# Abstracts from the
# Nineteenth Annual Conference
# National Association for Ethnic Studies, Inc.

## "Ethnic Studies for the
## Twenty-first Century"

## California State Polytechnic University
## Pomona, California

## March 7-10, 1991

With the leadership of James H. Williams, Tengemana Thumbutu, and the staff of the College of Arts at California State Polytechnic University, NAES had one of its best-attended conferences ever. Participants enjoyed the sunny and smog-free skies of spring in California and the amenities of the Kellogg West Conference Center while renewing their commitment to the need to study and implement current research in ethnic studies.

Cal Poly President Hugh O. LaBounty welcomed participants and recounted the changes which have occurred as Cal Poly progressed from an all-male agricultural school to a multi-ethnic, co-educational comprehensive under-graduate school during his leadership. The history of Cal Poly mirrors the histories of other institutions, and the successful integration of a diverse student body and the implementation of an Ethnic and Women's Studies Department there is evidence that change *is* possible. Velma L. Blackwell, Associate Provost of Tuskegee University, introduced a view of higher education from an historically black institution and looked ahead at the changes necessary for all institutions to educate all students.

For the first time, NAES brought together leaders of major ethnic studies organizations to discuss working together to bring about change. Miguel A. Carranza, president of NAES, presided over a discussion by Helen Jaskoski, representing the Association for Studies in American Indian Literatures; Franklin Odo, the Association for Asian American Studies; and Jorge Garcia, the National Association for Chicano Studies. Although the National Council for Black Studies was unable to provide a representative, audience members spoke to issues of that organization.

Jude Narita performed her one-woman show, "Coming into Passian/Songs for a Sansei," in which she portrays several Asian women—Japanese, Viet-namese, Filipino—in different life situations and at different ages. In another performance, "The Rainbow Warriors," a group of American Indian students from Arizona State University, read poetry and short stories and explained the power of language and song to communicate cultural realities. Members of the

Multi-Cultural Women Writers of Orange County presented readings from their book *Sowing Ti Leaves.*

The Charles C. Irby Distinguished Service Award was given to Barbara L. Hiura for her many years of service to NAES on the Executive Council, as archivist, and as contributor to activities at all levels. The Ernest M Pon Award went to the Korean-Black Alliance of Los Angeles, an interracial group striving to improve relationships between two powerful ethnic groups in the Southern California area.

In looking to the future of ethnic studies, some participants examined the past. Many, however, projected new topics for research and study. Panelists discussed the impact of ethnic conflict in the Middle East on relationships in the United States and provided views of America through studies from Asian and African countries. In addition to looking at the disciplines in the humanities and social sciences, some sessions introduced new approaches to ethnicity from the fields of medicine, linguistics, and sports, broadening the scope of interdisciplinary studies in ethnicity. A new feature of the conference, "Dissertations in Progress," provided a venue for graduate students to discuss their work and to get feedback from each other and from other scholars.

The following abstracts and comments from respondents provide only an incomplete summary of the richness of the research represented by the discussions at the conference. Each year NAES reaches out to include participants from more institutions, private and public as well as academic and governmental. The integration of a multi-ethnic perspective into American thought and systems must be implemented throughout the educational system, and the conference participants provided a variety of means to achieve that goal as we enter the twenty-first century.

SESSION I: **"Developing New Theories About Ethnicity and Ethnic Studies."**
Chair: Patricia Lin, California State Polytechnic University, Pomona.
C. Swann Ngin, California State University, Long Beach.
Maryanne Cline Horowitz, Occidental College.

At Occidental College, I have been teaching a history seminar on race, class, and gender which utilizes our current understandings of this triad to critically explore the notions and attitudes of earlier centuries. *Race, ethnicity, rank, class, sex* and *gender* are cultural constructs which have meant different things in different places and are undergoing rapid transformations today.

For a reader for such courses, I have edited two anthologies of articles through the University of Rochester Press. *Race, Class, and Gender in Nineteenth-Century Culture.* It shows that *race, class,* and *sex* were loaded words in nineteenth-century Europe and in the United States: public debates took place on slavery versus abolitionism, social stratification versus class revolution, and female subordination versus feminism. Karl Marx gave "class" a cultural significance never before attributed to the multifold distinctions of social and economic rank; the East European events of 1989 and the early 1990s arouse us anew to evaluate our theories of social and economic stratification and mobility. Likewise, nineteenth-century theorists argue for the superiority of the male sex and for the superiority of the white or Aryan race upon a common set of pseudo-scientific premises. In the 1980s Women's Studies scholars boldly set out to prove that difference of sex is of limited significance compared to the cultural, social, and psychological transformation that occurs through

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gender stereotyping. Likewise, a parallel line of thought and research shall lead to widespread recognition that the bodily signs of heritage (such as skin color or facial features) are of limited significance compared to the cultural, social, physiognomic, and psychological construction of one's race or ethnicity.

This collective study, which suggests historical and philosophical relationships among constructs of artificial hierarchy, can help us to deconstruct what is archaic and prejudicial in intellectual traditions as well as in popular culture. Concerned not to privilege prejudice, in my introductory essay I point out that although constructs of race, gender, and class particularized Western attitudes toward humanity, still there endured among intellectuals from Benjamin Rush to Jane Addams a philosophical and biological foundation for the concepts of the unity of human nature and of an inherent compassion among human beings.

The companion volume, *Race, Gender and Rank: Early Modern Ideas of Humanity* is expected to appear in 1992; the hierarchy of society is so different in the sixteenth century than in the nineteenth century that I find the category "rank" more accurate than the category "class." In fact one author shows how categories of rank were transformed into categories of class in the eighteenth century. The evidence of historical change gives me hope of the demise of racism, sexism, and classism.

This scholarship confirms Ngin's insights on the valuable tradition of British literature on race and ethnic relations. In fact, journals and graduate programs devoted to aspects of race and ethnicity may be found in Great Britain as well as France.

SESSION II: "Ethnic Studies for the Twenty-first Century."
Chair: David Gradwohl,, Iowa State University.
Otis Scott, California State University, Sacramento. **"The Transformative Role of Ethnic Studies in General Education."**

This paper examines the role ethnic studies course work can play in transforming postsecondary general education programs. The principal thesis raised is that the demographic changes underway in the United States require colleges and universities to respond responsibly. In large measure this means making curriculum changes. The paper argues that it is through the required undergraduate program that students can receive a learning experience which will prepare them—or at least begin preparing them—for the challenges of a changing society, nation and world. The paper further argues that ethnic studies programs must assume a leadership role in this effort to change general education curricula.

