educational system can accommodate to current realities and be enriched by diversity (Hamblin 1978:5).

The Educational Achievement Argument

This argument states that bilingual education enhances educational achievement.

One of the key studies on this issue is the Finish National Commission Report to UNESCO by Skutnabb-Kangas and Toukomaanon. It deals with Finnish children studying in Swedish schools (1976). It is a key study because the countries involved are highly developed and industrialized. They have social service programs designed to reduce disadvantages to a minimum. Factors such as inadequate health care, diet, and unemployment are not intervening variables. The study tests the hypothesis that those who best preserve their mother tongue (Finnish) are also best in Swedish. According to Paulston, the evidence is clear that mother tongue development makes it easier to learn a second language. "There are," he says, "serious implications that without such development neither language may be learned well, resulting in semilingualism" (1977:93). The report concludes, "abstraction level of the mother tongue is important for mastering the conceptual operations connected with mathematics... biology, chemistry and physics" (1977:94).
two words as two different concepts. Therefore, cognitive learning may appear to be inadequate when in reality it is not. The two languages are simply producing different concepts for the student and evoking different emotional responses. Since the early research depended on verbal responses, it did not catch this distinction.

Diebold demonstrates another flaw in this early research. It failed to take into account the social setting from which the bilingual student came. Code switching can easily become a defense mechanism to cope with social pressure, stereotyping, socioeconomic differences, and skin color. Again, it produces what appears to be a personality or intellectual deficiency. In reality, what the research caught was the student's emotional response to external stimuli rather than any innate deficiencies in intelligence.

This is basically a crisis in social and personal identity engendered by antagonistic acculturative pressures directed on a bicultural society by a sociologically dominant monolingual society within which the bicultural community is stigmatized as socially inferior and to which its bilingualism is itself an assimilative response (Diebold 1982:50).

Randle's research confirms Diebold's conclusions. He found that the differences in language skills between Spanish and English speakers can be attributed to differences in attitudes toward the languages. He also discovered a relationship to how much a languages is used in the family and the community. He found no differences, however, in intelligence (1975).
California. He assessed listening, reading, writing, and speaking skills and found the evidence inconclusive,

The data reviewed to date do not permit us to conclude categorically that children introduced to schooling bilingually or in their vernacular language will ultimately develop greater academic, cognitive or linguistic proficiency than those children who are introduced to schooling exclusively via the second language [provided that they remain in school for comparable periods of time] (1977:29).

Glazer concludes, "historically, bilingual/bicultural education does not seem to have mattered, one way or the other. Its absence did not seem to affect differential achievement. And this suggests that its presence will not either" (1981:59).

Retention rates. The studies above leave the question of academic achievement inconclusive. There is one area, however, in which bilingual education has definitely helped. It has improved the retention rate.

In Fort Lupton, Colorado, the number of children held back a grade declined notable. Over a three year period, the percentage of children who repeated grades dropped from almost 50% to 9% (Hall 1976:520). Munoz reports the same results. The dropout rate for Hispanics in his district (Houston) was 83% before the bilingual programs were instituted (1978:59). The retention rate increased noticably.

More studies needed. Gonzalez concludes there is still a great deal of work to do to accurately assess the effectiveness of bilingual education on academic achieve-
the academic effectiveness of bilingual/bicultural programs.

The Maintenance Of Culture Argument

Asians who felt that their children were not learning English fast enough introduced the key legislation on bilingual education (Lau vs Nichols). They wanted their children to be able to take advantage of the resources of the dominant culture.

However, integration in the form of the pluralism resulting from the Civil Rights Movement of the 1960s is beginning to effect all levels of national life. The traditional involuntary exclusivism of some cultures is breaking up. "If the children of the present generation of bilingual/bicultural individuals," Ridge says, "are not taught their home language effectively and for prolonged periods, that group will undoubtedly lose its capability to maintain its cultural and economic unity to an extent necessary to retain its exclusivity" (1981:265).

Hispanic advocates of bilingual/biculturalism are increasingly interested in programs designed to maintain their cultural heritage. Ridge summarizes the argument:

Some Indians and Spanish-speaking peoples insist that merely because their ancestors succumbed to English-speaking conquerors does not mean that their children must be denied their native language and traditional culture. It is worse than cruel, it is devastating to a child's self-respect, the advocates content, when a child is forced to give up a family language when attending school. This denigrates not only the mother tongue but also the value system of the home culture. Little wonder such children do poorly in school. Educating children in part in the language of
the larger community population. It promotes a broader understanding by all (1982:4).

