

The Publisher's Display again this year was a very popular feature of the Conference with some 36 publishers represented. Next year Conference planners hope to expand this aspect of the Conference.

There were five major co-sponsors for this year's Conference and two contributing sponsors. There are plans to expand both categories in the coming year.

7th Annual Conference on Ethnic and Minority Studies:

Planning for 1979 has already begun, and mark the calendar early --May 2 to 5, 1979, two weeks later than usual, largely in deference to those from warmer climes who still feel Wisconsin is cold in April.

ABSTRACTS OF PAPERS PRESENTED AT THE 6TH ANNUAL CONFERENCE ON ETHNIC AND MINORITY STUDIES

MINORITY WOMEN AND EDUCATIONAL PROGRAMMING

Brenda Andrieu

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Before developing programs to help minority women, program developers should assess themselves. White men usually create problems that cause minority women to need programs developed. White men who have had minimal social contact with minority women are not qualified to solve minority women's problems. White men ask white women and minority men to give assistance in solving minority women's problems. White women, who have been considered superior to minority women because of social, educational, or economical circumstances, are not qualified to solve minority women's problems. Minority men who have chauvinist values and do not have minority women's concerns at heart are not qualified to solve minority women's problems. Minority women are best qualified to solve minority women's problems.

In developing programs for minority women, we should assess the needs of the minority women we plan to work with and the needs of the funding agencies which may finance the programs. A committee should be formed which includes participants from both the groups to be serviced and the groups which will support the servicing. This committee should develop the proposal for funding, design for program content, and plan for dissemination of program services.

LA CHICANA: ANALYSIS OF THE INTERRELATIONSHIP
OF CLASS AND ETHNICITY

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La Chicana, like other women in the United States, have been organizing around the various issues that affect women in general, and specifically Chicana women. The question arises as to whether Chicanas should organize as women, as ethnic women, or as women with men as an oppressed class. Thus, the understanding of the interrelationship of class and ethnicity is political and necessitates a political analysis.

An Historical Materialist definition of culture will be elaborated. Culture and ethnicity will be defined as being tied to the political economic reality of the society and as being affected by the existence of unequal classes. From this will follow an analysis of culture in the United States and in Mexico. The implications for political organization will also be discussed.

FILIPINO IMMIGRANT WOMEN IN HAWAII: AN OVERVIEW

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This paper seeks to: 1) provide an historical perspective of the migration of women to Hawaii from the Philippines; 2) identify their position in the Hawaii community by examining their participation in the labor force; and 3) explore some issues related to ethnicity such as the role of Filipino cultural values in their adjustment to the Hawaiian setting, problems encountered in social or economic situations, opportunities for the advancement of immigrant women in Hawaii, and their perceptions of how other immigrant women feel about their ethnicity. Since there is no published research or extensive written materials on the experiences of Filipino immigrant women in Hawaii, this study is largely preliminary and exploratory. Much of the information used was gathered from an open-ended interview with selected respondents who are considered knowledgeable about the experiences of Filipino immigrant women in Hawaii.

Compared to their Asian counterparts such as the Japanese, Chinese, and Korean, Filipino women are relatively recent in the Hawaii scene. The Chinese immigrants who came in the 1860's and the Japanese who came thirty years later included women. The Filipinos, on the other hand, came mostly as young, single males to work in the sugar and pineapple plantations. The Filipino sex ratio was severely abnormal with some 100 women migrating for every 1,400 males. In the 1920's, the ratio would reach as high as 1 female for every 22 or 33 males. The ratio improved with subsequent immigration waves from the Philippines, especially under

liberalized immigration laws in the 1960's. Recent migration has drawn mostly from professional ranks of Filipino women, reversing the earlier trends which consisted mainly of dependents of pioneer plantation and farm laborers in Hawaii and California.

The second section of the paper examines the Filipino women's labor force participation in Hawaii. This participation has been rapid and steady as shown by the fact that in 1970, Filipinas constituted 44.3 percent of the labor force, as contrasted to 22.8 percent in 1950 and 31.8 percent in 1960. The Filipina increase has been higher and faster than the white, Japanese, and Chinese female force, for instance. This means that Filipino women have been highly economically productive. However, only 8 percent of Filipino immigrant women in Hawaii are employed in professional occupations, compared to 56 percent in New York and 64 percent in Chicago. This means that the great majority of immigrant women are in the blue collar, services, and unskilled areas in the employment market. Thus, Filipinas constitute the bulk of the working class in Hawaii and are employed as hotel maids, cannery workers, janitors, seamstresses, cooks, waitresses, salesgirls, machine operators, laundrywomen, and factory hands. They usually refer to these lowly urban occupations as "the modern plantations."

Thirty Filipino immigrant women responded to a questionnaire on issues related to ethnicity. Because we are talking primarily about Filipino women, the fact of "being Filipino" is central to our use of the term "ethnicity." This is the basic identity that is shared with others on the basis of a common history, culture, and territorial origin, i.e., the Philippines. The great majority of them mentioned lack of jobs and underemployment as major problems, and these are usually due to lack of necessary training and skills, discrimination, residency and licensing requirements, and competition with other ethnic groups for available jobs. "Culture shock" and conflicting values between American and Filipino, or local and immigrant, cultures was mentioned eighteen times as a problem, while ten mentioned "the language barrier." Some elements of Filipino culture, such as the closeness of the family, the availability of "support systems" provided by the extended family, friends, and domestic help, and the more stable relationships among friends, spouses, children, and others, are also missed by a great number of the respondents. Other problems mentioned which the respondents think are in a way related to ethnicity are the lack of educational opportunities for children, exploitation in work situations, lack of access to social services, and discrimination, both subtle and overt. In general, the respondents think that the immigrant Filipino women they know are "proud of their ethnicity." They believe that there is a greater tendency on the part of American- or local-born Filipino women to deny or downplay their ethnic heritage by saying that they are Filipino-American, Filipino-Chinese, Filipino-Japanese, or Filipino-Spanish when, in fact, they are Filipino-Filipino.

MOMADAY'S ESSENTIAL BLEND: MYTH AND HISTORY

Mary Louise Bilek

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N. Scott Momaday describes the essence of the Kiowa people in *The Way to Rainy Mountain* by combining myth and history. Myth provides the subjective, symbolic understanding of the Kiowa self-concept and world view. History provides the objective, chronological, comparative viewpoint. It also gives the non-Kiowa a starting point from which to delve into unfamiliar concepts.

Momaday is acutely aware that this blend of myth and history is essential to his purpose. He states this several times at the beginning of his work. Then he recounts the story of the birth, growth, zenith, and decline of the Kiowa by carefully balancing mythic and historic elements. He implies that the Kiowa migration from the mountains is their core myth, and he follows the migration course himself in a search for his identity. He successfully completes the journey and comes away a wiser man.

