

## - ABSTRACTS OF PAPERS PRESENTED -

at the

8th ANNUAL CONFERENCE ON ETHNIC AND MINORITY STUDIES

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### STATE CONFERENCE OF NAACP: AN EFFECTIVE VEHICLE OF CHANGE IN BLACK SOUTH CAROLINA'S FIGHT FOR EQUAL OPPORTUNITY UNDER THE LAW

Barbara W. Aba-Mecha

*Georgia Institute of Technology, Atlanta*

On November 10, 1939 at Benedict College, a black institution in Columbia, black South Carolinians met to organize a state unit of the National Association for the Advancement of Colored People (NAACP). The main objective of the new organization, the South Carolina Conference of NAACP, was to create an effective instrument to be used for propaganda, fund-raising and litigation purposes, and to function as a united front in the struggle to reclaim the ballot. From the outset, the State Conference sought to create a mass-supported organization. Membership drives were initiated to enlarge the existing branches and to set up new branches. The organization also had an "unofficial" mouthpiece in a new black newspaper, The Lighthouse and Informer, founded in Columbia in 1941.

Taking direction from the National Office of NAACP, the first law suit filed, and later won, by the State Conference was the equalization of teachers' salaries. After this victory, the State Conference directed its attention to a project of dismantling South Carolina's Democratic white primary. It took two federal court cases, one in 1947, and another in 1948, to abolish the state's white primary.

Black leaders in the State Conference were as committed to improving the public school system for blacks as they were to obtaining voting rights, and in 1946, they sponsored John Wrighten in a law suit which resulted in South Carolina setting up a law school at the state's black public college, South Carolina State College. But the educational case of far-reaching significance originating in Clarendon County, South Carolina was Briggs v. Elliott, which became one of the five test cases in the landmark 1954 Brown v. Board of Education of Topeka decision of the Supreme Court. The South Carolina case, the only representative from the Deep South, provided the catalyst for the National Office of NAACP to revise its test cases from the separate-but-equal strategy to a challenge of segregation.

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A MULTIPLE REGRESSION ANALYSIS OF COLLEGE ATTENDANCE  
AMONG PILIPINO MALES AND PILIPINO FEMALES IN CALIFORNIA

Mary Ayupan and Gary Howells  
*University of the Pacific*

From the conquest of Spain to the historical and racial occurrences in the US, the Pilipino has encountered a sporadic experience with education. Although their numbers have increased to about 180,000 for those under the age of 18 since 1965, the number of Pilipinos in higher education, especially males, has not appreciably increased.

The initial analyses reveal that the full-time college attenders are different; however, the pattern of predictor variables were markedly different for each sex. Briefly, the college-attending female is single with higher ethnicity, less educated father, intact family, positive maternal influence, great age differences between parents and subject, greater flexibility, and higher measured intelligence. The college-attending male appears to be unmarried, with an educated father, higher income expectancy, less Pilipino grandmother, smaller age difference between parents, and less socialization.

Overall, the paper provides suggestions to motivate young Pilipinos to attend college, and thereby increase subsequent attendance of Pilipinos in higher education.

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A MULTI-ETHNIC CURRICULUM MATERIALS PROJECT  
FOR NORTH CAROLINA

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North Carolina, like the rest of the nation, is multi-ethnic in population composition and in culture. There is a need for an increased awareness and appreciation of this multi-ethnic heritage, and there is a related need for teaching the multi-ethnic heritage in the schools to develop a better understanding of the state, its people, and its history.

For these reasons, the Department of Sociology and Anthropology at the University of North Carolina at Charlotte developed a handbook and resources guide for teachers of the third, fourth, and fifth grades, through funding by a Title IX HEW Ethnic Heritage Studies grant. The general objectives of this handbook are to present a generally applicable framework for ethnic heritage studies which can be used for either mono-ethnic or multi-ethnic studies; to demonstrate the use of this general framework for ethnic studies with a North Carolina Indians curriculum unit; and to provide a guide and resource manual on other ethnic groups of North Carolina for teachers, based on the model and the general framework.