Lupe Martinez, Metropolitan State College. **"Twenty-First Century America: Where Are We Going?"**

The author concludes that discrimination against women and Americans of non-European background still continues to exist in America. Racism and sexism are perpetuated by television, commercials, Hollywood films, educational films, advertising, United States-Eurocentric history, and public school textbooks. African Americans, Hispanics, Native Americans, Asian Americans, women in general, and ethnic minority women in particular have been systematically and historically discriminated against. Unless dramatic societal changes occur, racism and sexism will continue into the twenty-first century and beyond, which will hurt us all.

Steve Gold and Amy Iwasaki Mass, Whittier College. **"Innovative Approaches to Ethnic Studies Instruction."**

This paper describes how Whittier College's paired course program allows ethnic studies materials to be presented in an integrated form to a sizeable constituency of students and faculty. Each student at Whittier is required to take three cross-disciplinary paired courses in the categories of Asian, African and Latin American Civilization, European and North American Civilization and Contemporary Society and the Individual. Paired courses consist of students simultaneously taking two classes in different disciplines, planned by their instructors to mesh and address

similar issues from different perspectives. Integration is achieved through paired assignments and readings. Ethnic studies materials are presented in these pairs, enriching the education of students in many fields that normally do not consider them, for example language, philosophy, business, and politics.

David N. Mielke, Appalachian State University. **"Beyond Cultural Pluralism: Ethnic Questions for the Twenty-First Century."**

Respondent: Malik Simba, California State University, Fresno.

Each of these papers presents different approaches or concerns about what many scholars today think is the most pressing and critical issue in higher education today. That issue or concern is whether the curriculum in higher education today is preparing our college graduates to function, interact, succeed and create in a world that is ethnically diversified with "people of color."

Mass and Gold present an outline of Whittier College's attempt to educate their graduates to understand a changing multicultural America and the world. The "paired course" approach in Liberal Education attempts, in the words of these professors, "to connect ethnic materials to other disciplines which normally neglect ethnic content." The process of creating "pairs" is creative. Two professors who have an interest in multicultural education develop a course with an understanding that it will pedagogically "connect" with their colleagues' course topic. For example, Mass's course, "Asians in America" is paired with a language course, "Elementary Mandarin." Gold paired his course "Sociology of Race and Ethnic Relations" with a course entitled "Latin American Politics." Gold's paired course seeks to give students a comparative understanding of ethnicity, race and class in the Americas.

Whittier College's Liberal Education program's paired course innovation is consistent with Otis Scott's call for a transformation in liberal studies requirements with Ethnic Studies as the basis of this transformation. Scott argues that twentieth century demographic changes have resulted in a "diverse ethnic/racial" American society which requires responsible educators to use Ethnic Studies as the basis "component in a core undergraduate general education program." He also argues that professors in Ethnic Studies must take the leadership role in putting forth methodologies that are workable within the university curriculum. These methodologies must derive their inspiration from "epistemological constructs" of America's "diverse philosophical systems." Scott gives an example of Hopi Indian thought as a different philosophical way of making sense of the world. What Scott is calling for is a new type of "cultural literacy" that is culturally pluralistic with Ethnic Studies leading in its pedagogic formulation. He believes that meeting this challenge will fulfill the "traditional mission of general education" which is to "shape humans into whole persons." Scott recognizes that the "GE inclusion of ethnic studies" will be a "protracted struggle" given the strength of Anglo conservatism in the administrative structures of higher education.

Lupe Martinez's analysis of the demographic changes that will, by the year 2000, lead to a national school-age population of 33% "Afro-American, Asian American, Hispanic, Native American" is indisputable. These changes will be concurrent with the majority of these children living in poverty. The adult segment of these "people of color" are incarcerated in prison at a rate of 30 to 60%. Martinez argues that institutional racism by white males has created these statistics of degradation.

He argues that the material circumstance is consistent with a psychological-ideological onslaught that perpetuates white males as "intelligent, creative, attractive, and courageous, and non-white males are generally portrayed as the opposite." Martinez says this analysis is not "far-fetched." He posits the question, "Why is it, then, that in 1987 intelligent Americans with integrity such as Jesse Jackson and Pat Schroeder were not seriously considered as Democratic candidates for President or Vice President? But, Dan Quayle and others like him are considered top-quality candidates. . . ?" Professor Martinez argues that national identity-American has

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always had a racial basis. This racial basis was European (white) and because of this, non-European "people of color" could never "filter" into this national identity. He states that these attitudes of white supremacy are perpetuated by images via radio, television and print media. To break through this situation, Martinez outlines a multicultural education model that will help all Americans to break out of this cultural myopic mentality. The basic theme of his model is the integration of the positive history, culture, and contributions of "people of color" in the elementary school curriculum throughout the nation.

Mielke's paper is a good wrap-up of the concerns and programmatic efforts of the other presenters. He has given us a clear historical overview and understanding of the dialectics of ethnicity and race in America. The ideological formations of "Anglo-conformity, the Melting Pot, and other ethnic explorations into cultural pluralism" have never been static but have changed as different waves of immigrants arrived on these shores. The seventeenth and eighteenth century idea of emphasizing "British cultural ancestry" was confronted by "vast German immigrant populations who, in an anti-Anglo mood pushed Congress to declare German the official language of the United States." By the late nineteenth century and the beginning of the twentieth century, "Eastern Europe Jewish and Orthodox, and olive skinned Catholic Southern European immigrants" *ghettoized* themselves with their own ethnic particularities. *The Melting Pot*, by playwright Israel Zangwill, was written to posture a new ethnic explanation. This revision continued with the destruction of Jim Crow America and the new "national period of cultural pluralism." In recognizing these changes and their culmination into a twenty-first century sense of "cultural pluralism," Mielke posits a number of questions concerning this new definition of ethnicity that he suggests might "have the potential to be as painful as those asked four generations ago." He is concerned that this new ethnicity will be just as divisive as other definitions.