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A SOCIAL-HISTORICAL PERSPECTIVE OF THE
CHICANO CONDITION IN THE SOUTHWEST*Irene Blea-Gutierrez*

University of Colorado, Boulder

The paper contends that the Chicano population of the Southwest is a colonized population, indigenous to the land, and that in the 1500's, it came into a colonial relationship with the Spanish. The Mexican Indian woman's role was changed from that of goddess on earth to one marked by the facial scar of slavery. The Southwest is presented as the northern part of Mexico and not as part of the United States, which took that land in the unfair Mexican-American War. Since then, the imperialist Anglo has kept the Chicano segregated in barrios, denied quality education, political power, and an adequate health level. Unlike the males, Chicanas did not have the traveling experiences and the encounters with alternative lifestyles during both world wars. They further were not eligible for G.I. benefits to go to school or enter into society through those benefits. Therefore, they lack a history of opportunity, and this, accompanied by the strictly defined cultural sex role and the discrimination of the larger society utilizing racism and sexism, has placed her in an even more disadvantaged social situation than the Chicano male.

The paper includes statistical data, significant women in Chicano history, elements of social control, including stereotypes, and the cultural legend of La Llorona as a means by which to warn women against premarital sex, their obligations as mothers, and the consequences of not fulfilling that role. Further, the legend is analyzed as presenting women as evil, cheating persons.

The paper concludes citing the Civil Rights Movement of the sixties and the Women's Movement of the seventies as being most significant in changing the role of *la Chicana* and of the Chicano population as a whole.

A PICTURE BRIDE FROM KOREA: THE LIFE HISTORY OF A
KOREAN-AMERICAN WOMAN IN HAWAII

Alice Y. Chai

University of Hawaii at Manoa

Mrs. K., a 19-year-old picture bride to be, left a small mountain village in Kyung-sang province, Korea, to marry a 45-year-old Korean immigrant who awaited her arrival in Honolulu, Hawaii. Now 75 years of age, Mrs. K. has spent 55 years of her life as a resident of the island of Oahu. As she speaks of her past, Mrs. K. punctuates her story with laughter and tears. Her speech is "Korean-American," which can be understood either by context or by her expressions. The strength she possesses is evident not only in the bare facts of her life history, but in the matter-of-fact way that she tells her story. Indeed, the source of the warmth and openness of her manner could be the positive way in which she views her past in America.

Through the use of extensive open-ended interviews, the primary emphasis of the study was on her description of her life in her own words. Throughout the narrative, there emerges a sense of her values and beliefs regarding political freedom, economic independence, patriotism, everlasting passion for learning, a deep Christian faith, and the love and hope felt toward whatever she did and whomever she had a contact with. As such, this story not only has intrinsic value as a woman's own life history told in her own words, but also has special importance to those interested in understanding the roles of first generation Korean-American women in American society.

Mrs. K. has been a faithful but stubborn-minded daughter, economic supporter to her younger brothers and nieces and nephews, an understanding and economically active wife, loving mother of three children and grandmother, a laundry worker, a church worker, a political activist for the Korean Independence movement, and a businesswoman.

STRUGGLE, SORROW, AND JOY: WOMEN IN
WHITE ETHNIC AMERICAN LITERATURE

Helen Geracimos Chapin

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The recreation in autobiographical fiction of Polish, Greek, and Italian American women's roles constitutes a vital though unrecognized literary tradition. Written by women who observed and experienced the world of our immigrant mothers, the literature coincides with late nineteenth century migration to the United States and continues to the present.

In the works of Edith Miniter and Ruth Tabrah (Polish), Ariadne Thompson and Roxane Cotsakis (Greek), and Ann Cavallaro Abelson, Mari Tomasi, and Marion Benasutti (Italian), there is a distinct awareness of ethnic women's struggles and an honest depiction of them. A. H. Maslow has described five needs basic for all humans: physiological, safety, belongingness or affection, esteem, and self-actualization. In ethnic literature, first generation women are survival-oriented and resilient, even heroic. Once beyond survival, women's struggles are for selfhood, achieved, for example, by second generation Thompson and Benasutti through writing about their ethnic lives.

Other patterns include intense mother-daughter relationships and women fulfilling themselves in responsibility to others. Anger is present, but humor and irony ease the pain. Finally, each author's double vision reflects the nature of immigration--the writer is poised between a lost European world and thus feels sorrow and loss, but also knows the new life is better than the old, and so remains optimistic and committed to her predecessor's dream of America.

THE MODERN BLACK WOMAN AS REFLECTED IN SELECTED WORKS
OF THREE MAJOR BLACK WOMEN WRITERS

Alice S. Cobb

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This paper attempts to measure the American black woman's acculturation and progress with literary tools as the guideline. Her existential and physical being, androgynous nature, and literary contribution are considered. The authors and their works are Zora Neale Hurston's *Dust Tracks on the Road* and *Their Eyes Were Watching God*, Gwendolyn Brooks' *Maud Martha* and *Report from Part 1*, and Margaret Walker's *Jubilee* and *How I Wrote Jubilee*.

A black literary self is emerging in America as is the continued search for a genre unique to the black experience. Most importantly must the black writer continue to seek that which is true to

his own experience and that which will best open the door to literary progress and excellence.

The black woman has never written as brilliantly as she could nor has she made a persistent output, but she has endured the triple handicaps of race, sex, and craft.

The most difficult aspect of her literary existence is her self image, for her physical beauty has been in conflict with the national image, and it has only been recently that she has asserted her own.

Literary guides used to measure black womanhood suggest that image, literary courage, androgynous influence, and creativity must fuse for a valid, sustained literary contribution.

THE NEW ORLEANS ETHNIC HERITAGE PROGRAM

John Cooke

University of New Orleans

Ethnic studies programs have not prospered in the high schools, where curricula do not often allow for incorporation of interdisciplinary modules and few teachers are conversant with ethnic studies. These problems can be curtailed through use of a calendar commemorating ethnic-related dates: significant births, deaths, accomplishments, celebrations, and historical events. Also provided are brief and extended elaborations of calendar entries. Through this format, teachers in all disciplines can focus on selected ethnic groups and their relationships to each other and American culture. While this model is most effective with a local base, national dates can be used as supplements.

