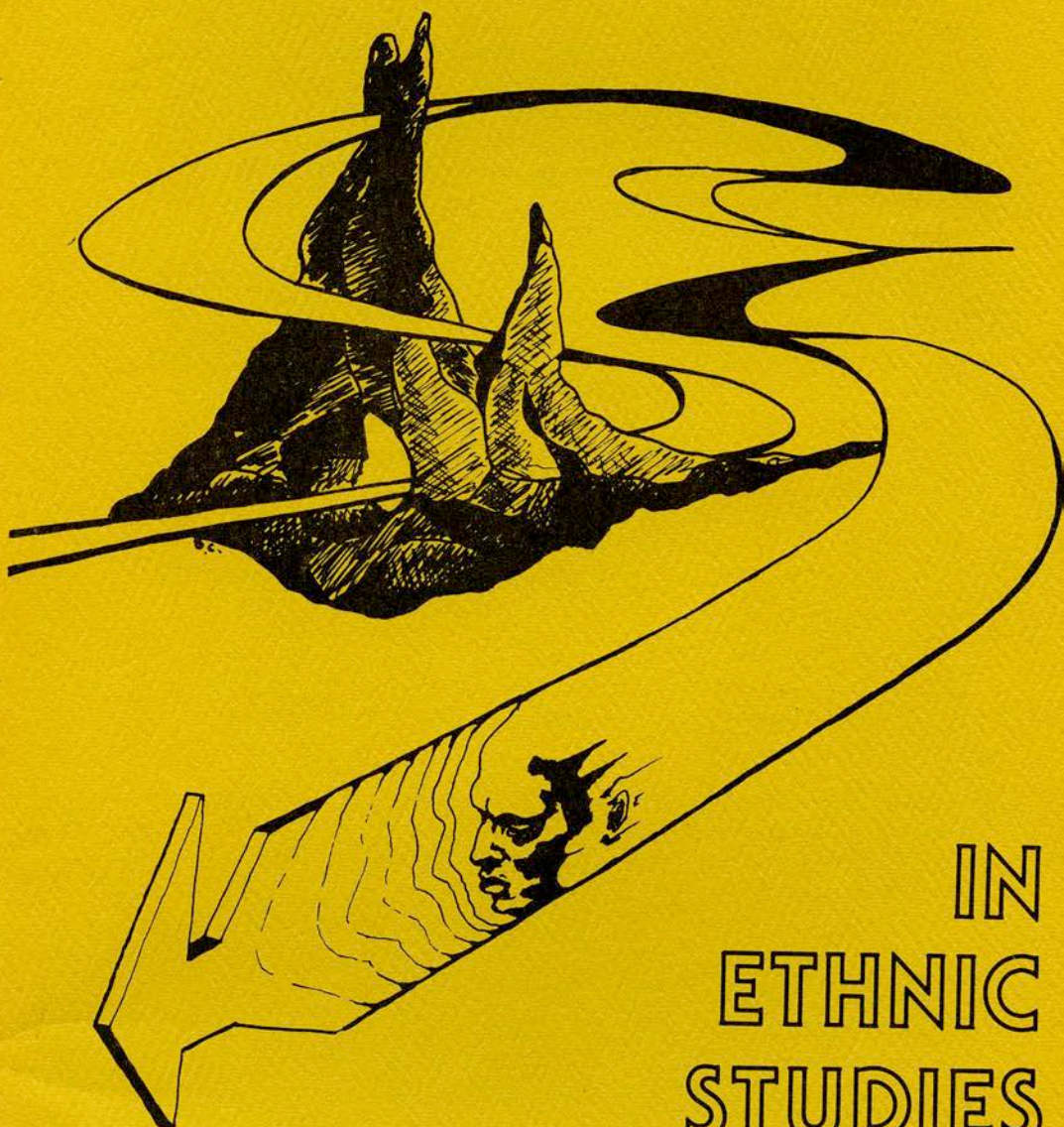


EXPLORATIONS



IN
ETHNIC
STUDIES

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STATEMENT OF PURPOSE

Explorations in Ethnic Studies is an interdisciplinary journal, published biannually, devoted to the study of ethnicity, ethnic groups, intergroup relations, and the cultural life of ethnic minorities. The journal is to serve as an advocate for socially responsible research. Contributors to the journal, in response to their communities (academic and non-academic), should determine and propagate success models based on the realities of their constituencies. Contributors to *Explorations* should demonstrate the integration of theory and praxis. The journal affirms the necessity and intention of involving students, teachers, and others who are interested in the pursuit of "explorations" and "solutions" within the context of oppression as it relates to the human experience. *Explorations* provides an expanded communications network for NAIES members, disseminating national and regional information to a multinational audience.

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JOINT FACULTY APPOINTMENTS:
AN ADMINISTRATIVE DILEMMA
IN CHICANO STUDIES

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A comprehensive proposal for an academic program in Chicano Studies for the University of California, Santa Barbara, was submitted to the Executive Committee of the College of Letters and Science on April 4, 1969. The program evolved from an extensive investigation of the assessed needs of the local Chicano community, the role of the University toward that community, and the general responsibility of the University to the student community with respect to educational and research endeavors related to the Chicano. Specifically, the Chicano Studies proposal of 1969 included:

1. A full range of undergraduate offerings in a Chicano Studies Department, functioning as a regular academic department, and
2. A major research component (Center for Chicano Studies).

In 1969, President Hitch authorized the establishment of a Department of Chicano Studies as a regular academic department in the College of Letters and Science. The department began to function in the fall term of that same year.

The academic validity of a Chicano Studies Department, like that of any department at an institution of higher learning, is a complex issue. At the most general level, it seems appropriate for the University to respond academically to the multifaceted nature of our society. Universities have responded to recent social and educational interests, which are multifaceted in nature, by establishing academic departments in Law and Society, Environmental Studies, Communication Studies, and even individualized, interdisciplinary majors. Therefore, the logic of interdisciplinary programs, which call for a multidisciplinary focus on a socially and educationally significant area, has been recognized by the University of California. The Ethnic Studies area is yet another area which deserves the same form of academic attention. In fact, attention has already been translated programmatically as indicated by the establishment of both Black Studies and Chicano Studies Departments on the UCSB campus.

Like other interdisciplinary areas of study, Chicano Studies is a "disciplinary" by-product of traditional disciplinary emphases which converge on any one area of interest. Chicano Studies focuses disciplinary perspectives on the specific character (cultural, linguistic, artistic, literary, economic, political, and educational attributes) of the Chicano/Mexicano/Latino community of this country. It is important to point out that as the disciplinary perspectives converge, a new "discipline" has potential of being conceived, nurtured, and developed: the total has the possibility of being much more than the individual sum of its parts. To further extend this conceptualization, an academic background provided by this emphasis provides a broad but flexible exposure to the study of the Chicano. In addition, a department allows an academically valid emphasis in Chicano Studies for those students who wish a more extensive exposure. For Chicano students, such departments provide a strong sense of self-awareness and strongly encourage these students to become scholars, professionals, and artists. Moreover, such departments provide still another academically rich area of inquiry offered by the university to all its students in hopes of generating an academically sound and well-rounded curriculum. Students enrolled in these departments, like those in other departments, will prove or disprove its continued validity and will continually redefine its nature and goals. Without the department, *los estudios de Chicanos* will remain an offspring of political whim by those who conceive of its legitimacy only on political and not academic grounds. This, we hope, is the history of Chicano Studies and not its future.

The intent of this article is to address the issues surrounding Chicano Studies with respect to its faculty, more specifically, the issue of joint faculty appointments with emphasis on the positive and negative attributes of this administrative form. The article will focus on the specific University of California, Santa Barbara, departmental structure, since it is the one with which the author is most familiar.

From its inception, the Chicano Studies Department at UCSB has functioned with different forms of faculty appointments, including the use of senior graduate students as full-time faculty. Since the spring of 1975, the department has moved away from this practice and has adopted a "joint-position" faculty appointment policy. Under this policy, all permanent ladder-rank appointments are to serve 50 percent in Chicano Studies and 50 percent in another UCSB academic department. In July of 1976, a tenured chairperson, 50 percent in Chicano Studies and 50 percent in Psychology, was appointed. In addition to this faculty member, Chicano Studies has a similar appointment arrangement with the Department of History and with Political Science. The department will be seeking similar joint arrangements with the Departments of Spanish, Anthropology, and Sociology and the Graduate School of Education. The department has a suitable core of faculty and is in the process of strengthening itself academically with the addition of new faculty members.

Of special interest are the relationships established between the Chicano Studies Department at UCSB and other academic units on campus. For instance, courses in Chicano Studies are accepted by other departments, either by petition or by formal curriculum agreement, as fulfilling major requirements. (The Departments of Psychology, History, Sociology, and Anthropology are examples.) Additionally, the Graduate School of Education, in its newly adopted Bilingual/Cross-Cultural Emphasis Certificate Program, requires specific courses in Chicano Studies at the undergraduate level. These major and/or certificate requirements are in addition to University and College of Letters and Science requirements which courses in the department help to fulfill. It is clear, then, that on the UCSB campus, Chicano Studies has begun to serve an academic and service role for other departments and programs.

One might legitimately ask the following questions: Why joint appointments? Is not the department (or its subject matter) of significant academic soundness to stand on its own? To what extent does such an arrangement compromise the department at the macrolevel and its faculty at the microlevel? In order to begin to answer such significant questions, it seems appropriate to consider the specifics behind the birth and development of the department and its present academic status, in addition to its future and that of other departments like it.

As indicated earlier, the Department of Chicano Studies program at UCSB was born out of a concerted political struggle between the University administration and Chicano students, faculty, and staff. Its goals were numerous but its strength in academic circles nonexistent. There were no Chicano Studies superstars or tenured faculty, nor was there the likely possibility of having any for quite some time. There was no curriculum and, like anything new at the UC, the program was constantly under review, re-review, and evaluation. The program faculty worked twice as hard as most and were rewarded by either not getting tenure (if they were on a tenure track) or were placed in a situation which did not allow, or severely put off, the finishing of their dissertation. Therefore, it was improbable for the department to have any confidence of permanence. It was within this context that the students demanded some indication of long-term commitment. The result of this "request" led to a compromise agreement between the administration and Chicano Studies. The agreement called for the appointment of a tenured department chairperson, but all future ladder-rank appointments in Chicano Studies were to be joint appointments. It is this particular administrative format within which the program operates at present. It is this administrative format which presents both positive and negative attributes and which influences all sectors of departmental activity. It is this administrative format which presents particular administrative concern as it relates to faculty recruitment, retention, tenure, and development.

Most would agree that Chicano Studies, to date, has been multidisciplinary in nature. It has not been interdisciplinary. That is, Chicano Studies is a "discipline" made up of traditional disciplinary paradigms focusing on one specific population. (In fact, most interdisciplinary ventures are actually multidisciplinary.) Some might argue that Chicano Studies is interdisciplinary and that this coming together of disciplines creates a new and distinct paradigm as a function of the merger. It does not seem that such an argument is defensible as long as we do what we are doing today: using sociological, psychological, educational, linguistic, historical, political, artistic (*ad infinitum*) paradigms to consider those issues of theoretical and applied importance to *nuestra raza*. At an academic level, this multidisciplinary character of Chicano Studies suggests a joint appointment framework.

At an historical level, joint appointment administrative forms in ethnic studies provides an alternative to the problems associated with such departments nationwide. In a recent article (*Saturday Review*, February 1978), Theodore L. Gross, Dean of Humanities at the City College of New York, describes his own account of the birth and final destruction of ethnic studies departments at his own university. The description is representative of many such accounts.

As Gross points out, ". . . well-intentioned liberals agreed to the creation of these departments out of no deep ideological impulse, with no real purpose or passion." In reality, they accepted it at the end of a conjured-up gun barrel; to do so was easy. With such an "acceptance" by university faculty, ethnic studies departments grew sporadically but, in the end, were becoming completely isolated. To their moral benefit, but academic detriment, they drew primarily students who were poorly prepared by earlier educational experience. Gross concludes: "Creating ethnic studies departments was wrong and those with empty hands are the minorities for whom they were created." University administrations are not totally displeased with the isolation and predictable death of such departments.

It is with respect to this particular problem of academic isolation that joint faculty appointments seem to be advantageous. Such is especially the case in a "discipline" which is multidisciplinary in nature and, in so being, cannot afford "disciplinary" isolation. In essence, such appointments do not guarantee, but ameliorate, the possibility of academic and, therefore, administrative isolation. It supplies the Chicano Studies department a "foot in the door" while continuing to strive for its own goals as a teaching, research, and community oriented department.

The advantage stated above is the only one which joint appointments provide. The obvious disadvantage is the loss of autonomy. Yet, at the present time, autonomy for Chicano Studies departments seems equivalent to isolation. We cannot afford

isolation without the academic (faculty) muscle which most of us lack. This is not to say that the future does not hold the potential for developing strong faculty enclaves, for that is what the UCSB Chicano Studies Department is attempting to do.

It is imperative to point out that joint appointments do pose some dangerous constraints on the development of a viable department. In almost all cases, a joint appointment administrative framework places Chicano Studies in the position of an initiator and traditional departments in the position of reactors. This is the case because Chicano Studies is the fledgling, the weak, the struggling department, while colleague departments are already established. Therefore, within the present academic philosophy of "limited" growth, recruitment of new faculty becomes primarily the responsibility of Chicano Studies.

At an administrative and program level, the current retrenchment situation dictates that the Chicano Studies department must initiate and substantiate the need for new faculty. In addition to such a request being considered by all the myriad agencies and committees of the university, the request must first be considered by the potential joint-sponsoring department. Of course, this creates yet another potentially devastating stumbling block. Additionally, departments which do cooperate must first deal with their own internal political struggles. That is, before any recruitment can take place, these departments must define for themselves their own academic needs. In almost all departments, attempts at reaching such definitions lead to power struggles among faculty groups who see an opportunity to gain power and those who see a potential decrease in power. The Chicano Studies department typically can be victimized by such struggles in more than one way:

1. The colleague department decides it has no needs due to the negative consequence of a potential struggle by faculty groups.
2. The colleague department selects a "safe" area for academic expansion (recruitment), which does not correlate with the needs of the Chicano Studies department.
3. The colleague department does not define its needs specifically, thereby putting off the intradepartmental struggle until candidates are actually seriously being considered. This may result in good candidates being identified, but no action taken on them because of the delayed intradepartmental bickering.

An even greater constraint concerns the predictable negative, almost never positive, interaction with colleague departments during the process of faculty recruitment. With this administrative

framework, each department has veto power. Of course, any negative stance with other departments puts Chicano Studies at a disadvantage. At a theoretical level, veto power seems appropriate. That is, each department has a say on who the other department cannot hire. The negative relationship places each department on the defensive. Each attempts to guess which candidates the other department will say "no" to. In doing so, the Chicano Studies department finds itself critically handicapped because its best candidates may be vetoed by the other departments. What one does instinctively in such a position is to approach the whole recruitment process from a negative perspective; i.e., "We'll never get our best to be accepted by them." Such a psychological perspective has the nasty habit of being self-fulfilled. In other words, it is difficult to engage in a joint recruitment effort without being relatively pessimistic due to the veto power which someone else so clearly holds. Unfortunately, the power of veto which the Chicano Studies department holds is typically mythical. Since the department is in dire need of expansion and development, it is not in its best interest to exercise the veto. Doing so brings Chicano Studies closer to assuring the administration that the department is not concerned with academic excellence, but only in hiring friends. In sum, recruitment within this joint appointment framework is typically not a cordial process and, at times, is very frustrating.

Recruitment and hiring in the joint appointment format, although laborious, can be successful. In order for this to be the case, continual communication with colleague departments is necessary. Additionally, it has been in the best interest of the Chicano Studies department to clarify specific professional (research and teaching) areas which other departments will consider prior to any announcement of position openings. With such a concession, it becomes difficult for the colleague departments to argue academic duplication or for them to become involved in intradepartmental struggles after candidates are identified.

At a strictly administrative level, joint appointments do not achieve any greater assurance of departmental stability. That is, deans can limit the development of departments by limiting the scope of joint appointment searches by simply allowing such appointments with departments they already know are hesitant or unwilling to make such appointments. With this strategy, they can be perceived as supportive, since they are allowing recruitment. In the long run, the collaborating departments will do their dirty work. Although this has not been the case on the UCSB campus, it is predictable administrative behavior for those who wish the demise of Chicano Studies.

