignette is a symbol of the mingling and melding of human cultures. Communication and cultural exchange are the pre-eminent conditions of the twentieth century.

For the first time in the history of the world, a patchwork of technology and organization has made possible simultaneous interpersonal and intercultural communication. Innovations and refinements of innovations, including mass mail systems, publishing syndicates, film industries, television networks, and newswire services have brought people everywhere into potential contact. Barely a city or village exists that is more than a day or two from anyplace else; almost no town or community is without a radio. Buslines, railroads, highways, and airports have created linkages within and between local, regional, national, and international levels of human organization. The impact is enormous. Human connections through communications have made possible the interaction of goods, products, and services as well as the more significant exchange of thoughts and ideas. Accompanying the growth of human communication has been the erosion of barriers that have, throughout history, geographically, linguistically, and culturally separated man from man. As Harold Lasswell (1972) has recently suggested, "The technological revolution as it affects mass media has reached a limit that is subject only to innovations that would substantially modify our basic perspectives of one

another and of man's place in the cosmos." It is possible that the emergence of multicultural man is just such an innovation.

A NEW KIND OF MAN

A new type of person whose orientation and view of the world profoundly transcends his indigenous culture is developing from the complex of social, political, economic, and educational interactions of our time. The various conceptions of an "international," "transcultural," or "interculture" person have all been used with varying degrees of explanatory or descriptive utility. Essentially, they all define a type of person whose horizons extend significantly beyond his or her own culture. An "internationalist," for example, has been defined as a person who trusts other nations, is willing to cooperate with other countries, perceives international agencies as potential deterrents of war, and who considers international tensions reducible by mediation (Lutzker, 1960). Others have researched the internationality of groups by measuring their attitudes towards international issues, i.e., the role of the U.N., economic versus military aid, international alliances, etc. (Campbell et al., 1954). And at least several attempts have been made to measure the world-mindedness of individuals by exploring the degree to which persons have an international frame of reference rather than specific knowledge or interest in global affairs (Sampson and Smith, 1957; Garrison, 1961; Paul, 1966).

Whatever the terminology, the definitions and metaphors allude to a person whose essential identity is inclusive of life patterns different from his own and who has psychologically and socially come to grips with a multiplicity of realities. We can call this new type of person multicultural because he embodies a core process of self verification that is grounded in both the universality of the human condition and the diversity of man's cultural forms. We are speaking, then, of a social-psychological style of self process that differs from others. Multicultural man is the person who is intellectually and emotionally committed to the fundamental unity of all human beings while at the

same time he recognizes, legitimizes, accepts, and appreciates the fundamental differences that lie between people of different cultures. This new kind of man cannot be defined by the languages he speaks, the countries he has visited, or the number of international contacts he has made. Nor is he defined by his profession, his place of residence, or his cognitive sophistication. Instead, multicultural man is recognized by the configuration of his outlooks and world view, by the way he incorporates the universe as a dynamically moving process, by the way he reflects the interconnectedness of life in his thoughts and his actions, and by the way he remains open to the imminence of experience.

Multicultural man is, at once, both old and new. He is very much the timeless "universal" person described again and again by philosophers through the ages. He approaches, in the attributions we make about him, the classical ideal of a person whose lifestyle is one of knowledge and wisdom, integrity and direction, principle and fulfillment, balance and proportion. "To be a universal man," writes John Walsh (1973), "means not how much a man knows but what intellectual depth and breadth he has and how he relates it to other central and universally important problems." What is universal about the multicultural person is his abiding commitment to essential similarities between people everywhere, while paradoxically maintaining an equally strong commitment to their differences. The universal person, suggests, Walsh, "does not at all eliminate culture differences." Rather, he "seeks to preserve whatever is most valid, significant, and valuable in each culture as a way of enriching and helping to form the whole." In his embodiment of the universal and the particular, multicultural man is a descendent of the great philosophers in both the East and the West.

What is new about this type of person and unique to our time is a fundamental change in the structure and process of his identity. His identity, far from being frozen in a social character, is more fluid and mobile, more susceptible to change and open to variation. The identity of multicultural man is based, not on a "belongingness" which implies either owning or being owned by culture, but on a

style of self consciousness that is capable of negotiating ever new formations of reality. In this sense multicultural man is a radical departure from the kinds of identities found in both traditional and mass societies. He is neither totally a *part of* nor totally *apart from* his culture; he lives, instead, on the boundary. To live on the edge of one's thinking, one's culture, or one's ego, suggests Paul Tillich (1966), is to live with tension and movement. "It is in truth not standing still, but rather a crossing and return, a repetition of return and crossing, back-and-forth—the aim of which is to create a third area beyond the bounded territories, an area where one can stand for a time without being enclosed in something tightly bounded." Multicultural man, then, is an outgrowth of the complexities of the twentieth century. Yet unique as he may be, the style of identity embodied by multicultural man arises from the myriad of forms that are present in this day and age. An understanding of this new kind of person, then, must be predicated on a clear understanding of cultural identity.

THE CONCEPT OF CULTURAL IDENTITY: A PSYCHOCULTURAL FRAMEWORK

The concept of cultural identity can be used in two different ways. First, it can be employed as a reference to the collective self-awareness that a given group embodies and reflects. This is the most prevalent use of the term. "Generally," writes Stephen Bochner (1973), "the cultural identity of a society is defined by its majority group, and this group is usually quite distinguishable from the minority sub-groups with whom they share the physical environment and the territory that they inhabit." With the emphasis upon the group, the concept is akin to the idea of a national or social character which describes a set of traits that members of a given community share with one another above and beyond their individual differences. Such traits most always include a constellation of values and attitudes towards life, death, birth, family, children, god, and nature. Used in its collective sense, the

concept of cultural identity includes typologies of cultural behavior, such behaviors being the appropriate and inappropriate ways of solving life's essential dilemmas and problems. Used in its collective sense, the concept of cultural identity incorporates the shared premises, values, definitions, and beliefs and the day-to-day, largely unconscious, patterning of activities.

A second, more specific use of the concept revolves around the identity of the individual in relation to his or her culture. Cultural identity, in the sense that it is a functioning aspect of individual personality, is a fundamental symbol of a person's existence. It is in reference to the individual that the concept is used in this paper. In psychoanalytic literature, most notably in the writing of Erik Erikson (1959), identity is an elemental form of psychic organization which develops in successive psychosexual phases throughout life. Erikson, who has focused the greater portion of his analytic studies on identity conflicts, has long recognized the anchoring of the ego in a larger cultural context. Identity, he suggests, takes a variety of forms in the individual. "At one time," he writes, "it will appear to refer to a conscious sense of *individual identity*; at another to an unconscious striving for a *continuity of personal character*; at a third, as a criterion for the silent doings of *ego synthesis*; and, finally, as a maintenance of an inner *solidarity* with a group's ideals and identity." The analytic perspective, as voiced by Erikson, is only one of a variety of definitions. Most always, however, the concept of identity is meant to imply a coherent sense of self that depends on a stability of values and a sense of wholeness and integration.

