Roles of Language in Multicultural Education in the Context of Internationalisation

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Educating minority people has been a subject of multicultural education and is still practised in a framework of the nation-state. Multicultural education guarantees opportunities for minority people's education and tries to preserve their culture, but it is often a controversial point between the majority and minority. In a multicultural society, nation-building and national integration should be imminent tasks, as such, national education plays a significant role in creating a 'national culture'. In this process, the differences between majority and minority cultures have been discussed, and in many cases, the minority has been required to assimilate into the majority. In particular, language is a key point in the discussion because the government often forms its national integration policy by designating a national language as the medium of instruction in the national education system. Therefore, the minority is forced to learn the national language, but they often also strive to use their mother tongue in education in order to preserve their history, traditional culture and ethnic identity.

Meanwhile, in this context of internationalisation, minority groups have moved beyond nations and developed various needs for language education. Language can be chosen as a strategy depending on the people's political, economic and social position. In other words, language as culture can be a strategy for people to acquire better opportunities for study or work, and sometimes more importance is placed on learning the national language, or English, in addition to their mother tongue. These changing roles of language should be considered as a new function in multicultural education to guarantee a minority group's educational needs.

This paper discusses the changing roles of language as a factor of multicultural education by focusing on the education of minority Chinese as immigrants in Malaysia and Japan. By using the research framework of essentialism and social constructionism on culture, it clarifies that people's demands for language education depend on their social situation, and is influenced by their transition during the emigration process. Subsequently, this paper proposes that the conventional research and practices of multicultural education have attached importance to people's roots, but it is also important to consider their various paths when designing multicultural education.

Keywords: language policy; internationalisation; multicultural education; social constructionism; essentialism

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Introduction

In the process of emigration to another country, language issues have been regarded as key factors closely related to preserving culture. In particular, the mother tongue of a group has been an important means for maintaining their cultural tradition, history and ethnic identity. Thus, it has been emphasised that multicultural education should play a role in preserving a group's mother tongue. Kobayashi & Ebuchi (1985) outlined multicultural education as a field of study and emerging discipline whose major aim is to create equal educational opportunities for students from diverse racial, ethnic, social and cultural groups. One of its primary goals is to help all students acquire the knowledge, attitudes and skills needed to function effectively in a pluralistic democratic society and to interact, negotiate and communicate with people from diverse groups in order to create a civic and moral community that works for the common good. Therefore, multicultural education's main function is to provide educational opportunities to disadvantaged people in a society, such as ethnic minorities, persons with disabilities, immigrants or refugees. In conventional multicultural education, people's mother tongue should be protected through education. Each language plays a role in preserving culture, because in a nation-state, the government often forms a national language policy and adopts the majority's language for nation-building and integration through education.

However, if we take into consideration the demands and opinions of immigrants', the significance of the mother tongue seems to have changed. The mother tongue is certainly a very important language that can characterise people's identity and cultural background. However, many immigrants attach importance to other languages used in their daily life at school and work. Kawakami (2006) and Sadamatsu (2008) clarified a research framework for thinking about language and society under the precondition that people are in transition. For example, foreign children born in Japan do not always know their mother tongue, and they regard Japanese as 'their own' language because it is more useful for their daily life. Moreover, in the process of internationalisation, English has become a common key language for many people to obtain better educational opportunities or jobs. It is more crucial for people to acquire English ability through education, and they believe in the importance of English language education in addition to studying their mother tongue. At the same time, such people absorb a different culture through learning English. In today's society, the positioning of language in multicultural education has changed as a result of internationalisation.

This paper emphasises that these changing roles of language should be considered as a new function of multicultural education. First, it clarifies how the social role of languages can be signified by the majority based on government policies and by immigrants as the minority by means of a comparative study of Chinese medium schools in Malaysia and Japan. Second, it points out that the roles of language have changed in the process of internationalisation. Such a transition raises an important issue: how we can understand the concept of culture within the construct of multicultural education. This paper discusses this point from the two perspectives of essentialism and social constructionism, which are followed by presenting a conceptual framework for signifying the roles of language in multicultural education as culture.