The approach for ethnic studies presented in this resource guide and handbook is based on anthropological concepts and on the development of an integrated ethnic studies curriculum. A model curriculum of a mono-ethnic studies unit on the Indians of North Carolina is presented as an example of an integrated unit at the third, fourth, and fifth grade level. Activities have been developed in all areas of the curriculum for this grade level: language arts, social studies, health, science, mathematics, art, music, and physical education, and are centered around a Resource Unit available for loan from the Department of Sociology and Anthropology at the University of North Carolina at Charlotte. The Resource Unit includes teacher and student books, audio-visual materials, a diorama of a coastal Algonkian Indian village, two "suitcase display" units, artifacts, display materials, handbooks, and the learning activities. Additional materials on other ethnic groups are included in the manual: a cultural historical summary of the ethnic group, sample learning activities, resource materials and where they are available, and other resources, such as organizations, guest speakers, museums, field trips, and where to write for additional information. These materials can be presented as mono-ethnic studies units like the materials on the Indians of North Carolina, or as multi-ethnic studies units, using materials from each of the groups presented for comparison. Although these materials are geared to grades 3 through 5, they can be modified for use by younger and older students.

Time and space do not permit representation of all ethnic groups in North Carolina. Materials are presented on Asian-Americans, Hispano-Americans, Greek-Americans, Italian-Americans, Black-Americans, Anglo-Americans, German-Americans, Jewish-Americans, and East-Indian-Americans.

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SYMBOLIC INTERACTION AND BLACK MENTAL HEALTH:  
Understanding Black Self-Conceptions

Shirley Vining Brown  
*University of Maryland at Baltimore*

There may be as many views about how the self-concept is formed as there are about how it becomes disorganized. In this analysis, George H. Mead's argument that the self-concept is formed on the basis of definitions made by others is used to explain the formation of individual self-conceptions among Black Americans. Similarly, the collective self-concept of Black Americans is explained by invoking the multiple reference groups. It is argued that the American mainstream, White middle-class perspectives and other Black Americans serve as "the others" (reference groups) that Black Americans relate and respond to.

Moreover, the analysis focuses on the symbolic nature of overt (institutional and behavioral) and subtle expressions of

racism that adversely influence the self-concepts of some Black Americans. The insidious nature of subtle racism -- the noticeable but unnoticeable means by which a people are defined negatively -- is raised here to point out the ubiquitous nature of racism in American culture.

It is suggested that pervasive negative definitions of Black Americans and their culture may be related to their disproportionate representation among those diagnosed mentally disabled. Although the relationship is offered with the caveat that empirical research has not established precise causation between racism and the mental disorders of Blacks, their overrepresentation in mental health statistics suggests that socially induced behaviors under adverse conditions renders the relationship plausible, if not persuasive.

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#### COUNSELING NATIVE AMERICAN HIGH SCHOOL AND COLLEGE STUDENTS

Charline L. Burton  
*University of Oklahoma*

Because most traditional counseling methods do not consider the Native American world view or Native American values, many, if not most, Native American counselees do not identify with the counselor, nor do they experience insight and self-understanding as a result of the session. This results in a very low rate of return for further sessions.

The counselor's goal and the counselor's role will depend on the set of tools and the philosophy learned in school. These are played out in what the counselor picks up on from the counselee's talk. Once he picks up on a certain part of the counselee's talk, he will question, evaluate, or narrate, according to his goal, and his view of his role as a counselor. The most commonly used theories are Directive and Nondirective methods. The Directive, or "clinical counseling" places emphasis on a problem; what caused the problem and how it can be solved. The counselor interprets for the counselee the cause(s) and/or treatment(s). In the Nondirective, or "client-centered," the counselee plays the main role, with the counselor keeping quiet and observing.

Most counselors working in high schools and colleges use the Directive approach, while social workers and mental hygeinists favor the Nondirective. A spirit of compromise shows up in the Electric theory in which a counselor may switch from Directive to Nondirective to Role Playing depending on the counselee. However, most counselors usually select a theory of counseling they see as best suitable to their own personality and their own concept of counseling.

A counselor might do well using the Directive method on Native American counselees UNTIL the counselor begins to point

out suggested treatments, conclusions, or remedies for the problem. Not that the Native American does not want treatments, conclusions, or remedies, but he wants to be able to make his own choice from several alternatives. On the other hand, the Nondirective method would cause the counselee to decide the quiet, observing counselor knew nothing about the subject, and certainly would not be expected to return for further sessions.