The above issues are all related not only to recruitment, but of course to other administrative and academic issues. Specifically, they are of relevance to faculty class load, committee assignments, and, most importantly, faculty development, retention, and tenure. Since part-time appointments are the exception

and not the rule in academia, individuals who fill these positions are often not perceived by administrators or colleagues as part-timers. If such faculty arrangements are to be academically successful, it is imperative that such perceptions be continually corrected. Of course, responsibility falls totally on the chairperson of the Chicano Studies department. Again, due to his fledgling status, the chairperson must be continually on the alert for "overloading," especially in the Chicano Studies department. In fact, this may be one of the most detrimental side effects of joint appointments. It is very difficult for a Chicano Studies chairperson to assign the many functions of the department to its faculty without being consciously aware that such assignments may be detrimental to the individual faculty members.

Close relationships with community, students, and other Chicano faculty and staff on campus become critical and the major responsibility of the chairperson. In order to limit the involvement of the Chicano Studies faculty, it falls upon the chairperson to take initiatives on behalf of the department, with faculty serving a consultant role. Such is not the picture of a dynamic department in which all faculty are involved. As for the chairperson, the responsibilities are great enough without asking him/her to be the single spokesperson for the department. Yet, in order to protect junior faculty in joint appointment positions, the chairperson is likely to become the sole spokesperson. It is clear that such a relationship is not in the best interest of the department.

It is, in particular, "overloading" of the chairperson which is predictable. It is for this reason that a chairperson must be tenured and be willing to lose a minimum of two years of normal promotion time. The chairperson becomes a full-time administrator, although only on a formal half-time administrative contract. Course load must be reduced for this individual during the time of service. In fact, the chairperson should not teach at all during the first year, during which time he must adjust to the new position.

The tenure issue is one which the UCSB Chicano Studies Department has not yet met within its joint appointment administrative structure. It is surely on the horizon and looms as the most important issue when considering departmental longevity and stability. Since faculty serve half-time in each of the departments, those departments' recommendations with respect to tenure should be weighted equally. Since most Chicano Studies departments are undergraduate departments, the faculty cannot serve its students in the same way as they do those students in other departments. More critically, in Chicano Studies, the view of its faculty comes primarily from their teaching, whereas in other departments research and publication efforts are weighted much more heavily. Therefore, the old problem of firing an excellent teacher who is not publishing becomes a potential administrative problem. Of course, Chicano Studies chairpersons and departments

should make it clear that research and publication are also of importance in Chicano Studies.

Further, the issues surrounding evaluation criteria are not yet resolved. The plan of the Chicano Studies Department at UCSB is to work closely with colleague departments and their committees during the review process. One strong recommendation for tenure resulting from a joint evaluation is more viable than two separate and independent recommendations. It is anticipated that the likelihood of split decisions will be diminished under collaborative effort, although the potential for such decisions does not warm the heart of any chairperson.

One issue successfully confronted at UCSB has been faculty development. Colleague departments have been supportive of joint faculty leaves of absence for junior faculty. Of course, products of such leaves are in their best interest, but they are also in the best interest of Chicano Studies, although at times absences of key faculty may be detrimental. In the long run, such efforts in the faculty development area pay huge dividends with respect to needed research, faculty advancement, and departmental stability.

An attempt has been made in this article to deal critically with the issues surrounding joint faculty appointments in Chicano Studies. Such an administrative format holds both positive and negative consequences. At this period of the UCSB Chicano Studies Department's history, such appointments seem to be paying off, although the price the department has paid for such payoffs is substantial. Like all educational endeavors, the author is about to conclude that what makes a program work at any point in time is the individuals within it. At this point in time, the department is functioning adequately and seems to be progressing. This is not to say that, with a change of time or players, such a statement may be completely inappropriate.

RACIAL MINORITIES IN U.S. HISTORY TEXTBOOKS: A CASE FOR A MORE SYSTEMATIC APPROACH TO TEXTBOOK EVALUATION

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A few decades ago, textbook adoption proceedings were relatively dull affairs. Present at these meetings were political, business, and labor interest group representatives who were primarily concerned with the treatment their constituencies received in textbooks, especially social studies texts. Expressing common concerns, board members and traditional interest group representatives only occasionally debated what ought to be included in social studies texts. The dealings rarely bordered on the sensational and, in most cases, resulted in minimal discussion and acceptance of texts recommended for adoption by a board's textbook committee.

In the 1960's, the upsurge of activities by minorities led to confrontations with established societal agencies. The pattern flowed to educational agencies, particularly local school boards, which were identified as the critical link between community needs and public education. Minority group organizations identified school boards as the parties responsible for the perpetuation of distorted and biased portrayals of racial groups in U.S. history texts. To bring about a change for the better, these ad hoc organizations exerted pressure on school boards by identifying texts which negatively portrayed minorities. The groups' prime objective was to lobby for the removal of these texts from local and state adoption lists. Today many of these ad hoc organizations continue to exert considerable influence at textbook adoption board meetings.

Functioning differently from established groups, minority ad hoc organizations are perceived by school board members as counter-productive. Many of the grass-root organizations are composed of individuals far from the mainstream of middle-class America and who are unaccustomed to participating in a structured setting such as a school board meeting. Second, some members of these ethnic organizations are unfamiliar with board members. In exchanges, each party considers the other a stranger, and frequently issues are left unresolved. Third, the changes in textbooks demanded by these groups are often usually interpreted as excessive. Most importantly, many of these new pressure groups employ demonstrations, strikes, and other tactics board members consider to be inappropriate and dysfunctional. Negotiations with

these new groups have been characterized as difficult and, at times, futile.

These new pressure groups have been particularly visible during textbook adoption proceedings. Textbook adoption committees were charged to more effectively address the issue of "biased ethnic content." These community-wide committees have made use of instruments sponsored and designed by nationally known educational organizations. The major instruments cited in the literature that measure ethnic content include the following:

1. Lloyd Marcus, *The Treatment of Minorities in Secondary School Textbooks* (1961);
2. Michael B. Kane, *Minorities in Textbooks* (1970);
3. National Education Association, "Checklist for Selecting and Evaluating U.S. History Textbooks" (1975); and
4. Council on Interracial Books for Children, *Stereotypes, Distortions and Omissions in U.S. History Textbooks* (1977).

Unfortunately, these instruments have not met their stated objectives. They have been of little value in identifying flaws in the quality of information describing minorities. A major weakness in the instruments is the lack of interrater reliability. The absence of interrater reliability has resulted in a lack of consensus among raters as to what is distorted and biased ethnic content. At textbook adoption committee meetings, negotiations between board members and ethnic representatives have been heated verbal exchanges based on personal preference rather than reliable data. Moreover, the lack of agreement on what constitutes an objective portrayal of minority groups has apparently reinforced the perception some minority and school board members have of each other. In short, negotiations between the various interest groups have not improved. Below, to further demonstrate the apparent weaknesses in the guidelines and checklists employed by many textbook adoption committees, each instrument is described and evaluated.

The guidelines developed by Marcus and Kane are global in nature and designed to measure the quantity of information employed to describe a group and, in general, the quality of that information (because of the similarities between the guidelines, only the Kane guidelines are described). The Kane guidelines are a set of seven general guidelines applicable to all minority groups: (1) inclusion, (2) validity, (3) balance, (4) comprehensiveness, (5) concreteness, (6) unity, and (7) realism. A rater, employing the Kane guidelines, scans a textbook for information describing a particular minority group and rates the information accordingly. Conciseness and ease of use are the strengths of these guidelines. In a relatively short period, a classroom

teacher can be trained to employ the guidelines and to interpret the results.

An obvious weakness with the Marcus and Kane guidelines is that they are general in nature. The seven categories are not defined, and examples describing each (e.g., realism, balance, unity) are conspicuously absent. What, for example, constitutes a balanced interpretation of history? The lack of decision rules places too great a responsibility on the rater, who must interpret whether the information describing a particular group is "accurate," "comprehensive," "balanced." More importantly, findings and recommendations place an even greater burden on individuals who would make use of them. In the end, it is the consumer-- school boards, textbook adoption committees, and interest groups-- who must interpret vague and general evaluations.

The National Education Association (NEA) "Checklist" is a compilation of eight basic principles with specific questions associated with each principle. The themes central to the NEA Checklist are cultural pluralism and ethnic interaction:

1. U.S. history textbooks should portray the cultural pluralism of our nation as a value to esteem and project; and
2. U.S. history textbooks should analyze intergroup tension fairly, objectively, and with emphasis upon resolving social problems.

Identified with each theme is a general statement and a series of specific questions. The questions are organized on the left side of a sheet with columns headed by "yes," "no," and "NA" (not applicable) on the right. Each rater takes the text in question and makes appropriate checkmarks in the columns on the right side of the checklist. The checklist does not include a minimum level for textbook acceptance or rejection, however. Supposedly, this is an arbitrary decision left to the interested parties. A strength of the NEA Checklist is its ease of use. Little training is needed.

The NEA Checklist is more sophisticated than the Marcus and Kane guidelines; however, limitations are apparent. First, the Checklist is too general to effectively evaluate for all groups. The instrument is structured to serve all groups; it assumes that the experiences of racial and religious groups and women are similar enough to be outlined in eight principles. Principle 11 states: "U.S. history textbooks should present the sexual, racial, religious, and ethnic groups in our society in such a way as to build mutual understanding and respect." By striking "for common experiences," the Checklist emphasizes the similarities among the groups and apparently ignores the important distinctions that exist among the groups, especially concerning the differences between white and non-white groups.

Second, the absence of definitive rules places in jeopardy the reliability of the NEA Checklist. These rules would include statements as to the number of questions under each principle that must be addressed if a textbook is to be labeled "acceptable." From a qualitative posture, if the assumption is made that all of the questions need not be answered with a "yes," what information should writers include when describing a particular group? If certain information is considered crucial, how is it to be weighed? Is the topic "1960 Civil Rights Movement" more important than the topic "slavery" when describing blacks?

Last, the NEA Checklist favors the portrayal of a particular brand of history. Principle V gives priority to the negative experiences of groups: "In examining the interactions among groups, U.S. history textbooks should describe the historical forces and conditions that have operated to the disadvantage of minority groups and women." Principle VII suggests that intergroup tension experiences are essential if groups are to be depicted objectively: "U.S. history textbooks should analyze intergroup tension and conflict fairly, objectively and with emphasis upon resolving social problems." A biased instrument is unfair to all groups. Textbook writers are penalized when they employ a brand of history that does not stress "disadvantages" and "intergroup tension." The students are unfairly influenced when they are subjected to simplistic analyses of complex historical events. Equally unfair is the constant depiction of racial minorities as "abused souls habitually involved in violent episodes."

A more reasonable approach is to describe minorities in a variety of roles and settings, including more than one interpretation to events and issues, and concluding with up-to-date analyses of the groups' present status. Such depictions are more apt to provide students the motivation to use their research and intellectual skills in weighing information and interpreting historical events and issues. Writers who provide variety are also more likely to strike for a balance in selecting "favorable and unfavorable" events and issues when describing the groups. (Writers who depict blacks in the 1960's attempting to resolve social ills by rioting will also depict blacks working within the system to achieve the same objective.)

In 1977, the widely publicized Council on Interracial Books for Children (CIBC) guidelines became available. These guidelines evaluate books for the treatment of the following groups: women, African Americans, Asian Americans, Chicanos, Native Americans, and Puerto Ricans. The instrument favors a singular interpretation of U.S. history (colonial model) and stresses the inclusion of "facts" that illustrate white/non-white interaction. These "facts" reflect content frequently thought to be absent in textbooks. They are arranged on the left-hand side of the guideline pages. The rater is charged with looking through a textbook of interest with a view to determining whether each "fact" listed is

present. On the right-hand side of the page, columns of a checklist are provided. The rater, responding to each "fact" provided, is asked to place a check mark indicating whether the text (1) provided limited incorrect information, (2) provided no information, (3) failed to deal even with the historical period from which the "fact" was derived, (4) provided limited information, and (5) provided full information. A scoring system is provided according to which a -2 is assigned to each "provide incorrect information" checked, a -1 to each "provided no information" checked, a 0 to each "failed to deal with historical period" checked, a +1 to each "limited information" checked, and a +2 to each "full information" checked. A total of points for each textbook reviewed can be computed. Texts with higher positive totals are thought to provide a more balanced treatment of the targeted group. A strength of the CIBC guidelines is the use of a numerical system to evaluate content. Such a technique provides the rater with a qualitative analysis of the target group; it indicates the kind of information used by the writer to describe a group.

Though a great deal of work has gone into the CIBC instrument and it can provide some useful information, the procedure does have some limitations. Clear decision rules are lacking that would assist raters to distinguish between such categories as "provided limited information" and "provided full information." Consequently, interrater reliability may well be a problem.

Second, the CIBC procedure presumes a rather prescriptive deterministic view according to which history, properly, can only be viewed through what might be termed a "colonial model." According to this view, whites always oppress blacks, men always oppress women, and so forth. Certainly there is no intention to suggest that an intelligent reading of history does not reveal that in many (perhaps even most) instances, whites have oppressed blacks, and men have oppressed women. The point to be made, however, is that the "colonial model" of history suggests an appealing, but rather simplistic, interpretation of events according to which no alternative explanations for plights of given ethnic and other minority groups can be seriously entertained. For example, one of the "facts" in the CIBC procedure states that "Chicano poverty is the result of past and present racism." Clearly flowing from the "colonial model," this "fact" suggests that racism, alone, contributed to "Chicano poverty." Surely a social problem as complex as poverty cannot be assumed to be the result of a single causative factor. The CIBC framework would have users believe that historians are at a consensus with regard to issues that are complex and that the "facts" flowing from this "colonial model" are to be taken as irrefutable. While motives of those responsible for developing the CIBC procedure surely cannot be faulted, in their zeal to redress unbalanced textual treatment they have developed criteria that flows from as rigid and as slanted a historical perspective as that which they propose to redress.

Another major weakness of the CIBC instrument is the tendency to evaluate for information which writers have omitted. Apparently, writers who utilize an interpretation of history other than the "colonial model" and do not cite the "facts" outlined in the instrument are guilty of the "sin of omission." Omission, an obvious weakness, is not the most appropriate method of evaluating textbooks. The decision to omit specific information should be the responsibility of the writer and not of the rater. Evaluation, to be effective, should focus on a textbook's content and not on information that the rater feels has been omitted by the writer. A more reasonable approach is to include, as part of an instrument, a pool of information--events, issues, dates--considered by ethnic specialists as crucial in gaining an understanding of racial minorities. This pool of information would provide writers with some direction but not infringe on their right to select and present history in a manner they feel best describes the targeted groups. A goal may be to present a balanced description of the groups.

Finally, the CIBC instrument is too cumbersome to be employed by classroom teachers and parents. CIBC includes criteria for eight groups. The lists contain 152 items. Additionally, documented evidence is provided beside each evaluation list to suggest the importance of certain historical events cited in each criterion list. Obviously, to evaluate a textbook adequately, the compilation of lists must be in the rater's possession. Given other issues of concern--whites, European groups, ecology, labor, business--the evaluation of textbooks could become a time consuming and disconcerting process.

Adoption committee members experience extreme pressures as they review and select texts. Lobbyists--ad hoc organizations and traditional groups--are constantly attempting to sway opinion. Recently, groups representing the concerns of ethnic groups have surfaced and exerted additional pressure on school boards.

The scenarios common in the 1960's and early 1970's are no longer part of textbook adoption meetings. Although flare-ups are newsworthy, today they are the exception rather than the case. Progress in those once difficult areas is providing ethnic representatives the opportunity for greater input into the decision-making process. Board members and ethnic representatives are reassessing the merits of instruments once considered reliable at measuring ethnic content. These efforts, it is anticipated, will lead to efficient and productive meetings where board members and minority group representatives are sensitive to each other's needs and obligations and where there is a consensus on goals in the pursuance of quality textbooks.