1. The Fixed Function of Language Signified by Majority and Minority Groups in National Education Policy

1.1. National language policy and the mother tongue of minorities

There are various human identities beyond national borders. These include such groups as immigrants, refugees, foreign workers, international students and international married couples. Their migration paths go between home and the new host country and also comprise multilateral relations. People move from their home country to various destinations as a result of globalisation. In this social context, each country's educational function has changed in terms of the preservation and transformation of culture.

In many countries, public education established by each government has played an important role in national integration and human resource development through a national curriculum. While nearly everyone has the opportunity to learn, they are required to study common languages and values as the foundation of nation building in its compulsory education system. This has been a very important process in multi-ethnic societies. Watanabe and Kimura (2011) highlighted several issues to discuss regarding language education for minority people in education: ways of learning, publicity, policy, the right of education, government power, literacy issues and identity issues, all of which are important when discussing better education for minorities.

However, in many cases, a number of differences have been discussed between the majority and minority cultures, and the minority people's assimilation into the majority culture. This is because the language(s) used by the majority are often considered as official and everyone is required to possess skills in these languages; meanwhile, the minority's languages are easily ignored. As a result, minority groups have newly asserted their right to learn and use their mother tongue, and multicultural education has emphasised the importance of giving them equal opportunity to do so.

1.2. Examples of Chinese medium schools in Malaysia and Japan

The national language policy of Malaysia clearly illustrates this function of language education. Malaysia is a multiethnic society of Malays, Chinese, Indian Tamils and various indigenous people. Majority of Malays called *Bumiputra* have promoted the country's national integration policy based on the national language (Malay) and educational values based on the national religion (Islam) through the national education system since independence in 1957. During this process, some Chinese have asserted their right to learn Chinese to protect their culture and tradition. Even after the government converted the Chinese medium secondary schools into Malay or English medium schools, they have managed the independent Chinese secondary schools independently without any government subsidy or recognition, which means they are outside the national education system; their certification cannot be formally recognised. Sugimura (2000) and Kua (2008) explain that the Chinese community has struggled to establish a Chinese medium higher education institution since the 1960s; yet, the government has not given them permission.

Turning to the case of Chinese medium schools in Japan, they have also been placed outside its national education system as *Kakushu-gakko* (specialty schools). These are not included in the formal schools regulated by Article 1 of *Gakko Kyouiku Hou* (School Education Law) because Chinese schools in Japan have adopted Chinese language for instruction and use Chinese curriculum and textbooks. Consequently, certificates earned from Chinese schools in
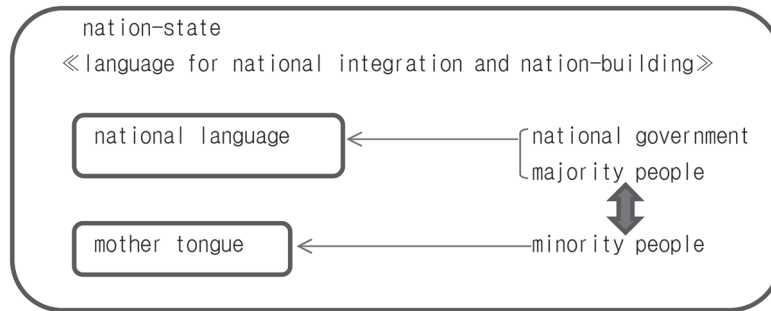
Figure 1   National language policy and the mother tongue of minority groups
Source: Author

Japan cannot be recognised as meeting the requirement to sit for entrance examinations at Japanese schools and universities or even Chinese schools in Malaysia.

Considering such Chinese schools in Malaysia and Japan, it is clear that the Malaysian and Japanese governments as representing the majority are biased against the minority Chinese community. The governments prioritise national integration and nation-building through education and believe that the national language should be at the centre of the education system. They also strive to create a common national identity through national language education. Meanwhile, all groups recognise that language has an important function in preserving culture, each language is originally linked with ethnic identity and in addition, values and ways of thinking are seen as rooted in culture. (Figure 1)

2. The Changing Function of Languages of Immigrant Groups beyond National Borders as a Result of Globalization

2.1. New directions of multilingual education in Chinese medium schools

Minority groups have struggled with their rights of access to education in their mother tongue, but in a globalizing world, Chinese people's perspectives on language education have become diversified. The older generations called 'Old Overseas Chinese' have insisted on the importance of teaching their mother tongue, but the younger generation called 'New Overseas Chinese' have come to emphasise the host country's national language, because it is necessary to master it to gain the benefits for studying and working in the host society. English, of course, is also a useful international language that many host countries' governments consider to be a very strategic language for globalisation.