This paper suggests that the counselor of Native Americans learn the art of "talking it over" with the counselee, after first becoming knowledgeable about Native American Communication. The commonly used Directive and Nondirective approaches for counseling may do well in the counseling of non Indian counsees, but apparently have been a dismal failure with Native Americans, as evidenced by the high non-return of Native American counsees to Non Indian counselors on both the high school and the college campuses.

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#### ADAPTIVE STRATEGIES OF KOREAN IMMIGRANT WOMEN IN HAWAII

Alice Y. Chai  
*University of Hawaii*

This study, through intensive interview and participant observation methods, was undertaken to provide much needed detailed research data on economic, domestic, social and psycho-cultural adaptive strategies of married Korean women immigrants who have come to Hawaii since the Immigration Act of 1965.

The majority of Korean immigrant women interviewed had the median age of 34 years and came to Hawaii within the last seven years with their husbands and pre-school or school aged children. They had been largely metropolitan urban residents and full-time homemakers in Korea. They primarily came to Hawaii to join their relatives and to seek better economic and educational opportunities for their children. However, upon their arrival, due to the under-employment or unemployment of their husbands and the high cost of living, they are forced to work in low status and low paying jobs. Many women indicated that they had developed psycho-physical symptoms since their arrival in Hawaii.

Despite these hardships, many women stated that their relationships with their husbands had improved in Hawaii because they engaged in more joint activities together and were freer from control of and social obligations to the husbands' superiors and family elders than in Korea.

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ADDRESSING GAPS IN THE DELIVERY OF COMMUNITY SERVICES:  
THE CASE OF ONE INNER-CITY COMMUNITY

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*University of Illinois Medical Center*

This is a descriptive study of twenty-five community service providers who are working with residents in a community organization to deal with the problem of service gaps in their inner-city, Black community. A questionnaire was mailed to these community service providers to obtain data on 1) the demographic characteristics of the respondents; 2) the kinds of services provided to this community by the various agencies and organizations; and 3) perceptions that providers have of their low-income clients. This survey is a first step to gather useful baseline data so that this organization can effectively plan and evaluate its activities in the community.

The data indicate the twenty agencies and organizations the respondents represent primarily provide education, family and individual counselling, and health care services. A key finding is that twenty-eight percent of the respondents reported modification in the delivery of services based on knowledge gained through participation in this community organization. These changes were made to minimize gaps in services. A major implication of the study is that agencies, institutions and organizations can benefit from having a profile of people who are most effective in representing their institutions in community related activities.

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POLITICAL ATTITUDES, PARTICIPATION AND ACTIVISM:  
A White Ethnic Case Study

Gladys David Howell  
*East Carolina University*

The Middle Eastern ethnic community of Jacksonville, Florida, derives from three phases of immigration. During Phase I, 1890-1920, the first pioneers made an initial adaptation and began the formation of an ethnic community. During Phase II, 1920-1950, the group enlarged greatly through a trickle of new migrants as well as through natural increase. These two phases were characterized by great emphasis on acculturation and assimilation in all aspects, including patriotism and civic duty, though pluralism was also expressed through ethnic organizations. After 1950, following the establishment of the state of Israel, a new wave of immigrants from the town of Ramallah came into Jacksonville. These have been more separatist in outlook than the earlier migrants. They express greater commitment to the Arab cause in the Middle East through membership in organizations and through financial contributions. In terms of expressed sympathy for the Arab cause, however, the migrants of Phases I and II and their descendants are just as supportive as the more recent migrants of Phase III.

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A STUDY IN SURVIVAL:  
THE SUCCESSFUL MINORITY-OWNED SMALL BUSINESS

Paul N. Keaton  
*University of Wisconsin - La Crosse*

Financial problems, lack of experience, and lack of management skills are often identified as significant factors in the high mortality rate of small business enterprises. This study focuses on successful minority-owned small business and seeks to identify a profile of the entrepreneur responsible for that success.

A sample of 27 firms in a medium-sized urban industrial city was studied. Several interesting qualities of surviving small businesses became evident.

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AN INVISIBLE MINORITY:  
AN EXAMINATION OF MIGRANT EDUCATION

Margaret A. Laughlin  
*University of Wisconsin - Green Bay*

Children of migrant workers are among the most educationally disadvantaged group in the United States today. Usually the migrant children are members of ethnic/racial groups already suffering deprivation, isolation and discrimination. Mobility patterns do not allow the migrant family to utilize effectively basic social services, including educational opportunities. When enrolling in school, if at all, the migrant child typically is below achievement/grade level due to the existing cultural environment, has limited communication skills, possesses a poor self-image and is unreached by common teaching strategies.