POETRY CORNER

featuring

DRUMMING HEARTS
THE QUANDRY OF THE WAY
BLEEDING SOULS

by

SILVESTER J. BRITO
UNIVERSITY OF WISCONSIN-MILWAUKEE

DRUMMING HEARTS

Our hearts feel bare
And the eyes grow dim,
While white man's ways
Corrupt our land.

Once we stood proud
In painted places
But the white man's brush
Has changed our color.

Our people's stand
Grows dark and heavy
For spirits of life
Were distorted every way.

Spin, spin, spin
Stories of old,
As Spider Woman
Becomes a plastic widow.

Mind, soul, eternity,
Heart, blood and sadness,
Breath, death, and madness,
Because Indian prayers
Could not change the way.

THE QUANDRY OF THE WAY

These White and brown ones
Where are they from?
Who sent them here
What news do they bring?

Let us talk to them.
About their clan
or place of immergence.

Maybe they are lost
What are their needs
Can we help them.

Are they human brothers?
They are made like us
but act so different.

Like us
They have women
and children
but they see us different.

Why has the Creator brought
these people.
What does this mean.
What does he want of us.

Who are these white ones
with such new ways.
They say they are good,
but haven't ours
served us well.

What should we do
Why should we change.
What can they offer us.

And who are these strange ones.
The Mexican people
They look like us
but act so different.

A puzzling bunch
these backward ones
who resemble us
but act like whites.

What shall we do
These are strange ones.

BLEEDING SOULS

Why should this be
Great one of all
That we must suffer
by another color-
in your creation.

Once our hearts were sure
and our souls were pure
but today
they are cold and bitter.

Then we were one
but now we are many.
Our thoughts are torn
and our spirits wonder.

Today we shed
wasted tears
that are quenched
by dry souls
of white society.

That unforgivable white wrath
which has plagued us so.
What thirst it has
that burns our souls.

It has bled our lands,
Abused our mothers
and bereaved our fathers.

Hear us then
with tobacco tears.
Return our souls
and change
this wounded land.

BOOK REVIEWS

JOSEPH HRABA. *AMERICAN ETHNICITY*. Itasca, Illinois: F. E. Peacock Publishers, Inc., 1979, 386 pp., \$11.50.

Hraba uses the social science disciplines--i.e., sociology, history, and psychology--to set the scope of his research on American ethnicity. Hraba combines the theoretical premises of assimilation, pluralism, and ethnic conflict theory as methods for viewing ethnic group convergence to and divergence from American society. "Each theory is only a partial explanation of societal modernization and ethnic evolution . . . and together they offer a fuller understanding of ethnic evolution in the modernization process" (p. 7). Societal modernization and ethnic evolution are keys for understanding the convergence (inclusion) and divergence (exclusion) process.

Hraba presents an in-depth literature review of assimilation, pluralism, and ethnic conflict theory from a social science perspective. These three different theories, as presented, indicate that historical changes have occurred within their theoretical makeup as well as illustrating the fundamental differences between the three. Hraba's review is an illustration of the fundamental differences between each theoretical perspective and shows, through his ethnic evolution conceptualization, the importance of using assimilation, pluralism, and ethnic conflict theories as a more comprehensive method for examining ethnicity and the modernization process.

Hraba includes an examination of the psychology of prejudice and discrimination in his research. Hraba points out that the psychology of prejudice compliments the sociological theories and forms a "partial explanation of intergroup relations."

According to Hraba, ethnic evolution is a historical process where different ethnic groups, depending on the amount and nature of prejudice and discrimination, have either converged or diverged from the larger society. This group inclusion and/or exclusion process is based on an economic pyramidal structure; i.e., entrance or nonentrance into the U.S. capitalist structure was and is based upon intergroup and outgroup prejudices and discriminatory practices. Hraba illustrates how the three theories of assimilation, pluralism, and conflict theory compliment one another because each presents an aspect of this converging-diverging process.

The author examines five colored ethnic groups. He presents an historical account of how each group economically survived in the United States. This illustrates the conflicts and contacts these colored ethnic groups faced in their attempts to "make it"

in "the larger society." Hraba shows that the Mexican American and American Indian, following their historical and present condition, are moving towards evolutionary divergence and intergroup exclusion from the larger U.S. society.

The case of black Americans shows both evolutionary convergence and divergence. There exists a black middle class, and, therefore, convergence is taking place to a limited extent. However, the poor black is still excluded from the "larger society," which consequently leads toward evolutionary divergence.

The Chinese and Japanese, according to Hraba, have experienced economic exclusion and inclusion, which has created ethnic stratification into what Hraba terms ethclasses. The Japanese Americans, in particular, exhibit continued ethnic convergence and intergroup inclusion.

Using these case studies, Hraba discusses the proposed reasons for evolutionary divergence for some ethnic groups and convergence for others. Hraba describes studies which indicate that blacks, for instance, suffer from a pathological problem and negative self-images because of the prejudice and discrimination they have suffered. Accordingly, blacks suffer from a "culture of poverty" and "the blocked opportunity theory" in which they are unable to secure satisfying jobs. Hraba contends that these beliefs and studies form a partial explanation for ethnic divergence. Hraba continues on and proposes that ethnic communalism has also played a role in the evolutionary divergence of ethnic groups. He believes that minority groups formed ethnic enclaves when they arrived in the United States and generally formed an internal system of protection as an economic necessity. Hraba is quick to point out that groups are not static and have experienced a diversity of changes. However, ethnic communalism is maintained as an internal system which gives meaning to its group members.

Along with communalism is a sense of group membership exhibited by the individuals who make up the group, which Hraba terms "the consciousness of kind." Group members are aware of their social position, both historically and currently. Communalism and consciousness of kind are two factors which explain evolutionary divergence.

Hraba believes that both social pathology and ethnic communalism are factors of evolutionary divergence for some ethnic groups. The diversity exhibited among the various colored ethnic groups concerning the amount of divergence a group has undergone depends upon the amount of continual oppression a group has faced. A second factor concerning ethnic divergence is the extent the group has regulated and insulated its members from prejudice and discrimination. Hraba shows how the Japanese Americans were able to insulate themselves from the prejudice and discrimination and set up a "subeconomic" system within their group. Blacks were

less able to insulate their members and, consequently, showed more evolutionary divergence.

Hraba goes to great lengths to present documented sociological and psychological data to support the theoretical premises of assimilation, pluralism, and conflict theory, as well as the psychology of prejudice and discrimination. The combination of these perspectives and Hraba's evolution of divergence and convergence perspective is a more accurate representation of what the future has in store for ethnic minorities. However, Hraba's book has several shortcomings.

American Ethnicity typifies traditional sociology in Hraba's attempt to categorize human groups into boxes using traditional historical data and psychological analyses of sample populations. He mentions group divergence from a particular category only passingly without realizing that ethnic group members reflect greater regional similarities across ethnic boundaries than differences. He fails to realize the diversity exhibited by so-called minority group populations. For example, this reviewer met a Japanese American woman from Colorado who exemplified black cultural characteristics because she had been raised in a black community. Other examples exist when one examines the syncretisms which occur in Stockton, where Blacks, Filipinos, Japanese, Chicanos, and Chinese live in close proximity to one another. Consequently, the broad generalization that Black, Native, Mexican, Chinese, and Japanese Americans move and act as an entire cohesive group and have together participated in an evolutionary divergent process is inaccurate.

Hraba is only concerned with one aspect of American ethnicity, and that is in the area of economics. His entire social, historical, and psychological analysis covers the reason for economic success and/or "marginality" for ethnic groups in the United States. It should be stressed that American ethnicity encompasses a great deal more information, especially in the area of culture, where retention, reinterpretation, and change is viewed from the perspective of the ethnic group.

Finally, ethnic groups, especially colored ethnic groups, are getting tired of being categorized and told who they are, what their history and culture is, and what their problems are from an outsider's perspective. For example, Hraba presents black history from a traditional textbook point of view. He points out that blacks suffer social pathological problems, which is a factor for his evolutionary divergence theory for blacks. He talks about the nontransmission of the cultural characteristic of a rotating credit system and fails to discuss the whole panoply of black culture. The intricacies of culture are left to a few broad generalizations. These kinds of generalizations for a whole group of people mystify and cloud the reality and experiences black people have had. The complexities of our society cannot be reduced to a few gross generalizations and still have a realistic foundation.

It is time that people be allowed to define themselves. All groups have diverse experiences which cross ethnic boundaries and which cannot be attributed to a particular ethnic group.

These drawbacks indicate that Hraba needs to rethink through his position and begin reexamining the methods used to study human groups. Hraba needs to look at history from the perspective of the people. He needs to examine cultural syncretisms and changes that have and still are taking place in ethnic groups.

-- Barbara Hiura
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JESSE E. GLOSTER. *MINORITY ECONOMIC, POLITICAL AND SOCIAL DEVELOPMENT*. Washington, D.C.: University Press of America, 1978, 555 pp., \$16.75.

Minority Economic, Political and Social Development is a comprehensive document on the experience of discriminated minority groups in the United States, covering a wide range of minority issues which include poverty, aging, unemployment, housing, health, financial institutions, politics, and minority experiences in professional athletics, the military, and mass media. Few other books could surpass the scope of this ambitious work.

The book does an excellent job of revealing the pervasive and institutionalized nature of discrimination existing in the United States. Under this discriminatory system, minority members are shown to have suffered in various social spheres and to remain in victimized conditions, even with possession of rich natural resources (American Indians).

For each issue, data are presented in a variety of forms. Gloster utilizes numerous descriptive statistics. The richness of statistical data undoubtedly strengthens his arguments. At the same time, his book is filled with various anecdotes and biographical sketches of black mayors, congressmen, and other prominent minority leaders. He also discusses geographical distribution of minority groups and related problems (e.g., "In the South is found the heaviest incidence of poverty."). Utilization of this data makes the book highly readable for both the layman and the scholar.

The above data are, however, neatly organized and dissected in a scholarly fashion by the following three perspectives: economic, political, and historical. Throughout the 24 chapters in his book, Gloster is deeply concerned with the economic plight of minority groups. Even in the chapters on professional athletics, the military, and the mass media, his primary focus is on minority members' occupational entry, subsequent mobility and career, and

income. This economic stress reflects the author's conviction: "Having a job is the answer to welfare, economic crimes, self-esteem, and playing a significant part in the unfolding of human drama from day to day" (p. 155).

He also pays close attention to political factors: government policies, power politics, and some political processes. This political concern makes the analysis of discrimination highly realistic and turns attention to the ongoing process of discrimination.

The historical perspective in this book presents a unique frame of reference for understanding current minority issues. For example, Gloster shows that minority groups are better off today than in the past in the areas of education, occupation, and income. This improvement is, however, shown to produce some perplexing consequences. First, the improvement has benefited only certain types of minority members. The author notes that the primary beneficiaries of the Supreme Court decision on Brown and the School Board of Topeka are children of middle-class blacks who were born during or after World War II. Such uneven distribution of benefits tends to polarize minority members. Second, even these beneficiary members, who are now in skilled or white collar occupations, find that they cannot attain a normal career advancement. This experience heightens their awareness of a deep-seated and multistaged system of discrimination. Under this system, minority struggle against discrimination appears to be an endless battle in the midst of an unseen enemy who may eventually drain the nerves and energy of minority members.

Throughout the book, the author attempts to show that minority groups have been victimized under a vicious discriminatory system. The author argues, therefore, against commonly held prejudices against minority groups which are based on the logic of "blaming the victim" (e.g., most welfare recipients are lazy, black, and so on). Gloster has not, however, attempted systematically to analyze the conditions of the dominant group from which minority suffering originates. In this sense, his book is an analysis of the symptoms of discrimination rather than the causes of discrimination.

Little theoretical framework emerges from the book which can integrate different issues of discrimination. In the absence of such a unifying theory, it is hard to relate one minority issue logically to another issue. Thus, the whole book is merely a collection of separate minority problems. Under this condition, inclusion of some issues and exclusion of others appear arbitrary. Gloster even fails to provide a general summary of his findings. The book ends abruptly with his analysis of a chapter on the mass media.

Gloster never explains what he means by a minority group. Obviously, he uses the concept in reference to disadvantaged

racial-ethnic groups. But his book includes a chapter on the aged, which includes whites, too. This inclusion suggests that his concept of a minority group goes beyond the boundary of racial-ethnic groups. One would then wonder why he does not include a sexually disadvantaged group--women. Even in the analysis of racial-ethnic groups, he concentrates heavily on Black Americans and grossly overlooks Asian Americans.

In sum, this book is a work of minority suffering which contains much information on many issues. It is also a highly readable book while preserving scholarly rigor. But this book is poor in theory construction and inadequate in the analysis of the basic causes of minority suffering. Some minority groups are either underanalyzed or not analyzed at all.

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BARRY D. ADAM. *THE SURVIVAL OF DOMINATION*. New York: Elsevier, 1978, 179 pp., \$15.00.

The project area of *The Survival of Domination* is of great importance; the title is splendid; the Elsevier presentation is excellent. Yet it disappoints. The author sets out to examine the invisible mechanisms that keep social groups in their place when the overt legal discrimination against them may have been tinkered with sufficiently to remove its worst effects. Barry Adam is very specific about his intentions to focus on the everyday strategies oppressed communities evolve and use, individually and as members of that community, to survive. For "without a phenomenology of unfreedom, the contemporary historical stage remains unknown; social ordering cannot but recreate disenfranchised groups." The novelist, Paul Scott, wrote of "that liberal instinct which is so dear to historians that they lay it out through the unmapped forests of prejudice and self-interest as though this line, and not the forest, is our history." Barry Adam seeks to map the forest and chart the interdependence of the arbo-real roots--a difficult task, and an area too often overlooked by triumphant reformers.

Mr. Adam chooses blacks, Jews, and gays as his examples and points of cross-reference. Perhaps here lies the first disappointment. Although he does not locate them specifically in North America, it is there that they belong in his treatment, despite his use of older European cultural references. With such important intentions, it is a pity he is not more genuinely cross-cultural--the subjects seem almost too convenient--or more locally specific. He does suggest that the study could be extended to North American Indians or women. So it should. The effect of one

"inferior" group on the subordinate status of another must not be underestimated (and Mexican Americans, as a conquered people, might be included). To omit the female sex is to remove the whole of psychosexual tensions between groups and the sociosexual or socioreligious domination within groups. It also excuses the author from seizing his own opportunity to analyze "these everyday social relationships and their potential for transformation" in full. "Black women," he quotes from Grier and Cobbs' *Black Rage*, "have a nearly bottomless well of self-depreciation . . . prepared by society . . . a prefabricated pit which they have no hand in fashioning." And elsewhere, "the most alienated workers are not the most revolutionary, for the necessary confidence in their own power is lacking." Adam does not go down that pit and reach the most alienated, nor does he examine the attitudes still extant within Judaism to maintain the "inferiority" of their female believers.

"Strategies Coping with Domination" is intended as the centerpiece. It is an interesting chapter, but it too disappoints a little. Although Mr. Adam is among the first to put all these conclusions together, there is nothing very substantial or original; more important, he does not prove his assertion that "coping strategies dissolve into methods to alter or resist domination." Indeed, if they did, domination would have been more altered, more resisted, and less "coped with."

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MELVIN G. HOLLI and PETER d'A. JONES (Editors). *THE ETHNIC FRONTIER: GROUP SURVIVAL IN CHICAGO AND THE MIDWEST*. Grand Rapids: William B. Eerdmans Publishing Company, 1977, 422 pp., \$7.95.

The reader seeking fresh and intellectually stimulating material on American ethnic history will find *The Ethnic Frontier: Group Survival in Chicago and the Midwest* a rewarding book. Editors Melvin G. Holli and Peter d'A. Jones have assembled a collection of first-rate original scholarly articles that provide new insights into issues of group survival, assimilation, and conflict in the United States.

The Midwestern focus of the essays provides an opportunity for new perspectives. Edward Mazur's essay on ethnic and class cleavages among Chicago's Jews has fresh interest, not because of the novelty of the theme, but because the theme is documented in a Midwestern rather than in the usual Northeastern setting. Louise and Nuevo Kerr's splendid essay, "Mexican Chicago: Chicano Assimilation Aborted, 1939-1952," breaks new ground in theme as well as locale. The Kerrs demonstrate that, unlike their

counterparts in the Southwestern states, the Mexican Americans in Chicago were moving toward assimilation, following the pattern of East European ethnic communities in the years preceding World War II. Assimilation was "aborted" by repercussions of the Los Angeles Zoot Suit Riots, by renewed immigration, and by changes in community leadership.