How, then, can we conceptualize the interplay of culture and personality? Culture and personality are inextricably woven together in the gestalt of each person's identity. Culture, the mass of life patterns that human beings in a given society learn from their elders and pass on to the younger generation, is imprinted in the individual as a pattern of perceptions that is accepted and expected by others in a society (Singer, 1971). Cultural identity is the symbol of one's essential experience of oneself as it incorporates the world view, value system,

attitudes, and beliefs of a group with whom such elements are shared. In its most manifest form, cultural identity takes the shape of names which both locate and differentiate the person. When an individual calls himself an American, a Christian, a Democrat, a male, and John Jones, he is symbolizing parts of the complex of images he has of himself and that are likewise recognizable by others. The deeper structure of cultural identity is a fabric of such images and perceptions embedded in the psychological posture of the individual. At the center of this matrix of images is a psychocultural fusion of biological, social, and philosophical motivations; this fusion, a synthesis of culture and personality, is the operant person.

The center, or core, of cultural identity is an image of the self and the culture intertwined in the individual's total conception of reality. This image, a patchwork of internalized roles, rules, and norms, functions as the coordinating mechanism in personal and interpersonal situations. The "mazeway," as Anthony Wallace calls it, is made up of human, non-human, material and abstract elements of the culture. It is the "stuff" of both personality and culture. The mazeway, suggests Wallace (1956), is the patterned image of society and culture, personality and nature all of which is ingrained in the person's symbolization of himself. A system of culture, he writes, "depends relatively more on the ability of constituent units autonomously to perceive the system of which they are a part, to receive and transmit information, and to act in accordance with the necessities of the system. . . ." The image, or mazeway, of cultural identity is the gyroscope of the functioning individual. It mediates, arbitrates, and negotiates the life of the individual. It is within the context of this central, navigating image that the fusion of biological, social, and philosophical realities, then, form units of integration that are important to a comparative analysis of cultural identity. The way in which these units are knit together and contoured by the culture at large determines the parameters of the individual. This boundary of cultural identity plays a large part in determining the individual's ability to relate to other cultural systems.

All human beings share a similar biology, universally limited by the rhythms of life. All individuals in all races and cultures must move through life's phases on a similar schedule: birth, infancy, adolescence, middle age, old age, and death. Similarly, humans everywhere embody the same physiological functions of ingestion, irritability, metabolic equilibrium, sexuality, growth, and decay. Yet the ultimate interpretation of human biology is a cultural phenomenon; that is, the meanings of human biological patterns are culturally derived. Though all healthy human beings are born, reproduce, and die, it is culture which dictates the meanings of sexuality, the ceremonials of birth, the transitions of life, and the rituals of death. The capacity for language, for example, is universally accepted as a biological given. Any child, given unimpaired apparatus for hearing, vocalizing, and thinking, can learn to speak and understand any human language. Yet the language that is learned by a child depends solely upon the place and the manner of rearing. Kluckhohn and Leighton (1970), in outlining the grammatical and phonetic systems of the Navajo Indians, have argued that patterns of language affect the expression of ideas and very possibly more fundamental processes of thinking. As Benjamin Whorf has suggested (1957), language may not be merely an inventory of linguistic items but rather "itself the shaper of ideas, the program and guide for the individual's mental activity."²

The interaction of culture and biology provides one cornerstone for an understanding of cultural identity. How each individual's biological situation is given meaning becomes, then, a psychobiological unit of integration and analysis. Man's essential physiological needs, hunger, sex, activity, and avoidance of pain, are one part of the reality pattern of cultural identity; similarly with those drives that reach out to the social order. At this, the psychosocial level of integration, generic needs are channeled and organized by culture. Man's needs for affection, acceptance, recognition, affiliation, status, belonging, and interaction with other human beings are enlivened and given recognizable form by culture. We can, for example, see clearly the intersection of culture and the psychosocial

level of integration in comparative status responses. In America economic status is demonstrated by the conspicuous consumption of products; among the Kwakiutl Indians, status is gained by giving all possessions away in the "potlatch"; and contempt or disrespect for the status of old people in many Asian societies represents a serious breach of conduct demanding face-saving measures.

It is the unwritten task of every culture to organize, integrate, and maintain the psychosocial patterns of the individual, especially in the formative years of childhood. Each culture instruments such patterns in ways that are unique, coherent, and logical to the premises and predispositions that underlie the culture. This imprinting of the forms of interconnection that are needed by the individual for psychosocial survival, acceptance, and enrichment is a significant part of the socialization and enculturation process. Yet of equal importance in the imprinting is the structuring of higher forms of individual consciousness. Culture gives meaning and form to those drives and motivations that extend towards an understanding of the cosmological ordering of the universe. All cultures, in one manner or another, invoke the great philosophical questions of life: the origin and destiny of existence, the nature of knowledge, the meaning of reality, the significance of the human experience. As Murdock (1955) has suggested in "Universals of Culture," some form of cosmology, ethics, mythology, supernatural propitiation, religious rituals, and soul concept appears in every culture known to history or ethnography. How an individual raises and searches for ultimate answers is a function of the psychophilosophical patterning of cultural identity. Ultimately it is the task of every individual to relate to his god, to deal with the supernatural, and to incorporate for himself the mystery of life itself. The ways in which individuals do this, the relationships and connections that are formed, are a function of the psychophilosophical component of cultural identity.

A conceptualization of cultural identity, then, must include three interrelated levels of integration and analysis. While the cultural identity of an

individual is comprised of symbols and images that signify aspects of these levels, the psychobiological, psychosocial, and psychophilosophical realities of an individual are knit together by the culture which operates through sanctions and rewards, totems and taboos, prohibitions and myths. The unity and integration of society, nature, and the cosmos is reflected in the total image of the self and in the day-to-day awareness and consciousness of the individual. This synthesis is modulated by the larger dynamics of the culture itself. In the concept of cultural identity, then, we see a synthesis of the operant culture reflected by the deepest images held by the individual. These images, in turn, are based on universally human motivations.

Implicit in any analysis of cultural identity is a configuration of motivational needs. As the late Abraham Maslow (1962) suggested, human drives form a hierarchy in which the most prepotent motivations will monopolize consciousness and will tend, of themselves, to organize the various capacities and capabilities of the organism. In the sequence of development, the needs of infancy and childhood revolve primarily around physiological and biological necessities, i.e., nourishment by food, water, and warmth. Correspondingly, the psychosocial needs of the individual are most profound in adolescence and young adulthood when the individual is engaged in establishing himself through marriage, occupation, and social and economic status. Finally, psychophilosophical drives are most manifest in middle and old age when the individual can occupy himself with creativity, philosophic actualization, and with transcendental relationships. As Cofer and Appley (1964) rightly point out, Maslow's hierarchy of needs is not an explicit, empirical, verifiable theory of human motivation. It is useful, however, in postulating a universally recognized but differently named process of individual motivation that carries the individual through the stages of life. Each level of integration and analysis in cultural identity, then, can be viewed as both a part of the gridwork of the self image as well as a developmental roadmap imprinted by the culture.