THE MINORITY WOMAN'S VOICE: A CULTURAL STUDY
OF BLACK AND CHICANA FICTION

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Recent fiction by black and Chicano women expresses the painful disparity between the glories of celebrating ethnic tradition and the female's yearning for relief from constricting social values. This literature emphasizes the contradiction between women's considerable power in the home and their subordinate status in the community by depicting concomitant portraits of strong and weak female characters. Those who follow the prescribed path of female acquiescence often find their dreams of love overwhelmed by the harsh reality of racial and sexual restraints. Others question those stifling historical molds and face the challenge of

maintaining the desired allegiance to their cultural heritage. Unlike male authors who have dominated both black and Chicano fiction, contemporary women writers do not describe the racial clash with white society, although that reality is implied in their work. Instead, they write about intraracial struggles between the sexes. Since the family represents the minority male's sanctuary from the daily prejudice he encounters, sexual violence becomes a misdirected response to racial oppression. Typical, too, of the minority female imagination is the frequent appearance of females who band together for support against male supremacy. Cross-cultural and literary differences are noted in the paper, but more similar than distinct issues emerge. The major writers explored are Toni Morrison, Alice Walker, and Estela Portillo. Social studies are used to support the literary interpretations in order to understand what the minority woman reveals, through her fiction, about the female experience.

THE MEANING OF FREEDOM IN THE MEXICAN FEMINIST NOVEL

Lucia Fox-Lockert

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Hispanic women, influenced by traditional models of perfect lovers, have always been more apt to separate the most sublime expressions of love from those they consider more carnal. The customs in Spanish countries have a definite role in perpetuating this dichotomy, and thus it is not surprising to find women in Spanish literature who truly believe in this radical division of love, or at least they explore the possibilities of attaining it. Three contemporary Mexican women novelists, Elena Poniatowska, Maria Luisa Hernandez, and Elena Garro, offer us the motives, dynamics, and means of liberation in their protagonists.

Julia, the protagonist of Elena Garro's *Recuerdos del porvenir* (1963), is a typical example of the woman who establishes a duality in her life. On one hand, she is the concubine of General Rosas; she is like his prisoner on close surveillance. On the other hand, she keeps on loving her childhood sweetheart, Felipe Hurtado. The general is very aware that her body is present but her soul is far away in the relationship. Finally he kills her, only to realize that he has lost forever her beautiful body. She has escaped him through her own death.

Ana, the protagonist of Luisa Josefina Hernandez in *La cólera secreta* (1964), is tied up to a loveless marriage. Since her husband does not give her a divorce, she tries to overcome her conflict by leading a double life. Her husband has her body, but her lover has her soul. Ana, because of the guilt and inner conflict, becomes ill. Only when she is almost dead does her husband agree on a divorce. The author shows in Ana the portrait of a woman who cannot endure the polarity of her emotions.

Jesusa, who is Indian, poor, and illiterate, is the protagonist of *Hasta no verte, Jesus mío* by Helena Poniatowska. Jesusa, in her fifty or more years of life, is the witness of the violence, poverty, and chaos that go from the years of the Revolution to the fifties. There is a big evolution in her personality. She challenges the values of the system and fights to affirm her own individuality. Many changes can be seen in her methods for achieving liberation. At the beginning she believes in fighting physically with her oppressors. Later on she becomes a more spiritual person. She is transformed from a skeptical bystander to a very mystical believer of a transcendent reality (not in a Christian way). Through personal discipline, she controls her vicious temperament and the limitations of her body until she reaches true illumination.

The three novelists show through their protagonists a world in which freedom is not a right taken for granted. Women are aware that personal freedom is indispensable, still they have to use their own methods and go through their own ways of evasion to affirm their human values. The authors give a very extraordinary account of a kind of women's liberation in countries where there is only force, brutality, and exploitation.

WOMEN, CRIME, AND THE MALE-DOMINATED CRIMINAL JUSTICE SYSTEM

Laurence French

University of Nebraska, Lincoln

The United States criminal justice system is a predominately male-dominated apparatus reflective of its parent regulatory superior--the equally male-dominated, middle class political apparatus. Moreover, the United States, like most Western societies, employs an enculturation process whereby females are socialized to become dependent and subordinate while males are socialized to become independent and dominant. Consequently, these social processes have had a significant impact on our criminal justice practices. Besides, crime, for the most part, is a masculine phenomenon in these societies. This, plus the protective nature of our male-dominated political and criminal justice systems, has led to a double standard of justice, one for males and another for females. Together these factors are borne out in criminal statistics whereby males account for about 85 percent of the total yearly arrests in the United States, while females account for the remaining 15 percent. The attrition variance, then, increases considerably between arrest and incarceration, especially prison, with 97 percent of our nation's total prison population being males and only 3 percent being females. Yet those females who are incarcerated are usually minorities who are sentenced to harsher sentences than are their male counterparts. It is this phenomenon which I plan to address.

CURANDERISMO AND WITCHERY IN THE FICTION OF
 RUDOLFO A. ANAYA: THE NOVEL AS MAGIC
Robert F. Gish
 University of Northern Iowa, Cedar Falls

With *Bless Me Ultima* (1972) and *Heart of Aztlan* (1976), Rudolfo A. Anaya establishes himself as a major Chicano novelist and author of the first order. These novels lend themselves to sequential and companion readings because of explicit allusion in *Aztlan* to *Ultima* and because of similarity in locale, characterization, and theme. Both novels evidence autobiographical (although fictive) parallels to Anaya's own experience growing up in Santa Rose and Albuquerque, New Mexico. Anaya's books are superficially susceptible to classification as melodramatic and propagandistic initiation novels about the Southwest, magical acts by good and bad witches, superstitious ailments and healing among Mexican Americans, and dismissed as "merely" ethnic and regional literature--parochial. More accurately, Anaya's novels are *künstlerromans*, affirming the creative imagination, the poet as culture hero, and the novel itself as a magical instrument for healing; for blessing its readers with goodness, beauty, and truth; and for bequeathing the need not only for ethnic identity but also for mutual human dependency and awareness of the world of myth. Anaya's voice, as implied narrator, underscores these words by R. G. Collingwood: "Art is the community's medicine for the worst disease of mind, the corruption of consciousness."

Although Anaya's concerns are numerous, two ideas that have specific bearing on the topic of "Minority Women and Ethnicity" are "curanderismo" and witchcraft--the curandera and the bruja, two prominent female figures in his fiction. Gender is not incidental to the roles of curandera and bruja, for both are related in varying degrees to maternity, birth, the role of the mother. Thus, at the center of both novels is the myth of *la llorona*, the forsaken mother in search of her lost child. The male characters in *Ultima* and *Aztlan*, whether child, adolescent, or adult (Anthony Marez, Jason Chavez, and Clemente Chavez, respectively) thus must find their way back to the bosom, figuratively, of their ethnic "mother"--their rightful heritage. The "godmother" figure, *Ultima la Grande* the curandera (along with her magic own and *doppelganger*), aid in this restoration, this identity quest; the *Trementina* sisters, *brujas* all, oppose her. The witch of "las piedras malas del mundo" attempts to thwart Clemente in his soul journey back to *Aztlan*, his blood's home, which promises wholeness--physical, mental, and social--for him and the people of *Barelas* and beyond.