While the Chinese community has strongly supported the development of Chinese education in Malaysia, they have become more concerned about learning English and Malay than they were before. In fact, Chinese had finally established Chinese higher education institutions in Malaysia: Southern College, New Era College and Han Jiang International College. As mentioned before, the Malaysian government had not permitted the establishment of Chinese medium institutions until the end of 1980s, but the government changed its higher education policy in the 1990s. The government permitted the privatisation and diversification of higher education institutions, and the new 'Private Higher Education Institutions Law' was enacted in

1996. This law enabled private companies and foreign institutes to establish their branch campus or collaborative offices in Malaysia. Using this higher education reform, the Chinese community tried to establish Chinese higher education institutions. Subsequently, three colleges were recognised by the Malay government.

The main characteristic of these Chinese medium colleges is the use of Chinese as the main language of instruction, but they also emphasise multiculturalism in general. For example, the principal of the New Era College, Mok (2014), explained its new role as follows:

> 'The College has to reaffirm its mission and role in keeping with the aspirations of the Chinese community to establish a university of their own. It will then complete the set-up of Chinese education from the primary to tertiary levels. The new university will continue to practice an educational philosophy based on multilingualism instead of the unrealistic policy of mono-lingualism. The setting up of a "Chinese University" is not merely a matter of legality but ought to be based on rational approaches to promote multi-culturalism and to cope with the demands of the changing economy. Hence, the nurturing of future talents has to go beyond the emphasis of the Chinese language alone'.

This statement illustrates that Chinese schools do not necessarily conform to teaching in the mother tongue. Nevertheless, the significance of Chinese, English and Malay in trilingual education should be emphasised as an important aspect of Chinese schools.

There are two reasons why the New Era Chinese College must emphasise multilingual education. First, the Malaysian government was concerned that Chinese colleges would only cater to the Chinese community, and they encouraged that schools be more open to everyone in Malaysia by teaching in the three languages. Thus, offering multilingual education can be a strategic way of appealing to the sensibilities of the government. Second, it was necessary to make Chinese education more general and broad to link it with other programs overseas. Those Chinese institutes are considered 'colleges' in the Malaysian higher education system, and they can grant students a diploma only after three-year programs. If such college education can be combined with curriculum in overseas institutions, they can further develop their academic programs.

The Malaysian government has encouraged similar policies of introducing English medium institutions and languages besides Malay as the main medium of instruction in the context of globalisation. The government has encouraged the development of cross-border or transnational programs, and in order to effectively implement these policies, English is necessary for collaboration with foreign universities and institutions. At the same time, in line with the government promoting a knowledge-based society and strengthening science and engineering education, everyone must invariably learn English. Although Malaysia has continued its national integration policy using the national language, the strategic importance of English cannot be ignored.

Chinese schools in Japan also seem to be undergoing significant developments. Chinese schools have traditionally been a special place for teaching subjects in Chinese as medium of instruction. However, they have recently adopted trilingual education in Chinese, English and Japanese. Students and parents are eager to learn English as well as Chinese, and Japanese is important to function in the host society. As a result, Chinese and even many Japanese families prefer that their children enrol in Chinese schools, despite their lack of recognition from the
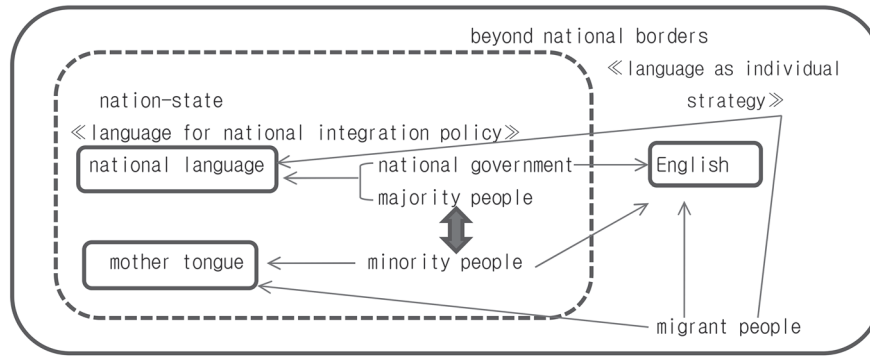
Figure 2   The changing function of language by immigrant groups beyond national borders
Source: Author

government, because their children can learn three languages at the same time. They do not choose Chinese schools as Chinese medium education institutions, but strategically evaluate the advantages of Chinese schools for their children's education.