The gyroscope of cultural identity functions to

orchestrate the allegiances, loyalties, and commitments of the individual by giving them direction and meaning. Every human being, however, differentiates himself to some degree from his culture. Just as no one is totally free of cultural influence, no one is totally a reflection of his culture. The cultural identity of an individual, therefore, must be viewed as an integrated synthesis of identifications that are idiosyncratic within the parameters of culturally influenced biological, social, and philosophical motivations. Whether, in fact, such unity ever achieves sufficient integration to provide for consistency between individuals within a given culture is an empirical matter that deals with normalcy and modal personality. The concept of cultural identity, then, can at best be a schema for comparative research between (rather than with) cultures. This schema of cultural identity is illustrated in Figure 1. Though admittedly a fundamental rule of social science must be human variation and the unpredictability of models and theories, a schema of cultural identity and the interplay of psychological and cultural dynamics may lay a groundwork for future research and conceptualization. Particularly useful may be the "eiconic" approach proposed by Kenneth Boulding (1956). His typology of images which include the spatial, temporal, relational, personal, value, affectional, conscious-unconscious, certainty-uncertainty, reality-unreality, and public-private dimensions, may add important perspectives to the comparative study of cultural identity.

THE MULTICULTURAL IDENTITY

The rise of multicultural man is a significant phenomenon because it represents a new psychocultural style of self process. He arises amidst the metamorphosis of both traditional and mass societies, in a transitional time in which man is redefining himself politically, socially and economically. Multicultural man is a radically different sort of human being. Three characteristics distinguish his style of personality from the traditional structure of cultural identity. First, the multicultural person is psychoculturally adaptive; that is, he is

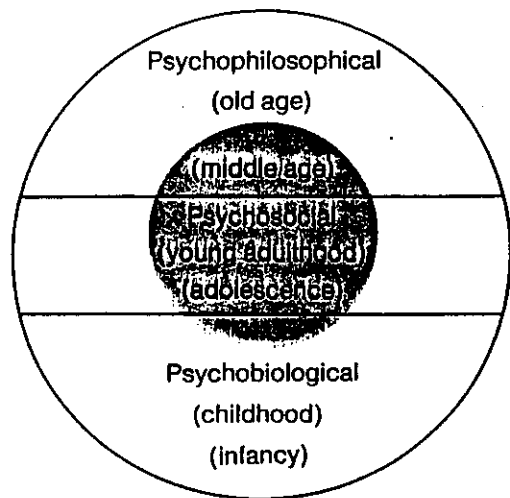


Figure 1

situational in his relationships to others and his connections to culture. He maintains no clear boundaries between himself and the varieties of personal and cultural contexts he may find himself in. The multicultural identity is premised, not on the hierarchical structuring of a single mental image but rather on the intentional and accidental shifts that life's experiences involve. His values and attitudes, world view and beliefs, are always in reformation, dependent more on the necessities of experience than on the predispositions of a given culture. For multicultural man, attitudes, values, beliefs, and a world view are relevant only to a given context (as is usually learned as a result of the culture shock process) and cannot be translated from context to context. Multicultural man does not judge one situation by the terms of another and is therefore ever evolving new systems of evaluations that are relative to the context and situation.

Second, the multicultural person is ever undergoing personal transitions. He is always in a state of "becoming" or "un-becoming" something different than before while yet mindful of the grounding he has in his own cultural reality. Stated differently, multicultural man is propelled from identity to identity through a process of both cultural learning and cultural un-learning. Multicultural man, like

Robert J. Lifton's concept of "protean man" (1961), is always recreating his identity. He moves through one experience of self to another, incorporating here, discarding there, responding dynamically and situationally. This style of self process, suggests Lifton, "is characterized by an interminable series of experiments and explorations, some shallow, some profound, each of which can readily be abandoned in favor of still new, psychological quests." The multicultural man is always in flux, the configuration of his loyalties and identifications changing, his overall image of himself perpetually being reformulated through experience and contact with the world. Stated differently, his life is an ongoing process of psychic death and rebirth.

Third, multicultural man maintains indefinite boundaries of the self. The parameters of his identity are neither fixed nor predictable, being responsive, instead, to both temporary form and openness to change. Multicultural man is capable of major shifts in his frame of reference and embodies the ability to disavow a permanent character and change in his social-psychological style. The multicultural person, in the words of Peter Berger (1973) is a "homeless mind," a condition which, though allowing great flexibility, also allows for nothing permanent and unchanging to develop. This homelessness is at the heart of his motivational needs. He is, suggests Lifton, "starved for ideas and feelings that give coherence to his world . . ." that give structure and form to his search for the universal and absolute, that give definition to his perpetual quest. The multicultural man, like great philosophers in any age, can never accept totally the demands of any one culture nor is he free from the conditioning of his culture. His psychocultural style, then, must always be relational and in movement. He is able, however, to look at his own original culture from an outsider's perspective. This tension gives rise to a dynamic, passionate, and critical posture in the face of totalistic ideologies, systems, and movements.

Like culture-bound man, multicultural man bears within him a simultaneous image of societies, nature, personality, and culture. Yet in contrast to the structure of cultural identity, multicultural man

is perpetually re-defining his mazeway. No culture is capable of imprinting or ingraining the identity of multicultural man indelibly; yet, likewise, multicultural man must rely heavily on cultures to maintain his own relativity. Like human beings in any period of time, multicultural man is driven by psychobiological, psychosocial, and psychophilosophical motivations that impel him through life. Yet the configuration of these drives is perpetually in flux and situational. The maturational hierarchy, implicit in the central image of cultural identity, is less structured and cohesive in the multicultural identity. For that reason, his needs and his drives, his motivations and expectations are constantly being aligned and realigned to fit the context he is in.

The flexibility of multicultural man allows great variation in adaptability and adjustment. Adjustment and adaptation, however, must always be dependent on some constant, on something stable and unchanging in the fabric of life. We can attribute to multicultural man three fundamental postulates that are incorporated and reflected in his thinking and behavior. Such postulates are fundamental to success in cross-cultural adaptation.

1. Every culture or system has its own internal coherence, integrity, and logic. Every culture is an intertwined system of values and attitudes, beliefs and norms that give meaning and significance to both individual and collective identity.
2. No one culture is inherently better or worse than another. All cultural systems are equally valid as variations on the human experience.
3. All persons are, to some extent, culturally bound. Every culture provides the individual with some sense of identity, some regulation of behavior, and some sense of personal place in the scheme of things.

The multicultural person embodies these propositions in the living expressions of his life. They are fundamentally a part of his interior image of himself and the world and as much a part of his behavior.

What is uniquely new about this emerging hu-

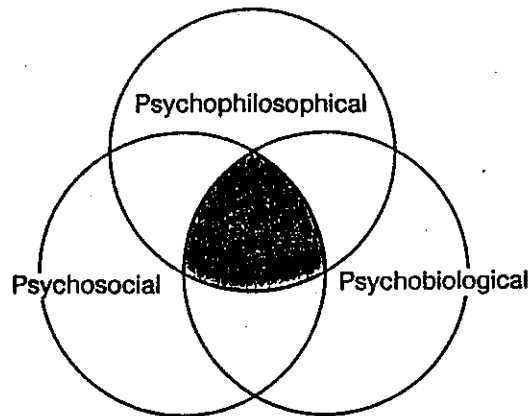


Figure 2

man being is a psychocultural style of self process that transcends the structured image a given culture may impress upon the individual in his or her youth. The navigating image at the core of the multicultural image is premised on an assumption of many cultural realities. The multicultural person, therefore, is not simply the person who is sensitive to many different cultures. Rather, he is a person who is always in the process of becoming *a part of* and *apart from* a given cultural context. He is very much a formative being, resilient, changing, and evolutionary. He has no permanent cultural character but neither is he free from the influences of culture. In the shifts and movements of his identity process, multicultural man is continually recreating the symbol of himself. The concept of a multicultural identity is illustrated and differentiated from the schema of cultural identity in Figure 2.