Positive effects. Research reveals that cultural maintenance programs have a positive effect.

Cohen, for example, reports that Mexican-American children in a bilingual program were using their Spanish without shame (1973). Logo concludes that positive identification with one's culture is a more powerful motivator for tested achievement than competency in English (1970).

Syncretism. Some researchers go beyond cultural maintenance as such. They advocate even deeper and broader levels of transcultural awareness. Pia and Morris, for instance, state that:

When the study of culture is primarily concerned with describing so-called intriguing and exotic customs, such study tends to reinforce ethnocentrism. This type of approach rarely deals with basic questions about why these seemingly strange folkways and mores have developed and have special significance by each culture. ... Above all, transcultural education should encourage open-minded exploration of alternative and non-traditional life styles and should cultivate critical evaluation of already established cultural patterns (1978:24).

This means more than simply mutual enrichment or cultural pluralism. The need, in their opinion, is for a mode of social phenomenology in which each of us as individuals can benefit from the cultural richness that this variety of lifestyles holds out for us, if we only knew how to grasp it (1978:25). The demand is for "the preservation and
to their association with other migrant Mexican-American children like themselves (1978:47). She found that settled-out migrant children who have more contact with the dominant culture have less positive feelings about themselves. Feal concludes that the longer the exposure to the dominant culture, the greater the possibility that the migrant child's self-concept will suffer as he compares himself to the more advantaged group (1978:48).

Morris discovered that the self-concept of Puerto Rican children in New York decreased the longer they were there, particularly in the public school system (1974).

Jamerson cites the problem as bilingual/bicultural advocates see it:

Since society is essentially multi-ethnic and multi-cultural, what all students need is an education from a culturally plural perspective. Academic achievement is closely related to self-concept; teachers and administrators should be sensitized and made aware of the importance of improving student's self-concept. ... Many students have embraced and internalized negative evaluations of themselves. These negatives are perpetuated by the dominant society by omitting, from curriculum materials, those significant and positive minority contributions to America and world society. In so doing, this mis-education tends to perpetuate the concept of white superiority. Consequently, the minority student naturally develops a lower self-concept than does the majority student (1982).

Diebold adds that early bilingualism can produce emotional disorders because of subjection to this kind of socialization experience. This is basically, he feels, "a crisis in identity engendered by antagonistic acculturative pressures directed on the bilingual community by a
best: "Uno tiene mas oportunidad de aprender el ingles sin necesidad de avergonzarse" [One has more opportunity to learn English without feeling put down] (Velasquez 1973).

ARGUMENTS AGAINST BILINGUAL/BICULTURALISM

Some researchers think that the traditional monolingualism of the United States is unique. Kjolseth calls the United States "the site of one of the most massive language shifts in world history." He says that fully half of the world's population is characterized by stable bilingualism (1982:6).

Contrary to Kjolseth, however, a survey of the language laws in Latin America, Japan, West Germany, France, and Italy shows that the United States is unique in offering bilingual education (U.S News & World Report 1983c). In Germany, for instance, foreigners make up 7.6% of the school population. One official states "it is assumed that, as these pupils are in German schools, they must conform to German standards." According to this report, the Hispanic educators who so strongly advocate bilingual/biculturalism follow no precedents from Latin America. As one long-time resident of Mexico stated: "Bilingualism, as a way of education, is alien to the governments of Latin America. They want their own culture and language to prevail."
the moment they arrive at these teeming, wretched, racist, ethnocentric shores! America the Bad ... One Nation, Full of Victims ... Divisible. I have in my hands an odious document, the 'Third Annual Report of the National Council on Bilingual Education,' which remarks that 'Cubans admitted after Castro; and more recently Vietnamese refugees ... became citizens unintentionally.' No doubt they are yearning to be free to return to Ho Chi Minh City and Havana! (1979:31).

Opponents of bilingualism point to Dade County, Florida as a prime example of this kind of disunity:

In Miami, Spanish is threatening to swamp English completely. Bilingual educators warn that if English-speaking high school graduates want jobs in the area, they will need Spanish as much as immigrants from Cuba will need English. Native-born Americans, reacting against the Spanish tide, are abandoning Dade County. That has led even advocates of bilingual teaching to wonder if old-fashioned assimilation was not a better policy after all. 'Does bilingualism lead to separatism?' muses Von Nieda Beebe, a bilingual specialist in Miami. 'Is Dade County going to secede from the U.S. when all the English have moved out?' (Time 1978).