From my experience, the major problem that would confront a widespread use of the "paired course" approach is that many traditional discipline departments would not be collegial enough to agree to help in implementing this approach. Many of these departments see "Ethnic Studies" as a sort of affirmative action program in higher education. This pejorative term is used to describe Ethnic Studies as a field that is subjective, peripheral to high scholarship, and therefore unimportant. This attitude is so widespread that I think it will make the "paired course" approach unworkable without strong central administration support. Of course, if this support is too strong, it will change the definition of what "academic freedom" means for those departments resisting this change. The pedagogic outline that Scott developed is as good as other similar models that seek to place Ethnic Studies at the fulcrum of curriculum transformation in an ever-changing culturally diversified America. Again, the concern that I have with Scott's and similarly with Martinez's model is whether there is a national "will" and a national "unified voice" or "mandate" to implement such noble, innovative, and really enriching academic programs. Martinez's demographic data is indisputable. But the degraded existence of "people of Third World ancestry" in this country has been a constant since day one. It is interesting to note here that Mielke doesn't mention the Quaker call for diversity and the free Negro petition for inclusion into the new Republic during the revolutionary aftermath. Both understood the relationship between American progress and its allegiance to Anglo-conformity. It is this allegiance that worries me as scholars such as Martinez and Scott put forth solid, well thought out, and academically sound programs. Will this allegiance to Anglo-conformity (white supremacy) continue, as it did in past history, to be an "iron curtain" against progressive transformative curriculum proposals? The assumption behind Scott's and Martinez's papers is that there is some underlying but touchable "humane consciousness" in the "filtered white American" that, once the dire statistics are revealed, there will be some type of public policy response that will alter the "American Dilemma" by closing the ever-widening material and achievable

possibilities gap between the white "haves" and the darker "have nots." One of the questions that Mielke did not pose is whether there *is* such a "humane consciousness." Each of the questions that Mielke posed will be and are being discussed by academics right now. But the deepest and most profound question that subsumes all the other questions posed by him is whether, given the movement of American society towards a complex cultural pluralized society, there is any "common ground" that slices through the rhetorical questions, a "common ground" that permits Americans of different backgrounds and interests to see the needs of the greater whole and the need to have concerted action that will give relief, reform, and recovery to the ethnic particularities and peculiarities of degradation that we see in our ghettos, barrios, inner cities and on our reservations. This "common ground" must be located, if it can be found, because in Abraham Lincoln's words, "A house divided cannot stand."

SESSION III: **"International Perspectives on Race and Ethnic Issues."**
Chair: James W. Hillesheim, University of Kansas.
Timi Jory and Lucy Wilson, Loyola Marymount University. **"West Indian Canon Formation Versus Colonial Models in Education."**

This paper examines the efforts of several West Indian educators, during the past thirty years, to define a canon of literary works to be used in their primary and secondary schools. After looking at several literature anthologies and other books written for West Indian adolescent readers, the authors discuss the benefits of a canon that reflects the ethnic makeup of young readers. The paper suggests comparisons between the situations faced by these educators in post-colonial countries and the experiences of teachers in culturally diverse cities in the United States, such as Los Angeles.

Wolde-Michael Akalou, Texas Southern University. **"Ethiopian Perceptions of Race and Ethnicity in America."**

Ethnicity is part of American experience. The literature is filled with stories about ethnic experiences and much of it relates to traditional American ethnic life. However, since the 1970s a new ethnic phenomenon has gripped the American spirit. It is a phenomenon that has had no parallel in the past and is likely to impact the future significantly. For a long time "national origin" played an important role in U.S. immigration policy, but the Immigration Act of 1965, the Refugee Act of 1980, and the Immigration Reform Control Act of 1986 have changed the established pattern and have led to the onset of new ethnics who, in several respects, are different from the traditional ones. Drawing on the experiences of one of these ethnics, this paper will explore the interrelations between the new and the old ethnics. More specifically, the paper will deal with the perceptions of Ethiopians about ethnicity and race in America and the impact of these perceptions on the life of Ethiopians in America.

Cary D. Wintz, Texas Southern University. **"Asian Perceptions of Race and Ethnic Issues in the United States: Two Case Studies."**

Perceptions about racial/ethnic issues in the United States expressed in non-European nations reflect both the importance of United States ethnic/racial issues on world opinion and reveal a great deal about racial/ethnic issues in other cultures. While perceptions of the racial/ethnic situation in the United States reveal the degree to which persons in other nations are aware of issues in the U.S., they also reveal the degree to which these perceptions are based on a misunderstanding of conditions in the U.S., and, more commonly, a tendency to project local realities onto the racial/ethnic situation in the U.S.

SESSION IV: **"Teaching/Learning from the Middle East - Part I."**
Chair: Parvin Abyaneh, California State Polytechnic University, Pomona.
Dorothy D. Wills, California State Polytechnic University, Pomona. **"Communicating Islamic Culture and Philosophy."**

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Meaning and world view are seen as the principal distinctive features of cultural difference. These differences have entered into and often obscured the dialogue between Euro-American society and that of the Middle East/North Africa. Communications between individuals and communities from different cultures, whether in the classroom or the office, reflect their most profound differences and are the most difficult of all behaviors to change. A close comparative study of social interactional routines and significant cultural conceptions should promote the construction of pedagogical programs intended to foster mutual understanding and positive socioeconomic change.

Deirdre E. Lashgari, California State Polytechnic University, Pomona. **"En/gendering Distortions: Stereotypes, Scapegoats, and Useful Enemies."**

American popular creations of the "Enemy," especially the "Middle Eastern bogeyman," often have gendered implications. For instance, we hate the Moslem "Enemy" in part as a threat to womanhood; at the same time, we despise critics of the war at home as "sissies." When we base our national self-image on "not being a wimp," we reveal our own contempt for the feminine. The process of stereotyping and scapegoating allows us to project images in misogyny, racism, and violence onto a convenient "Other," and thus to ignore them in ourselves. Our task as teachers is to help students understand and transcend the process of enemy-making. The "Enemy" we have met "is us."

Respondent: Mohammed A. Al-Saadi, California State Polytechnic University, Pomona.


SESSION V: **"Health Education Issues: It May Not Be How Much You Know, But Who You Are."**

Chair: Sonia L. Blackman, California State Polytechnic University, Pomona.

Susan N. Siaw and Sonia L. Blackman, California Polytechnic University, Pomona. **"The Use of *Cao Gio* by Vietnamese in the United States."**

In the 1980s, publicity concerning the effects of the usage of *cao gio* by recent Vietnamese immigrants was negative. Due to lack of knowledge about this Asian folk medicine technique, it was viewed by many medical professionals as being a form of child abuse. This study investigated the variations in the *cao gio* procedure and its utilization with a Vietnamese population of second and third grades, college undergraduates, and non-college older adults. There were no consistent gender differences in utilization, but it continues to be practiced by over half of the subjects for a variety of disorders. Numerous technique variations were also found.

Stanley L. Bassin, California State Polytechnic University, Pomona. **"Health and Fitness of Minority Children."**

Numerous health indicators, such as blood pressure and cholesterol levels, are associated with cardiovascular disease, which accounts for fifty percent of all deaths in the United States. This study utilized a multiethnic fifth, sixth, seventh, and eighth grade sample and found that thirteen percent had cholesterol levels higher than that which is considered normal in adults. A greater number of all children were in the moderately to severely obese category as measured by percent of body fat. Females had higher rates than males; Hispanic females had higher rates than Caucasian females. Additional data supported the need for school-based fitness intervention programs.