A theme treated ably and with originality in many of these essays is ethnic politics, both within the ethnic community and between ethnic communities and mainstream America. Victor Greene explores internal community leadership among Swedes, Poles, Italians, and Jews, focusing upon the sources of the leaders' power and prestige as well as the nature and goals of the leaders' activities. He concludes that even "conservative" leaders directed their communities toward greater participation in American life. Edward Kantowicz suggests that Chicago's numerically powerful Polish community pursued religious and political autonomy at the expense of the coalition building that would have given them more influence in the larger community. In contrast, according to Charles Branham's essay, politicians from Chicago's minuscule nineteenth century black community (which numbered only 1.8 percent of the total population as late as 1900) had no choice but to function within mainstream coalition politics, doing what they could for the black community within this larger framework. Thus both value systems and power factors (such as numerical strength or lack thereof) were among the variables determining the nature of the political activities of ethnic groups.

A number of the essays explore the possibilities of cooperation, even amalgamation, among ethnic groups, as well as the more familiar issues of conflict between ethnic groups and mainstream society. Jacqueline Peterson's excellent work, "Wild Chicago: The Formation and Destruction of a Multiracial Community on the Midwestern Frontier 1816-1837," explodes the myth that the arrival of whites meant the instant disappearance of Native Americans. According to Peterson, early Chicago was a mixed society of French, British, American, and Indian settlers united by common dependence on the fur trade and a common social life revolving around whiskey, dancing, and other pleasurable leisure activities. This multiethnic community was destroyed, not by ethnic conflict, but by cultural conflict. When an influx of aggressive, profit-seeking newcomers resulted in the removal of the Indians west of the Missouri, so many white spouses and racially mixed persons rejected the new acquisitive culture and departed that over half the registered voters of 1830 were thought to be in Indian territory by the 1850's.

The issue of culture conflict within an ethnic context is raised even more pointedly in the compelling and ground-breaking essay by Hugo P. Leaming, "The Ben Ishmael Tribe: A Fugitive 'Nation' of the Old Northwest." An amalgam of what the author calls "the three subject peoples of the South's slavery society"--blacks, poor whites, and the remnants of destroyed Indian

nations--the Ben Ishmaelites appeared in Indiana in the early nineteenth century. They survived there as a migratory, noncapitalistic people (they refused to work for wages) with their own distinctive religion and social structure for a hundred years. As the society around them became urbanized and industrialized, the Ben Ishmaelites were stereotyped as immoral, lazy, and degenerate, and efforts were made to take their children away from them. In 1907, the first compulsory sterilization law in the world was passed in Indiana, its object the Ben Ishmaelites, and it was this law that led to the final dispersion of the tribe and its probable assimilation into urban black communities. Leaming uses the records of charitable societies, literary sources, interviews, place and family names, and architectural evidence to reconstruct the story of the Ben Ishmaelites. In addition to raising important questions about ethnic amalgamation and cultural conflict, his article is a model of careful and creative social history.

The originality, diversity, and richness of detail of this collection is marred by its failure to provide substantive treatment of women. There are two exceptions: Leaming's article deals with the important leadership role of women among the Ben Ishmaelites, and Arnold Hirsch's essay describes women's participation in anti-black housing riots. Most of the essays, however, deal with ethnic America as essentially a male universe. As scholars sensitive to diversity and skilled in dealing with complexities, ethnic historians must deal with gender as well as with class, ideology, and ethnicity in gathering, analyzing, and interpreting their material.

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JOHN ANTHONY SCOTT. *HARD TRIALS ON MY WAY: SLAVERY AND THE STRUGGLE AGAINST IT, 1800-1860*. New York: Mentor Books, New American Library, 1974, 293 pp., \$1.95 paper.

In the beginning the history of slavery was written in political and institutional terms, and very little attention was paid to what the day-to-day participants in this odious adventure had to say. With time, historians realized they had to take into account personal views, feelings, and reminiscences of the participants, but this realization brought about predominantly the recollections and opinions of white people. This was so because it was generally accepted that most black people were illiterate and had little to say for themselves. It was understood also that when they said anything, it would be exaggerated and self-serving and, consequently, would be of little historical value. Exceptions, of course, were made for people like Frederick Douglass,

William Wells Brown, and Solomon Northrup because, clearly, they were extraordinary.

Beginning in the 1950's and coinciding with the Civil Rights Movement, an increasing number of historians came to realize that the slaves and free persons of color did, indeed, have something to say and were conscious of political and social changes taking place around them. Blacks were sufficiently astute to have geared their protests toward these changes and consequently did much to liberate themselves and their fellows. In so doing, they contributed significantly to the end of slavery and to the history of the relationship between blacks and whites. This story is one aspect of the book *Hard Trials on My Way* by John Anthony Scott which makes it a useful work for the student who wishes to have a swift but well-grounded insight into the role black people played in their own emancipation.

But if this were all, *Hard Trials* would be no different from a number of books already on the market. What Scott has done is to place the activities of various personalities, slave and free, black and white, in an historical progression between 1800 and 1860, coupled with the necessary history of pertinent developments that insure an exquisite sense of continuity to the whole endeavor. He develops the personalities of his actors in such a way that one knows what motivated their lives and presents their involvement in *Hard Trials* as a continuing personal drama. A case in point is the manner in which Scott deals with the coming of the Dred Scott case. Although the chapter dealing with this matter is entitled "Dred Scott vs. Sanford 1857," what Scott does is to go as far back as the Louisiana purchase to show, in a marvelously compressed way covering twenty-one pages, the whole development of the legal progression that led ultimately to Dred Scott. In these few pages, Scott is able to deal not only with the problems that arose immediately between free and slave-holding states because of this purchase, but takes into account all the laws and compromises made subsequently which sought to stem the inevitable moral confrontation between North and South. Treated here are not only legal problems, but the relationships between the law and politics and the identifiable but diffuse role of citizen outrage. Even the attack by Preston Brooks on Senator Charles Sumner of Massachusetts a year before the Dred Scott decision is noted here as part of the developing personal drama that influenced the case.

Hard Trials deals not only with the experiences of black people, but meets very well the author's concern with the role of whites. Thus, with careful regard for chronology, the activities of whites such as William Lloyd Garrison, Elijah P. Lovejoy, Harriet Beecher Stowe, and John Brown are adroitly woven into the fabric of this work. It is refreshing, too, to find that these whites are not presented as paragons of virtue, but as mortals striving to insure a better world. Nor were they all agreed on what should be done about the slaves. They were united in one issue, however, and that was slavery was evil and had to go. As a

result, one gets from this book a brief but very thorough history of the times between 1800 and 1860, which includes not only the views and experiences of blacks and whites involved in the anti-slavery movement, but also the responses, philosophies, and ideologies of the leading spokesmen and ordinary people on the slavery issue. One gets, too, a thorough insight into the political and legal machinations that worked for and against the institution of slavery.

The author, in his introduction, noted that the purpose of the book was to "probe the meaning of slavery as defined by the actual experiences of black people and by the very words with which they described that experience." It would be very difficult then to fault this book, because Scott has more than met his intended purpose and certainly has gone beyond that in presenting, in a very brief but masterfully concentrated way, that segment of the domestic history of America which, by its very complexity, has confused and defeated many less gifted scholars. One might quibble about the absence of footnotes, but this book clearly is not for the scholar of this subject, particularly with respect to the personalities that were involved. Nevertheless, the absence of footnotes is made up by a brief, but excellent, bibliographic essay.

This book would serve as an excellent supplementary reader for beginning courses in Afro-American and American history. It would be certain to attract and hold the attention of its readers simply because of the skilled and polished manner in which it is written, as well as the sense of personal immediacy that Scott conveys in his approach. More of these books with a personal touch are appearing now, and it is to be hoped that John Scott will continue to lead the way, as this reviewer views this book a marvel of its genre.

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RAYMOND L. HALL. *BLACK SEPARATISM IN THE UNITED STATES*. Hanover, NH: The University Press of New England, 1978, 306 pp., \$15.00.

A startling look at black separatist movements of the past reveals interesting facts that parallel the rise and fall of the contemporary organizations with separatist ideologies. The author focuses on the period from 1960 to 1972, analyzing five black social movement organizations: The Nation of Islam/Black Muslims, The Congress of Racial Equality (CORE), the Student Non-Violent (later National) Coordinating Committee (SNCC), the Black Panther Party, and the Republic of New Africa (RNA). Though the

organizations have common goals of liberating black people from white oppression and establishing black political, economic, and social autonomy, their ideas, values, leadership, membership, and purposes are often at odds. The historical examination of other black organizations with corresponding goals but contrasting methodology is almost painful for the reader to explore. A feeling of *déjà vu* permeates the psyche and forces one to recall how recently "theoretical differences" undermined the resurgence of efforts that should have resulted in significant gains for establishing the common goal of black political, economic, and social autonomy.

The author chronicles the early attempts at separatism and classifies the characteristics. The contemporary black separatist movements advocate separating from the general society to form autonomous societies either within or outside of the United States as we now know it. Details are carefully enumerated regarding the varying combinations which the five groups employ to achieve their idea of separatism.

The idea of history repeating itself and the lack of attention paid to that history has certainly made the latter half of that adage true. History is repeating itself, as Hall indicates, with the entrance of the Communist Party into the black movements of the 1930's, which surely led to the diffusion of several black organizations. One in particular, the National Negro Congress, originally chaired by Ralph Bunche, was well on the way to becoming a unifying organ, as its purpose was to husband all black unions, religious, and fraternal groups. The contemporary movements were plagued by the same tactics by forces of communism and marxism that served to disrupt and diffuse organizations with unifying potential.

More than once, organization leaders have called for blacks to study Jewish methodology in regard to racial unity and the economic and emigrationist aspect of separatism. In 1968, while developing an economic policy through individual action, Milton Henry of RNA and James Forman of SNCC demanded \$400 billion in reparations and five designated states from the United States of America and \$500 million in reparations from white churches. Like many Germans who denied responsibility and even knowledge of the Jewish holocaust, white Americans totally denied responsibility for the enslavement of blacks. By the call for reparations being ignored, the organization later abandoned this approach as ineffective strategy and eliminated it from their economic policies.

Despite the author's reference to these five organizations in the present tense, one must realize that the internal forces that plagued their existence is figuring prominently in their past tense recognition. Internal forces, such as total and loyal commitment of members that required the drastic altering of lifestyles with mostly pie-in-the-sky promises and "no meat to eat now" realities, insensitive sex discrimination that created for

women the inequities that the organizations claimed to abhor, and alienation of the black bourgeoisie, have plunged the dagger into the heart of this movement. If lessons are to be learned from this phase that is now history, according to the author, black Americans must diligently pay attention to politics and economics. A most serious concentration must be focused on economics, and a more mature outlook must be developed for looking at each other's differences and similarities. This appears to be a simple formula for the suspended organism to incorporate upon arousal. The administering will determine if our next phase of separatist movements will awaken as Sleeping Beauties or Count Draculas as they seek to provide alternatives for coping with America's complex nature of racism.

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BETTYLOU VALENTINE. *HUSTLING AND OTHER HARD WORK: LIFE STYLES IN THE GHETTO*. New York: The Free Press, 1978, 183 pp., \$12.95.

Prior to receiving Ms. Valentine's book, *Hustling and Other Hard Work*, this reviewer felt a sense of pessimism. That is, here is another book trying to clarify black folk's problems. This pessimistic sense is especially acute during this time when the label "minority" is still being used to lump millions of people together when their cultural-racial diversity defies such grouping. (This minority grouping oftentimes serves as a comment label or package for old racist attitudes and stereotypes.) Resistance grew, given the pending "mild recession" which is being predicted and will follow unemployment percentages among black folk as high as 45 to 50 percent in certain age categories.

The book arrived, and the sense of pessimism was impacted upon via the powerful, yet simplistic descriptions of the life activities of these black families. For example, the power of Mr. Burton's continued love for his children has an optimism unbroken by the death of his young wife, the drug addiction of all of his children, and the death of his son. These events might have broken the life of a lesser father. Also described is the penetrating despair of another father whose life is changed by an accident which impairs his ability to work. These examples are quite compelling contrasts to the stereotypes of "absent, wayward, and unwilling-to-work fathers."

This book has unlimited use for teachers and professors of ethnic studies. For those who teach research, the chapter which presents the results of the five years of research offers students an excellent model for the presentation of qualitative data. This

powerful, unobtrusive presentation of data is worth the price of the book. The chapter, "Other Views," is a clear and long overdue methodological assessment of previous work in this area. The final chapter, "The Design," is instructive for students who seek guidance in the rudiments of ethnographic techniques.

If there is a criticism of this book, it is in the area of the author's optimism that such revelations might startle those in power to change, that is, positive change reflected in policies, procedures, and programs. However, this brings to mind DuBois' quote of Sara Teasdale in "New Deal for Negroes": "When I can look life in the eyes, grown calm and very wise, life will have given me the truth and taken in exchange--my youth." It is not only the black old that lose but also the black young, because both are worthless in the United States. If this work has the impact desired, people who are startled (including teachers, scholars, and researchers) must preact to cause change and not leave such revealing research to chance (in the conscious mind) that action might occur. Ms. Valentine seems to assume that if everyone knows the truth, positive change will follow. This reviewer's pessimism balances her optimism: people in power know the truth--the corporate objective is to maximize profits, which is usually done through cheap labor. Look at the truth DuBois wrote, beginning in 1895, and compare the resultant change. His life and the black folk he wrote about symbolized the fact that everything "powerless" people have gained has been won "tooth and nail." The combat with power or evil, to paraphrase the *I ching*, is friendly, but with strength and power.

-- Carl Mack, Jr.

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CHARLES V. WILLIE and RONALD R. EDMONDS (Editors).
*BLACK COLLEGES IN AMERICA: CHALLENGE, DEVELOPMENT,
SURVIVAL*. New York: Teachers College Press, 1978, 292
pp., \$8.95.

This book is a collection of articles from the Black College Conference held at Harvard University in March and April of 1976. The authors are experienced administrators, teachers, and students of our nation's black colleges and universities. This book attempts, through firsthand recording, through documentation of historical fact, and through analysis of governance, financing, and institutional role, to eradicate the negative images of our nation's black colleges and universities.

Editor Charles V. Willie, in the introductory chapter, presents a sociological perspective of black education and the effects that racism has had on it. He contends that what is

believed and understood about black higher education has been written by non-blacks (such as Myrdal, Redding, Jenchs, etc.) who have little knowledge and cultural understanding of the historical challenges facing black colleges, and thus these institutions have been the victims of much misunderstanding and have been defined as inferior, second-class institutions. With this chapter as the framework for setting the picture right, the book is then divided into three major parts: Part I, History and Purpose; Part II, Governance; and Part III, Teaching and Learning.

Of the five selections under the history and purpose of black colleges, President Emeritus Benjamin Mays' article sets forth a challenge for the black college, which he states has a dual role: that of educating our black students to meet the demands of white America, as well as being understanding and supportive of the needs of black Americans. Kannerstein's essay deals with the self-concept of black colleges. In his selection, he indicates that these schools, probably much more than others, must be concerned with student needs that far transcend those which are purely academic. President Cook's essay on the socioethnic role and responsibility of the black college graduate carries further the role of the black college and its effects on graduates as they prepare to move into the mainstream of American society. The final article in this section, by Browning and Smith, is an excellent documentation of the historical beginnings and survival of black higher education in America. Tracing the inception of black institutions and the legislative acts affecting them in terms of the goals they were expected to perform, this essay shows how difficult the survival of black higher education has been.

Part II depicts the plight of black education in terms of finance, administration, and governance. Jones and Weatherly show that black colleges have long had to do twice as much with very little funds. Statistical data on finances of select institutions are presented. Willie and MacLush's essay shows that presidents of black colleges have priorities which are similar to those of most colleges. They are concerned about educational programs, managerial priorities, and recruitment efforts. Most of all, they are concerned about the survival of such institutions, which they see as a necessary and viable resource in the American society. Brandon's essay on black colleges of the North gives insight into the need for black colleges, particularly in the North. He contends that institutions such as these will do what other institutions will not or cannot do to increase the number of educated blacks in America. President Robinson's essay on a president's role in the management of resources lists the kinds of challenges that a college president must face in a time of declining population and financial resources. Charles Merrill, in the final essay, depicts the role of a white trustee of a predominantly black school. While he sees survival as the major problem of black institutions, he contends that the number one priority "is still the intellectual and moral quality," with concern for finances being second.