By 1986 the situation was being referred to as a "language war." The Florida State Legislature was contemplating amending the State constitution to require conducting government business in English. The amendment would require the government to monitor and enforce such a law (Newsweek 1986).

On the other hand, Ramon Santiago, the Director of the Georgetown University Bilingual Service Center, points out that language is not the only thing people can find to fight about. After all, States sharing English as their language fought the Civil War. Americanism can be expressed in languages other than English (U.S. News & World Report 1983).
biculutural education to conclude that it is a waste of money and manpower.

U.S. English

The major organization opposing bilingual/biculturalism is U.S. English. Its honorary chairman is S. I. Hayakawa, former U.S. Senator from California and noted expert on linguistics. While in the Senate, Hayakawa introduced a Constitutional amendment to make English the official language of the United States. U.S. English advocates:

1. Adoption of a Constitutional amendment to establish English as the official language.

2. Repeal laws mandating multilingual ballots and voting materials.

3. Restrict government funding for bilingual education to short-term transitional programs only.

4. Control immigration so that it does not reinforce trends toward language segregation (Wright 1983).

So far, U.S. English has initiatives and propositions on a number of ballots across the United States. The initiative won in California in 1986, and the courts must now decide whether it is constitutional or not. It remains to be seen what the outcome will be.

Richard Rodriguez Speaks Out

Richard Rodriguez, the son of immigrant Mexican parents, started school with an English vocabulary of less than 50 words. Today he has a Ph.D. in English Renaissance
remains to be seen.

**BLACK ENGLISH: A SPECIAL CASE OF BILINGUAL/BICULTURALISM**

Black English refers to a unique form of expression used by many blacks and claimed by some as an independent language.

Black English developed within the confines of slavery and flourished in the ghetto. Depending on the perspective of the person making the evaluation, it classifies as dialect, gutter talk, street talk, ghetto talk, or an authentic independent language (Stoller 1975:17).

A typical example of Black English are the words of an eight year old from the Watts section of Los Angeles; "Sometimes Daddy be drivin', he call people names." A protest sign held by a mother on a New York street is another example: "To grow up decent, our children need new clothes to present themselves in school in proper neat!! The sun have to shine for our childrens too. Amen" (Dillard 1972:23). Words such as "rappin," "coppin' a plea," "shuck-kin," and "jivin'," all come from Black English.

In terms of bilingual/biculturalism, the issue is whether Black English should be taught in public schools as an independent language.
Two questions arise: (1) how does Black English affect the scholastic achievement of its speakers in a public school system that uses standard English, and (2) what is its future in a society that is moving, however slowly, toward pluralism rather than segregation?

**Scholastic Achievement**

Studies have shown that Black English is as grammatically structured as standard English (Fasold and Wolfram 1975, Labov 1975). The white majority, however, perceives it as simply an incorrect English. The public school system reflects the same perception:

Perhaps the most defining and confining element in the ghetto subculture is language, for language produces and structures thought. The mode of thought necessary to escape the ghetto is lacking in the ghetto dweller because his language does not conform to what the white man considers proper usage. ... Whites and blacks operate out of different modes of speech to the extent that the same and similar terms have entirely different meanings to the two groups. What is particularly damning for the black man is that while linguistic deviations of other ethnic groups seem as natural an changeable as time, the white society has invented a theory of racial inferiority to explain black language differences (Haskins and Butts 1973:40).

Children brought up in the ghetto speaking Black English may have a real communication problem in school. Haskins and Butts describe a typical situation:

In the classroom they made for their desks and opened their books. The name of the story they tried to read was ‘Come.’ It went: Come Bill, come. Come with me. Come and see this. See what is here. The first boy poked the second. ‘Wha’ da’ wor?’
Transition programs. This view led to the development of several kinds of transition curriculums. Some were modeled after Spanish bilingual programs and treated Black English as a foreign language. Baratz, for example, suggested a series of transition readers. A child would learn to read Black English first, but move to standard English as rapidly as possible (1975:14).