Wanda Rainbolt, California State Polytechnic University, Pomona. **"Need For Ethnic Specific Health Studies."**

The presence of alterable coronary heart disease risk factors in the nation's youth was clearly established in the 1970s. Studies from the 1980s indicate a continued concern of health professionals regarding the life-styles and chronic disease risk factors for young people. The National Children and Youth Fitness Study found that children have more body fat than their counterparts of twenty years ago; others found

an increase from fifty-four percent to ninety-four percent in obesity and superobesity from 1963 to 1980. More studies need to be conducted on ethnic minority populations, particularly in locations with high immigration rates.

Sonia L. Blackman, California Polytechnic University, Pomona. **"Minority Children's Health and Illness Beliefs: Would You Prefer an African American Doctor?"**

Due to high morbidity and mortality rates for illnesses called diseases of adaptation, a great deal of research has examined the relation between children's health and illness attitudes and behaviors. Epidemiological studies indicate that non-Caucasians are at greater risk than Caucasians for heart disease and hypertension. This study, on Caucasian and African American second graders found no significant ethnic differences but a trend towards preference for same ethnicity physicians. Children's health beliefs reveal the media's influence; African Americans felt that spirituality was a significant factor in one's health. Contrary to other studies, the subjects viewed themselves, an internal factor, as influencing their health and sickness rates.

Anahid Crecelius, California State Polytechnic University, Pomona. **"Dietary (Nutrient) Intake of Hispanic and Anglo Families of Elementary School Age Children."**

The role of diet in the onset of obesity and degenerative diseases such as atherosclerosis, diabetes, some cancers, stroke and hypertension has been well established. The process of degeneration starts early in life; preliminary studies have shown that elementary school age children are no exceptions. One risk factor is elevated plasma cholesterol levels. About fifty percent of the children in this project (fifth-sixth grades) were found to have plasma cholesterol levels above the established normal levels. A dietary survey of the families of the children was conducted. The results showed elevated consumption of high fat, high cholesterol, and high simple sugar foods; lower intake of grains/cereals, fruits, and vegetables which are high fiber, low fat, foods.

Respondent: Sonia L. Blackman, California State Polytechnic University, Pomona.

We have gone from a biologically-based acute illness model to a behaviorally-based diseases of adaptation model. In this new model there is a greater need for understanding the person in terms of not only physiological indices, but psychological and behavioral indices as well. This includes demographic factors such as gender, ethnicity, and level of acculturation. In addition, because these diseases, such as cardiovascular illnesses, appear to develop over a life time, the level of analysis necessitates the utilization of longitudinal designs. The presentations within this session are an important beginning to the study of cross-cultural health issues.

The findings in the *cao gio* study indicate that more research with new designs needs to be developed. Although Asian interviewers and Vietnamese translators were utilized, it was clear to the researchers that their survey failed to assess the complexity of the folk medicine traditions. They found less usage of *cao gio* than previous studies; the difference may have been due to negative feedback from Westerners in cases where *cao gio* body markings were interpreted as representing child abuse. They found that the treatment was primarily utilized for minor illnesses such as headaches and coughs. An ordinary coin was most frequently used; the treatment was integrated into the family network, primarily through the female members. They also found, that apart from the structured interviews, they learned more about the Vietnamese health beliefs through informal conversations. For example, they participated in a *cao gio* treatment, and also learned that a woman did not participate in food preparation during her menstrual cycle. A Western view of Eastern beliefs could not anticipate concepts beyond its own scope.

The nutritional study found that Hispanic families reported diets which included higher amounts of fats and saturated fats, and lower levels of grain, vegetables, and fruit consumption than traditional U.S. nutritional standards. They also found that in the future it would be necessary to analyze individuals' nutritional intake, as well as food preparation, and the meaning of the food within a cultural context. Other studies

pointed out the need for even physiological indices to be interpreted within a cultural model. The principle findings were that Hispanics have higher body fat composition and cholesterol levels; whether or not these higher readings are indicative of greater disease vulnerability remains open to question.

Any health promotion intervention will need to be designed with an ethnic specific model. A universal Health Belief Model may be unrealistic, but, neither can one assume differences merely on the basis of ethnicity. Epidemiological studies have shown that African Americans have higher rates of hypertension and heart disease (235% higher) than all other groups in the United States; on the other hand, worldwide hypertension rates for blacks are lower than for Caucasians. Since much of the intervention in these illnesses is a modification of life-time habits, there is a need to assess African Americans' locus of control in health issues. It was found that sixty-six percent felt that spiritual beliefs influence one's health, and eighty-seven percent believed that a superior being had that influence. On the other hand, only eighteen percent conceptualized that a superior being influenced whether or not one got sick. Clearly, an intervention based on a specific group's belief system needs to take into account its complexity. As in any other research endeavors, one of the principle findings was that there is a need for further research.

SESSION VI: "Pedagogy and Curriculum Strategies."
Chair: Helen Jaskoski, California State University, Fullerton.
Carole J. Gerster and Marshall Toman, University of Wisconsin-River Falls. "Teaching Visual and Ethnic Literacy in the Undergraduate Curriculum."

A course in ethnic film and literature allows teachers to present theories of racism and to ask students to apply these theories to films, literature, and their own lives; to examine the construction and attempted deconstruction of stereotypes; to realize for students "forgotten" history or neglected contemporary reality; to foster the ability to read film and literature critically; and to contrast the dominant culture's representations of ethnic groups with those groups' own voicing of their experience. Jonathan Wacks' 1987 film *Powwow Highway* illustrates how several of these opportunities can be realized in the classroom.

Cortland Auser, Bronx Community College. "Integrating All Cultures Into Standard Courses."

There are various ways that an instructor may integrate American literary cultures into standard courses. The teacher may well glean excellent examples for use from specialized anthologies of literary material from editions devoted to African American authors, Asian American, Hispanic American, Euro-American, and Native American writers. These techniques include: pairing in fiction courses, use of *personae*, use of a "mosaic muse" approach for poetry courses, researched thematic approach, chronological thematic approach, and a specialized cross cultural approach. Teachers must be also trained to employ interdisciplinarity in multi-ethnic courses.

Keith D. Miller and Barbara Urrea, Arizona State University. "*Heath Anthology* Reshapes American Literature."

For years editors of standard American literature anthologies have presented undergraduates with a narrow view of the American literary experience. The recently published *Heath Anthology of American Literature* invites reevaluation of the American literary canon. Students who read this collection will be introduced to marginalized works and also to marginalized genres (such as diaries, letters, sermons, and autobiographies) and to works that address topics previously devalued, including household labor, child abuse, and sexuality. Since publication, the *Heath Anthology's* critics have claimed that political—not literary—concerns motivated its editors; they charge that writers were included for reasons of affirmative action rather than aesthetic merit. We contend that works have never been canonized for strictly aesthetic reasons.