PASTA OR PARADIGM: THE PLACE OF
ITALIAN AMERICAN WOMEN IN POPULAR FILM*

Daniel Golden

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Italian American women have been frequently reduced into stereotype and caricature in popular American film on two levels--as females and as ethnics. They are usually imaged either as domestic "mamma mias," stirring spaghetti sauce, or as intensely passionate creatures of sexual primacy.

Even as they utilize some aspects of this dichotomous image, some films of the past twenty years transcend narrow stereotype and offer up women--such as Serafina in *The Rose Tattoo*, Theresa in the film of the same title, mother and old aunt in *Marty*, and Mamma and Connie Corleone in *The Godfather*--whose lives are poignant testimony to the tensions between the *via vecchia* and a new life in crass and complicated urban America. Divorce, the casual infidelities of the middle class, and the erosion of a 1,000-year-old Sicilian structure of family trust and obligation all leave these characters troubled and bemused by the price we pay to become "American."

Perceptive screenwriters and filmmakers--Francis Ford Coppola, Renee Taylor and Joseph Bologna, Paddy Chayefsky--use the experiences of these women as an American paradigm, not as ethnic anecdote or comic opera. A familiar paradox emerges as ethnic disaffiliation and personal isolation intensify as the cultural group outwardly slips into the American mainstream.

RELIGIOUS VALUES AND THE EMANCIPATION OF WOMEN:
AN ETHNIC CASE STUDY

Gladys David Howell

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American-born daughters of Middle Eastern immigrants to a southern port city of the United States differed in patterns of educational attainment, intermarriage with members of the dominant group, and mobility out of the city on the basis of religious affiliation. Among the Middle Eastern Christian immigrants of the parental generation were families from a Syrian town, some of whom had converted to Protestantism while others remained in the Syrian Orthodox faith. These immigrants, similar in all respects except religion, displayed varying patterns of assimilation, the Protestants in general assimilating more readily. The difference is most clearly expressed in the behavior of second generation daughters.

*Daniel Golden's paper will appear in its entirety in a future issue of *Explorations*.

There is clear indication that the Protestant value system served as a catalyst to autonomy, educational attainment, and willingness to leave the protectiveness of the ethnic community.

RACE AND SOCIAL CLASS CONSCIOUSNESS AMONG BLACK FEMALE
WORKERS: A STUDY OF IDEOLOGICAL CONTRADICTIONS

Ronald E. Hughes

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This study examines the interrelationship of race and class consciousness among black female workers. Findings suggest that black female workers are more race conscious than class conscious. Although sex was often used by the female workers as a reason for exploitation, the data reveals clearly that race consciousness holds primacy over class consciousness when black female workers expound on their life experiences. The methodological technique was one of long, intensive interviews.

IMAGES OF LATIN AMERICAN WOMEN THROUGH
LATIN AMERICAN NEWSPAPERS

Raquel Kersten

University of Wisconsin-Green Bay

The images of women as they appear in two major Latin American newspapers, one from Bogotá, Colombia, and the other from Mexico City, Mexico (*El Tiempo* and *Excelsior*, respectively), are the object of this paper. These two countries were selected because Colombia was the country which agreed to host the meetings of the International Women's Year in 1975. When Colombia bowed out, it was Mexico which offered in turn to host the event.

No special interpretational model is presupposed in this study. Instead, it tries to capture the images of women expressed in the newspapers of two major cities of Latin America.

The years selected for the study are from 1974 to 1977. The main issues discussed comprise the Women's Liberation Movement, women's performance in their traditional roles in public life such as beauty contests and tourism, and the new roles for women, those of politics and other professions. In all of those roles, the image perceived is one of excellence of performance in a changing society. The one pessimistic note is the limited number of women participating in public life and the possible feeling of intimidation by women in the lower social classes who do not have the family name or the opportunity to participate in the brave new world being reported.

DIVISION OF HOUSEHOLD TASKS IN KOREAN IMMIGRANT
FAMILIES IN THE UNITED STATES

Kwang Chung Kim, Hei Chu Kim, Won Moo Hurh
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This study analyzes role behavior and expectation of the husbands and wives of Korean immigrant families by testing three hypotheses regarding the division of household tasks (time availability, socialization-ideology, and power-authority). Data were obtained from 70 couples who were members of four major Korean churches in the Chicago area. The employment of the wives is found to be the most crucial factor that affects the division of household tasks. The time availability hypothesis explains the degree of role specialization, relative task performance, and expected relative performance better than the socialization-ideology or power-authority hypothesis. The two hypotheses do, however, explain certain aspects of the division of household tasks.

PUERTORRIQUEÑAS AS HISPANICS IN THE UNITED STATES

Lourdes Miranda King

L. Miranda and Associates, Washington, D.C.

Although the Hispanic woman finds herself in a minority status within a minority population of the United States, her persistence and resiliency in the face of the obstacles she has encountered attest to her readiness for change. She bears the triple brunt of sexism, racism, and colonialism. Too often she is victimized by poverty, prejudice, and rejection by the dominant population. The paper traces Hispanic women's evolution from their point of origin to her stable presence in the United States.

Like her counterpart in the population at large, her income is far below that for males, the expectancy levels for her achievement are quite low, and she finds she is often rejected as a fully participating citizen. Being a minority, as well as a woman, her feminine status too often places her in an unconscionably low social role and status and consequent low self-esteem. Her language is often mistaken for illiteracy or as a sign of the unwanted immigrant.

Although her educational attainment is lower than women in general, and Hispanic men, there are some hopeful signs. Her participation in secondary and higher education is on the rise, and increased education is a key element in improving her chances for jobs not always open to her at present.

A hopeful sign for the future of *Latinas* in the U.S. is her relative youth. Because she tends to be young, it may be possible to break some of the detrimental cycles through which her

predecessors have passed. The primary avenues are education and equitable treatment in employment.

THE ASIAN WOMAN IN AMERICA *

Gloria L. Kumagai

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The information on Asian women in America is almost non-existent. Consequently, the role which Asian women have played in this country has been obscure and largely ignored in historical accounts of Asians in America. Available historical information is presented in this paper.

Asian women did not immigrate in large numbers due to both cultural traditions and to official exclusion by immigration laws. When they began to immigrate, they entered the labor force because of economic necessity and became economically exploited by employers. This condition continues to exist today as revealed in the tendency of Asian women to be underemployed and underpaid.