Contrary to the views above, Wiggins does not see language as the main problem at all. He thinks that blaming failure on Black English is just another example of the work of white researchers who see black society from a pathological mold (1976:245). The real problem is racism and color, regardless of what dialect of English the black person may speak:

Therefore, the arguments for the need of Blacks to speak a standard dialect represents, simply, another route that White America has taken in justifying and sheltering the centuries of injustices that have been handed down to the black man, on the one hand, and in diverting his attention from the real issues, on the other (1976:249).

Wiggins and others take strong exception to an ethno-linguistic concept called the Whorfian hypothesis. Whorf hypothesized that language is tied to life at a deeper level than vocabulary. If this is true, then our perceptions of reality depend on the language we use to express our world view (Carroll 1976:232). This would suggest that our mental operations are locked into the language in which they are learned. The logical conclusion is that speakers of Black
Maintenance of Culture Arguments

Dillard, who wrote the definitive book on the history of Black English (1972) and Wiggins (1976) feel that social pressure within its own group of speakers maintains a dialect. Blacks, once exposed to the majority culture, have little trouble switching back and forth between standard English and Black English (Wiggins 1976:251; Stoller 1975:188).

Many black artists and civil rights leaders see Black English is a sign of black identity and unity (Dillard 1972:114; Stoller 1975:16). June Jordan, for example, urges that as a way of maintaining ethnic pride and cultural heritage, urban black children be taught in Black English and learn standard English as a second language (Stoller 1975:16). Wiggins is not ready to go that far. He believes that:

Blacks need to gain the realization that Black communication is as distinctly Afro-American as Black skin, that respect for one’s speech, whatever it is, is also respect for oneself, and to veto that fact yield’s nothing less than adverse response to one’s view of oneself, a syndrome that has too long haunted the Black community (253).

Black English And Ethnic Pluralism

Another issue is how Black English fits into the current social structure of the United States. Criticism of Black English comes as much, and maybe more, from the black community itself as it does from the white community. Black
1975:188). The type of Black English these students use may well be more closely related to the "rock culture" than to black culture per se, a dialect (if it can be called that) spoken by most teen-agers.

"You Sounded White Over The Phone." Raquel Jones, a sophomore at Southern Illinois University at the time she wrote an article entitled "What's Wrong With Black English?," probably has as good a grasp of the issues as anyone (Newsweek 1982).

Jones comes from what she calls a lower-middle-class background. She remembers being asked by her black peers "Why do you talk like you're white?" Her first such experience was when she was nine years old. The class bully demanded to know, on pain of a few missing teeth, why she got good grades and "talked proper English?" Later, her roommate in college remarked, "You know, I was surprised when I first saw you. You sounded white over the phone!"

Jones' concern is the attitudes of both blacks and whites on this issue. She is concerned that among some blacks "talking proper" is socially unacceptable. It causes one to be seen as an "Uncle Tom" or as "uppity." On the other hand, she asks whether Martin Luther King would have got very far had he said, "I has been to the mountaintop and I done seed the Promised Land?" Would Tom Bradley or Andrew Young been elected to anything if they had appealed to voters with "Y'all crazy if you ain't gon vote fo' me?"
in Quebec has even resorted to urban terrorism over the issue.

**Historical Perspective**

After the French territories in Canada were ceded to England by the Treaty of Paris (1763), English-speaking spread out over the country. French-speakers concentrated along the banks of the St. Lawrence river in what later became the province of Quebec. From the beginning the French and English languages enjoyed equal status in the Canadian Constitution. Maxwell Yalden, sometime Commissioner of Official Languages for Canada, summarizes the status of the two languages:

[The Canadian Constitution] recognizes (1) both English and French as legislative and judicial languages in federal and Quebec institutions, (2) the right to denominational schooling (which is closely associated with the French-English distinction), (3) the official character of both languages in the various Canadian territories (1981:73).

During the first half of the 20th century, there was marked resistance on the part of the Canadian government to the use of French outside of Quebec. Various regulations required the use of English.

The second half of the 20th century marks a revision of that approach. In 1969, the Canadian Parliament enacted the Official Languages Act. This Act made English and French the official languages of the federal administration throughout Canada. In districts were the minority
with at least one parent who was educated in English at a Quebec school can go to an English-language school.