Considering this change from education in the mother tongue to multilingual education in Chinese schools in Malaysia and Japan, two functions of language education are noted. First, a language should be important for preserving and transferring a society's cultural tradition and values. This is why each country's government tries to implement its national language policy for national identity, and why minorities struggle to have the right to learn their mother tongue to maintain their history and culture. Second, a language is also an issue that people can identify and choose for their education to realise a better life. This illustrates that the meaning and importance of language can change depending on the political, economic or social situation. This transition of meaning can be defined in a context of immigrants' expectations, and the significance of language is not fixed but changeable. (Figure 2)

2-2. Immigrants' various expectations for language in a host society

With the acceleration of human mobility in a globalising world, the number of people living not only within a nation state but also in several societies is increasing. As some people migrate around from one city to another seeking a better life, the functions of language have changed. There remains a strong belief that language has an important role in preserving culture and identity, but as immigrant groups have a chance to experience many cultures and languages, they face challenges in each host society. It is no longer a linear relationship from an origin country to a host country, but multilateral linkages as people move around multiple countries. Nowadays, minority groups are not necessarily seeking education only in their mother tongue but also sometimes they must learn another language, including official or dominant languages of the host society. They want a chance to attend university or get a better job, so some minorities prioritise learning a more useful official language than their mother tongue.

Immigrants do strive to preserve their mother tongue, but if they regard another language as an important strategic tool for living in a host country, they will be attracted to those languages. Accompanying immigrants' interest in learning the host country's national language, a conflict often occurs between majority and minority groups. The minority will choose the more useful and strategic language every time they move to a different country. Therefore, even among the
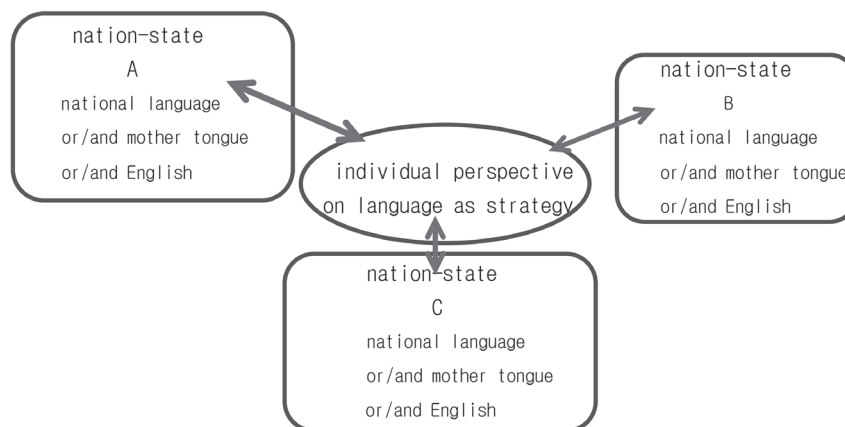
Figure 3   Individual perspective of immigrants for their choice of languages in each host country
Source: Author

same ethnic group, they strategically choose a different language depending on their host country's social situation. (Figure 3)

3. Re-examining the Roles of Language as Culture in a Context of Internationalisation and Human Mobility beyond Nations

3.1. Two perspectives of essentialism and social constructionism

The changing function of language in society demonstrates that people's culture based on their language should also be considered as changeable. When discussing roles of language in a society, the importance of maintaining an 'essence' of language culture is often emphasised. However, people's comprehension of 'essence' depends on the social situations in which they exist. This discussion relates to the theoretical perspectives of essentialism and social constructionism, and as Mabuchi (2010) pointed out a perspective beyond essentialism. Essentialism can be explained as the characteristics of persons or groups that are largely similar in all human characteristics and historical periods and its essence is a property that defines its being. Their reality is found in their 'essence' or in their innermost nature and the essence is fixed and immutable.