Asian women in America continue to be stereotyped in dehumanizing ways--as submissive and docile creatures. This stereotyping is based upon sex as well as race. This kind of discrimination of Asian women because of the double jeopardy situation created by both race and sex constitutes a major difference between white and Asian women in this country.

There are several implications for education and change in the areas of multicultural curriculum, bilingual-bicultural education, community relations, implementation of Title VII and Title IX, and shared power in decision making. In our educational institutions, Asian women must be given the opportunity to learn about themselves and the opportunities to learn for themselves.

RACISM IN THE UNIVERSITY: THE CASE OF
THE EDUCATIONAL OPPORTUNITY PROGRAM

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University of California, Berkeley

Special dilemmas confront reform organizations that rely on financial support from their parent structures and on political support from the individuals they serve. The history of the Educational Opportunity Program at the University of California, Santa

*Gloria Kumagai's paper appears in its entirety in this journal, pages 27-39.

Barbara, offers a case in point. Inaugurated in the wake of the Watts riot of 1965 and strengthened by later demonstrations on campus, the program began to suffer from administrative cutbacks and reshuffling as minority power to stage impressive political acts waned. This study describes events from a framework of institutional racism, a subtle process that can lead discriminatory attitudes to ostensibly impersonal bureaucracies. Three key concepts--crisis mobilization, crisis management, and the dilemma of the reform organization--help illumine its workings.

RACISM AND SEXISM IN AMERICA: THE BLACK WOMAN'S DILEMMA

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Kent State University

Norma L. Spencer

University of Akron

The authors offer definitions and dimensions of racism and sexism and indicate how both have adversely affected the black woman's life socially and economically. Specifically, the impact of racism and sexism on her status, family life, and contributions to society are addressed.

Social status is discussed in terms of both the change in status of black females during slavery and the status level ascribed to the contemporary black woman. Her economic status is described in relation to her own progress and in comparison to that of white women, black men, and white men.

The discussion on her family life focuses on the unique set of social and economic problems that existed during and emanated from slavery. Considerable attention is given to the black woman's self-esteem, her childrearing practices, and her supportive role as a spouse.

The black woman's contributions to society are examined from a historical perspective, taking into account her social position, limited education, and recent opportunities.

Conclusions indicate that: 1) racism has been more detrimental to the black woman than sexism; 2) the black woman has been relegated to a low social, educational, and economic position; 3) the black woman has made monumental gains in spite of overwhelming odds; and 4) the survival of black children reaching adulthood in a racially hostile environment is a living testimonial to the black woman.

THE EAST INDIAN FAMILY IN AMERICAN CITY AND SUBURB

Yash Nandan

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Presented in the paper are theoretical arguments which underlie the unique character of American society as a mosaic diversity of ethnic and racial groups. The East Indian family is shown to develop its character within the parameters of those theoretical arguments suggested in the literature of the past several years. For an analytic comprehension of the East Indian family during its initial development, the constructed typology remains the hallmark of this study in light of which such topics as fertility, sex roles, family structure, children's education, and life styles, which obviously define family as an institution, have been discussed. Since the East Indian community is still evolving, that process in the identification of these "newer" ethnics still not completed, it is premature to answer even in hypothetical terms some of the questions concerning its interaction within the American society at large and its future.

QUALITY OF WORKING LIFE OF ASIAN AMERICANS
IN MIDDLE-SIZE CITIES*Proshanta K. Nandi*

Sangamon State University, Springfield, Illinois

This paper seeks to assess perceptions of quality of working life of five Asian American groups, namely, Indians, Pakistanis, Chinese, Filipinos, and Koreans, living in the middle-size cities. This report is part of a larger pilot study on the quality of life of Asian Americans in the middle-size cities of America.

The aspects of occupational life considered in this study are perceptions of job satisfaction, relations with colleagues, opportunities for advancement, and discrimination. The data was obtained through an in-depth face-to-face interview with 45 respondents representing five Asian American groups in Springfield, Illinois.

Despite some variation among the groups, the Asian Americans are generally well educated, professionally skilled, employed in prestigious occupations, and have a great deal of job satisfaction. They do not see any overt and blatant work-related discrimination against them by the majority population despite occasional reports of discrimination against individual Asian Americans.

Beyond the work setting, there is little, if any, interaction between the Asian Americans and their colleagues and neighbors of the majority population. A major constraining feature of their work life is the existence of an invisible job ceiling, which defines the heights Asian Americans may reach in any organizational

or professional hierarchy, invariably limiting them to non-policymaking positions. Traditional modesty, a feeling of gratefulness toward their host country, and a certain fear might be seen as inhibiting forces against expression of any negative feelings vis-à-vis their work lives. Prognosis for future generations of Asian Americans is seen as intriguing.

MEXICAN AMERICAN FEMALES: FERTILITY AND MOBILITY

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A high fertility rate has been characteristic of Mexican American females (Chicanas). This paper documents the differential rates between Mexican Americans and other groups and presents an analysis of socioeconomic conditions relevant to high reproductive behavior. While a large family may be viewed as an asset to a segment of the Chicano population, i.e., agricultural farm workers, more often it tends to act as a deterrent to female mobility. Ambitions, aspirations, and energies may be stifled by the demands of a large family. For the family as a whole, high fertility channels resources towards more immediate needs such as food, clothing, medicine, etc., negating the utilization of mobility-bound assets. The position proposed is that large families tend to inhibit the economic role of Chicano mothers and contributes to the preservation of low economic family status.

A CROSS-CULTURAL CHANGE OF GENDER ROLES: THE CASE OF FILIPINO WOMEN IMMIGRANTS IN MIDWEST CITY, U.S.A.

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This paper examined the social status of women in one culture and how this was affected by another culture, mainly through migration. They are the women immigrants from the Philippines to the United States, particularly those in a medium-sized midwestern U.S. city, which is identified in this paper as "Midwest City."

It was contact with and colonization by the West (three centuries by Spain and a half century by the United States) that changed the status of women in the Philippines, initially by eliminating women's activities outside the home. On the other hand, Western colonization also eliminated slavery and polygamy. Since gaining its political independence from the U.S., the Philippines has continuously tried to restore the rights that women had before contact with the West. Nevertheless, Philippine society has to interact in a world where the exercise of power is almost a male preserve, and therefore, Philippine women maintain low visibility

in positions of power and authority. But underneath the formal structures the power that women have in the decision-making process, be it in the family, corporate board room, or government, is always felt. This is evident in the country's formal statutes and in day-to-day situations, where Philippine women have rights and privileges that women elsewhere do not enjoy.