Since 1966 state and local agencies have endeavored to assist migrant children in the educational process. Included among the varied efforts are establishment of day care centers, availability of summer and/or school year programs for children/adults, provision for medical/dental care, and meals in an attempt to eliminate or reduce the city of illiteracy and poverty. More of the same is unlikely to be successful. Selected recommendations would include a thorough review of all programs/services currently available, development of programs/services based on the real need of migrant children rather than needs assumed by the majority culture, development of program evaluation techniques which go beyond the measurement of student achievement and attitudes.

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## SOCIAL AND POLITICAL CONCERNS IN NUYORICAN LITERATURE

Marvin A. Lewis  
*University of Illinois*

The present study examines several genres of Nuyorican literature in an effort to demonstrate how authors interpret the political and social contexts of their environment. Works analyzed are: *Short Eyes* (1974) and *The Sun Always Shines for the Cool* (1977), dramas by Miguel Pinero; *Noo York* (1972) and *The FM Safe* (1979), dramas by Jaime Carrero; *Nobody's Hero* (1976), an autobiography by Lefty Barretto; *In Nueva York* (1977), a novel by Nicholasa Mohr; and *La Carreta Made a U-Turn* (1979), poetry by Tato Laviera. These authors interpret the New York urban milieu in the five boroughs but with primary emphasis on *EL Barrio*.

The political implications of Nuyorican literature are revealed not so much through an overt criticism of the political status of Nuyoricans but rather the manner in which the United States government creates situations which make people dependent, stifle growth, and aid in individual destruction through crime, poverty, drugs, and the lack of self-worth and morality. The political statement is therefore more implicit instead of being an outward manifestation of protest.

The major social themes discussed in this survey include, New York and its impact upon individuals; the *barrio* experience; and a critical attitude toward Anglo society. To a person, the writers express extreme displeasure with the society of which they form a part. They are unanimous in their portrayal of a human condition in desperate need of improvement.

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 FOUNDATIONS OF NATIVE AMERICAN POLITICS

Kenneth Maly  
*University of Wisconsin - La Crosse*

Native American politics is essentially different from politics as practiced in the dominant European tradition. Whereas the non-Indian (white) form of politics focuses on political action in order to achieve change in the external socio-political world, Native American politics has an essentially spiritual character and centers on the soul within the human person. Native American spirituality -- and thus its politics -- does not lose sight of the oneness of all things and their being tied to the earth. And any political movement of American Indians is primarily spiritual.

This aboriginal sense of politics was also manifest early in the Western tradition. However, this aboriginal politics got covered over and lost. It is/was manifest in Plato's *Republic* -- more properly entitled *The Regime*. (*Politeia*) As *Regime*, the



work refers primarily to something like the "regime of the soul" and discloses the meaning of politics as fundamentally referring to the city (*polis*) within man himself. By founding a city within himself, man is engaged in spiritual development, the proper form of essential, aboriginal politics.

There are significant implications of such an unfolding of essential politics. Generally these implications are twofold: (1) that Native American Indians have a wisdom about the workings of the world and ought to be respected and (2) that the European tradition, ensnared within its own values and categories and not capable of aboriginal politics, insists on destroying the Native American way, from out of its own insecurity.

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### CHICANOS COUNSELING CHICANOS: IS IT NECESSARY?

Lupe M. Martinez  
*University of Colorado*

From a review of current studies and literature, an analysis of the data by the author concludes that Chicanos are necessary to counsel and provide therapy for Chicanos(as). In addition, future trends for counseling members of an oppressed class in our society appears to be contingent upon more "minorities" earning advanced degrees in counseling or a related field. The author further concludes that racism and sexism play a major role in the high drop-out rate of Chicanos(as) from institutions of higher learning.