Differences Between U.S. and Canadian Bilingualism

Bilingualism in the United States is by and large geared to transition from any other language to English as quickly as possible. Its thrust is toward assimilation into English. By contrast, in Canada there is a commitment to provide minority-language citizens with the choice and opportunity not to assimilate into the majority mainstream (Yalden 1981:80).

Has Bilingualism Helped or Hindered?

In Yalden's view, it is not bilingualism itself that causes problems. The culprit is lack of parity within official bilingualism. He feels that if more efforts had been given to parity, Quebec's struggle for independence would not have taken its present form. If no sector of the population feels put down because of the language they speak, then bilingualism is a positive factor for unity. People can then choose not to assimilate and still maintain social equality (1981:86,87).

Is Canadian Bilingualism A Model For the United States?

Bilingualism in Canada is not a model for the United States because the presuppositions on which it is based are

Illinois and Wisconsin became concerned over the issue. They passed a law in 1889 making English the required language in all schools, even parochial schools. The ethnic block was so strong, however, that the law was revoked and its authors defeated for reelection (S. Wagner 1981:39). The advent of World War I with its anti-German feelings put an end to the use of German in public schools.

Churches continued to speak whatever language they wished. This situation only changed when second and third generation children of immigrants assimilated and became primarily English-speaking. My own experience is a case in point. I grew up in a Swedish-speaking church. The school I attended was originally a Scandinavian-German seminary. It later became a parochial high school. In church, the children’s classes were all taught in English. The sermon was in Swedish. As more and more members of the congregation used English, the sermon was given in both languages. Finally, everything converted to English. Those who wished could stay "after church" for a second sermon in Swedish. Today, due to community change, the building houses a Filipino congregation. That little church is a living symbol of the transitions between waves of immigrants.

Hata asks a key question, "Should the church mainstream its congregation or should the church preserve and perpetuate the language and the culture it serves, whether
tainly necessary for those who make this their home." Those who are in leadership positions in the United States are greatly hampered if they cannot speak English. It is essential for leadership.

English is also essential for long-term pastoral leadership in local churches. Second and third generation members will be more assimilated than recent immigrants. They receive their education in English. They are functionally "American." A pastor who cannot communicate with this group in his congregation is at a distinct disadvantage.

Bilingualism in churches, then, tends to follow generational assimilation and the trends of society.

**Bilingualism and Church Growth**

From the standpoint of how fast a church may grow, language churches win monolingual people the easiest. Donald McGavran makes the point that people could hear the Gospel better and obey it more readily if it were presented in their heart language (1980:220).

Daniel Sanchez says, "utilizing the language of the people in the spoken and written work has been a major factor in reaching ethnic persons for Christ" (1977:97). This is true even among groups who have become bilingual. Puig feels that:

There is no way in which a denomination or church could possibly divorce itself from the people's language and the people's culture. It serves each of
called 'Spanish-speaking Churches' in California. In many cases the only thing that is totally in Spanish is the Sunday School Class for older adults. Even the sermon is often preached bilingually (1979:246).

**Bilingual Outreach Programs**

In some churches bilingual outreach programs are successful. My denomination, for instance, has used several bilingual programs. One evangelist regularly supplies headsets for simultaneous translation during his campaigns in the Los Angeles area. He has used this method among Rumanians, Hispanics, and Filipinos. The East-West Language School in Gardena, California, is run by church members. It offers a curriculum for children of Japanese businessmen on temporary assignment in the United States that follows the Japanese public school system. They send the names of those who attend to church headquarters in Japan for follow-up. A number of converts to Christianity have resulted from this bilingual outreach program. Church members along the Mexican border have organized languages schools called "Border Institutes of English." These schools teach English to Spanish-speakers. They are staffed mostly by high school and college volunteers. They win many converts and function as social service entities in their communities.

**Summary**

Hata asks the right question: "Should the church mainstream its congregations or should the church preserve
"Diglossia" describes or characterizes a society wherein two or more language varieties are normatively employed, each for separate, complimentary functions or domains. Diglossia is therefore a multilingual opportunity structure which sustains bilingualism in individuals who, as they move from a social context dominated by one language to another dominated by norms of appropriateness for a second language, will be constrained to switch idioms and, in the normal round of everyday life, will use both languages and thereby naturally maintain their bilingualism through the only means possible - use (Kjolseth 1982:4).

Pia and Morris follow Burger (1966:103) in defining syncretism as "the reconciliation of two or more cultural systems or elements with the modification of both."