The indefinite boundaries and the constantly realigning relationships that are generated by the psychobiological, psychosocial and psychophilosophical motivations make possible sophisticated and complex responses on the part of the individual to cultural and subcultural systems. Moreover, this psychocultural flexibility necessitates sequential changes in identity. Intentionally or accidentally, multicultural persons undergo shifts in their total psychocultural posture; their religion, personality, behavior, occupation, nationality, outlook, political persuasion, and values may, in part

or completely, reformulate in the face of new experiences. "It is becoming increasingly possible," writes Michael Novak (1970), "for men to live through several profound conversions, calling forth in themselves significantly different personalities. . . ." The relationship of multicultural man to cultural systems is fragile and tenuous. "A man's cultural and social milieu," continues Novak, "conditions his personality, values, and actions; yet the same man is able, within limits, to choose the milieus whose conditioning will affect him."

Who, then, is multicultural man? Four different variations of the multicultural identity process can be seen in the following case studies. While two of these individuals have been interviewed extensively by the author,³ the other two are figures of contemporary importance. Each of these persons, in their own unique way, represents the essential characteristics of multicultural man in a vivid and dramatic manner.

1. *C.K.* is a talented musician, an excellent student, a deeply spiritual disciple of an Indian mystic, and at once, both a teacher and a friend to a number of other students. Though outgoing, humorous, and articulate he is likewise a private, almost quiet person who appears to exert a high degree of control over his life. Coming from a large family in which his father, an engineer, spent a good deal of time abroad, *C.K.* had an early opportunity to both live and study in a foreign culture. Following high school *C.K.* spent his college years in the Middle East where he purposely stayed away from other Americans in order to facilitate both contacts with the local people and language learning. His first years in the Middle East were significant: "It was at this point that I began to *see* where I grew up and not just *know* that I had been raised in America." In high school, *C.K.* had been intensely interested in mathematics and physics; his college career, however, brought about a shift. Increasingly, he found himself interested in music, an interest that would later carry him East both academically and spiritually. It was during his college years that *C.K.* also became aware of American policy abroad; though never entirely a political activist, *C.K.* was outspoken and critical of American foreign policy

and critical of the Viet Nam war. After completing his B.A., *C.K.* enrolled in graduate studies in ethnomusicology, concentrating his work on the Indian flute. With his wife he then spent a year and a half in India studying under an Indian teacher. His Indian experiences were important. Living and studying in a traditional setting, *C.K.* became progressively more involved with the philosophic traditions of the country and eventually met a well-known Indian mystic. His encounters with the meditations of this teacher influenced him profoundly. After months of study, meditation, and living with this religious leader and his other disciples, *C.K.* himself became a disciple. The dissolution of his marriage which he calls "an amicable and agreeable parting" came at roughly the same time. After returning to America to continue his graduate studies in music, *C.K.*, still very much a disciple of his teacher, has continued to both practice and teach meditation. *C.K.* is very warm and articulate in discussion. He describes life as a series of peaks and valleys, what he calls the "mountain climbing" model of existence. "Life is a series of mountains in which you must go down one mountain in order to go up yet another. Each ascent and descent is difficult but one must be able to experience both the top and the bottom if one is to grow." *C.K.* is an exceptional person. His friends to whom he teaches meditation come from a variety of disciplines and countries, including some from India and Japan. In his day-to-day experiences, *C.K.* seems to react situationally. In his own words, he makes every attempt to "be in the here and now," to relate to people individually, and to live as simple and uncomplicated an existence as possible. Though he rejects much talk about mysticism, *C.K.* lives an ascetic and "feeling" style of life in which he aspires to bring himself in contact with the largest rhythms of nature and of the universe.

2. *Y.N.* is Japanese, an expatriate now residing in Hawaii, and a quiet intelligent individual. Though he initially is shy with strangers, *Y.N.* likes very much to play host for his friends. In conversation he will demonstrate techniques of ju-jitsu, in which he holds a high ranking belt, and talk about the incidents that have occurred to him in his travels

throughout Asia and America. Brought up in a middle-class, relatively traditional home, Y.N. finished high school and taught ikebana, the art of flower arrangement. Qualified as a teacher in this and several other aesthetic and martial arts, Y.N. came to America. In high school and his first years in college, Y.N. had become a member of a splinter faction of the Zengakuren, the militant student movement in Japan, and had participated actively in numerous demonstrations and student revolts. He describes this time in his life "both a high and low for myself." Though his commitment to the radical movement was deep, he felt strongly the urge to live contemplatively and reflectively as his various masteries had taught him to do. In the tension that surrounded the late 1960's in Japan, and amidst conflicts with his father who was opposed to his radical leanings, he "escaped" to America where he has every intention of remaining until he "finds another place to live." Having disavowed himself from both the aesthetic arts and radical political causes, Y.N. is today employed in a hotel as a means of supporting himself through school. Since coming to the United States, Y.N. has undergone, in his words, a "transformation." He is completely different and realizes that he is no longer able to return to Japan to become reconciled with his family and culture. Nor is he totally at home in the U.S. Instead, he sees the U.S. as a temporary place for himself and considers the world to be his home. At one point, several years after being in the U.S., Y.N. returned to Japan, but his anxieties rapidly cascaded into a nervous breakdown. Returning to the U.S., he underwent intensive psychotherapy and again resumed his studies, and with an undergraduate degree in history, may move to Australia. Though unsure of his future, he hopes to utilize his studies of history in teaching and writing and seems confident that his inner struggles have prepared him for further changes which he sees as inevitable.

3. *Carlos Castaneda* (1959, 1971, 1972), familiar through his writings about don Juan, the Yaqui Indian sorcerer, is an anthropologist by training, a Brazilian by birth, and an elusive, intensely private individual. He is known solely through his books

and the articles about him that have appeared in popular literature. Castaneda spent most of his life in Argentina and came to the United States to do graduate work in anthropology. Interested in the cultural uses of psychotropic drugs, he began field work with don Juan Mateus, a Yaqui Indian reputed to be a medicine man of great power. After a year of studying with don Juan, Castaneda entered an apprenticeship under the sorcerer and spent the next twelve years working, living, and studying under the old man. His first books documented his experiences with mescaline, peyote, and jimson weed and his progressively deeper involvement with the cultural context in which such drugs are used. In attempting to understand their use, Castaneda had to struggle with a "non-ordinary reality." His writings, taken in series, document his struggles to understand another way of life, his resistances, his failures, and his occasional successes. A trained Western scientist, Castaneda's apprenticeship led him deeper and deeper into the world of the "brujo," a reality which is as much comprised of phantoms and spirits as it is rattlesnakes and cactus. Progressively more jolted by the extraordinary things he encountered in the world of don Juan, Castaneda documented his experiences, which read like the dream-logs of Jungian psychologists. Throughout his twelve years of apprenticeship, don Juan has progressively brought Castaneda deeper into the "becoming of a man of power and knowledge." At least one of the ongoing lessons of don Juan has been responsibility, to personally be accountable for every movement and thought, every behavior and action. To pick the leaves of a plant, to disturb pebbles in the desert, or to shiver in the cold are all ultimate acts of the man who has control of himself. Nothing is chance; yet nothing can be explained logically or rationally. Castaneda, who is somewhat publicity shy, is known only through his writings, and these are quite controversial. Studying, writing, and existing on the far fringe of academic respectability, Castaneda seems comfortable in his relationships to several different cultures.