Moreover, most of the marginalized works included in the anthology display outstanding literary merit and deserve to be read and studied.

Gail R. Nettels, California State University Northridge. **"Adolescent Ethnic Literature."**

Lorraine Hansberry's *A Raisin in the Sun* is enigmatic. Is it a hopeful portrayal of a family's struggle against poverty and racism, or a pessimistic treatise on American Civil Rights? By restoring two scenes to the play, the 1988 Signet edition helps clarify Hansberry's vision and leads teachers and students toward a new set of questions. In light of the additional information included in the revised play, a darker, possibly more cynical, theme emerges. The way in which teachers present the play in its most recent form is crucial to an understanding of Hansberry's viewpoint and artistry.

SESSION VIII: **"Education, Testing, and Tutoring."**

Chair: Reva H. Bell, Fort Worth, Texas.

Dennis Madrid, University of Southern Colorado. **"Passive Peer Tutoring with Low-Achieving Bilingual Children."**

Two volunteer bilingual university students worked as coordinators with twelve Spanish/English bilingual children in a group-wide peer tutoring program. Weekly spelling tests were given under three instructional conditions: (a) active peer tutoring; (b) passive peer tutoring; and (c) standard teacher-mediated instruction. The results showed that the passive tutoring conditions yielded a higher rate of correct responding than the standard teacher-mediated condition but at about the same level as the active peer tutoring. The practical implications of the findings are discussed.

Jeanne F. Theoharis, Harvard University. **"Rethinking the SAT: Methods of Teaching It, Methods of Evaluating It."**

This paper focuses on the Scholastic Aptitude Test (SAT)—a test which severely limits the college choices of many minority students and the diversity of many colleges. Black and Hispanic students average composite scores 200 points lower than whites which puts them at a severe disadvantage both in college admissions and scholarship awards. The paper's purpose is to look at strategies and resources, especially multi-cultural tools, to improve these students' performances.

Carol A. Jenkins, Biola University and Deborah L. Bainer, Ohio State University. **"Influencing Academic Success in the Multicultural Classroom."**

Ethnic and minority diversity on university campuses continues to increase. As educators, we recognize that equitable treatment for all students is our responsibility, but often we do not know which attitudes, behaviors, expectations and teaching strategies may be misunderstood by ethnic and/or minority students, thus negatively impacting our teaching effectiveness.

This discussion seeks to (1) identify factors which tend to influence the academic success of minority students; (2) identify faculty attitudes and behaviors which may communicate uneasiness and differential expectations; (3) analyze variables associated with minority student learning—motivation, student/professor interaction, limited English proficiency, cultural variations in oral/written logic, understanding diverse world views; (4) suggest strategies for checking understanding in the multicultural classroom; and (5) conclude with observations directed toward facilitating change.

As non-minorities learn more about minority cultures—how they are integrated, their historical and evolutionary development, processes of cultural change, and the nurturing of learning environments—universities can become increasingly useful in facilitating change concerning the understanding and direction of intergroup relations within the academic community.

Respondent: James H. Bracy, California State University, Northridge.

SESSION IX: **"Teaching/Learning from the Middle East - Part II."**

Chair: Dorothy D. Wills, California State Polytechnic University, Pomona.

Madeline Cassidy, Sonoma State University. **"The Ideology of Gender and Violence in Lebanon: Etel Adnan's Novel *Sitt Marie-Rose*."**

The contrasting gender perspectives in Etel Adnan's *Sitt Marie-Rose* create a tension and interplay within the novel that have both political and religious implications. Both in her life and in the integrity of her confrontation with violent death, Marie-Rose redefines morality as an empowering violence that transcends the boundaries of creation and enters into the dynamism of the evolutionary process. It is in this deconstruction of the socially-enforced polarities of "masculine" and "feminine" that Adnan's feminist perspective manifests its potential for a world beyond war and a humanity beyond death.

Felicia Friendly-Thomas, California Polytechnic University, Pomona. **"Women of Iraq and the United Arab Emirates."**

This presentation compares and contrasts the educational systems for males and females in Iraq and the United Arab Emirates. For example, Baghdad University has a Women's College which is located on a co-educational campus; and Al Ain University in the U.A.E. has segregated campuses for men and women.

Parvin Abyaneh, California State Polytechnic University, Pomona. **"Reemergence of Import Brides: Case Study of Iranian-Americans."**

The purpose of this research has been to investigate the phenomenon of "import brides," traditionally known as "picture brides." The literature assumes this to be an Asian-American phenomenon and addresses women's subordinate roles as they helped maintain the morale of Asian male laborers. With a fresh perspective, the subject of this investigation is to look at the cost of this pattern of marriage to women. My interviews with twenty-five Iranian-American couples suggests a sense of well being and happiness for husbands and a sense of frustration, loneliness, dissatisfaction, and a few cases of "regret" for the wives.

Respondent: Anahid Crecelius, California State Polytechnic University, Pomona.

The common theme linking the three papers is the Middle Eastern woman, encumbered by religious/cultural dictates, in many cases by illiteracy and the depressing realization that she can do very little to change her destiny.

*Sitt Marie-Rose*, presented by Madeline Cassidy, is set in civil war-torn Lebanon where power, a male attribute, is the only ideology that counts. All other human characteristics such as compassion, love and sympathy, defined as female attributes, have been sublimated in favor of power, but Marie-Rose, a Christian educator, dares to defy power to help and care for Palestinians, who are the enemies of the dominant Christian political party.

In a power-blinded society such acts are considered treason and Marie-Rose is dealt with harshly. But Marie-Rose has attained the highest level of personal growth; she is able to offer love, compassion, and care unshackled by the constraints of religious or ethnic considerations. Is it easy to love a stranger when it may result in one's own death? Is this what the feminist ideology is about? How does one convince others that such feminist attributes of love and compassion are actually universal attributes shared by both genders when generations of males made callous by warmongering and power struggles suppress these attributes? Similarly, females also possess these masculine attributes which they generally sublimate to those of nurturing and love.

The presentation made by Parvin Abyaneh about picture brides from Iran demonstrated that "matchmakers" are important in matters of matrimony in most cultures. Westerners are appalled at such practices, but one nevertheless finds "introductions" at dinner parties, blind dates, etc., that portray similar patterns in Western cultures.