Andrew Greeley cites evidence that the famous "Brooklyn" accent is a descendent of the English spoken by those whose first language was Irish (1977:220).

The Whorfian hypothesis states that "language is not merely a more or less systematic inventory of the various items of experience which seem relevant to the individual, as is so often naively assumed, but is also a self-contained, creative symbolic organization, which not only refers to experience largely acquired without its help but actually defines experience for us by reason of its formal completeness and because of our unconscious projection of its implicit expectations into the field of experience" (Hammond 1971:354).

Chomsky and Longacre, on the other hand, insist that the differences between languages are at the surface level. At a deeper level they tend to be compatible. Therefore, it is possible to work from one surface form to another without too much trouble, a concept called "code-switching" (Hesselgrave 1978:259,260).

Philosophically, the Chomsky-Longacre hypothesis fits the Judeo-Christian concept of God underlying all language as a common denominator (Custance 1977:178-191)

There is, however, recent evidence that Hopi Indian children switched from left to right brain stimuli [and vice-versa] depending on whether they were speaking Hopi or English. This phenomenon would uphold the Whorfian hypothesis (Hesselgrave 1978:261).

As far as bilingual education is concerned, there seems to be some evidence for both hypotheses.

This study was sponsored by the Department of Hispanic Studies at Fuller Theological Seminary. Eighty-four churches were included.
Adventist church in North America is representative of most churches across the nation:

Developments in the past decade have made clear that Adventism in North America consists of three distinct churches: white, Hispanic and black. ... The Hispanic church in North America is the youngest and the fastest growing, with fewer second-generation members. The black church, growing slower than the Hispanic, has a slightly older profile and a somewhat higher percentage of second-generation members. The white church is the slowest growing - it is considerably older... with an equally greater percentage of second-generation members (1983:15,52).

A footnote adds that a strong Asian church is also emerging. Golden says the same thing about the Church of God (1979:18-23). Holsey affirms that the same is true of Southern Baptists (1981:3). "Ethnic" is therefore applied in a broader sense today than it was during the past two decades. Multi-ethnic no longer refers primarily to black/white interracial congregations.

2. Pluralism Is Here To Stay

Some of the Europeans who were the mainstay of the massive immigrations at the turn of century have maintained a hyphenated identity to their ethnic heritage. For the most part, however, they assimilated into the majority culture.

The current waves of immigrants may not assimilate as fast or to as 'great an extent. Hispanics have historically maintained a low degree of assimilation. At the same time, the proximity of Latin America and the sheer numerical
et.al.) church?"

4. **Contextualization and Ethical Concerns**

   Davis feels that the major question evangelical churches will face in the immediate future is the issue of contextualization. "Can the evangelical tradition," he asks, "be adapted to the conditions of modern American life without losing its essential and unique character" (1984:11)? The inevitable result of a pluralistic church will be a contextualization of the Christian message to the forms of worship and the patterns of world view expressed by various groups. The church, Holsey says, can no longer be a franchise, serving the same spiritual fast foods to everyone. Rather it must specialize in customizing its message to the understanding of the receptor audience (1981:10,11).

   How the church can contextualize its message without sacrificing veracity may well be the most complex consequence of pluralism with which it must now struggle.

5. **Continued Immigration and Language Churches**

   Immigration, especially from Latin America, will continue. Latin America’s proximity to the United States and its phenomenal population growth mandate continued immigration. Language churches will be in demand for the foreseeable future. Who will pastor these churches? If the pastors are themselves immigrants they may not be overly
The Chinese who came to work were mostly males. They left their families behind in China. The exclusion acts forced them into Chinatowns. Since females were scarce, the Chinese population did not increase and a "second generation" situation did not become an issue until later.

Before 1943, Chinese could not even become citizens. Between 1943 and 1965, the quota for official Chinese immigration was a mere 105 persons per year. The new quota system established in 1965 allowed 20,000 a year to enter. The vast majority of these new immigrants are women. The ratio of women to men Chinese immigrants runs nearly 9 to 1 (Liu 1981:18). Some 50,000 were allowed to immigrate outside of the quota system as relatives of Chinese already in the United States. Because of these restrictions, each succeeding wave of immigrants had to start over. There was no base on which to build.