Part III focuses on teaching at black colleges. In that most of the black colleges of today are small, the essays provided show that the concern has been primarily on teaching rather than research. Essays on teaching the sciences (McBoy), the social sciences (Smith), and the humanities (Munroe, Roundtree) give some insight into the methods used by various schools to address the needs of black students who, in many instances, come to college with deficiencies and fears of these subjects.

For those who truly want to understand the role and plight of black higher education, this book will prove to be invaluable. The essays are presented with clarity and depict the problems that black institutions are encountering and the ways in which they are dealing with them.

-- LaFayette W. Lipscomb
North Carolina Central University, Durham

BARBARA DODDS STANFORD and KARIMA AMIN. *BLACK LITERATURE FOR HIGH SCHOOL STUDENTS*. Urbana: National Council of Teachers of English, 1978, 273 pp., \$4.75 paper.

Of all the annotated bibliographies of black literature that have crossed this writer's desk during the past thirteen years, *Black Literature for High School Students* is certainly the most complete. By virtue of its being twelve years later than Abraham Chapman's *The Negro in American Literature* (Wisconsin Council of Teachers of English), the Stanford-Amin effort is newer; it has recency. Their book also has a few other virtues.

In addition to such standard adjuncts as a directory of publishers and recording companies, *Black Literature for High School Students* is both author and title indexed. Chapter 1, "Teaching Black Literature in Today's High Schools," contains both the rationale for such a course and for this particular book. This first chapter also includes a section on specific goals and objectives. Several readings of this chapter resulted in this reader's conviction that the course would hope to employ literature as the handmaid of the social sciences.

Chapter 2, "A Historical Survey of Black Writers," contains some seventy pages of valuable historical and biographical information and is the heart of the book. Functioning as this heart's blood is a series, in various lengths, of intelligent and incisive criticisms of black writers and their respective works, especially since the Harlem Renaissance. Ms. Stanford is the author of these first two chapters.

Ms. Karima Amin is the author of Chapter 3, "Adolescent Literature by and about Black People." While Ms. Amin does a creditable job on "junior novels by black writers," she does include a six and one-half page section subtitled "The Black Experience in Junior Novels by White Writers."

Chapter 4, "Biography and Autobiography," is again written by Ms. Stanford. Ranging from such exotic subjects as Juan de Pareja to the not-so-exotic Willie Stone, the chapter includes many autobiographies which were "written with" outside help. Again, the rationale for this chapter seems to be directed more at changing attitudes and behavior than at developing literary appreciation and historical knowledge.

The author of Chapter 5, "Supplementary Bibliographies of Black Literature," is unidentified. The word "supplementary" in the chapter title does not prepare the reader for his discovery of a three-page "Booklist of Contemporary African Literature." A disclaimer includes the following: ". . . although a detailed survey of African literature is beyond the scope of this book . . ."; the justification for any inclusion of contemporary African literature is lame and unconvincing, as indeed was the case for "The Black Experience in Junior Novels by White Writers" in Chapter 3. Further, if the authors were going to include an African section and had prepared the reader for such an inclusion, it is difficult and wrongheaded to exclude John Pepper-Claake, Buchi Emechita, and Wole Soyinka. While the latter is generally too sophisticated a writer for most high school students (not those in a twelfth-grade elective course, perhaps), John Pepper-Claake has written many novels and short stories specifically for a junior audience.

The remainder of the book is given over to four chapters on "units" for literature study for junior high school and one unit for a senior elective. The last chapter is on "gaming." While the chapter is entitled "Supplementary Activities," it is concerned with composition and discussion "motivators," role-playing, and board games. Such inclusions constitute more evidence that the authors conceive literature to be the handmaid of the social sciences.

Five chapters of useful historical background, biography, criticism, and sound annotations are marred by five chapters of pedagogical excrescence, the likes of which belong more properly in an upper division course in the School of Education. The well-trained and/or experienced teacher will use what he needs from *Black Literature for High School Students*; the inexperienced will use what he has to. The former would be better served with less, and the latter could not be less served with more.

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RUTH NULTON MOORE. *TOMÁS AND THE TALKING BIRDS*.
 Scottsdale, PA: Herald Press, 1979, 120 pp., \$3.95 hard,
 \$2.95 paper.

Children's literature should be of great importance to all of us, regardless of whether we are parents. The opinions and social views assimilated in childhood will often have long-lasting and far-reaching effects. Western novels as well as cowboy movies bear a great deal of the responsibility for the attitude of many Americans that Indians are, for the most part, treacherous savages and, at best, the sidekick to a masked white man. *Tomás and the Talking Birds* is at once both encouraging and disappointing. It is encouraging because it is responding to a great need in our society, but it is disappointing because of its poor execution.

The germinal idea of the story is quite clever. Tomás, a Spanish-speaking boy of some nine or ten years of age, and his mother go to live in Pennsylvania with her brother after the death of Tomás' father. The boy attends school, but he has problems making friends because he does not speak English. In his loneliness, he befriends a pet shop owner and his birds. Tomás is fascinated by the talking birds and tries to get a homesick parrot to talk. When he discovers that the bird only speaks Spanish, Tomás takes on the job of teaching the parrot English. In order to do so, he must first learn that language himself. With this added incentive, he makes rapid progress in school and quickly makes new friends.

The identification of the parrot with the boy, which the reader easily makes, serves to present the problems of the non-English-speaking child in the United States in a way which should appeal to the children for whom the book is directed. The use of Spanish words in the text, as well as references to flora and fauna, foods, songs, and customs of Puerto Rico, will help the Puerto Rican child associate with Tomás and will help the Anglo-American reader gain a greater appreciation for Puerto Rican children. In particular, references to *Co-quis* and to *pasteles* could, in a classroom situation, help raise the appreciation for a Puerto Rican classmate who could explain these things to his fellow students.

The disappointment with the work comes from carelessness either on the part of the author or the publisher. The book has numerous inconsistencies and errors. The protagonist's last name is spelled Diaz (without an accent) in some places and Dias in others. There are a number of gender errors in which there is lack of agreement between adjective and noun. In many instances, the syntax and word order are English with a Spanish word inserted without any awareness of the patterns of code switching used by bilingual speakers, or the word order in Spanish, for that matter,

e.g., "How could he ever begin to learn the difficult *americano* words." In some cases, the errors in the book could discredit a Spanish-speaking child in an elementary school reading class. If the book disagrees with the child's speech pattern, even though the child is correct, there would be a tendency for both students and teachers to place more confidence in the book than in their classmate or student.

The potential merits of the book are such that we would encourage the publisher/author to make corrections in the work and reissue it. In corrected form, the story would be a valuable addition to the reading material in any school where there are Puerto Rican children. A twelve-year-old Chicana who read it found the story enjoyable and thought it would help the English-speaking children respect the Spanish-speaking newcomer, while giving the latter a protagonist with whom they could closely identify.

-- Ricardo A. Valdés
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H. CRAIG MINER and WILLIAM E. UNRAU. *THE END OF INDIAN KANSAS: A STUDY OF CULTURAL REVOLUTION 1854-1871*. Lawrence: The Regents Press of Kansas, 1977, 179 pp., \$12.50.

The forced removal of thousands of Indians from eastern Kansas between 1854 and 1871 adversely affected even more Native Americans and occupied even more government time than did the struggle between the army and the tribesmen of the western plains, who forcibly resisted subjugation.

Other books show the irony that became apparent after the struggle to "save Kansas for freedom" in the 1850's--the whites who did not want slavery did not want blacks either--but this competent study explains that the invaders of Kansas Territory faced another problem, "those troublesome Native Americans who seemed to retreat in response to the white man's advance, only to regroup and once again appear on the horizon." More than ten thousand Kickapoos, Delawares, Sacs and Foxes, Shawnees, Potawatomis, Kansas, Ottawas, Wyandots, Miamis, Osages, and smaller tribes in reservations on the eastern border of the territory presented a "far greater challenge to white settlement than the celebrated warriors of the Great Plains," but by 1875 fewer than one thousand Indians remained there.

The authors (both Wichita State University history professors) accomplish their consistent intention to floodlight the incongruities in Indian policy, land policy, law, and administration, and to detail the manner in which the conflicts were

exploited to achieve rapid removal of the Indian, often with the simultaneous obliteration of his traditional culture. The foremost value of the volume derives from the authors' use of material from the National Archives and other primary sources to detail the techniques of exploitation and the dynamics of cultural confrontation.

The authors, advocates of no particular race, explain the role of specific Indians (often mixed-bloods) whose partial acculturation into the mainstream of white life prompted them to pursue economic opportunities while attempting to sustain positions of tribal influence. Without the helping hand of a chief or tribal council, exploitation was difficult. White-Indian relationships boiled down to legal maneuvers within the framework of treaties, statutes, and executive pronouncements, generally requiring the signature of a tribal leader, and all parties liked to think that the action was ultimately in the best interests of the Indians. When no centralized Indian representative seemed available to sign, the whites developed the technique of locating for themselves a pliable individual who might be termed the government chief. Traditional chiefs could become inconsequential as new headmen or business committee members handled matters. There might be tribal council factions following several ambitious would-be-chiefs whose connections with government agents, private speculators, or both, were well secured.

Treaties sometimes appeared to offer some real advantages to tribes, but were abused. Railroad men, land speculators, and timber operators became entrenched, and Indian policy, as reflected in laws and treaties, was distorted cumulatively, a little at a time, by "men in the field--businessmen, government officials, and Indians--who were willing to go beyond legal and traditional limits in order that they might pursue individual gain." Legal procedures did not always correspond with justice, and unethical action could be sheltered in corporations legally immune from responsibility: "The most frightening aspects of the story are not what was done illegally but what was done legally." But certainly illegal activity was abundant as land-hungry squatters and speculators in connivance with military officers seized Indian land with utter contempt for Indian ownership. The self-righteous squatters would demand compensation in Indian land for whatever improvements they made: "By 1860 the squatters on the New York reserve numbered 2,202, while there were only 50 New York Indians there."

The authors' description of the "Indian ring" relationship of leeching lawyers, Indian agents, and traders, along with all the other plunderers, is more detailed than is their treatment of Indian culture. The authors maintain that "removal could have been prevented by a mass nonviolent, noncompromising resistance, such as Mahatma Ghandi used. . . . The Indians were removed largely by severe, though not irresistible pressure combined with

real and illusional temptations so that the exercise of free will became a complex and confusing undertaking."

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JAMES A. CLIFTON. *THE PRAIRIE PEOPLE: CONTINUITY AND CHANGE IN POTAWATOMI INDIAN CULTURE, 1665-1965*. Lawrence: The Regents Press of Kansas, 1977, 529 pp., \$22.50.

Until very recently, Indian history existed in the doldrums of guilt and ethnocentric misunderstanding. Since Indians were preeminently the great American obstacle to the inexorable process of United States expansion and progress, they have been relegated to the quiet, but nasty, fringes of Euroamerican history. Indians were destroyed or degraded in national chronicles. Sorry remnants of once proud peoples, reservation Indians, the story line goes, remained obstinately and hopelessly beyond the winds of change.

James Clifton's *The Prairie People* contributes materially to dismantling such dominant historical stereotypes. The Potawatomi emerge from his pages as persistent and embattled people whose social style continues to defy the sentimental thinness of American pluralism. The key to Potawatomi history, Clifton argues, is an inward-looking social life which preserves a core population whose centeredness wavers before change, but yet holds firm. Euroamerican culture offers a mart of social possibilities, and the Potawatomi have bought into the larger system in highly individualistic and competitive ways. Though persistently manipulated for Euroamerican purposes, some Potawatomi have countered direct and subtle assimilationist pressures. Resisting vigorously, and as much prey to grasping profiteers among themselves, the Potawatomi have clung to decentralized power and evolved new political forms to encyst community solidarity. The Potawatomi survive because authority remains diffuse as a potential attribute of every member of the inner tribal circle. Clifton holds a firm hand on his twin themes of cultural continuity and change. The Potawatomi are as ever; they seem altogether transformed. For the Prairie Potawatomi, "the great melting pot was a place to cook fried bread, not to lose one's identity in" (p. xv).

Clifton treats his subject comprehensively, though his scope narrows as he ultimately concentrates on one group, the Prairie people, of the surviving tribal fragments. But the largest part of the book considers the tribe before its dispersal in the 1830's. The result is a thorough look at Potawatomi society, culture, and values before contact and its adaptations and migrations as the tribe met the French, English, and Americans in successive

contact eras. The final section follows the Prairie Potawatomi to their present home in Kansas. Throughout, Clifton alternates a narrative history of the tribe's experience with chapters which sketch changing social, political, and economic organization. The result is a richly documented work which makes revisionistic contributions in every chapter. Clifton illuminates the dynamics of French-Potawatomi relations, reexamines the turbulent intertribal politics and religious revitalizations of the thirty years after the American Revolution, and revises our understanding of American treaty diplomacy, removal and reservation policies, and the internal alterations of Potawatomi society.

Clifton's approach to the Potawatomi is frankly ethnohistorical, and it generates a cool precision which characterizes the best of recent Indian histories. Clifton demonstrates that ethnohistory offers a broad avenue to the Potawatomi experience. When even a scanty documentary record is scrutinized for evidence of interplay between social structure and behavior, the historian can suggest the course of cultural processes. Clifton has an eye for such evidence, and he uses folkloric and mythological sources to further estimate the unique ethical boundaries of Potawatomi adaptations. While Clifton does not fully explore the ritualistic context of Potawatomi life, his work suggests that new Indian voices can be found in surprisingly voluminous and written tribal traditions. As Clifton modestly states it, "Neither Potawatomi culture nor history can be understood separately from one another" (p. xv). His book persuades the reader that Potawatomi culture and historical experience are of a single fabric.

Ethnohistory is a pragmatic melange of methodologies, and Clifton concentrates on leadership, kinship political brokerage, and factionalism as the processes which have governed Potawatomi adaptations. As early as the seventeenth century, French relations encouraged the development of political styles linked to diplomatic issues as well as to clan-related concerns. Gradually, external pressures created a class of leaders whose self-defined roles diverged from Potawatomi norms. Intermarriage between Potawatomi women and French, Scotch-Irish, and American traders intensified the separation as bicultural Potawatomi internalized conflicting political values. In the American period, traditional consensual politics and the splintering off of dissident patri-lineages marked the core of Potawatomi independence. New leaders, "chiefs," became increasingly constrained by the authoritarian tenets of American policy: forced sale of land, missionary and bureaucratic interference, "civilization" programs, individual allotment of communal territory, and the confused options of the Indian New Deal.

A peculiarly Indian politics of personality looms large in Clifton's pages. In the first third of the nineteenth century, the traditional Potawatomi leaders successfully used the new "chiefs" as intercultural brokers. Persons of mixed heritage, like Billy Caldwell, played Americans for Potawatomi advantage and

secured far better terms for their lands than would have been otherwise possible. This style of leadership survived only briefly after Caldwell's death in 1841. Thereafter, bicultural individuals vied with each other and with traditional people for power and self-advantage. Technical experts--traders, missionaries, and reservation agents--directed Potawatomi-American relations. Clifton amply reviews the scurrilous nature of such leadership which governed with the support of marginal Potawatomi who had the economic and political know-how traditional people lacked.

Twentieth century Potawatomi struggles derive, Clifton argues, from the attenuation of tribal political processes and from imposed legal norms. *The Prairie People* ends on an ominous note: "Dependence," Clifton says, ". . . was a root fact of their existence, an imperative with which they remained most uncomfortable" (p. 444). Contemporary Potawatomi, Clifton shows, face the challenge of breaking both the culturally and the politically dictated imperatives of their history.

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ROBERTO V. VALLANGCA. *PINOY: THE FIRST WAVE*. San Francisco: Strawberry Hill Press, 1977, 148 pp., \$6.95 paper.