The more interesting aspect of the "picture bride" practice is that it is always the male who has come to a foreign country for education and/or to work who decides when it is time to get married and who will usually marry a woman from his homeland. Why? Is he afraid of the women of his adopted country? Of what is he afraid? Does

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he want to maintain a uniethnic family? Are there advantages to homogeneity? Are there possibly fewer family misunderstandings?

The paper deals with the procedures of finding a young woman from among several to which a matchmaker or a family member back home introduces the young man. The pain and shame of being rejected is told by those who were rejected by the young man.

The third presentation by Felicia Friendly-Thomas is based on her recent trip to Iraq and the United Arab Emirates. Her slide presentation showed the dual educational system: schools for males and separate ones for females. Separate but equal? Is this possible? Nevertheless, it is heartening to see that segregated colleges are not unique to Islamic cultures. We see segregated elementary and high schools in many European countries and segregated colleges (mainly female now) in the United States. Granted these are segregated by choice and tradition, not by religious dictate. Women in Iraq and the Gulf states are being educated, but certain professions such as medicine and engineering are still not open to them.

SESSION X: "Ethnic Intermarriage."
Chair: Joseph J. Leon, California State Polytechnic University, Pomona.
M. Belinda Tucker and Claudia Mitchell-Kernan, University of California, Los Angeles.
"New Trends in Interracial Dating and Marriage: Data from Southern California."

Using data from the 1989 Southern California Social Survey, this paper examines interracial dating and marriage attitudes and reported behaviors in a probability sample of blacks, Latinos, and whites. Interracial dating was reported by over half of all ethnic and gender groups and more frequently among men. Among interracial dates, most frequent partners were whites among blacks, Latinos among whites, black males among Latinas, and white women among Latino males. Most reported that family members knew of their behavior and few families objected, although white women were most likely to report family criticism. Most respondents (sixty-seven percent) were willing to marry a person of another race or ethnic group, but women were less willing than men, and white women were least willing. Groups most frequently excluded as marriage partners were blacks among whites and Latino males, and Asian men among black women and Latinas. Logistic regression analyses indicated that women who dated interracially were more educated and younger, among black women also *less* lonely, and among Latinas less religious. Among men, dating outside the race was associated with *lower* life satisfaction among blacks and more education among Latino men.

John N. Tinker, California State University, Fresno. "Mexican-American Intermarriage in Fresno, California."

Using marriage license records from Fresno County, a large county in central California, I have gathered records of marriages of people with Spanish surnames over the period of the last forty years (1950-1989).

Intermarriage is a sensitive indicator of the boundary around an ethnic group. If the intermarriage rate is high, the ethnic boundary is not very important socially. That is, if members of two different groups intermarry freely, it is likely that they don't see themselves as very different and also very likely that the society in general doesn't treat the groups differently or have various patterns of "racial etiquette" which require that the groups remain separate.

Marriage licenses are a good source of data for this sort of investigation because they contain a surprising wealth of useful information which can help us to understand the process of assimilation (or the patterns of ethnic boundary maintenance). For example, they include information about where the parents of the bride and groom were born, so it is possible to calculate generation in this country (up to native-born of native-born parents), and information about the level of education and occupation of the bride and groom, so it is possible to make inferences about social class. In

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addition, we can examine the possibility that there are different gender-related patterns of intermarriage.

The results of this investigation show that the intermarriage rate is very high now among native-born Mexican-Americans with native-born parents (about sixty percent of these people in central California now intermarry), although the intermarriage rate among immigrants or people whose parents were immigrants is very much lower (about seventeen percent). These data also show that there have been some changes over time in these patterns (the intermarriage rates for all generations are somewhat higher now than they were twenty or thirty years ago), but these changes are less dramatic than we might imagine. As early as 1960, for example, more than fifty percent of the marriages of native-born Mexican-Americans with native-born parents in this area were intermarriages. The implications of these results for our choice of models (assimilationist or pluralist models) to understand Mexican-American/Anglo relations and for social policy with regard to ethnic relations are discussed.

Wayne C. Brown and Joseph J. Leon, California State Polytechnic University, Pomona. **"Patterns of Ethnic Intermarriage in Hawaii, 1969-1971 and 1979-1981: A Research Note."**

This study addresses the patterns of ethnic intermarriage in Hawaii during the years 1969-1971 and 1979-1981. Previous study has found in some cases that there is an East and West dimension to ethnic intermarriage in Hawaii. Using previously reported results by Schoen and Thomas (1989) for marriage of residents of Hawaii which used the magnitude of marriage attraction approach to obtain composition independent measures of marriage behavior, we analyze it to determine if there is an East and West cluster to ethnic intermarriage in Hawaii for marrying residents. The hierarchical cluster analyses support this notion. It appears that the Chinese-Japanese and Caucasian-Hawaiian are the more robust solutions, and the Filipino best fits in the West Cluster for 1969-1971 and 1979-1981.

Amy Iwasaki Mass, Whittier College. **"Japanese American Intermarriage and Identity."**

A major social change in the current Asian American population is the marked increase in the rate of interracial marriages. This phenomenon is especially notable in the Japanese American community where the rate of intermarriage has been fifty percent and more since the 1970s. A common assumption has been that intermarriage results in an eroding of ethnic boundaries and that offspring of intermarriage will lose their sense of Japanese ethnic identity. A recent study at UCLA shows that, although monoracial Japanese Americans have a stronger sense of Japanese identity than their interracial Japanese American counterparts, most interracial Japanese Americans felt strong connections with their Japanese heritage and rather than adopting a single ethnic identity, they experienced identification with both heritages.

Respondent: Louis Holscher, San Jose State University.

In general, people tend to marry someone with whom they feel they have something in common, whether they marry within or outside their ethnic group. An important question is what barriers exist between groups that prevent interaction between individuals, and what opportunities exist to meet members of other ethnic groups. This may be explored on a number of different levels, ranging from the psychological and sociological (norms, values and attitudes related to choosing an acceptable mate) to the structural (social class, institutionalized racism, social and residential isolation), and also includes such factors as number of generations in the United States, ethnic pride, parental authority, and family ties. For example, Leon and Brown identify East and West clusters to ethnic intermarriage in Hawaii. Similarly, Tucker and Mitchell-Kernan note that African American men often date women of another ethnic group. Tinker concludes that increased intermarriage is related to a reduction of boundaries between Chicanos and European Americans, and that intermarriage is positively related to education. Mass mentions the importance of the ethnic composition of a

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neighborhood, and that this is a factor in the high intermarriage rates for Japanese Americans. In sum, we will continue to see differential intermarriage rates due to a variety of reasons. There will also be continued differences within ethnic groups in terms of intermarriage. This is due to a number of factors, including social class, length of residency in this country, region (e.g., southern states, Hawaii, New Mexico), gender, the sex ratio, and size of the ethnic community.