4. *Norman O. Brown*, born in Mexico of American parents, educated in both England and America, at

one time a researcher for the Office of Strategic Services (forerunner of the CIA) is presently a professor of comparative literature and a prominent left-wing thinker. Brown is a fiercely intentional, highly provocative writer whose major contributions have been in fields where he had limited academic training. At one time an obscure teacher of literature, Brown became immersed in a penetrating study of Freud in the late 1950's. Out of his encounters with the psychoanalytic school of psychology, Brown wrote his first book, *Life Against Death* (1959), which sought nothing less than a total overhaul of psychological, social, economic, and political thinking. Using his thoughts on the Freudian concept of repression as a departure point, Brown has attempted to formulate a social theory that is determined to remove all barriers to human liberation. Having jumped freely into the domain of psychologists, sociologists, and political scientists, Brown has come to see hope in madness and in the Dionysian model. His apocalyptic vision encompasses, in his own words, "a shaking of the foundations" which bind man to repetitious, self-destructive behavior. Brown is a visionary in the school of Nietzsche and, like Nietzsche, finds liberation in the ultimate destruction of all boundaries. Brown and his writings cannot be encapsulated in a discipline. He overlaps, expands, and bursts areas of study and purposely seeks to shock his intellectual peers with thinking that is often bizarre, usually outrageous, and always rigorous. He draws from the sources of metaphor: myths, dreams, religion, symbols, and the undercurrents of the unconscious; in drawing together sources from philosophy, theology, psychology, and history he weaves together a theoretical perspective that is both analytic and polemic. Brown is a spokesman for liberation, his enemy the "politics of sin, cynicism, and despair," his goal the ultimate unification of man and nature. Far from being a gadfly, Brown is accepted as a deep and penetrating thinker whose writings have thrust him in the role of both counter-culture hero and enemy of the academic establishment. More than anything else, however, Brown has jumped across disciplines,

theories, and traditions in an effort to free the human mind from its blinders. His ultimate vision comes to rest in poetry and in the sublime, if unchallengeable, processes of dialectical confrontation with the barriers of his time.

Each of these individuals, C.K. Y.N., Castaneda, and Brown, share significant elements of the multicultural identity. Each, in their own way, can be understood only contextually, that is, only in relation to the particular time, place, and system we choose to focus on. Each of these individuals has undergone shifts in identity, in some cases quite radical breaks with their previous "selves." C.K. and Castaneda, for example, have followed a course that involves a search for heightened personal consciousness. Y.N. and Brown, on the other hand, have pursued a series of identity changes that have carried them into and through a radical political posture. But in all four of these individuals it is possible to see that there have been fracture points in which the constellation of values, attitudes, world view, and outlook that we call identity has changed. Each of these individuals, different as they are, have embraced, only to let go, one frame of reference in favor of yet another.

Neither C.K., Y.N., Castaneda or Brown are "usual" persons. All of them have perched themselves precariously close to the boundaries of the system. In the case of Y.N., this has involved self-exile from his native country; for Brown, this has meant a departure from the perimeters of his training and expertise; for C.K., the experience of self has meant embracing a religious order that is antipodal to the Western tradition; and for Castaneda, it has involved an agonizing indoctrination into an order of experience that carries him far from the careful, methodical schooling of anthropology. Each of these persons is in some sense or another an outsider, intentionally or accidentally dislocated from one frame of reference to another, from one environment of experience to a different one. Though they differ drastically in their personalities, orientations, political values, and personal objectives, they share a similar process of identity

change. And though they share a similar process of identity style, they differ greatly in their handling of the stresses and strains, the tensions and problems that ensue from such a fluidity of self. Y.N. has obviously been severely disturbed by the demands placed on him through conflicts in loyalty. Brown has glorified the infantile ego and taken refuge in an intellectual process that necessitates the smashing of all boundaries without regard for the functions such boundaries may perform. Castaneda has removed himself totally from the public view while C.K. has submitted himself to what one might call a dogmatic totalism.

STRESSES AND TENSIONS

The unprecedented dynamism of multicultural man makes it possible to live many different lives, in sequence or simultaneously. But such psychocultural pliability gives rise to tensions and stresses unique to the conditions which allow such dynamism in the first place. Multicultural man, by virtue of the fact that his boundaries are indefinite, his experience more intense, and his lifetime telescoped into modules of congruency, is subject to stresses and strains that are equally unique. At least five of these stresses bear mentioning.

First, multicultural man is vulnerable. In maintaining no clear boundary and form multicultural man is susceptible to confusing the profound and the insignificant, the important and the unimportant, the visionary and the reactionary. "Boundaries can be viewed," suggests Lifton (1967), "as neither permanent nor by definition false, but rather as essential. . . . We require images of limit and restraint, if only to help us grasp what we are transcending. We need distinctions between our biology and our history, all the more so as we seek to bring these together in a sense of ourselves. . . ." Without some form of boundary, experience itself has no shape or contour, no meaning and importance; where the individual maintains no critical edge to his existence everything can become confusion. Experience, in order to be a particular experience, must take place amidst some essential polarity in

which there is tension between two opposing forces. Where there is no sense of evil, there can be no sense of the good; where nothing is profane, nothing can be sacred. Boundaries, however indefinite, give shape and meaning to the experience of experience; they allow us to differentiate, define, and determine who we are in relation to someone or something else.

Second, multicultural man can easily become multiphrenic, that is, to use Erikson's terminology, a "diffused identity." Where the configuration of loyalties and identifications is constantly in flux and where boundaries are never secure, multicultural man lays himself open to any and all kind of stimuli. In the face of messages which are confusing, contradictory, or overwhelming, the individual is thrown back on himself and his own subjectivity with which he must integrate and sort out what he allows himself to take in. Where the multicultural man is incapable of doing this he is pulled and pushed by the winds of communication, a victim of what everyone else claims he is or should be. It is the task of every social and cultural group to organize messages, images, and symbols into terms that the individual can translate into his own existence. But where the messages and stimuli of all groups are given equal importance and validity, the individual can easily be overwhelmed by the demands of everyone else.

Third, multicultural man can easily suffer from a loss of the sense of his own authenticity. That is, multicultural man, by virtue of the fact that he is psychoculturally adaptive, can potentially be reduced to a variety of roles that bear little or no relationship to one another. Multicultural man can lose the sense of congruence and integrity that is implicit in the definition of identity itself. Roles, suggest psychologists, are constellations of behaviors that are expected of an individual because of his place in particular social or cultural arrangements. Behind roles are the deeper threads of continuity, the processes of affect, perception, cognition, and value, that make a whole of the parts. Multicultural man can easily disintegrate into a fragmented splinter who is unable to experience

life along any dimension other than institutionalized, routinized expectations placed on him by family, friends, and society.

Fourth, and related to this, is the risk of being a gadfly and a dilettante. Multicultural man can very easily move from identity experience to identity experience without committing himself or his values to real-life situations. The energy and enthusiasm he brings to bear on new situations can easily disintegrate into superficial fads and fancies in which the multicultural person simply avoids any deeper responsibilities and involvements. Flexibility can easily disguise a manner of self process in which real human problems are avoided or in which they are given only superficial importance. Especially in the Western societies, where youth is vulnerable to the fabricated fads of contemporary culture, the multicultural identity process can give way to a dilettantism in which the individual flows, unimpaired, uncommitted, and unaffected, through social, political, and economic manipulations of elites.