The importance of documenting "oral histories" in print has to be emphasized among all Pacific Asian American groups. Dr. Roberto Vallangca has done a superb job and should be rewarded greatly as an encouragement to others to document the personal histories of the "old timers" who immigrated to Hawaii and mainland United States before the war.

Although the author's introduction to Pilipino history is brief, there are a number of historical accounts in print that chronicle the rich history of the Pilipinos. Dr. Vallangca's even shorter coverage of such topics as humor, marriage, religion and magic, and prejudice makes the book read very fast, but it lacks some depth. However, important and sometimes unique issues are discussed in such a way that the book is strong and memorable despite its briefness. For example, the author offers descriptions of the types of Pilipino humor that made it possible for immigrants to survive the struggles and hardships encountered in the United States. The impact of the marriage laws, forbidding Pilipino and white intermarriage, is also discussed briefly in this section, but is more detailed in later chapters containing the oral histories of the Pinoys. These laws and the denial of

rights must have had a tremendous social and psychological impact on the mental health of the Pilipinos.

Although prejudice and discrimination are important themes throughout the entire book, it may have been unnecessary to title one part "prejudice" and devote only two pages to it. The author does, however, present a clear explanation of how Pilipinos protect themselves from the dangerous elements in the American society. American society charges that Pilipinos run around in "gangs" and are dangerous to American society. On the contrary, Pilipinos travel together for self-protection and to provide help for one another in time of trouble.

The Pinoy's talk is very sensitive. It reveals how different some Pilipinos are and yet how many share commonalities with each other, as well as with other Pacific Asian American groups. Hawaii, rich in its Pacific Asian heritage, continues to lead the way to the "roots of our past" and to learning to be proud.

-- Masayuki Sato
San Jose, California

PATRICIA A. VARDIN and ILENE N. BRODY (Editors).
CHILDREN'S RIGHTS: CONTEMPORARY PERSPECTIVES. New
York: Teachers College Press, 1979, 182 pp., \$6.95.

In 1979, the International Year of the Child, this volume presents a telling indictment of our record in the area of children's rights. Authors from international and interdisciplinary perspectives indicate the tremendous gulf between the ideal and the real.

As a society, we have yet to guarantee even the most basic rights to our children. Confusion reigns as to when children need advocates and who those advocates are to be. Subissues deal with the rights of children within the family unit, the needs and rights of children without families, the rights of minors in institutions, and the general level of commitment to basic rights of children within society as a whole.

The authors challenge, with startling statistics, our common societal assumption that the state can and should intervene to remove children from the family unit under a variety of conditions. This is routinely done in spite of developmental evidence supporting children's need to have a stable, continuing relationship with at least one caring adult. Massive documentation is presented concerning the failure of our foster care system to meet that fundamental need. Alternative proposals present possible support systems that could assist families, rather than contribute to their breakdown.

On a more fundamental level, the assumptions underlying the socialization process are questioned. Does society have a right and an obligation to force children into a mold? Or are children, rather, free agents with inherent potentialities and rights to be nurtured? The latter perspective is supported with both literary and psychological contributions.

A book so universal in its condemnation would indeed be depressing without some suggestions for reform. Fortunately, several contributors address this question with goal statements and concrete proposals for attaining these goals. One suggestion details characteristics of several successful Youth Participation programs, which stimulate self-confidence and build habits of humane and helpful interaction with others. The qualities engendered by this sort of experience are essential to children and youth in a society so ignorant of their rights and so clumsy in its attempts to nurture them.

-- Linda Fystrom
Dean of Students
Waldorf College, Forest City, Iowa

LEO HAMALIAN and JOHN D. YOHANNAN (Editors). *NEW WRITING FROM THE MIDDLE EAST*. New York: Mentor Book, New American Library, 1978, 506 pp., \$2.95 paper.

In this rich collection of poetry, stories, and dramas, the editors attempt to illuminate the literary tradition of five Middle Eastern cultural groups. This anthology includes Arab, Armenian, Israeli, Persian, and Turkish literature, created primarily after the second world war. The authors of writings contained in the anthology range from Nobel Prize candidates to emerging talents whose works have been translated into English for the first time.

The primary striving of this work appears to be manifest in the greater understanding of a contemporary Middle East--the interpersonal forces between individuals as well as the impact of environment on human choice and life-style. As many of us today have only a passing familiarity with Middle Eastern ideology, life-style, or tradition, here is an excellent opportunity to achieve a depth of understanding regarding the Middle East of today. The reader is provided with numerous opportunities to compare the five cultural traditions presented and to flow with and enjoy the changes of mood from one of tenderness and compassion to intense sadness or melancholy to happiness and joy.

Hamalian and Yohannan have attempted to compile a series of writings by authors who made a contribution during the period when the "contemporary" phase of modern Middle Eastern literature began

to take form. Unlike many modern anthologies, *New Writing from the Middle East* is unique in its use of a geographic frame, rather than provoking limitations which might stem from the utilization of a single nation, religion, or genre. In their attempt to provide new and fresh Middle Eastern literature worthy of consideration and reflection, the editors have succeeded.

The structure of the volume lends itself to easy reference and provides a categorical display of "bite-size" portions of literary material for the reader to consume. There is an excellent general introduction to the volume, and each of the five cultural traditions have an informative introduction, which includes background material, historical data, and additional references. Within each of the successive traditions, sections are devoted to fiction, poetry, and drama, with the exception of the Armenian literature section, which unfortunately does not display exemplary drama. The editors have very thoughtfully included biographical notes on each of the writers included in the volume. Thus, the reader attains some sense of who the author is and what his or her background is.

The range of writing style is as diversified as the writers in this volume. Some of the writers are particularly traditional, whereas others can be classified as *avant-garde*. Because of these reasons and others, this book will be of special interest to those seeking new and significant examples of Middle Eastern literature. It should also, however, be of broad interest to all experiencing a need and desire to understand more about the lands touching the eastern Mediterranean and the Caspian Seas and those who inhabit those lands.

-- Elaine King Miller
Ann Arbor, Michigan

GEORGINA ASHWORTH (Editor). *WORLD MINORITIES*, Vol. 2. Middlesex, England: Quartermaine House, Ltd., 1978, 159 pp., \$7.50 paper.

At the present time, *World Minorities* is a very appropriate title for a book, since it coincides with the thirtieth anniversary of the Universal Declaration of Human Rights and President Jimmy Carter's strong, favorable stand for them. The publication of the second volume of *World Minorities* by the Minority Rights Group based in London, England, is a welcome addition to the many voices recently raised to safeguard and in defense of the rights of minorities around the world.

Georgina Ashworth deserves commendation and encouragement for the timely editing of two volumes of *World Minorities* within two years. The first volume was published in 1977 and included about

forty-five papers on different minorities of the world. The second volume, published in 1978, includes thirty-three articles by scholars and authorities who have a moral and a serious academic commitment to this particular area. Each author has discussed the plight of a different minority group from a different part of the world. The widely diverse articles cover the problems of small minority groups, such as the "Irish Traveller" or "Tinker," and large minority groups, which number into the millions. It is worth mentioning at this point that the articles have brought to the surface the sufferings of thousands of religious, ethnic, linguistic, and racial groups, as well as the sufferings of those nomadic people who live as minorities.

The articles included in *World Minorities* present ways in which different minorities in different areas face some of their basic problems. It is a relief to note that there are few countries in the world in which minorities have been subjected to the rioting and mass killing which India has experienced. For a long time, Hindus have been killing Muslims by the thousands without arousing the conscience of the world and with very little shame on their own part.

In this present volume, only a few writers have covered the minor scale "riots" in a few countries. Most of the scholars have carefully projected only the basic problems of economic and political discrimination. Each author briefly relates the historical background of his particular minority group before focusing on their sufferings and their economic, social, religious, and political problems. Others have pointed out that there are cases where the minority has managed to rule over the majority. For instance, though the Taiwanese (Formosans) comprise 80 percent of the island's population, the Chinese who fled from mainland China in 1949 and took refuge in Formosa are the minority, but are the ruling class.

Since the end of World War II, tremendous migration has taken place in the world for various political, economic, religious, and ideological reasons. Many minority groups have migrated from their homelands and settled down in different places, but their status as a minority has not changed, nor have their problems been solved. Nizar A. Motani provides a classic example of this dilemma in his article, "Uganda's Asian Refugees in North America." He writes, "In Uganda, the Asians were a minority faced with some form of discrimination. Their resettlement in North America has eliminated neither" (p. 142). However, it could be said that most immigrants in North America are economically much better off than they were before.

This volume contains three interesting articles on North America: "Mexican Americans" by P. J. Viggers, "Uganda's Asian Refugees in North America" by Nizar Motani (mentioned previously), and "Vietnamese Refugees in the United States" by Sara Jane Hawthorne. All three articles are interesting and important as

they shed some light on the problems facing different types of minorities who have migrated to the United States, for various reasons, and are now trying to resettle themselves under alien conditions.

The longest and most detailed article in this volume, "The Peoples of Kazakhstan and Soviet Central Asia" by Ian Cummins, is a well-written and a very well-researched paper. It provides the reader with a significant amount of information on the subject matter. It is unfortunate that the other authors did not conduct more research and present their topics with as much detail as did Mr. Cummins.

The preface, by Richard Pierre Claude, "Need for Case Study in Minority Rights Research," stresses the importance for studies on minority problems. It is a well-written and well-thought-out article. Perhaps there will be no one who will dispute the following statement by Mr. Claude with regard to the book under review:

It is clear that in the serious pursuit of scholarship on minority rights, we are both data-poor and theory-weak. We stand at the earliest stage of scholarship in any field of inquiry. It is the stage at which no greater contribution can be made than that of careful case studies developed by independent scholars. It is at this fundamental level that publications of the Minority Rights Group and this second volume of *World Minorities* make their contribution.

In conclusion, one can say that both volumes of *World Minorities* are useful books for any course in the area of minority studies. These volumes also provide a good framework for detailed and comprehensive research study for those who are interested in the problems and fundamental rights of minorities around the world.

-- Asad Husain
Political Science
Northeastern Illinois University, Chicago

ASSOCIATION NEWS AND BUSINESS

7TH ANNUAL CONFERENCE ON ETHNIC AND MINORITY STUDIES

"ETHNICITY AND RELIGION"

"THE INVISIBLE ETHNIC: THOSE WHO REFUSE TO PARTICIPATE"

May 2-5, 1979

- PROGRAM SUMMARY -

MAJOR SPEAKER

Reverend Ralph Abernathy, *Southern Christian Leadership Conference*, May 4.

LUNCHEON SPEAKERS

Jesse Jackson, *Appalachian State University (Writer, Educator, and Author of Nine Best-Selling Children's Books)*, May 3.

Robert Yoshioka, *San Francisco (President, NAIES)*, May 4.

Reverend Mitchell Whiterabbit, *Council for American Indian Ministry, Minneapolis*, May 5.

SPECIAL EVENTS

"BAMBOO," Musicians: Robert Kikuchi-Yngojo and Sammy Takimoto, *San Francisco*, May 2 and 4.

Bernice Reagon, *Smithsonian Institution (Singer, Songwriter, Civil Rights Activist, and Cultural Historian)*, May 3.

SPECIAL EXHIBIT

"BLACK ODYSSEY, History and Art Exhibit," George Norman, *Detroit*, April 30 through May 5.

AUDIOVISUAL SESSIONS

Slide Presentation: "I Am the Fire of Time: Voices of Native American Women," Jane Katz, *Minneapolis*.

Slide-Tape Presentation: "Herald the Dawn," Janet Cheatham Bell, *Ginn & Company, Publishers, Lexington, Massachusetts*.

Film: "Two Little Known Appalachian Religious Traditions: The Old Regular Baptist Church and the Snakehandlers," David Mielke, *Appalachian State University*.

Slide Shows: "Asian American Stereotypes in Popular Film" and "Afro-American Art"; Film: "Puerto Rico: Paradise Invaded"; and Videotape Presentation: "Divided Trails: An American Indian Odyssey"; Erwin Salk, *Chicago*.

CONFERENCE-RELATED EVENTS

NAIES Executive Council Meetings, May 2 and 4.

Symposium in Education: The Hidden Curriculum, Organizational Meeting, May 3.

University of Wisconsin System American Ethnic Studies Advisory Committee and Coordinating Committee Meeting, May 3.

Great Lakes Inter-Tribal Council, Education Committee Meeting, May 4.

NAIES General Business Meeting, May 4.

PUBLISHERS EXHIBIT

Thirty-eight publishers and distributors displayed books and other items, and the exhibit was a popular attraction.

SESSION SUMMARY

Plenary Session, "Ethnicity and Religion": Introduction by Robert Yoshioka, *San Francisco (President, NAIES)*; Chairperson, Patrick Montgomery, *The Anti-Slavery Society, London*; Panelists, Sergio D. Elizondo, *New Mexico State University*, Sarah H. Hutchison, *University of California-Davis*, and William Jones, *Florida State University*.

Special Session, "Ethnicity and Religion," sponsored by Grambling State University: Chairperson, Minnie T. Bailey; Discussant, Reverend W. L. Cheers; papers presented by Thelma C. Cobb, Samuel E. Fridie, and V. Thomas Samuel.

Special Session, "Human Relations Program Development," Flavio Vega, *University of Wisconsin-La Crosse*.

Special Session, "Ethnic Studies Grant Writing," John Cooke, *University of New Orleans*.

General Sessions: There were eight general sessions with eight chairpersons, eight discussants, and thirty papers presented.

SUMMARY

There were 181 official registrations for the 1979 Conference. Among the registrants were representatives of 26 states, Canada, England, and Australia. Once again, the largest number of registrations (45) were from Wisconsin, followed by Minnesota (20), California (13), and North Carolina (9).

Ninety different institutions were represented at this year's Conference. The University of Wisconsin-La Crosse had the largest number of representatives, 25, followed by Mankato State University, Minnesota, 11, and 4 representatives from each of the following: St. Norberts College, DePere, Wisconsin; Grambling State University, Louisiana; and Luther College, Decorah, Iowa.

There were six major co-sponsors for this year's Conference and two contributing sponsors.

PARTICIPANTS' COMMENTS

Free-lance writer from California: "Reverend Abernathy was outstanding, and his talk complimented the sessions well."

Faculty person from Dartmouth College: "I found the Conference exciting, particularly the people who shared their ideas and themselves so openly."

Faculty person from Mankato State University: "The overall picture was helpful and hopeful for future betterment of mankind."

Faculty person from University of Wisconsin-Milwaukee: "The major speakers were generally excellent. Bernice Reagon is fantastic."

Faculty person from Southwest State University: "I really enjoyed the Conference--again--but prefer the campus location. Reverend Abernathy--a privilege to hear. Bernice Reagon is a great natural resource."

Faculty person from New Mexico State University: "The Conference has improved each year for the past five years which I have attended. The entertainment was good, but would like to see some Chicano (Latino) entertainment. Need more input and participation from students."

Faculty person from Bristol, England: "I very much enjoyed attending, and certainly gained many useful insights. I think that the organization of each three-hour session around a theme is excellent. However, I suggest, first, that the number of papers per session should be reduced from four to three; second, I suggest that each paper should be presented individually, commented on by an expert discussant, and made open for public discussion in turn. Not only might this provoke greater understanding of each paper, but it would enable people to move between sessions if they so wished." In reference to the "theme for next year's Conference, 'Ethnicity and Politics,' may I suggest 'Race, Ethnicity and Politics' (or alternatively, two interrelated themes, 'Race and Politics' and 'Ethnicity and Politics'), because (markedly in Britain) race and ethnicity, though intimately related, are distinct."