A number of theoretical and methodological problems are and will confront researchers who analyze the heterogeneous nature of ethnic intermarriage in the United States. As Mass notes, intermarriage does not necessarily mean the loss of an individual to his/her ethnic group; most multiethnic Japanese Americans continue to identify with their Japanese ancestry and have accepted an identity which acknowledges both heritages. There is a need to explore the social and cultural conditions that influence the development of multiethnic identities, and how this affects the meaning of ethnicity (e.g., who is a Chicano and what does it mean to identify with this ethnic group). As a larger number of individuals identify with a multiethnic ancestry, how should researchers measure an individual's ties/connections to each group? Ethnicity is both dynamic and multi-dimensional, and one's identity may or may not include a number of factors, including language, religion, music, food, family-community ties, and traditional first names. Research should include intermarriage patterns among recent immigrant groups (e.g., Southeast Asians and Central Americans), and intermarriage between individuals who are not of European ancestry. There are also a number of methodological problems related to an increase in intermarriage. Studies on Chicano intermarriage that rely on Spanish surnames to identify persons of Mexican ancestry will exclude many individuals of mixed ancestry. Since marriage licenses no longer record the race or ethnicity of partners, there has been an increased dependency in large scale studies to rely on census data. However, the U.S. Census and most other government forms require individuals to choose one racial/ethnic category. This will become increasingly irrelevant and even ludicrous in a society with many multiethnic individuals.

In conclusion, we will continue to need descriptive analyses, such as the works by Leon and Brown, Tinker, and Tucker and Mitchell-Kernan to gain a better understanding of the dynamics of intermarriage in American society. We must also be sensitive to individuals who identify with a multiethnic heritage, e.g., the study by Mass. Future research should lead to new theoretical and methodological developments that challenge our conventional theories on ethnicity and intermarriage. The studies included in this session move us in that direction.

SESSION XI: "Language and Culture."
Chair: Cortland Auser, Bronx Community College.
Kumiko Takahara, University of Colorado, Boulder. "Ethnic Semantics—A Prospectus of Minority Linguistic Scholarship."

Language is a major instrument of creating and maintaining inequity among people through its pervasive effect on our verbal behavior. Linguistic separation between the socially dominant and subordinate or the politically empowered and unpowered remains even after collapse of these relationships such as in deferential and common address forms in Romance languages, male and female syntactic differences in Japanese, and favorable and unfavorable epithet pairs in English. This paper will discuss how the linguistic mechanism of prejudice which is derived from power semantics of the language has assisted and strengthened the continuing bias against racial and ethnic minorities in American society.

Priscilla Falcon, Adams State College. "The Politics of Language: The Mexican American: The English-Only Movement and Bilingual Education."

The English Only Movement which began in the 1980s is one of the most potent forces which will affect the people of Mexican heritage today. Demographics have

shown that by the year 2000 the population of Mexican origin in the Southwest will be over fifty percent of the total population. Currently the English Only Movement is spearheading a grassroots movement to make English the official language of the United States by initiating a call that there should be an amendment to the U.S. constitution (twenty-seventh amendment), which would make English the official language. The attempts to formulate English-Only policy will dramatically affect the population of Mexican origin within the region of the Southwest. The language policy proposals of the English Only Movement have been transformed into the "politics of language" crisis which has given rise to a new wave of nationalism within the communities of Mexican origin.

Elias L. Martinez and Kathy Escamilla, University of Colorado, Boulder. **"Cognitive Development in a Multicultural Society: A Conceptual Framework."**

The paper proposes a conceptual framework for development of cognition in a multicultural society. The framework examines the significance of culture in cognitive development and its implications for society. A student with a broad array of cultural perspectives is better able to function in a multicultural society. In a conceptual framework, each ethnic group would work to form an inter-ethnic cooperation with which to confront the injustices prevalent in our society. It is hoped that the development of a multi-cultural understanding can contribute to the diminishment of conflict.

C. Smiley-Marquez, University of Colorado, Boulder. **"Individualized Intelligence in an Information Age: Toward a Multicultural Strategy in the Social Sciences."**

The development, experimentation, and implementation of alternative instructional strategies that meet the challenges of a culturally pluralistic society must be vigorously pursued. A design applied to classes on Race and Ethnic Relations is presented.

Respondent: Christine M. Wilcox, Arizona State University.

The scholars of this session did more than inform the audience of research in the field of language and culture. Takahara charged the audience and minority linguists to explore ethnic semantics as power semantics, presenting a little-known domain of investigation. Falcon fired up the audience with a call to further action against the English Only movement, engendering powerful language to fight a language battle. Martinez cajoled and amused with wit and humor. And finally, Smiley-Marquez entertained and captivated with little-known sleight-of-eye diversions which dared the audience to examine their habitual thinking techniques.

Kumiko Takahara, in her paper "Ethnic Semantics: A Prospectus of Minority Linguistic Semantics," asserts that language has been and continues to be used by dominant cultural groups to promote and maintain a separation between the dominant "we" group and the subordinant "they" groups. According to Takahara "ethnic semantics" would be better titled "power semantics." In American culture the English language has been used by Euro-Americans to maintain the power of the dominant whites over ethnic minorities. Takahara contends that "very little study has been undertaken to characterize the language of prejudice as manifestation of power semantics in the context of ethnic and race experience." Ethnic semantics offers a wide field of study for linguistic scholars of any race.

Priscilla Falcon expresses strong emotions about the English Only movement and the damage done to bilingual education by this movement. Agreeing with Takahara, Falcon explains the English Only movement is being utilized to keep white people in power, thereby subordinating the Hispanic population. Contrary to white expectations, the English Only movement "has given rise to a new wave of nationalism within the communities of Mexican origin," and will serve only to further separate the American people. Falcon calls scholars to action against the English Only movement which is being used primarily to promote the "politics of language."

Elias L. Martinez and Kathy Escamilla in their paper "Cognitive Development in a Multicultural Society: A Conceptual Framework," present interesting data on

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university struggles to maintain and graduate minority students. While most universities attempt to alter the individual to fit the institution, Martinez asserts that successful endeavors would attempt to alter the institution to fit the individual. Cognitive processes of individuals are as diverse as are the individuals. While the cognitive process in western culture is based on a linear process, this is not the case in all cultures or languages. Educators need to be aware of different ways of thinking in order to accommodate the greatest learning possible by their students.

Martinez and Escamilla endeavor to explore Chicano studies departments and their students to document what processes are currently functioning there. By documenting the present, researchers and educators can better prepare for changing the future. This endeavor in the area of Chicano studies is commendable and directly implies what needs to be accomplished for other ethnic studies programs as well. There is no limit to how such studies can benefit students of diverse cultural and linguistic backgrounds.