American-born Chinese faced special problems. China was far away. They had little contact with it. They assimilated as rapidly as society would permit. English became their mother tongue. Since there were few churches working among the Chinese in America, most of the American-born Chinese dropped out of the Church altogether. They simply lost contact with it. Liu says "Most have forgotten their Chinese heritage and are now searching for a new identity in the Western world" (1981:55). They have attained a higher educational and economic status than the
cultural pride or psychological ethnic identity (1982:9). They brought their churches and pastors with them and established a distinctly "American" Korean church.

One of the unique features of the Korean community in the United States is the social class difference between the immigrant Koreans and the Koreans married to Americans. According to Kim's research, the average Korean immigrant is a middle class business person who soon establishes a business in the United States. The Korean married to an American is typically a wage earner and occupies a lower class status than the immigrant (1982:24).

Because the Koreans typically see U.S. culture as superior to their own, the second generation will probably assimilate as rapidly as society will allow. Whether this generation will want to remain in first generation immigrant churches remains to be seen. The Korean church is strong. It will continue to occupy a primary place in the life of the Korean community in the United States. Bilingual churches will undoubtedly become more of an issue as a second generation becomes more of an influence in the Korean community.

7. Multi-Ethnic Churches

The massive urbanization of the United States has produced, and will continue to produce, multi-ethnic churches. Where will these churches get their pastors?
9. The Homogeneous Unit Principle As An Evangelistic Tool

It is a proven fact that homogenous unit churches grow faster than multi-ethnic churches. The nature of the immediate context often dictates the need for a homogeneous unit to get the work started. Once established, however, a congregation may become increasingly multi-cultural. How this transition can be accomplished without compromising Biblical teachings on equality and yet retain maximum evangelistic effectiveness is another issue that will take on major significance in the immediate future.

10. Social Service

Social services refer to the developmental and community service programs offered by the church. The cutting of social services by the government has increased the number of homeless and poor on the city streets of America. And yet, a church can become so involved in these kinds of programs that the evangelistic mandate lags behind under the sheer weight of the enormity of the energy and finances needed to maintain any really effective social service program. The continual flow of immigrants into urban areas will keep these kinds of services in demand for the foreseeable future.

A corollary issue is how to find ways by which social service programs can become bridges to discipleship. The church must ask itself whether social service in and of
(1983:146). "A small dose of paternal care," he writes, "is good, but when it becomes compulsive paternalism, when missionaries find themselves addicted," it becomes a real problem (1983:148). The very enthusiasm of starting new work among an ethnic group can produce an unconscious attitude of paternalism that can be devastating to the very work everyone is so enthusiastic about.

Creeping paternalism begins when the original judicatory personnel indicate in many subtle ways that they do not quite trust the ethnic leadership. It is usually brought out into the open when debates erupt over control of finances or participation by ethnic representatives on governing boards. This kind of situation is the bane of ethnic church planting. After a judicatory takes the initiative in planting an ethnic church, it is hard to let the baby go and grow on its own.

A paternalistic attitude and approach will usually overlook the contextualization necessary in an ethnic church. It will often attempt to force the new church into the mold of the parent body's social framework. As Wagner points out, this not only reduces effectiveness in making disciples, it also will probably hinder the development of the new church itself (1983:149).

One author wrote regarding churches during the mass immigrations at the turn of the century:

[Ministers] should plan wisely .... They should feel that it is not their duty to hover over the
ORGANIZATIONAL MODELS FOR
MULTI-ETHNIC/MULTI-MINISTRY CHURCHES

1. INTEGRATION
   - * Ideal Biblical model
   - * Neither "Jew nor Greek"

2. MULTI - CAMPUS
   - * Community presence
   - * Shared financial resources
   - * Shared spiritual gifts
   - * Shared leadership skills

3. SATELLITE
   - * Many small groups
   - * Financial resources for small groups
   - * Mother church resources
   - * Fast growth

4. MULTI - CONGREGATIONAL "VISIBLE OPTION"
   - * Fellowship
   - * "Family"
   - * Theologically sound
   - * Fits community pattern

ADVANTAGES

DISADVANTAGES

- * Need education in cross-cultural
- * Need high tolerance level
- * Much pastoral time spent in nurture
- * One group inevitably dominant: money/numbers

- * Hard to administer
- * Innovative
- * Unknown to SDA

- * Administration
- * Staffing
- * Volume of educational materials

- * Not easy to administer
- * Staffing
- * "Right" pastor
- * Multi-cultural sensitivity
- * Medium growth