- ABSTRACTS OF PAPERS PRESENTED -
 at the
 7th ANNUAL CONFERENCE ON ETHNIC AND MINORITY STUDIES

IMPLICACIONES SOCIOLOGICAS DE LA DIÁSPORA CUBANA/
 SOCIOLOGICAL IMPLICATIONS OF THE CUBAN DIASPORA

Rolando A. Alum

University of Pittsburgh

Luis A. Alum

Rutgers University

R. Heriberto Dixon

New School for Social Research

This paper reviews some of the most salient aspects of E. M. Rogg's (1974) seminal work, *The Assimilation of Cuban Exiles; The Role of Community and Class*--a sociological study of the Cuban community in the town of West New York in northeastern New Jersey. Although taking issue with some of the author's theses, this paper elaborates on other findings of the book in question by means of more recent participant-observation field research in the same neighborhood. For example, the new data confirms Rogg's proposition that the organized ethnic minority helps to direct the process of acculturation, though slowly. However, her second proposition, that Cubans of upper and middle-class background (thanks presumably to their alleged superior education) acculturate faster than their compatriots from the lower classes, needs further scrutiny. The reverse process should be considered, that is, that precisely those former upper and middle-class Cubans who experienced substantial downward mobility upon migrating to the U.S. are more reluctant to *americanizarse* than those from the lower strata, who readily fit into the ranks of the blue-collar labor market, of which there is a good representation in the New Jersey area.

In addition, this paper presents interwoven comparisons with other Cuban communities abroad reported in the relevant literature. The writing extrapolates and discusses some of the sociological implications of the studies conducted so far on Cuban expatriates to the realities of the Cuban exodus at large, as well as to the corpus of theories on migration, acculturation, and ethnicity related themes. Some of these implications deal with the actual social class provenance of the majority of Cuban emigrés, the correlations between former class and acculturation, the actual socioeconomic conditions of the majority of Cubans abroad, and the striking social-spatial segregation among Cubans in the U.S. vis-à-vis ethnicity and social class.

Substantial comments are appended on the most needed kind of research for the ultimate elucidation of social-scientific generalizations.

PEDAGOGICAL STRATEGIES FOR COPING WITH NATIVE AMERICAN
NONVERBAL COMMUNICATION IN THE COLLEGE CLASSROOM

Charline L. Burton and Ina C. Siler

University of Oklahoma, Norman

Indians are not "vanishing Americans." As a result of better medical care, education, and health practices, Indians are increasing in numbers. Tribes differ from one another in homes, physical stature, values, and language. The Native Americans are not a single people with a single way of life, a single language, or a single kind of educational need. Each group has its own unique history, its own unique way of life, and its own unique problems.

As educators, the first step must be to understand the traditions from which these people developed. But, understanding traditions is not enough, for traditions are constantly changing. We need to know about the conditions, the beliefs, some of the problems, as they exist today, and some of the traits all tribes seem to share.

Basically, communication is the vital link in any educational program. Interaction that promotes sharing of experience in a way where each party may give and receive with a feeling of mutual gain is important for the education of the Native American in the college classroom.

This paper attempts to offer some direct pedagogical strategies through which meaningful communication can be accomplished.

THE ROLE OF CHRISTIANITY AND CHRISTIAN WOMEN IN
THE KOREAN INDEPENDENCE MOVEMENT IN HAWAII

Alice Chai

University of Hawaii

American Christian women missionaries in Korea played an important role in shaping the destinies of Korean immigrant women who came to Hawaii between 1903 and 1924. Concerned about the limited opportunities available to Korean women, the American women missionaries opened schools where Korean women could learn to read and write. More importantly, these American missionary women introduced the women, who had been living in Korea under

Japanese occupation since 1910, to concepts of personal, religious, and political freedom.

Upon their arrival in Hawaii, the Korean Christian women centered their activities for the restoration of Korean national independence around the Korean Christian churches. In the wake of the Korean uprising over its March 1, 1919, Declaration of Independence from Japan, Korean Christian women aided the independence movement by organizing the Korean Women's Relief Society. Twenty-two years later, the Japanese attack on Pearl Harbor reinvigorated the Korean independence efforts of Korean Christian women in Hawaii, who considered the war against the Japanese to be a part of the Korean independence movement. Thus, the Korean Christian immigrant women were a source of strength for people engaged in Korean nationalist activities in Hawaii for over four decades.

IDENTITY CLOSURE: RELIGION OR ETHNICITY

Linda Mee-Yan Cheung, Sock-Foon Chew, and Helen Ginn
University of Maryland, College Park

Within the assimilation bias literature on immigrant adjustment to American society, there can be discerned a line of thinking which argues that the religious factor has come to displace the ethnic one in identity closure. Through a critical evaluation of Hansen's "third generation hypothesis," Kennedy's "triple melting-pot thesis," Herberg's *Protestant Catholic Jew*, and Lenski's *The Religious Factor*, it is demonstrated that the assumption of the last three authors, that religious categories are analytically sufficient and distinct, is invalid.

Ethnic diversity within a broad religious label such as Protestant, Catholic, or Jew is very real. To ignore the ethnic factor is to be blind to empirical reality, and this invites the charge that one's theoretical reasoning and/or empirical findings may be artifactual. Furthermore, there are factors operating at both the micro and macro levels that maintain the significance of ethnicity even in this last quarter of the twentieth century. Modernization has the potential for creating a sense of rootlessness in individuals. At the microlevel, the sense of ethnic identity provides a feeling of belonging. At the macrolevel, the intensification of ethnic conflict through the coincidence of class conflicts and ethnic differentiation within plural societies has also helped maintain the significance of ethnicity.

OLD COUNTRY SURVIVALS IN THE NEW: AN ESSAY ON SOME ASPECTS
OF YUGOSLAV-AMERICAN FAMILY STRUCTURE AND DYNAMICS

Lorelei Halley
Chicago, Illinois

Considerable elements of continuity between old world Yugoslav and Yugoslav-American large-family structure and patterns of interaction have been delineated out of the author's experience with her own family. The tendency to form an extended family is still strong in some second generation Yugoslav-Americans and has been actualized in modified form for short periods in Chicago. An exceptional closeness of familial ties and an unusual emotional vulnerability to kin is still in evidence in the second and third generations. A high value is placed on intrafamilial loyalty, and the breaking of large-family ties or the disregard of large-family opinion meets with strong sanctions. The lineage concept (large-family) is actualized in speech, affect, and behavior into the third generation. The mother is typically a powerful and dominant figure, mobilizing support by cashing in on the sense of indebtedness she has created in her children through her own generosity, and masking her powerful position by the same trait.

There is reason to believe that this powerful position of the mother has not grown up in America, but existed also in the old world where it was masked by a stronger ideology of male dominance and wifely loyalty than is held in America. Values expressed in the epics--the blame put on women for the dissolution of *zadruga* and frequent visits of sons to the paternal home (where mother lives also)--provide evidence.

The role of ideology in supporting homeostasis by keeping aspects of the system out of awareness is emphasized.

ETHNIC HERITAGE STUDIES FOR BOSTON (MASSACHUSETTS)
YOUTH--A COMMUNITY BASED APPROACH

Robert C. Hayden
Newton, Massachusetts

During 1978-79, the project is engaging Boston youth from six different ethnic communities in learning about their group heritage. It was designed for urban churches and community-based programs. Teenagers are participating from the following communities in the city: Black American, Hispanic, Irish American, Italian American, Chinese American, and Jewish American.

In addition to providing an opportunity for young people to learn something about their own group heritage and the contributions that each has made to community development, the project will enable participants from the six ethnic groups to share with each other information about their individual ethnicity. The

project aims to develop a model, which can be replicated, for learning and communication within and between groups.

The participants at each site will use a number of techniques to gather historical and cultural heritage data pertaining to the church-community, including recordings of oral history with elderly citizens as well as research in library, archival, and photographic resources.

Each youth group is working independently and will come together to share the results of their efforts through a series of Ethnic Heritage Day programs, which will be open to the larger community of students, teachers, and parents in the Boston area. As a consequence of project activity, each community will have the beginning of a church or community agency-based museum-resource center.

The project is being directed by Robert C. Hayden at the Education Development Center, Newton, Massachusetts, under a grant from the Office of Education.

AMERICAN JEWISH VOTING BEHAVIOR:
HISTORY AND ANALYSIS
William Ray Heitzmann
Villanova University, Pennsylvania

The "Jewish vote" is the most admirable electorate in American politics. Voting on the basis of the candidate's ability and philosophy, American Jews have shunned ethnicity, charisma, and personal profit to support men and women of character. As an ethnoreligious group, American Jewry makes an interesting topic for scholarly investigation.

While strongly Democratic today, American Jewry have slowly evolved from the early support of the party of Jefferson and Jackson to the party of Lincoln and finally to FDR; they voted for Roosevelt more strongly than any other voting bloc.

Several issues have motivated Jews to support candidates: liberalism, internationalism, and support for Israel. These and other factors are best investigated through examination of the elections of 1916, 1940, and 1960. These pivotal years aid in studying the voting patterns; other years provide some information.

The author predicts several trends are afoot (assimilation, intermarriage, economics) that will drive the Jewish voter slowly back into the Republican Party. These factors, along with changes in the G.O.P., make for interesting conjecture in terms of the 1980 election.

INDIANS WHO NEVER WERE GIVE BIRTH TO
INDIANS WHO CAN'T BE SEEN

Dona Hoilman

Ball State University, Muncie, Indiana

Many of today's Native Americans are invisible. They are not seen as real people because what they actually are is obscured by the distorted images non-Indians have of them. These images come from the media, particularly books, and many originate when minds are most impressionable, with the earliest books that children read. Unfortunately, from the very first literature about Indians to that of the present, the depictions have often been stereotypes: the noble red man, the ignoble savage, the comic buffoon, and the helpless victim.

Analyses of fifteen children's and adolescents' fiction, non-fiction, and biographical books reveal that all of the major stereotypes are present and that errors in data, invidious comparisons, faulty interpretations, and distortions by oversimplification or omission also occur. Some books are overtly racist, some well-intentioned but subtly biased.

The stereotyped images arising from such books, though ahistorical, not only affect non-Indians' attitudes toward Native Americans, they cause low self-esteem and confidence in Native Americans themselves. If the vicious cycle is to be broken, realistic, unprejudiced images must be effected. Therefore, the literature put into the hands of young people is vitally important and ought to be carefully evaluated.

THE AZOREAN PORTUGUESE OF MASSACHUSETTS: MENTAL
HEALTH CONSIDERATIONS FOR A SILENT MAJORITY

Everett Moitoza

Boston University

This paper is designed to provide basic information about the Azorean Portuguese to mental health care givers and planners. It begins with a brief historical background on the Azorean Portuguese peoples' immigration, assimilation, and development in the United States. Evidence is presented which portrays the Azorean Portuguese as a relatively "silent" and "low profile" immigrant group whose mental health care needs and attitudes have remained unexplored. Azorean Portuguese attitudes on life, religious roles, family structure, educational perspectives, and folk medicine beliefs and practices are included in this paper. These aspects of the Azorean culture can affect the delivery, planning, and ultimate usefulness of mental health care for these people.

 PUBLIC AND PRIVATE TRACES OF THE INVISIBLE ETHNIC

Eugene Obidinski

State University College, Oneonta, New York

As an alternate to "personal reaction" and social assimilation explanations of an alleged decline in ethnic identification and participation, this paper suggests that ethnic visibility varies in terms of public (associational) and private (communal) contexts of expression. A 1977 survey of Polish Americans in Buffalo, New York, permits examination of the methodological relevance of these contexts as separate types of ethnic identification which vary in terms of neighborhood location, socioeconomic status (class) differences, and generation of respondents. "Public" ethnic expression (membership in ethnic associations) was significantly greater in city neighborhoods than in suburbs; however, "private" expressions (language use and travel preference) did not vary significantly by neighborhood. Class differences were not significant for the public content and for one of the "private" indicators, but were significant for the second "private" indicator. Thus, no consistent relationship between class differences and contexts of expression and respondents' generation was found. In both contexts, ethnic expression declined consistently from the first to fourth generation. Apart from variations associated with neighborhood, class, and generation, larger proportions of the sample identified with private, rather than public, expressions of Polonian ethnicity. With continued assimilation and the dispersal of established urban neighborhoods, future studies of ethnic identification and participation may require increased attention upon private ethnic expression.

 RELIGION AND CULTURAL RESISTANCE IN AMERICA'S
 CONCENTRATION CAMPS

Gary Y. Okihiro and Debra May Ushijima

Humboldt State University, Arcata, California

Religion has been shown to be imbedded in the psyche, folklife, and identity of the immigrant. It gave meaning and order to the family and community, and it helped the immigrant to resist the oppressive forces of a hostile world outside the community. Religion has also been shown to be both a mobilizer for and an expression of resistance to colonialism and exploitation.

While many authors have written of the resistance function of religion in African and Afro-American societies, relatively few have explored that theme among other American ethnic minorities, especially among Asian Americans. This neglect is notable because

of the central role of religion in Japanese society and culture. Further, little has been written about Japanese resistance to assimilation; in fact, most authors agree that the experience of Japanese immigrants has been a progressive march toward assimilation into American life.

There is a growing historiography which proposes that Japanese immigrants resisted wholesale assimilation and struggled to make their own history, to control their lives and those of their children and the wider Japanese American community. These authors have focused upon Japanese resistance in America's concentration camps, but they venture that resistance was constant and extended back to the period before World War II.

This paper follows in the tradition of the resistance historiography and, again, limits itself to the camp experience. However, the paper charts a new direction in camp literature by examining the role of religion in resistance, particularly at Tule Lake concentration camp. The resurgence of religious cults and folk beliefs is seen as part of a wider network of cultural resistance after the Manzanar or type B model of resistance. Cultural resistance was directed against the camp administrators' efforts to "Americanize" the Japanese and was effective in preserving the Japanese family from disintegration and in maintaining group identity and solidarity.

RACISM AND THE HELPING PROCESS

Susan Reid

Venice, California

The paper explores the responsibility of therapy (i.e., all fields of counseling intended to improve mental health) to white social activism that represents efforts to combat racism.

The value base of all therapeutic professions and approaches includes the right of all individuals to dignity and to the opportunities to fulfill their potential. Although racism in American society is clearly a social norm, professional ethics and insight reveal that racism is an illness and thus, by implication, that all efforts to eliminate racism are healthy.

The paper defines white activists as those whites who actively engage in processes of change in combating racism and for whom activism involves a personal, social, and/or job security risk. They may come for help with a problem that is not directly related to their ethical commitments, but the therapist needs to be attuned to the meaning and effect of those commitments in order to provide adequate service to the client and the community.

Several ways, both subtle and direct, that traditional therapy tends to discourage whites from helping to combat racism are reviewed. The paper emphasizes that therapy's value of a non-judgmental approach can be detrimental, as it is mentally healthy to be judgmental about racism and oppression.

The paper concludes with a discussion of suggestions for therapeutic techniques that will facilitate the kind of self-awareness that enhances social action.

GOD'S SILENCE AND THE SHRILL OF ETHNICITY
IN THE CHICANO NOVEL

Joe D. Rodriguez
San Diego State University

The themes, "Ethnicity and Religion" and "The Invisible Ethnic: Those Who Refuse to Participate," can be related to one question: How does an individual define his sense of ethnic identity? Using three Chicano novels, this author examines how Hispanic personae explore who they are by taking a hard look at religion. As the central figures in these works examine Roman Catholicism, it becomes clear why people might not want to think about their ethnic identity. Defining one's ethnic identity can be a wrenching experience. Coming to terms with being stigmatized and being a member of a referred group that is caught between multiple outlooks is psychologically taxing. Furthermore, having to call traditional institutions such as religion into question in order to clarify one's feelings of group loyalty is a strenuous act of the will and of the imagination.

CONCEPT OF SHAME AND THE MENTAL HEALTH
OF PACIFIC ASIAN AMERICANS

Masayuki Sato
The Wright Institute, Berkeley, California

One important characteristic of Pacific Asian Americans (PAA) is their collective concern for "saving face" in American society. Statistics show that PAA's have high academic achievements and low crime and delinquency rates. These patterns, in turn, are related to the strong avoidance of bringing "shame to their name" or disgrace to the family, the community, or even to their race.

Shame or the avoidance of shame appears to be one of many factors which have a strong impact within the culture of many PAA ethnic groups. The relative strength of shame within any given PAA group perhaps has enhanced family ties, as well as pushed the

group to be seen by American society as the "model minority" and troublefree.

Ironically, the impact of shame is seen by American society as inferior to the impact of guilt in controlling human behavior. Shame seems to be absorbed by guilt in Western cultures and the American tradition.