This essay posits that the egalitarian status of women in the Philippines is not due to the uniqueness of the social position of women as women, as in matriarchal societies. But rather, it is the result of the high value the society has on status and power and the viability of the family (nuclear and extended) in achieving and maintaining status and power. Any individual, regardless of sex, who is a potential or can contribute to the enhancement of the family's status and power, will be given all due support and deference, even at the expense of other individuals in the group.

It was determined that the Filipino immigrants of "Midwest City" typify the "new" immigrants or the "brain drain." Their average age was in the mid twenties, with the women being slightly younger than the men. They had an average of about five years of post-high school education, with the women having slightly more post-high school education than the men. Immigration to the U.S. changed the political, economic, social, racial/ethnic, and cultural status of the Filipino immigrants in "Midwest City" from being a majority in their country of origin to one among the many minority groups in the U.S. This change has also had an impact on the status of the women. In other words, the Filipino women immigrants to "Midwest City" moved into a culture and social structure that does not give as much respect, equality, and deference to women as the one they had left.

For instance, although there was a general decrease in post-immigration organizational/occupational levels among all "Midwest City" Filipinos, the women's were more pronounced. Also, the women's income levels followed the same patterns with those of their American sisters, i.e., much lower than the men's. Nevertheless, this post-immigration drop in general status is a price that the women and their families are willing to pay for migrating to the U.S. Among the motives for migration is that they perceived that the U.S. gives them better opportunities to pursue their economic and/or professional interests vis-à-vis being in the Philippines, in spite of racial and sex prejudice and discrimination in the former.

Moreover, in spite of difficulties, the Filipinos in "Midwest City" are trying to integrate with American society and institutions to allow their maximum economic and professional participation in U.S. society, while at the same time maintaining certain traditional Philippine values and norms among themselves (their families and the Filipino community). Among these is the maintenance of the dominance of women in family affairs as well as the high regard and deference traditionally accorded to them.

UNDERSTANDING RACISM AS SEXISM: THE
ROLE OF WOMEN IN SOCIAL CHANGE

Susan Reid

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The paper topic relates to the theme "Minority Women and Ethnicity" of the Sixth Annual Conference on Ethnic and Minority Studies in its discussion of the factors affecting communication and the development of positive relationships between white and black women.

Enhanced relationships and understanding among all women is important humanistically, socially, and politically in the interest of achieving liberation and enabling the potential of individuals, both men and women, families and communities, to become better fulfilled.

Much attention has been drawn in recent years to the fact that the "Women's Movement" appears to be essentially a white women's movement. The tendency has been for active participants in the movement to "recruit" black members, rather than to explore the reasons for the apparent divisiveness.

The relation between racism and sexism, as it divides white and black women and prevents trust and communication, is discussed. By defining racism as the traditional white male fear of black manhood and analyzing the subsequent effects on women, the paper points to the source of the conflict and thus of its potential resolution. New directions in human understanding and social change become possible through greater unity among women.

THREE OUTSIDERS FROM AMERICAN FICTION:
THE CRIMES OF VICTIMS

Joe Rodriguez

San Diego State University

Jack London, William Faulkner, and Nathaniel Hawthorne are famous American writers who portray individuals who are mistreated because of their color and sex. Diego Rivera is not supposed to be a championship boxer because he is a Mexican. The only way that Joe Christmas can take pride in his blackness is by going to his death. And finally, Hester Prynne is ostracized because she dares express her sexuality and because she refuses to conform to her neighbors' narrow expectations of a woman's place in society. One of the questions that these three authors raise is how can such injustice be eliminated.

However, for all their good intentions about improving society, these writers appear confused by questionable racial and sexual attitudes, and they are torn by personal conflicts about how to

accomplish change. Money, contradictory thinking about heredity, and fear of upsetting traditional ways of behaving are some of the reasons that these authors are unable to deal with the question of how to restructure society. The conflicts of these artists show how difficult it is to overcome racial and sexual prejudice. These writers demonstrate clearly why minority figures in American fiction have to be examined carefully.

MARITAL HAPPINESS OF BLACK WOMEN
Essie Manuel Rutledge
Western Illinois University, Macomb

This is a secondary analysis of data collected in 1968 and 1969 by the Program for Urban Health Research, Department of Psychology at the University of Michigan. It was a probability sample of 1,000 adults living in Detroit. The respondents were married, between the ages of 26 to 60, and were living with their spouses. The present study consists of 256 Black women selected from the 1968-69 study.

The paper examined the relationship between marital happiness and several independent variables. The following variables were found to be statistically significant to the marital happiness of Black women (as tested by Chi-square): work status, age, number of children at home, incidence of ulcers, marital career, marital disagreement, and general happiness.

Additionally, to determine what variables have the greatest impact on marital happiness, Stepwise Regression Analysis was applied. These variables are: general happiness, low marital disagreement, no marital separation, and no children at home.

The conclusion from these data is that happiness is more common in the marriages of our respondents than is unhappiness. This is considered a signal of marital strength.

DRAMATIC ACTIVITIES IN THE ENGLISH CURRICULA: AN AID
TO AFFECTIVE TEACHING/LEARNING AND HUMAN RELATIONS

Albertha Sistrunk
Spartanburg, South Carolina

Contrary to the popular belief still held by many educators, no education is purely intellectual. The emotional impact, even if unobservable, is always present in an educational experience. Educators who are steadfast in their belief that cognitive learning is the main reason for schools must recognize how crucial teaching in the affective domain is to learning and must strive to integrate

both affective and cognitive objectives in every learning experience to insure the process of "true-education."

The English classroom, where the teaching of literature occupies the majority of time in the curriculum, lends itself quite readily to affective teaching and learning. Literature speaks to and exposes feelings; its emotional content is a motivating device because it helps the reader to see the universality of emotions and the causes and consequences of such emotions. Literature is a starting point and often a means to learn about everything, to introduce materials for discussion and analysis, to develop new concepts and ideas, and to engage in the study of a situation or issue.

To facilitate affective teaching and learning, English teachers must realize that they are more than persons who merely disseminate facts, that the desire for novel activities is a need of the psyche and extends to every aspect of students' growth, and that students need a variety of activities which are met outside the cognitive and psychomotor domains of learning. Among all types of activities by which affective teaching and learning can be brought about, dramatic interpretations--role-playing, dramatizing, pantomiming, etc.--are the most effective.

Seven dramatic activities were developed from select short stories and plays by or about black Americans. The use of black literature, which grew out of a humanistic tradition, gives further impetus to affective teaching and learning. These group activities, generally, were designed to allow secondary English teachers to serve as facilitators rather than authoritarian figures in their classes. They can be used preferably as culminating exercises if the literary works are being studied. Teachers were also provided suggestions to supplement these activities as well as the necessary information to develop activity cards identifying and detailing the duties of each group member and the specific task to complete for final evaluation.