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### THE HIERARCHY OF COLOR AND PSYCHOLOGICAL ADJUSTMENT IN AN INDUSTRIAL ENVIRONMENT: FILIPINO IMMIGRANTS, THE PULLMAN COMPANY AND THE BROTHERHOOD OF SLEEPING CAR PORTERS

Barbara M. Posadas  
*Northern Illinois University*

During the late 1920s and early 1930s, several hundred Filipino migrants to Chicago won employment as attendants, cooks, and bus boys on Pullman Company club and dining cars, where they joined black porters as foot soldiers in a hierarchy of color on the railroads. Schooled by their colonial teachers to believe mobility possible, and hoping that a temporary educational stay in the United States would lead to lucrative employment back home, the Filipinos instead found themselves marooned during the Depression in a society indifferent or hostile to them. On the job, the Filipino workers coped with grueling long-distance train routes, strict company time constraints, and discipline enforced by constant surveillance. The Brotherhood of Sleeping Car Porters, a black-dominated union, provided assistance to its

Filipino members after 1937, but even at work, the immigrants looked elsewhere for social solidarity. Off the job, the Filipinos forged ties based on nationality rather than class-consciousness, married white women and raised families, and gradually abandoned both their dreams of social mobility and of returning to the Philippines. Their story, derived from interviews with surviving attendants and from Pullman Company and union records, illuminated minority assimilation in a twentieth century industrial setting.

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### THE IMAGE OF GAYS IN CHICANO PROSE FICTION

Karl J. Reinhardt  
*University of Houston*

A number of pieces of prose fiction considered as standard reading in courses in Chicano literature, plus other randomly chosen works, were searched for references to gay people. Most made no reference of any kind. Of those which did, the following broad conclusions came forth:

When incidental gay characters are presented, they are identified by mannerisms rather than actual sexual activities. Outdated stereotypical explanations -- home environment, momism -- are sometimes proffered.

Gay characters whose presence is pertinent to the development of theme, whether they are parodied or not, inevitably suffer disgrace or destruction.

John Rechy, a gay activist who is Chicano, delves into the gay male reality, but scrupulously avoids Chicano gay characters in his writings, other than the central character, Rechy himself. His constantly evolving concern is with the destructive force and legacy of the straight world on the gay.

Until the clash between male and female Chicano intellectuals is resolved, it is unlikely that non-gay (or closeted gay) Chicano writers will treat gay persons as valid integral members of their community.

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### COMMUNITY, COLONY, AND NETWORK: SURVIVAL OF GRECO-AMERICAN CULTURE IN TARPON SPRINGS, FLORIDA

Sheldon Smith  
*University of Wisconsin - La Crosse*

Despite the discovery of the continued importance of ethnicity in the United States (and by extension, ethnicity in other advanced industrial societies), there is still an unsatisfactory gap in the

explanations behind ethnic persistence. This paper offers the theory that the survival of an ethnic population depends on its original internal organization and relationship to the host society, the ethnic population's abilities to shift economic strategies as a result of existent key value orientations, the abilities of its members to play a multiplicity of different roles in different cultures, and, finally, the existence of multiple strategies of resource exploitation.

The first part of the paper touches on a few of the older theories predicting the demise of ethnicity, the subsequent discovery of ethnic continuity, and attempts to explain that continuity. The second part surveys the literature on ethnic survivals with special focus on Greek ethnicity. The final part of the paper examines the Greek colony of Tarpon Springs, Florida in light of the above theory. The Greeks of Tarpon Springs have managed to survive as an ethnic group for over 80 years due to their original organization as a colony with attendant church, language school, and voluntary associations. The colony has been able to change its internal social structure and yet maintain its unique identity due to the capacities of its members to operate with more than one culture at a time (American, Cracker, Greek) and because of the continued existence of a series of alternative adaptive strategies (sponging, shrimping, steelworking, etc.) which are supported by the maintenance of a Greek world view: *filotimo* (manliness) and intense individualism. As long as social organization, adaptive strategies, and ethos reinforce one another, the ethnic group will survive.

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DUGU, FEAST FOR THE ANCESTORS: THE ROLE OF  
AN IDENTITY SYMBOL IN STATUS POLITICS

Marilyn McKillop Wells  
*Middle Tennessee State University*

In spite of dislocation from their original homeland, residences in several colonies and nations, and the debilitating effects of continued socio-economic discrimination, the Black Caribs of Belize have maintained an ethnic identity system which contributes to their adaptability in changing social environments.