A paradox is seen when one views the impact of shame working in a positive way as a rich resource towards higher education and improving one's position and lifestyle, as well as keeping smooth interpersonal relationships. Shame can have a negative impact, resulting in a severe pathology, when trouble and problems arise. Among many PAA individuals, the strong feeling of shame makes it very difficult for them to seek outside help regarding issues related to mental health problems. Reports from psychiatrists and other professionals indicate that many PAA clients come to their attention only when the "illness" is very serious, and thereby treatment becomes quite difficult and long-term. The shame of not being able to handle problems within the family and resorting to outside help (losing face in the community) is a powerful force which operates both negatively and positively. There is great pride when one achieves some success in education and employment, but there is also attached a strong stigma when one needs help for a personal problem. It is quite possible to deny any mental problem, as well as deny the impact of shame in a given PAA family. Sometimes the family is taught to bear the burden and to suffer quietly without expressing any emotion or seeking outside help.

The shame factor also plays an important role in the underemployment patterns among PAA's. The covert or subtle patterns of discrimination affect PAA's in some ways unknown to the PAA victims. In many cases, it becomes very difficult for PAA employees who feel they were treated unfairly to cause trouble and complain. Again, the impact of shame is felt when thinking about filing a formal complaint or grievance against one's boss. The PAA may end up just feeling guilty for letting an employer get away with something rather than risk losing face or the shame of losing a job.

Other possible areas of concern are explored briefly by examining the emphasis on the American Protestant church and the American legal system's idea of innocent until proven guilty, or "sinful." The focus is on the guilt of deviant behavior. For Pacific Asian Americans, the concept of shame continues to have real meaning and significance to their mental health and social, psychological, and cultural experiences.

RACISM AND RELIGION IN THE UNITED KINGDOM

Reverend Colin Slee

London, England

In the United Kingdom, there is a clear gulf between the leadership of the churches and the man in the pew. Religious opposition to racism is only just beginning, and political sermons are still suspect. To better understand this dichotomy, one must first examine the historical perspective of racism in the United Kingdom and the Church of England.

Racism had its beginnings in the slave trade, was nourished abroad by colonial expansion, and was perpetrated by Christian missions. This old "missionary" attitude has only recently been changed. Immigration policy has historically and directly reflected racial discrimination. Immigrants were welcomed during labor shortages and were blamed for decline and unemployment during work shortages. Legislation has become more discriminatory as the racial conflicts have become more dramatic.

The Church of England is in a uniquely privileged position; however, the main religious thrust against racism has been ecumenical through the British Council of Churches. The controversy resulting from the World Council of Churches Program to Combat Racism reflects the latent prejudices in British society but, more particularly, the ignorance amongst the congregations and a theological teaching gap. Christians do not know why there is a choice--"Christianity or Racism." The Community and Race Relations Unit of the BCC seeks to fill part of the gap by examining and publishing material showing racism as a symptom of housing, education, class, and employment deprivation. The BCC sponsored the "Affirmation Against Racism" and assisted in founding "Christians Against Racism and Fascism."

The churches are recognizing that they have an educational role, particularly against scaremongering public speeches. The theological education of congregations is still lagging, particularly in non-immigrant areas.

ETHNIC MINORITIES WITHIN A RELIGIOUS INSTITUTION: THE CASE OF THE CHICANO AND THE CHURCH IN CALIFORNIA

Antonio R. Soto

San Jose State University

This was a study of the relationship between the American Catholic Church and its largest ethnic minority, the Mexican Americans. The ethnic stratification which prevailed in the Church and its resulting non-participation by Mexican Americans in the structures of the Church were the problems which were subjected to historical and sociological analysis.

The Church, as a sociocultural system, reflected the values of the dominant society, and, as such, it functioned very imperfectly as a "filter" between its own goals and the racial minorities within it. As a sociopolitical system, it was found to contain dominant-subordinate relationships not unlike those of the society around it.

The result was the marginalization of the Chicano. At no time did this group have significant representation in the structures of the Church. Although for many the Church did exist as an integrative force which helped individuals survive the chaotic conditions of life, by and large its approach was always paternalistic, and its structured clericalism proved an obstacle to any meaningful participation by Mexican Americans.

This study calls for a new model of the Church which can bring about a more effective pluralism of cultures, the indigenization of its leadership, and new forms of ministry which will provide participation by all.

THE CHRISTIAN CHURCH AND INDIAN COMMUNITY LIFE

Paul Stuart

Washington University in St. Louis

Because they are structured by the concept of assimilation, most accounts of the Christian church in American Indian communities treat the church as an alien and disruptive force in Indian communal life. An alternative approach, suggested in this paper, is to view the church as a positive force in Indian community life. Indian leadership, the meaning of conversion, and the functions of church organization in tribal politics and external relations are emphasized. Such an approach directs our attention to questions of political influence and power; the control of the Indian Christian churches by non-Indian mission boards and the organization of urban missions on a social services model may explain the recent revival of Indian-controlled and Indian-oriented religions in urban and reservation areas.

ETERNAL LIFE BUT ETERNAL BONDAGE:
BAPTISTS AND SLAVERY IN ARKANSAS

Orville W. Taylor

Georgia College, Milledgeville

This paper examines the interrelationships between Baptists and slaves in Arkansas and identifies and describes the attitudes of white Baptists toward slaves as individuals and toward the

institution of slavery. It also discusses the attitudes of slaves toward organized religion, especially the Baptist denomination.

Baptists were the second largest denomination in pre-Civil War Arkansas, yet they totaled only about 15,000 in a population of 435,000 in 1860. About 3,000 were slaves, widely dispersed through the 300 churches. Slaves participated in most church activities, although sometimes segregated and always in an inferior status. The churches, associations, and state convention carried on mission work among slaves who were not members of the churches. In general, white Baptists had a solicitous and paternalistic attitude toward slaves as individuals.

In contrast, however, the "official" attitude of the churches, the associations, and the state convention was one of full, unqualified, unapologetic, and unchanging support of the institution of slavery: slaves could anticipate the spiritual joys of eternal life, but while waiting must live in a temporal state of eternal bondage. As the conclusion of the paper says: "That flat and unquestioning acceptance, in a world of abolitionist criticism, provides the measure of the conquest of the South by the pro-slavery ideology."¹²*

THE INFLUENCE OF THE BLACK FOLK PREACHER AND
HIS SERMON ON BLACK AMERICAN LITERATURE

Eileen Thomas

Southwest State University, Marshall, Minnesota

Religion and the church have played a significant role in the development of black American culture. The church was the center of religious, social, and political activity, and the black preacher was an important part of this institution. The "old-time" black preacher and his preaching are unique, and his influence is still felt today in many small Baptist and Holiness churches across the United States. It is generally felt that old-fashioned Negro preaching is a result of the blending of two religious cultures, African and early American--a blending of the "call-response" and the evangelistic preaching of "The Great Awakening." These vivid and exciting preachers, able to move congregations to ecstasy, influenced and inspired many black writers. Indeed, the folk preacher and his sermons found their way into the writings of many black Americans from the early days of James Weldon Johnson and Paul Lawrence Dunbar to the present contemporary black revolutionary poets like Don L. Lee and Nikki Giovanni.

*Eugene D. Genovese, *The World the Slaveholders Made* (New York, 1968), p. 147, commenting on Orville W. Taylor, *Negro Slavery in Arkansas* (Durham, 1958), p. 37, n. 21.

One important feature of the folk sermon often utilized in the literary adaptation is the call-and-response pattern. This pattern has roots deep in black African culture and is a stock feature of chanted sermons.

The two finest literary adaptations of this call-and-response pattern are found in Ralph Ellison's novel, *Invisible Man*, and Nikki Giovanni's poem, "The Great Pox Whitie." Also interesting is the fact that both works deal with the same theme--"The Word." This theme was often used by the folk preacher and continues to be used today. An example is a sermon by Reverend Elihue H. Brown, entitled "Preach the Word," found in Bruce Rosenberg's *The Art of the American Folk Preacher*.

Other examples of literary adaptations of the black folk preacher and his sermons can be found in the novels and poetry of James Weldon Johnson, the poetry of Paul Lawrence Dunbar, the novel of Rudolph Fisher, and a play by Ossie Davis. It is clear that black American literature has been influenced by the black folk preacher and his sermon.

IMAGES OF THE AMERICAN INDIAN

Glenn Van Haitzma

Carroll College, Waukesha, Wisconsin

In the summer of 1978, the accidental uncovering of ancient Indian bones in an Elm Grove, Wisconsin, housing development dramatized a continuing confrontation between white and Indian values in the United States. Indian claims to "roots with the land" and "spiritual values" met white claims founded on legal title, money, and "progress." A useful perspective on such a conflict in values is that provided through literary images created both by Indian writers, to enhance Indian identity, and by white writers, about Indians, to serve white concepts and values.

Consideration of Mark Twain's images of Injun Joe, of Tom Sawyer's imaginary Indian life in a wilderness, and of the "Goshoot" Indians of Utah in *Roughing It* help us recognize the white ambivalence that led Twain to reject bitterly the two "mysteries" of white civilization: romanticism and religion--both a function of Indianness for Twain. The Indian vision of Hyemeyohsts Storm in *Seven Arrows* opens a possibility for synthesis of the contrary visions of red and white, of romanticism and technological materialism, of Eastern religious mysticism and Western scientific positivism, of wilderness and civilization, and of mythos and logos (the voice of the ancient bard and the word of civilized law and Christian order).

- OTHER PAPERS PRESENTED, ABSTRACTS NOT AVAILABLE -

- GOSSIP AS AN ASSERTION OF COMMUNITY VALUES AND ETHNIC IDENTITY, Edwin B. Almirol, *University of California, Davis*
- THE STRUCTURAL RACIAL DOMINANCE SYSTEM IN BRITAIN, Mike Bristow, *University of Bristol, England*
- ETHNICITY AND RELIGION: RECURRING MOTIFS IN THE POETRY OF THE SPIRITUALS, Thelma C. Cobb, *Southern University, Baton Rouge*
- ETHNIC STUDIES GRANT WRITING, John Cooke, *University of New Orleans*
- APPALACHIAN FUNDAMENTALISM AMONG WHITES, BLACKS, AND INDIANS, Laurence A. French, *University of Nebraska, Lincoln*
- CHRISTENDOM'S WHITE DENOMINATIONAL CHURCHES AND SCHOOLS: INSTRUMENTS OF BLACK SUPPRESSION, Samuel E. Fridie, *Grambling State University, Louisiana*
- THE SILENT MINORITY: ASSIMILATED OR MARGINAL, Gladys D. Howell, *East Carolina University, Greenville, North Carolina*
- THE INVISIBLE ETHNIC: THOSE WHO REFUSE TO PARTICIPATE, Charles C. Irby, *California State Polytechnic University, Pomona*
- RELIGIOUS PROTEST AND REVITALIZATION MOVEMENT AMONG MINORITIES, Han G. Kim, *University of Wisconsin-Stout, Menomonie*
- CHICANO STUDIES AND CHICANISMO, Richard Luevano, *California State College at Stanislaus, Turlock*
- BLACK RELIGIOSITY AND THE REINHOLD NIEBUHR EFFECT, Wilbur C. McAfee, *Southern Illinois University, Edwardsville*
- RELIGION, ETHNICITY, AND EDUCATION, Shirla McClain, *Kent State University, Ohio*, and Norma Spencer, *University of Akron*
- AN EVALUATION OF THE IMPACT OF CATHOLICISM ON THE POLITICAL IDEOLOGY OF THE CHICANO COMMUNITY: RELIGION AS A FORM OF SOCIAL CONTROL, Lawrence J. Mosqueda, *Claremont College, California*
- CHARISMATIC LEADERSHIP AND THE LIBERATION OF AN OPPRESSED MINORITY GROUP: A CASE STUDY OF THE EZHAVAS OF KERALA, SOUTH INDIA, V. Thomas Samuel, *Grambling State University, Louisiana*
- AMAERU: A CONSTELLATION OF FEELINGS, Eugene Tashima, *Livingston, California*, and Niel Tashima, *Anaheim, California*
- BACK TO THE BASICS: A NEW CHALLENGE FOR THE BLACK CHURCH, James Williams, *California State Polytechnic University, Pomona*
-

CONFERENCE ANNOUNCEMENTS

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The Invisible Ethnic and Mental Health

Papers and media presentations reflecting the above themes, though not restricted to these themes, are being sought. Students are encouraged to submit papers and media designs for presentation. Papers should be limited to fifteen typed, double-spaced pages.

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Inquiries should be directed to:

David Mielke
Department of Secondary Education
Appalachian State University
Boone, NC 28608
704/262-2261

FAR WEST REGIONAL CONFERENCE October 25-27, 1979
Humboldt State University

Sponsored by the Ethnic Studies Program at Humboldt State in association with NAIES. Submit a brief abstract of your intent by August 31 to or request information from:

Gary Y. Okihiro
Ethnic Studies Program
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Arcata, CA 95521
707/826-4329

SOUTHWEST REGIONAL CONFERENCE November 16-17, 1979
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Charles C. Irby
Ethnic Studies Department
California State Polytechnic University
3801 West Temple Avenue
Pomona, CA 91768
714/598-4742

8TH ANNUAL CONFERENCE ON ETHNIC AND MINORITY STUDIES

April 23-26, 1980

University of Wisconsin-La Crosse

Interested persons are invited to serve as chairpersons and discussants and to present papers. The highlight themes are "The Invisible Ethnic and Mental Health" and "Ethnicity and Politics." Conference planners are especially seeking papers that focus on some aspect of the above themes. Audiovisual presentations are welcomed. Panel discussions are also appropriate. Students are encouraged to participate. Papers or presentations that would be of interest and value to teachers, K-12, are being sought for the Saturday, April 26, session.

Four copies of proposed papers, limited to fifteen typed, double-spaced pages, should be submitted to the address below by January 15, 1980. Persons interested in serving as chairpersons or discussants should submit a resume or vita to the address below prior to January 15, 1980.

Inquiries and submissions should be directed to:

George E. Carter
 Director, Institute for Minority Studies
 University of Wisconsin-La Crosse
 La Crosse, WI 54601
 608/785-8225

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Panel, paper, and commentator proposals should be submitted by November 1, 1979, to:

Professor Oliver B. Pollak
 Department of History
 University of Nebraska at Omaha
 Omaha, NE 68182

PUBLICATIONS

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The UCLA Asian American Studies Center announces the publication of *The National Asian American Roster 1979*. The Roster contains the names and addresses of Asian American elected officials at the federal, state, and local levels for eleven states of the United States, Guam, American Samoa, and Canada. It also lists major Asian American political party clubs and employee associations. The Roster was compiled by Dr. Don T. Nakanishi of UCLA.

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EDITOR'S CORNER

George E. Carter

What will remain of Ethnic Studies in the 1980's? At the 7th Annual Conference on Ethnic and Minority Studies, away from the formal sessions and speakers, one heard a good deal of gloom and doom regarding the future of Ethnic Studies. The same dismal theme was present at several other major national conferences held during Spring 1979. It would be easy to conclude that Ethnic Studies is on its last legs and quietly will fade into oblivion.

Yet; those at the 7th Annual Conference who attended the formal sessions know that they saw Ethnic Studies at its best. The quality and scholarship of the papers presented at this year's meeting were far superior to those of previous Conferences. A glance at earlier *Proceedings* volumes demonstrates the same point. There has been a general upgrading in the quality of Conference papers each of the seven years of the Ethnic and Minority Studies Conference.

What will remain of Ethnic Studies in the 1980's is the academic discipline itself and the quality scholarship which is just now reaching a maturity and validity of its own. What will remain are the devoted scholars, the scholars committed to serious research and writing, not the frauds and the rhetoric seekers. The strength of any Ethnic Studies program lies in the academic and scholarly base of the effort. Without that base, the programs will go the way of the cultural and social programs--out at the first sign of budget cuts.

What will remain of Ethnic Studies in the 1980's is the kind of scholarship reflected in *Explorations*. NAIES has set high standards for its publications and, in doing so, has taken a major step in ensuring the lasting quality of the publications.

The 1980's should be viewed as a time for expansion in Ethnic Studies. The academic and scholarly foundation has been laid and will serve as the fundamental base. Not the students, not the community, not the cultural or social center, but the academic programs will provide the lasting base on which Ethnic Studies will grow and achieve the kind of recognition it deserves.

NOTES ON CONTRIBUTORS

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