ASIAN AMERICANS IN PSYCHIATRIC SYSTEMS*

Niel Tashima

Chicago, Illinois

Asian Americans are underrepresented in most surveys of mental health facility utilization, and few studies have compared the characteristics of mental health facility utilization for a pan-Asian American sample in a particular area. The present study obtained psychiatric history for all patients with chart

*Niel Tashima's paper will appear in its entirety in a future issue of *Explorations*.

information categorizing the individual as Asian American to evaluate the usage of mental health facilities by this population.

Three facilities in the San Diego, California, area were selected as sites for the survey. All charts for the years 1964 to 1975 were manually searched to locate as many Asian American patients as possible. Hypothesis formulated dealt with the demographic characteristics of the Asian American patients. Preliminary analysis of 209 cases indicate a higher representation of women, Catholic, and foreign-born Asians. The largest category of patients were foreign-born Japanese women.

Previous studies have tended to focus on a particular geographic area. The methodology utilized has not been widely duplicated to determine if the findings can be generalized to the larger Asian American population. The present study is a pilot attempt to establish a methodology that can be utilized to determine the nature and condition of Asian American patients in relation to the psychiatric system.

THE CHICANA IN LITERATURE: STEREOTYPE, MYTH AND REALITY

Richard A. Valdes

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Although she has fared much better than her male counterpart, the Chicano or Mexican-American woman has been stereotyped in Anglo-American literature. In contrast, Chicano authors have tried to present their female characters in a more authentic, even though limited, manner. Until recently, the female characters have played secondary roles in Chicano literature; it has been the appearance of more works by women in recent years which has resulted not only in female protagonists, but also in the presentation of the feminine point of view (or world view).

It was not until Chicano authors started to publish their works that the variety of female characters went beyond stereotypes, be they negative or positive. Aesthetically, the Chicana in literature may be divided into two categories: myth and reality. Many religious, traditional, and folkloric elements combined to give form to the mythic creation of woman: the Virgin Mary, la Malinche (Dona Marina), la Llorona, Coatlicue (Mother of Huitzilopchtli), and others. The association of woman with fertility, birth, the fruits of the land, and the cycles of the seasons is found in most mythologies, including those of the Indians in the American Southwest.

The concept of woman being in communication with spiritual powers and possessing supernatural abilities--be they diabolical or sacred--is found in some of the earliest Chicano literature. In Eusebio Chacon's melodrama, *El hijo de la tempestad* (1892), the

gypsy woman fights against the forces of evil and invokes a satanic code to save her adopted son. This idea of a woman with supernatural powers combined with the reality of life in the Mexican territory before the U.S. occupation to form the myth of the *curandera*. As Ari Kiev has documented in his study, "Curanderismo: Mexican American Folk Psychiatry" (1968), *curanderos* and *curanderas*, i.e., healers, were common in the territory where doctors were scarce and the settlers had to depend on their own knowledge of herbal cures and folk medicine to survive. The combination of faith healing and folk medicine continues to this day and appears in a number of Chicano literary works: Tomas Rivera, *y no se lo trago la tierra*; Rolando Hinojosa-S., *Estampas del Valley*; and especially Anaya's prize winning novel, *Bless Me Ultima*, in which Ultima is a curandera who teaches her art to the young protagonist, Antonio Mares.

Another form of the mythic woman in Chicano literature is the *hechizera*, the woman who enchants a man with praeternatural powers. Perhaps the best example of this type is the gypsy in Orlando Romero's *Nambe--Year One*. There are two women who fill the protagonist's life: his wife who shares his body and his life, and the gypsy who can never possess his body but has bewitched his soul. She has bewitched his grandfather before him and will bewitch his son or his grandson, for the spell she casts is part of the love and life of the enchanted land.

In contrast to the mythic woman is the real woman, *la jefita*, the loving wife and mother who sacrifices herself, the prostitute who has a love for life even in her circumstances of exploitation, the woman who liberates herself by an act of valor, and *la vendida*, to name some of them. While the feminine psyche has only recently found expression in the works of Chicana poets and authors, earlier Chicano writers have demonstrated an awareness of the diversity and depth of character of the Chicana. The realistic women in the novels and stories give the impression of having been modeled after women the authors have known, even if they did not always comprehend them.

These women include those who deny their heritage as well as those who break with tradition and seek their own identity and reality. Recently we have seen women portrayed as seen through the eyes of a female author. Estela Portillo Trambley has published a collection of stories, *Rain of Scorpions and Other Writings*, which, in spite of some aesthetic weaknesses, is very significant for the insight it affords the reader into the mind and spirit of the Chicana. Her characters include the grandmother who acquired her freedom from a marriage of convenience, which her father had planned, by appearing at the party to announce her betrothal not in the Paris gown, but in the nude. Others include scheming and ambitious women who use their sexuality as a weapon and destroy their victims and their own destiny, as in "The Trees."

In all cases, however, women are presented with depth of character, with strengths and weaknesses. They are not mere caricatures, but rather human beings confronting their destiny with different ambitions and varying degrees of success. In other words, the literature presents us with a created world of art based on the perceptions and feminine perspective of the author. It is a representation of a world inhabited by men and women, and not just male characters and their female supports.

CONTEMPORARY CHICANA POETRY: 1969-1977

Arnold C. Vento

University of Wisconsin-Milwaukee

While it can be stated that machismo is of general concern to most Chicana writers, it is probably more correct to say that the variety of styles, dialects, languages, and themes utilized are most notable and unique for an ethnic group.

Machismo, as a cultural trait inherited from colonial Mexico, is historically the direct importation of a Mediterranean characteristic by the Spaniards. The practice of beating the women was another sordid pattern established by the Spaniards, who became known as *gachupines*. Coupled with the Judeo-Christian concept of the female as an inferior being to man, the Mexican and the Chicana female have had the difficult task of receiving equal representation. The Chicana, more than the Mexican counterpart, has recently gained a voice in achieving a platform of rights within the Chicano movement. The Chicana writer will question traditional roles assigned to her culturally, negate labels, and sometimes equate herself as the opposite of the *macho*--the *hembra*.

While most are preoccupied with the male/female conflict, they are, nonetheless, sensitive and sensual persons capable of feeling and savoring real love. With the exception of a few writers who looked at man as a brother in the struggle, most Chicanas expressed a struggle for proper recognition of their rights as females. It is interesting to note that one writer cautions Chicanas not to be fooled by easy feminist slogans but to search for their own essence and to be a Chicana first.