On the other hand, social constructionism is an orientation towards reality, knowledge, truth and identity positing that these things are dependent on social, political and economic processes, and on shifting the ways of viewing and representing the world. It attaches important on the cultural and historical contexts of knowledge, truth, identity, and our representations and categorisations of the world are therefore always in flux and changeable.

Based on these perspectives of essentialism and social constructionism, Minoura (2012) discussed two concepts of culture: 1) culture is unchanged and eternal and 2) culture is fluid and hybrid. According to Minoura's explanations, before the 1980s, cultural anthropology regarded culture as unchanged and eternal based on its local characteristics on the premise of common meanings and understandings. The meaning of culture could be fixed with a historical background. This is the conception of culture based on essentialism. However, as a result of globalisation and the digital revolution which started in the 1990s, many cultural phenomena

Table 1   Approaches of research on culture

	essentialism approach	social constructionism approach
Culture is fixed.	(1) conventional research	(2)
Culture is fluid and hybrid.		(3) new research

Source: Minoura (2012: 94). (translated by Sugimura)
The section (2) is originally blank.

cannot be explained by the essentialism concept of culture. Minoura explained that the number of immigrants has increased rapidly due to globalisation and that people can move around the world without being too restricted by their roots. Consequently, the concept of culture with a local origin cannot adequately reflect people's life and reality. Instead, a new idea appeared and the concept of culture can be constructed within a communication process. This constitutes a common understanding formed by interactions between specific groups. This concept of culture can always change and be fluid and hybrid from the viewpoint of social constructionism. Minoura concluded that it provides us with a more appropriate understanding of culture to adopt a concept that culture is fluid and hybrid.

Minoura's discussion of how to grasp the concepts of culture and cultural research emphasise the importance of considering a focus on new research based on social constructionism in Table 1. This suggestion relates to Figures 1 and 2. Conventional research can be applied to the relationship of national language policy and education in the mother tongue, which is shown in Figure 1. Both governments and minority groups insist that the national language and mother tongue are important for preserving language culture, and these opinions are based on the same concept of culture. Namely, it is language's role into convey common values or ways of thinking to people who speak the same language. Thus, government and minorities choose the language to create a common foundation for nationality or ethnic identity. This idea has not changed and in the event that the government and minority groups prefer different languages, a conflict over language policy occurs in the country. In this context, the function or role of language has been regarded as eternal one.

Nevertheless, immigrants' more flexible viewpoint on the role of language is shown in Figure 2. They move beyond national borders and choose languages to learn in a host society as an effective strategy. Although they still have some interest in maintaining their mother tongue, but if they discover another language that is more useful for educational or employment opportunities, they are eager to acquire the language strategically. For example, English has become a much more strategic language in this internationalising world. One advantage is to acquire English skills to succeed in this competitive society. Sometimes, immigrants or minority groups can easily accept the host country's language policy. The reason why Chinese schools in Malaysia and Japan attach importance to Malay and Japanese is that Chinese people recognise that the majority's languages are more useful for living in Malaysian and Japanese societies. This differs from the conflict between the government and minority groups illustrated in Figure 1, indicating that the role of language can be more fluid and hybrid.

3.2. Discussion of 'cultural boundaries'

The above-mentioned two dimensions of interaction between the concepts of the role of language relate to a discussion of 'cultural boundaries' by Elder-Vass (2012), which asserts that
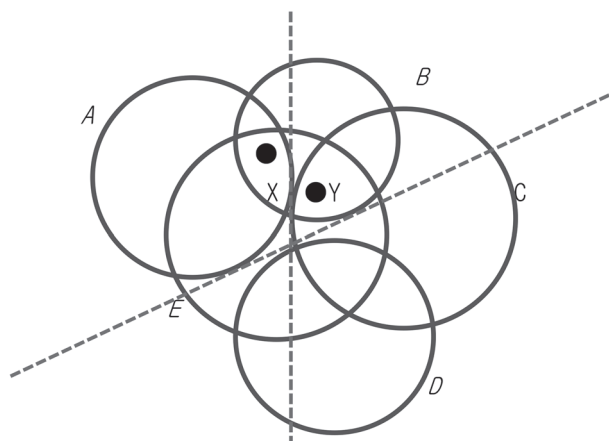
Figure 4   Culture boundaries and intersectionality
Source: Elder–Vass (2012:163)

culture consists of a wide range of shared practices. A practice is shared by a group such as the *'norm circle'* which puts pressure on individuals to conform. The membership, X and Y of these norm circles, may differ as they belong to A and C, respectively, but they can overlap diversely as they are in the same norm circle B illustrated in Figure 5 (Elder-Vass, 2012: 163). Sometimes these norm circles can be divided by broken lines in the figure diversely, but in practice, norm circles may not always be as diversely intersectional as Figure 4 shows. Elder-Vass (ibid., 163) points out that:

> 'The boundaries of cultures have not, I suggest, been defined by the careful inspection of the cultural environment with a view to representing the clustering of cultural practices as accurately as possible. On the contrary, the definition of the boundaries of cultures has sometimes been an accidental side effect of other developments, but perhaps more often; in modern times at least, it has been a move in what we could call *'cultural politics'*.

As a typical example of 'cultural politics', Elder-Vass asserts that cultures have commonly been defined as *national,* and literature on modern nationalism provides substantial evidence and analysis of how the boundaries of national cultures have come to be drawn taking an example of analysis of Anderson (1991) on the process of linguistic standardisation and its concept of imagined community (Elder-Vass, 2012:163–164). The important point is 'what is imagined here is not the existence of a group of people, but rather its extent: the range of individuals who share one's position' and 'cultures have been standardised and labelled as '*national'*' as part of a process of developing separatist political projects'. In other words, 'Cultures have been *constructed* as national; their boundaries have been defined in predominantly national terms in the process of prosecuting political projects'. (Elder-Vass, 2012: 165).

This scheme of cultural boundaries constructed as national can be applied to the national language policy and minority language issue. Official nationalism imposed by the government insists on a national language policy for social integration and oppositional nationalism by minority groups form cultural boundaries. Each position is different and the official nation-

alism conducts its national language policy in a nation-state framework. In this scheme, a role of multicultural education is to give minority groups an educational opportunity for learning in their mother tongue.

Meanwhile, considering the context of social constructionism, it is vital that we observe culture not only as a national issue. Immigrants move from their home country to a host country or elsewhere and may not necessarily be concerned about preserving their mother tongue. If they can find a more useful and strategic language besides their mother tongue, they would choose that regardless of political and social situations. This shows that language as culture can be interpreted and positioned depending on people various perspectives and needs. People possess varying reasons for maintaining identity and traditions. Even within the same ethnic group of immigrants, such opinions are diverse if the individuals are of different sex, age and generation. Within this phenomenon, there can emerge a new cultural boundary beyond the 'cultural politics' defined by Elder-Vass.

4. Conceptual Framework for Signifying the Roles of Language in Multicultural Education as Culture

4.1. Lessons for multicultural education from the two perspectives of essentialism and social constructionism

Shibuya's (2013) research framework is of interest to explain this diversified view of immigrants. It focuses on diversification of newcomer immigrant children in Japan and emphasises the importance of analysing those children's 'routes' moving into Japanese society, if we wish to understand their reality in multicultural education. Shibuya determined that many 'invisible' newcomer children exist in Japan. They are not merely foreign passport holders who cannot understand Japanese, but some grew up in Japan with Japanese names. Those children can speak Japanese well, but once they enter a Japanese school, they have some issues with the Japanese school curriculum due to their poor learning abilities or they are unfamiliar with local school culture. In some cases, teachers are likely to 'take care' of their journeys and try to 'respect' their ethnic culture. For example, if they have a Chinese origin, the school teacher may encourage them to use their Chinese name instead of their Japanese name. However, if they are willing to use the Japanese name in order to be positioned in Japanese society, it can damage their integration. Takahashi (2013) also discussed a similar issue regarding Chinese returnee students. Takahashi argued that some Chinese children were forced to join the Chinese language class or cultural dance which the school prepared for Chinese children to preserve their ethnic culture. Unfortunately, this created a division between Chinese and Japanese children, which became another concern for Chinese children. In some cases, these children cannot be categorised as either Chinese nor Japanese, but they can be a kind of hybrid person transcending national borders.