This paper examines the Caribs' use of the dugu in an ongoing struggle to improve their individual and group status in Belize. The feast for the ancestors is a ceremony which is a key symbol of "Caribness" for both Creole and Carib. A summary of Carib history is followed by a brief description of the dugu and a discussion of its role as an identity symbol and its use in public politics.

The fluctuating visibility of this Carib ceremony is explained in terms of adaptive reactions in the oppositional process (Spicer 1971). An extension of the concept of status politics (Gusfield 1963) is applied to minority group leaders who are

experiencing disappointments resulting from unfulfilled political promises. Recent events have resulted in the dugu becoming an important element in the status politics of the Caribs. Increased dugu visibility represents a renewed effort to improve Carib social, political and economic status in Belize.

Susfield, Joseph R., 1963 *Symbolic Crusade: Status Politics and the American Temperance Movement*. Urbana: University of Illinois Press.

Spicer, Edward H., 1971 *Persistent Cultural Systems*. Science 174:795-800.

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PANEL ON LANGUAGE AND POLITICS

Co-Moderators:

Dona and Dennis Hoilman  
*Ball State University*

Panel Members:

Jenefer Giannasi  
*Northern Illinois University*

Ambrocio Lopez  
*Ball State University*

Blackhorse Mitchell  
*Navaho Community College - Shiprock Branch*

Willease Sanders  
*Benedict College*

Frank Sciara  
*Ball State University*

In 1974, the Conference on College Composition and Communication (CCCC) approved a document titled "The Students' Right to Their Own Language," which maintained that "The claim that any one dialect is unacceptable amounts to an attempt of one social group to exert its dominance over another. . . . Teachers must have the experiences and training that will enable them to respect diversity and uphold the right of students to their own language." The document further stated that Standard English is a myth and suggested that the Edited American English sometimes useful for those whose occupations involve formal writing need not be taught to other minority students. This controversial document made English teachers aware of the political implications of languages teaching. Moreover, the debates and legislation concerning bilingual programs and the recent court decisions involving Black English have, for better or worse, irretrievably thrown language teaching into political arenas. The "Language and Politics" panelists, who could speak to these issues both by reason of their professional background and their ethnic heritage, explored a wide variety of controversial questions posed by the moderators and found that their opinions differed considerably.

Dr. Giannasi, a rhetorician and one of the formulators of the CCCC statement, explained how the statement came into being in the context of the sociopolitical upheavals of the 1960s and the multicultural responses of the 1970s, and how it attempted to point to attitudes, teaching approaches, and reading/research which teachers of composition and communication must review in order to answer the crucial question: "Should the schools try to uphold language variety, or to modify it, or to eradicate it?" She focused on the ramifications and legitimacy of each of these approaches and pointed out some misinterpretations of the document.

Dr. Sanders, a linguist who did her dissertation on grammatical features of Black speech, discussed the politics of language and the job market. She explained that the most profitable position for employers and employees alike is to acknowledge the legitimacy of whatever dialect an employee speaks but at the same time to appreciate the status of particular dialects in given situations. Just as the employee has a right to his own dialect, the employer has a right to determine whether Edited American English is important to the image of his company that he wishes projected. Since many students do not learn Standard English in school, employers are beginning to hire on the basis of other qualifications while providing in-house programs to help employees learn whatever dialect is preferred on the job. It is to any student's advantage to be versatile in more than one language or dialect. The Ann Arbor court decision does not mandate the teaching of Black English in the schools but the recognition that it is a language distinct from Standard English that should be treated knowledgeable and with respect.

Mr. Mitchell, whose book *Miracle Hill* is an example of vigorous, vivid prose that is not in Edited American English (since his teacher decided to have it published with its English-as-a-second-language "errors" left in rather than risk editing out its author's personality and fresh way of looking at things), verified that in the case of American Indians the teaching of English had been part of an attempt to eradicate the student's own language and culture. Moreover, although he recognized that his book probably would have found a wider audience if it had been in EAE, he thought that forcing a student to write EAE might stifle his creativity. Furthermore, students find that what teachers of creative writing think is desirable is sometimes not what teachers of expository writing expect. Conflicting methods and criteria do the student learning English as a second language a disservice, and the way in which a teacher makes "corrections" makes a real difference to the student's self-image.