It would appear that Chicano poets see their female counterpart in a dual role. The Chicana is a *compañera* in the movement, but at the same time she is a sex object, used and abused by man. Some of the male poetry reflects the identical male/female conflict but from the point of view of the man which views the female as "loose" and thereby at fault. Part of the problem is heightened by the threat that the female poses in changing her traditional role. By assuming a more aggressive role hitherto assigned to the Chicano, she eliminates the concept of the aggressor enjoyed by the male.

One point in common with both is the underscoring of social prejudice and injustice against the raza. It is the poor, the underdog, the *pachuquito*, that become the folk heroes. Another point in common is a tenacious and conscious effort to cling to cultural roots. While male writers will glorify their Emiliano Zapatas and Pancho Villas, the Chicanas will utilize the *Adelitas*, or simply *las abuelitas* (the grandmothers), as models to follow.

One characteristic which is predominant more in Chicana writers than their Anglo counterparts is the overt tendency to show their suffering. Culturally, Mexicans and Chicanos do not have reservations in singing or writing of their suffering. It could, moreover, be argued that the Chicana and Mexicana probably live in a more demanding macho world and thereby have a greater need in expressing their suffering.

One salient characteristic of Chicana writers is their ability to write well both in English or Spanish. Some will weave Spanish with English in a most natural and proficient manner. In one case, a Chicana wrote the same poem twice in two different languages. This variety and flexibility is further enriched by use of dialects, Indian expressions, symbols, and mythology.

Finally, the Chicana writer is acutely sensitive and aware of her immediate reality. She has the ability to totally envelop an object with emotion and passion, to saturate herself into the quintessence of her cosmos and still fight for her cause and the cause of her people.

It is the realization that "revolutions cannot be won by making tortillas forever," and that no matter what the outcome, "If she should die before she wakes, nobody grieve, she tasted cake."

BECOMING SELF-CONFIDENT TOGETHER
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University of Wisconsin-Eau Claire

The lack of self-confidence felt by many American Indian women has a historical base. A majority of Americans have two extreme images of Indian people. They think of Indians as "man"--either a handsome warrior wearing a feather headdress and riding a spotted stallion or a lazy drunk hanging around the streets begging. Indian women are seldom mentioned, and they, too, are portrayed as princesses or squaws.

What is not commonly known is that many Indian women have shown great leadership throughout history. They went to college and became professional spokespersons for Indian people. This cost them dearly because of the extreme prejudice they encountered in non-Indian society. As these women learned to view the world in

broader terms, beyond their reservations and home communities, they found it very difficult to maintain credibility and closeness with their own people. This phenomenon is still occurring in modern society.

It is imperative that Indian people come together in 1978. Frightening events are taking place which threaten to destroy the reservations and the education guaranteed by Indian treaties. It appears that the news media is purposely not making these facts known to the American people.

This paper proposes a statewide gathering of Indian women of all ages to come together to discuss how to lead Indian people in a unified effort to counter the destruction of Indian culture. Women who have leadership skills and education can work together with those who have devoted their lives to home and family. The power and strength Indian women possess can be utilized if it is a unified effort. Indian people need that strength today.

OTHER PAPERS PRESENTED, ABSTRACTS NOT AVAILABLE

- Minnie Thomas Bailey, Grambling State University, "Fidelia Adams Johnson: Ingenious Daughter of the Founder of Grambling State University"
- Regina Blackburn, Albuquerque, New Mexico, "In Search of the Black Female Self: African-American Women's Autobiographies and Ethnicity"
- Helen S. Brown, Hermosa Beach, California, "Perspectives on Filipino American Women: An Outline"
- William Bedford Clark, Texas A & M University, "The Letters of Nella Larsen to Carl Van Vechten: A Survey"
- Elizabeth DaGue, Godfrey, Illinois, "Women and Work in Nineteenth Century America: A Course for High School Students"
- Dorothy Denniston, Providence, Rhode Island, "Sable Queens in Bondage"
- Michael Fagin, Mankato State University, "Sexism and Racism: Similarities and Differences"
- Sylvia Gonzales, San Jose State University, "Beyond Feminism and the Dynamics of Mass Movements"
- James D. Henderson, Grambling State University, "Mariana Grajales: Black Progenitress of Cuban Independence"
- Jutta Hennig, University of Michigan-Ann Arbor, "Black Women in Slavery as Portrayed by William Styron in *The Confessions of Nat Turner* and Arna Bontemps in *Black Thunder*"
- Barbara Hiura, Sacramento Unified School District, "Bilingual Cross Cultural Education and Ethnic Studies: A Search for Clarification"
- Charles Irby, California State Polytechnic University-Pomona, "Negritude: An Annotated Bibliography"

- David M. Johnson, North Carolina A&T State University, Greensboro, "Teaching Ethnicity with Novels"
- David Katzman, University of Kansas, Lawrence, "Woman's Work: 1870-1920: Domestic Service, Immigrants and Blacks"
- Yolanda Moses, California State Polytechnic University-Pomona, "Female Status, The Family and Male Dominance in a West Indian Community"
- Anna Robinson, Toledo, Ohio, "The Black Woman: Double Jeopardy, Dual Responsibility"
- Natalie Rosinsky, University of Wisconsin-Madison, "Mothers and Daughters: Another Minority Group"
- Michele Zak, Kent State University, "Deification and Disdain: A Literary View of Black and Jewish Mothers"

REVIEW OF VIDEOTAPE PRESENTED AT THE
6TH ANNUAL CONFERENCE ON ETHNIC AND MINORITY STUDIES

The Autobiography of Miss Jane Dubois
Alan Hertzberg
New School for Social Research, New York

To say that *The Autobiography of Miss Jane Dubois* is an exciting new departure in the venerable art of autobiography does not do full justice to the work under review here. Nor is it sufficient to say that in giving us this study of human life, producer Alan Hertzberg proves that works of integrity and high purpose can be crafted by the video artist, holding out the promise that if it would, American television could lift itself from the slough of mediocrity in which it has ever wallowed. What makes this twelve-chapter study an unforgettable experience is Jane Dubois herself, the young black woman from New York City whose life we "watch" unfold over the course of three hours.*

During interviews spanning more than a year, Jane Dubois and Alan Hertzberg talked. Or rather Jane, her pretty face always filling the screen, responded to her friend's unobtrusive question candidly, vivaciously, and at times with humor. The story that emerges is one of an infant girl "given away" to an aunt and uncle by parents who could not, or would not, care for her, who was reclaimed years later only so her parents could increase their

*Seven chapters, lasting an hour and forty-five minutes, were shown at the Ethnic and Minority Studies Conference.