Fifth, and finally, the multicultural person may take ultimate psychological and philosophical refuge in an attitude of existential absurdity, mocking the patterns and lifestyles of others who are different from himself, reacting, at best in a detached and aloof way, and at worst as a nihilist who sees negation as a salvation for himself and others. Where the breakdown of boundaries creates a gulf that separates the individual from meaningful relationships with others, the individual may hide behind a screen of barbed cynicisms that harbors apathy and insecurity. In such a condition nothing within and nothing outside of the individual is of serious consequence; the individual, in such a position, must ultimately scorn that which he cannot understand and incorporate into his own existence.

These stresses and strains should not be confused with the tensions and anxieties that are encountered in the process of cross-cultural adjustment. Culture shock is a more superficial constellation of problems that results from the misreading of commonly perceived and understood signs of social interaction. Nor is the delineation of these tensions meant to suggest that the multicultural person must

necessarily harbor these various difficulties. The multicultural style of identity is premised on a fluid, dynamic movement of the self, an ability to move in and out of contexts, and an ability to maintain some inner coherence through varieties of situations. As a psychocultural style, multicultural man may just as easily be a great artist or neurotic; he is equally as susceptible, if not more so, to the fundamental forces of our time. Any list of multicultural individuals must automatically include individuals who have achieved a high degree of accomplishment, i.e., writers, musicians, diplomats, etc., as well as those whose lives have, for one reason or another, been fractured by the circumstances they failed to negotiate. The artist and the neurotic lie close together in each of us suggests Rollo May (1969). "The neurotic," he writes, "and the artist—since both live out the unconscious of the race—reveal to us what is going to emerge endemically in the society later on . . . the neurotic is the 'artiste Manque,' the artist who cannot transmute his conflicts into art."

The identity process of multicultural man represents a new kind of person unfettered by the constricting limitations of culture as a "totalistic" entity. Yet, like men in any age, multicultural man must negotiate the difficulties of cross-cultural contacts. The literature of cross-cultural psychology is rich with examples of the kinds of problems encountered when people are intensely exposed to other cultures. Integration and assimilation, for example, represent two different responses to a dominant culture, integration suggesting the retention of sub-cultural differences and assimilation implying absorption into a larger cultural system. The relationship between assimilation, integration, and identification, write Sommerlad and Berry (1973), "suggests that if an individual identifies with his own group, he will hold favourable attitudes towards integration; on the other hand, if he identifies with the host society, he should favour assimilation." Related to this are the various negative attitudes, psychosomatic stresses, and deviant behaviors that are expressed by individuals in psychologically marginal situations. "Contrary to predictions stemming from the theory of Marginal Man," writes J. W. Berry (1970), "it tends to be those persons more

traditionally oriented who suffer the most psychological marginality, rather than those who wish to move on and cannot." Multicultural man is, in many ways, a stranger. The degree to which he can continually modify his frame of reference and become aware of the structures and functions of a group while at the same time maintaining a clear understanding of his own personal, ethnic, and cultural identifications may very well be the degree to which the multicultural person can truly function successfully between cultures. . . .

Although it is difficult to pinpoint the conditions under which cultural identities will evolve into multicultural identities, such changes in psychocultural style are most likely to occur where the foundations of collective cultural identity have been shaken. "Communities that have been exposed too long to exceptional stresses from ecological or economic hardships," writes J. W. Cawte (1973), "or from natural or man-made disasters, are apt to have a high proportion of their members subject to mental disorders." Cawte's studies of the Aboriginal societies of Australia and Turnbull's studies of the Ik in Africa (1972) document how major threats to collective cultural identity produce social and psychological breakdown in individuals. Yet, potentially, multicultural attitudes and values may develop where cultural interchange takes place between cultures that are not totally disparate, or where the rate of change is evolutionary rather than immediate. The reorganization of a culture, suggests J. L. M. Dawson (1969), "results in the formation of in-between attitudes" which Dawson considers "to be more appropriate for the satisfactory adjustment of individuals in transitional situations." The multicultural style, then, may be born and initially expressed in any society or culture that is faced with new exposures to other ways of life.

Conceptualization of a multicultural identity style in terms of personality types, behavior patterns, traits, and cultural background is at best impressionistic and anecdotal. Yet, the investigations of cross-cultural psychologists and anthropologists give increasing credence to the idea of a multicultural man who is shaped and contoured by the stresses and strains which result from cultural in-

terweaving at both the macro- and microcultural levels. Seemingly, a multicultural style is able to evolve when the individual is capable of negotiating the conflicts and tensions inherent in cross-cultural contacts. The multicultural person, then, may very well represent an affirmation of individual identity at a higher level of social, psychological, and cultural integration.

Just as the cultures of the world, if they are to merit survival amidst the onslaught of Western technologies, must be responsive to both tradition and change, so too must the individual identity be psychoculturally adaptive to the encounters of an imploding world. There is every reason to think that such human beings are emerging. Multicultural man, embodying, as he does, sequential identities, is open to the continuous cycle of birth and death as it takes place within the framework of his own psyche. The lifestyle of multicultural man is a continual process of dissolution and reformation of identity; yet implicit in such a process is a sequence of growth. Psychological movements into new dimensions of perception and experience tend very often to produce forms of personality disintegration. But disintegration, suggests Kazimierz Dabrowski (1964), "is the basis for developmental thrusts upward, the creation of new evolutionary dynamics, and the movement of personality to a higher level. . . ." The seeds of each new identity of multicultural man lie within the disintegration of previous identities. "When the human being," writes Erikson (1964), "because of accidental or developmental shifts, loses an essential wholeness, he restructures himself and the world by taking recourse to what we may call 'totalism.'" Such totalism, above and beyond being a mechanism of coping and adjustment, is a part of the growth of a new kind of wholeness at a higher level of integration.

CONCLUSIONS AND SUMMARY

This paper does not suggest that multicultural man is now the predominate character style of our time. Nor is it meant to suggest that multicultural persons, by virtue of their uninhibited way of relating to other cultures, are in any way "better" than those

who are mono- or bi-cultural. Rather, this paper argues that multicultural persons are not simply individuals who are sensitive to other cultures or knowledgeable about international affairs, but instead can be defined by a psychocultural pattern of identity that differs radically from the relatively stable forms of self process found in the cultural identity pattern. This paper argues that both cultural and multicultural identity processes can be conceptualized by the constellation and configuration of biological, social, and philosophical motivations and by the relative degrees of rigidity maintained in personal boundaries and that such conceptualization lays the basis for comparative research.

Two final points might be noted about the multicultural man. First, the multicultural person embodies attributes and characteristics that prepare him to serve as a facilitator and catalyst for contacts between cultures. The variations and flexibility of his identity allows the multicultural person to relate to a variety of contexts and environments without being totally encapsulated or totally alienated from the particular situation. As Stephen Bochner (1973) suggests, a major problem of cultural preservation in Asia and the Pacific "is the lack of sufficient people who can act as links between diverse cultural systems." These "mediating" individuals incorporate the essential characteristics of multicultural man. "Genuine multicultural individuals are very rare," he writes, "which is unfortunate because it is these people who are uniquely equipped to mediate the cultures of the world." The multicultural person, then, embodies a pattern of self process that potentially allows him to help others negotiate the cultural realities of a different system. With a self process that is adaptational, multicultural man is in a unique position to understand, facilitate, and research the psychocultural dynamics of other systems.