Dr. Lopez, a first generation Mexican-American who was formerly the director of the Title VII Hobart Township Bilingual Program in Indiana, discussed the Lau vs Nichols court decision and the resulting bilingual programs. He explained why bilingual-cultural education is important to students whose English is limited and how it also aids the monolingual student. If the United States can produce generation after generation of bilingual-bicultural citizens, then perhaps multicultural education will be

enhanced, communication on a global scale will be facilitated, a reduction of racism will be realized, and examples of progress and contributions of all minority groups will be in evidence.

Finally, Dr. Sciara, in whose home Italian was spoken but who feels that the schools should teach Standard English to minority students, discussed charges against bilingual education. Critics have charged that its original goal -- to assist children whose primary language is other than English to function in English -- has been ignored. Instead, critics claim, bilingual programs encourage divisiveness, not pluralism, and they foster narrowly ethnic values. Some controversial research has found that ethnic children in bilingual programs performed no better in English than comparable children who were not in these programs. In California, the Alatorre bill, which granted more flexibility, included specific entry and exit criteria, and provided more parental consent and withdrawal rights, has been defeated, but the battle to revamp bilingual education and to redirect it towards increased teaching of English will continue.

A spirited question and answer session with the audience followed the panelists' presentations.

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- OTHER PAPERS PRESENTED, ABSTRACTS NOT AVAILABLE -

- ETHNIC STUDIES CURRICULUM AND TEXTBOOKS, Janet Cheatham Bell,  
*Ginn & Company, Educational Publishers, Lexington, MA*
- THE PROCESS OF THE BILINGUAL SPANISH CLASSROOM, Margaret Buchmann,  
*Merced County Consortium for Bilingual Education, California*
- THE MULTIRACIAL IMPULSE IN U.S. HISTORY; A QUERY IN U.S. POLITICS  
(1750-1980) -- AN OUTLINE FOR FUTURE RESEARCH, Finley  
Campbell, *University of Illinois, Chicago Circle Campus*
- THE INTERSTITIAL SOCIAL CRITICISM OF ROLANDO HINOJOSA-SMITH,  
Luis Davila, *Indiana University*
- POLITICAL THEMES IN PUERTO RICAN LITERATURE: ISLAND AND MAINLAND,  
LaVerne Gonzalez, *Purdue University*
- ONE DECADE AND THE POLITICS OF ETHNIC STUDIES, Charles C. Irby,  
*California State Polytechnic University, Pomona, CA*
- MEXICAN AMERICANS AND BLACK UNEMPLOYMENT -- BLAMING THE VICTIMS  
AND VICTIMIZING THE BLAMERS, Antonio Jimenez, *University  
of Chicago*
- ETHICAL PROBLEMS IN EVALUATION RESEARCH, Elisabeth J. Johnson,  
*Boston University*

ETHNICITY, RHETORIC, AND POLITICS: UNDERSTANDING THE AMERICAN INDIAN MOVEMENT, Randy Lake, *University of Wisconsin - Eau Claire*

DIFFERENTIAL ACCULTURATION AMONG INDOCHINESE REFUGEE ADOLESCENTS, Jon K. Matsuoka, *Asian Counseling and Referral Service, Seattle*

STRENGTHS DESPITE STRESS: PROFILE OF THE BLACK WOMAN IN AMERICA, Shirla R. McClain, *Kent State University*, and Norma L. Spencer, *University of Akron*

THE DEVELOPMENT AND UNDERSTANDING OF THE CHINESE BILINGUAL PROCESSES, Ernie Pon, *Sacramento City Unified School District*

A PROPOSED MODEL OF ADVOCACY SERVICES FOR UNDOCUMENTED MEXICAN ALIENS WITH MENTAL HEALTH NEEDS, Ramon Salcido, *University of Southern California*

A CHINAMAN'S CHANCE IN CIVIL RIGHTS DEMONSTRATION: A CASE STUDY, Yawsoon Sim, *Grambling State University*

BLACK AMERICANS AND JEWISH AMERICANS -- SOLIDARITY AND STRAIN, Alan Spector, *Purdue University, Calumet Campus*

OBASAMA-NI-KAKU (WRITING FOR GRANDMA), Eugene Tashima, *University of California, Los Angeles*, and Niel Tashima, *Asian American Mental Health Research Project, San Francisco*

HISPANICS IN THE UNITED STATES AND THEIR MENTAL HEALTH, Caroline White, *The College of St. Catherine, St. Paul, MN*

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