This reality relates to Elder-Vass's discussion of 'the myth of cultural integration'. It states that this myth arose from the ideas of cultural hybridity, and 'Cultural hybrids are people, practices or products that combine elements from multiple cultures, usually from multiple cultures commonly regarded as incompatible because they are the national culture of different nations' (Elder-Vass, 2012: 170). Considering this point of cultural hybridity, it is necessary to recognise that it is a great risk to categorise those children by the only indicator of Chinese origin. It is

Table 2   Dimensions of multicultural education research

	essentialism approach	social constructionism approach
Culture is fixed.	(1) perspective based on roots of people	(2) (intersection)
Culture is fluid and hybrid.		(3) perspective based on routes of people

Source: Adding perspective based on Minoura (2012:94) as in Table 1.

also necessary to comprehend children from various factors other than 'roots' but also including 'routes' of migration.

The relationship of two perspectives based on roots and routes in multicultural education corresponds to the one between essentialism and social constructionism. The perspective focusing on roots depends on the premise that ethnic culture has an unchangeable essence and the boundary is a group. In contrast, the perspective based on routes strives to consider individual diversity and flexibility in each particular context. As Table 1 shows, a perspective based on roots used in conventional research and culture has been regarded as promoting fixed ideas. Thus, people of Chinese origins are always assumed to maintain Chinese culture. Meanwhile, a perspective based on routes enables the observer to understand and accept native Chinese people's various perspectives on language. 'Chinese culture' cannot be fixed, but is fluid and changeable, and this perspective attempts to focus on 'individual' objectives. Matsuo ed (2013) discussed a relationship of these two perspectives from the point of view of designing a new model of multicultural education.

Most importantly, it is not a choice between the two perspectives of roots versus routes, but both perspectives should be considered as a reality in a nation-state. A paradigm of conflict between a government and minority group often exists and debates will occur based on ethnic groups' roots and essence. As essentialism has a corresponding 'Ontology', there are assumptions about the ethnic group's nature of being or existence. In this context, minorities are regarded as an ethnic group and their culture is treated in a single meaning (see section (1) in Table 2). However, today's minority groups have diverse ideas and opinions, even though they belong to the same ethnic group, and each individual has different needs within the goals of multicultural education. The perspective based on routes reflects this new reality as shown in section (3) in Table 2. Therefore, it is vital that both perspectives be considered when analysing the function of multicultural education.

4.2. The subject of multicultural education

Elder-Vass (2012) also argues for an approach to social theory that combines both critical realism and moderate constructionism. He shows how the two complement each other to give us a highly productive and plausible account of the social ontology of normative structures, including the linguistic, cultural and discursive structures that have featured so heavily in constructionist arguments (Elder-Vass, 2012:264.) This presents the difficulty of taking into account both perspectives. Some societies believe that culture is fixed, but at the same time, we must make realistic efforts toward acknowledging and accepting diversities and variations of culture. The intersection of field (2) in Table 2 shows us the importance of this endeavor.

Another issue is that of cultural hybridity. Even if we accept the perspective of routes, it is very difficult to decide on cultural boundaries, as Figure 4 shows. It is complicated to design multicultural education from the positions of X or Y from where we stand and to consider what aspects should be prioritised.

Conclusion

Minority groups' education has been an important topic within the field of multicultural education and it is still practised in a framework of the nation-state. In a multicultural society, nation-building and national integration are unavoidable tasks and national education remains central for creating a 'national culture'. In this process, the differences between the majority and minority cultures have been discussed and in many cases, the minority has been required to assimilate into the majority. To reiterate, governments often create their national integration policy by using an official language as the medium of instruction in the education system. However, the minority exerts demands for being educated in their mother tongue to preserve their history, traditional culture and ethnic identity.

Nevertheless, in this context of globalisation, the realities of minority people transcend nations and they demonstrate unique needs for language education. Language can be chosen as a strategy depending on the people's political, economic and social position. In particular language as culture can be a strategy for people to obtain better opportunities for study or work. These changing roles of language should be considered as a new function within the sphere of multicultural education, which means that minority groups' needs should be understood from both the perspectives of essentialism and social constructionism. Moreover, minority people's routes as well as their roots of migration are important factors to be contemplated. Although there remain the persistent issues of complementing realism and moderate constructionism, as well as the cultural hybridity of cultural boundaries, such a new conceptual framework is vital when we consider the function of language in multicultural education as one of providing an educational opportunity from the point of equity as well as equality.

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