Second, multicultural man is himself a significant psychological and cultural phenomenon, enough so as to merit further conceptualization and research. It is neither easy nor necessarily useful to reconcile the approaches of psychology and anthropology; nor is there any guarantee that inter-

disciplinary approaches bring us closer to an intelligent understanding of the human being as he exists in relation to his culture. Yet, the multicultural man may prove to be a significant enough problem in culture learning (and culture unlearning) to force an integrated approach to studies of the individual and the group. "Psychologists," write Richard Brislin et al. (1973), "have the goal of incorporating the behavior of many cultures into one theory (etic approach), but they must also understand the behavior within each culture (emic approach)." Empirical research based on strategies that can accurately observe, measure, and test behavior, and that incorporate the "emic versus etic" distinction will be a natural next step. Such studies may very well be a springboard into the more fundamental dynamics of cross-cultural relationships.

We live in a transitional period of history, a time that of necessity demands transitional forms of psychocultural self process. That a true international community of nations is coming into existence is still a debatable issue; but that individuals with a self consciousness that is larger than the mental territory of their culture are emerging is no longer arguable. The psychocultural pattern of identity that is called for to allow such self consciousness, adaptability, and variation opens such individuals to both benefits and pathologies. The interlinking of cultures and persons in the twentieth century is not always a pleasant process; modernization and economic development have taken heavy psychological tolls in both developed and third-world countries. The changes brought on in our time have invoked revitalistic needs for the preservation of collective, cultural identities. Yet, along with the disorientation and alienation which have characterized much of this century comes new possibility in the way human beings conceive of their individual identities and the identity of man as a species. No one has better stated this possibility than Harold Taylor (1969), himself an excellent example of multicultural man:

There is a new kind of man in the world, and there are more of that kind than is commonly

recognized. He is a national citizen with international intuitions, conscious of the age that is past and aware of the one now in being, aware of the radical difference between the two, willing to accept the lack of precedents, willing to work on the problems of the future as a labor of love, unrewarded by governments, academies, prizes, and position. He forms part of an invisible world community of poets, writers, dancers, scientists, teachers, lawyers, scholars, philosophers, students, citizens who see the world whole and feel at one with all its parts.

NOTES

1. Despite the fact that men and women share an equal investment in psychological developments of our time, it is virtually impossible to express certain concepts in language that is sexually neutral. The idea of a multicultural "man" and other references to the masculine gender are to be considered inclusive of men and women alike.

2. A technical reference to the controversial literature examining the "Sapir-Whorf Hypothesis" can be found in "Psycholinguistics" by G. Miller and D. McNeill in Volume 3 of the *Handbook of Social Psychology*, edited by G. Lindzey and E. Aronson (Reading: Addison-Wesley Publishing Company, 1968).

3. The examples of both C. K. and Y. N. are condensed from a number of longer case studies done by the author as part of his research on identity changes that result from cross-cultural experiences. The full case studies are included in his Ph.D. thesis entitled *The Boundary Experience*.

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M C B

A JAZZ CHANT

*I'm an M C B ...**M C B ...**M C B ...**M C B ...**... A Multi-Cultural Being ...**Multi-Cultural Being ...**Multi-Cultural Being ...**I've not always been as you see me now.**I started life out as just a plain ... C B ...**... a plain C B ...**yes just a plain C B ...**a plain C B ...**a Cultural Being ...**a Cultural Being ...**Cultural Being ...**Cultural Being ...**I saw what i saw ... that's all I could see**in my cultural world**as a cultural being**as a plain c b**a plain c b ...**yes a plain c b ...**just a plain c b ...**Then I left my home, my family,**Took a trip overseas (just a plan c b)**Well ... I ... saw a lot more ...**than I'd seen before ...**Sometimes more than I wanted to see.**There were times of pain**times of gain**times when i just felt ill-at-ease ...**But I didn't give up**I couldn't give up ... because**now I saw more than my eyes had seen ...**I was ... a ... more ... Cultural Being**more ... Cultural Being**more Cultural Being**more ... Cultural Being ...**being ... being ... being ... being what?**being ill-at-east? is this a disease?**Who am I now? so what?**What was I then?**a cultural being?**an alien being?**none of the above! all of the following ...*

so I came to S I T ...
 a sort of . . . cultural ?? being??
 I found there were some other ... sort of ...
 cultural ...? beings ...?

So

I

walked with them

talked with them

I sat with them

I ate with them

and ... you know ... now ... I'm ...

an M C B ...

yes ... an M C B ...

M C B ...

an M C B ...

we're all M C B's

Multi-Cultural Beings

Multi-Cultural Beings

Multi-Cultural Beings

Multi-Cultural Beings ...

M C B's ...

It's good to know ...

we're ... M C B's ... M C B's ...

I'm an M C B ... M C B ...

M C B ... M C B ...

Lyn

IT'S ALL RIGHT, Simon and Garfunkel

Many's the _____ I've been _____;

And _____ times _____.

Yes, and I've _____ felt _____.

And _____.

Ah, but I'm _____, I'm _____.

I'm just _____ to my _____.

Still you don't _____ to be _____ and _____ both,

So _____ from _____.

So _____ from _____.

And I _____ know a _____ who's not _____:

I don't _____ a _____ who feels _____;

I don't know a _____ that's not been _____,

Or _____ to its _____.

But it's all right; it's all right,

For we _____ so _____ so _____.

Still _____ I think of the _____ we're _____ on,

I _____ what's _____.

And I _____ I was _____;

I _____ that my _____ rose _____.

And _____ bacj diwb at nem

_____ me _____.

And I _____ I was _____.

High up _____ us could _____ see,

_____, sailing _____ to _____.

And I _____ I was _____,
 But we _____ on the _____ they _____
 the _____:
 We came in the _____, most _____ ones;
 That sing a _____
 Ah, but it's all right; it's all right; it's all right.
 We can _____ forever in _____.
 Still _____ gonna be another _____;
 And I'll try to _____:
 That's right, I'm _____ to _____ some
 _____.

PERHAPS LOVE, John Denver

Perhaps love is like a _____, a _____ from
 the _____;
 It exists to _____ you _____;
 It is _____ to keep you _____.
 And even in times of _____, when you are _____
 _____.
 The _____ of _____ will bring you _____.
 Perhaps love is like a _____, perhaps an _____
 _____:
 It _____ you to _____;
 It _____ to _____ you more.

And even if you and don't know
.....

The _____ of love will _____.

Oh, _____ for some, it's like a _____.

For _____ as _____ as _____.

For _____ a way of _____, for some a _____ to
_____;

→ And some say love is _____ and some say
_____;

And _____ say love is _____ and some say
_____.

Perhaps love is like the _____, full of _____,
full of _____,

Like a _____ when it's _____.

_____ when it _____.

If I should _____ and all my _____
come _____.

My _____ of _____ will be of _____.

REPEAT FROM

WHAT ONE MAN CAN DO, John Denver

I suppose there are those who will say he had it easy,
 Had it made in fact before he'd even begun;
 But they don't know the things I know;
 I was always with him.
 It may sound strange, but we were more than friends.

It's hard to tell the truth when no one wants to listen,
 When no one really cares what's going on.
 And it's hard to stand alone when you need someone
 beside you;
 Your spirit, your faith must be strong.

What one man can do is dream!
 What one man can do is love!
 What one man can do is change the world and make it
 young again!

As shaded as his eyes might be, that's how strong his
 mind is;
 That's how strong his love for you and me!
 A friend to all the universe, grandfather of the future,
 Everything that I would like to be.

What one man can do is dream!
 What one man can do is love!
 What one man can do is change the world and make it
 new again!
 Here you see what one man can do!

What one man can do is dream!
 What one man can do is love!
 What one man can do is change the world and make it
 work again!
 Here you see what one man can do!

WHAT ONE MAN CAN DO--cloze exercise for listening lab

I _____ there are _____ who will _____
 he had it _____,
 Had it _____ before he'd _____;
 But they _____ know the _____ I know;
 I was _____ with _____.

It _____ sound _____ but we were _____
 than _____.

It's _____ to tell the _____ when _____ wants to
 _____,

When no one _____ cares what's _____.

And _____ hard to _____ alone when you _____
 someone _____;

Your _____, your _____ must be _____!

What _____ man can do is _____!

_____ one _____ can do is _____!

What one man can do is _____ the _____ and
 make it _____!

_____ you see _____ one man _____!

As _____ as his _____ are, that's how _____
 his _____ is;

That's _____ strong his _____ for _____!

A _____ to all the _____, _____ of the _____,
 _____ that I _____ like to be!

CHORUS:

CHORUS:

PART SIX

TYPE 6--WRITTEN ASSIGNMENTS

Any assignment which has as its content goal something involving the examination of the self is appropriate. Although language correction may be used by the teacher, written material of this type should not be used for evaluation of the students' progress in awareness. One cannot, indeed, evaluate awareness in another person. One cannot even measure it except in terms of awareness, which is a rather circular process. Written material of the type included here is best used as the basis for future group discussion, or, as in journal keeping, as an on-going dialogue between student and teacher. Writing about awareness often gives one a new perspective on the subject and can expand what has already been discussed spontaneously.

INCLUDED:

FAMILY HISTORY

FREEDOM

CHILDHOOD MEMORY

INCIDENT FROM CHILDHOOD

DIALOGUE

PERSONAL JOURNAL

SUCCESS

WRITTEN ASSIGNMENTSObjectives

Awareness-- students will develop new perspectives
on self-awareness

students will reflect upon what has
previously been discussed

Language-- dependent upon the assignment

Level-- irrelevant

Class make-up-- irrelevant

Materials-- paper, journal

Presentation-- teacher demonstrates vocally the type
of response requested

Practice--

1. Homework or classroom writing time.
2. Students are asked to paraphrase what they wrote and answer content questions concerning it, or
3. Students read their compositions to each other in small groups, and groups aid in correction and content development.

Debriefing-- selected students may share finished work with full group, asking for feedback and questions on content. There is no full group feedback for journals. Teacher responds in writing.

WRITING ASSIGNMENT--FAMILY HISTORY SWC85ELH

For _____ please write a paragraph or two describing some incident from your family's history which has been passed down to you. Choose an often-told story which has some special family significance. You may include a favorite family motto or describe some colorful character from your family's past. If you cannot think of one, use your imagination. Invent a good story. My father, after all, always said, "Never let the truth stand in the way of a good story!" Remember, of course, to use the past tense correctly...

WRITING ASSIGNMENT--FREEDOM SSC85ELH

"Freedom's just another word for nothin' left to lose..."

"Freedom isn't free, freedom isn't free!
You've got to pay the price; you've got to sacrifice
For your liberty."

For _____ write one or two paragraphs describing your concept of freedom. Which, if either, of these definitions do you agree with? Why? What do you feel you have to sacrifice for freedom? Are there different kinds of freedom? Which are most important? If you do not agree with either, create your own definition and be prepared to discuss it with your group.

WRITING ASSIGNMENT--CHILDHOOD MEMORY #2
(adult classes) 85ELH

Many people look over their past with some sense of regret. If only I had...or if only.....had not happened the way it did.....Choose one incident in your past, which, if it had happened otherwise, might have changed your life drastically. Use your imagination. What might you be doing right now, if only..... Write one or two paragraphs describing how the present may have been altered by the past and be prepared to discuss it with your group.

WRITING ASSIGNMENT--
INCIDENT FROM YOUR CHILDHOOD 85 ELH

For _____ write one or two paragraphs describing an incident in your childhood from which you learned something very important. It may be a physical lesson, such as how to swim, or something more metaphysical, such as why crime does not pay. Use your imagination and your memory and come to class prepared to describe the incident and the lesson to your group.

WRITTEN ASSIGNMENT--DIALOGUE EXPRESSING
AN EMOTION

EXAMPLE:

- A: I really can't take it anymore. We have to sit down and discuss this.
- B: Discussions with you lead nowhere. I'm tired of talking.

- A: But we promised to try to work these things out between us!
- B: Yes, we promised, but I'm the only one doing any trying. All you do is attack!
- A: Well, all you do is clam up and sulk, and you are the one who is in the wrong!
- B: Says who? I don't think I've done anything wrong. It's all in your head!
- A: No, it isn't! I heard you talking on the phone. Don't play innocent with me!
- B: If you had been minding your own business, you wouldn't be jumping to false conclusions. Why do you always have to be checking up on me?
- A: Because you have proved you can't be trusted.
- B: Well, if there is no trust left in this relationship, there is no relationship! I might as well leave now!
- A: No, don't go!! I love you!!!!
- B: Crap! You don't love, you devour! I'm getting out.
- For _____ write a dialogue expressing an emotion. Do not name the characters or the emotion, and do not give any background information. Just write dialogue, in good, informal English. Make it at least one page in length.
- (Debriefing--students have to guess who, what emotion, what context are being used in each other's dialogues.)

WRITING ASSIGNMENT--JOURNALS ISE87ELH

One of the requirements for this course is for each student to keep a daily personal journal. Please buy a separate notebook for this purpose, as I will be collecting the journals every Friday to write my responses. You may write anything you wish in the journal, language-related, course-related, personal thoughts and reflections. I will not be correcting your language mistakes, but merely responding with my own thoughts and ideas about whatever you have written.

WRITING ASSIGNMENT--SUCCESS BOK85ELH

What is your definition of success? Is it an outward or an inward process? How is it measured? What would you consider a successful life for yourself ten years from now? Write one or two paragraphs on the subject and come to class prepared to discuss your view of success on _____.

A Note on the Bibliography:

The following bibliography in no way represents the research which went into the activities and theories contained in this paper, but is, instead, a collection of additional works related to the exploration of the unconscious and its effects upon the conscious. The activities contained in this paper were developed experientially, in an attempt to lure students with years of language study, yet minimal communicative competence, back into the learning process. Through experimentation with various themes, methods and styles, this writer learned, mostly from students themselves, that the most interesting and challenging study is that of the unexplored self; and that the English language is no more or less a proper vehicle for that study than history or biology. The writers and works contained in this bibliography agree with that premise and propose various applications, some similar and some vastly different. And so, this list is proposed as further reading for fellow explorers of the world of human potential.

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