Smiley-Marquez offers concrete, practical applications of theoretical ideas such as those offered by Martinez and Escamilla. In her paper, "Individualized Intelligence in an Information Age: Toward a Multicultural Strategy," Smiley-Marquez challenges scholars to use creative methods to promote learning in culturally diverse classrooms. According to the author, "this paper is offered for the purpose of exploring alternative instructional designs for post-secondary education and is based on the experimentation of an instructor teaching race/ethnic content from an interdisciplinary perspective." She breaks down habitual means of thinking and offers ways in which educators can challenge individual students, not just those who share the cognitive processes of the instructor or the dominant culture.

While Euro-American educators may not be able to fully experience or understand ethnic cognitive processes, they can certainly encourage students of all ethnic backgrounds to explore the world through their own cultural eyes and to share these explorations with each other, furthering the cause of cultural diversity in which we all learn from one another. Further study in these areas will pave the way for culturally diverse classrooms in which students are allowed to explore the world from their own cultural perspectives to permit them to learn in prime conditions.

Further research and discussion of the issues explored in this session could be utilized to improve not only the educational objectives of our culturally-diverse nation but also the cultural environment in which we learn, live, and work: a goal we all strive towards with our diverse means and methods.

SESSION XII: "Literature."
Chair: Sandra J. Holstein, Southern Oregon State College.
Rennie Simson, Syracuse University. "The Black Aesthetic and African American Protest Literature."

The focus of this paper is the examination of the Black Arts Movements of the 1960s, led by such scholars as Hoyt Fuller, Addison, Gayle, Brother Knight, and Larry Neal, and to show how this movement relates to the works of Frederick Douglass, Richard Wright and Toni Morrison. It centers on literary interpretation based on the concept of a Black Aesthetic.

Emmanuel S. Nelson, State University College, Cortland. "Immigrant Literature in the United States: The Asian Indian Model."

As we move into the twenty-first century, the immigrant is likely to become the central figure of the American ethnic experience. Imaginatively integrating immigrant texts into the curriculum, then, cannot only help us counter nativist antagonism but also allow us to define more precisely the rhythms and tensions central to the American experience. By using Asian Indian immigrant writing as a general modality of American immigrant discourse, I explore the themes and forms of Indian immigrant texts, their ethnocultural content, their political ambivalence, and their location in the larger contexts of American literary and cultural pluralism.

Deirdre E. Lashgari, California State Polytechnic University, Pomona. **"Drowning in the 'Mainstream': Resistant Students and Multicultural Change."**

Resistance to multicultural change in literature and composition classes often occurs among European American students and students of color who feel disconnected from any distinctively ethnic experience. Such students may feel pain or anger when asked to focus on ethnic literatures which seem to leave them out, or claim to include them in a picture in which they don't fit. We need to be wary of generalizations, and help our students—each of them—claim their cultural specificity as a prerequisite to understanding and valuing the cultures of others. We also need to rethink our use of words like "mainstream" and "ethnic," so that "European American" is viewed no longer as norm but as one thread in a multiethnic tapestry.

Respondent: Sandra J. Holstein, Southern Oregon State College.

In literary studies, the main deterrent to considering minorities and women writers has always been the existence of a body of works considered essential reading. This canon, as it is called, though it has evolved and changed, has been almost exclusively white, Western, and male.

Since the 1960s, efforts have been made to include works by ethnic and female writers, and there have been significant changes. However, critics now realize that this method will not work because the aesthetic values used to choose what is read are themselves ethnocentric and exclusive. What is needed for the twenty-first century is not an "add and stir" method but, rather, a transformation of the criteria we use to decide what constitutes great literature.

The three papers delivered in this session on literature approach the need for transformation from different angles. Deirdre Lashgari acknowledges that "literature programs frequently approach multicultural change as additive rather than transformative." Often, although reading lists are expanded to include work by writers of color, there is little reexamination of the underlying canon. The Euro-American tradition is treated as if it simply constituted "literature," with writings by people of color as optional "extras," to be appended to the canon when convenient.

Two things result from this "Euro-American as norm system," as Lashgari calls it: first, the few works by minorities become unconsciously tokenized and generalized, "denying the multiplicities, the disparate cultural experiences, of each particular [ethnic] student." The other result, not usually acknowledged, is that Euro-American students, "drown in the mainstream"; they feel as if they have no culture. Thus, says Lashgari, if we "reconceptualize the canon" so that Euro-American is one ethnic group, rather than a norm, it will be seen for what it is, another part of the mosaic, which just happens to have dominated because of the power it has held in our society.

Rennie Simpson sees that what perpetuates this power structure is that "many educators still balk at evaluating African-American (and other non-Western) literature from any other than a Western European aesthetic." Standards of literary excellence are, thus, culturally based and cannot be used to evaluate African American culture, which is neither African nor American and has its own foundation for creation and evaluation based on a shared sense of oppression and suffering at the hands of Western Europeans.

At the heart of a black aesthetic is the concept of the artist as a member of a community rather than as the alienated, isolated individual emphasized by other Western literatures and seen as a universal experience. The answer, says Simpson, lies in Brother Knight's perception that in order for the black artist to live, s/he "must create new forms and new values, sing new songs . . . create a new history, new symbols, myths and legends. . . ."

Like Lashgari, Simpson sees that we must allow for different threads in the tapestry of literature. Black artists emphasize evaluating the artistic works of black people according to the special characteristics and imperatives of black experience. They do

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not reject the universals inherent in Shakespeare's works, but just as Shakespeare's value cannot be determined by a black aesthetic, neither can traditional classical aesthetic judgments be applied to African American literature. Neither thread must be defined by the colors of the others.

Emmanuel Nelson continues this line of reasoning to discuss Indian immigrant writing. When we read immigrant literature, we find further distinctions between those who write about the old country, those who write about the conflicts between tradition and the new country, and those who see themselves as assimilated, having forged a new identity as Americans. Nelson describes Indian immigrant literature, which spans the immigrant experience from Ved Mehta's recollections of childhood in India to Bharati Mukherjee's newest works celebrating her identification with California culture.

Therefore, we find again that the reading of these works as Indian or as American will not yield fruitful analysis. A transformation of the traditional categories is in order. Nelson stresses that the time has come to speak of "North American literatures" rather than a monolithic American literature. From this perspective, Indian immigrant literature can provide a model for other minority literatures.

Each speaker stressed the need for a multiplicity of aesthetics which gives definition and value to literature of different ethnic groups. Rather than using traditional aesthetic criteria to evaluate all literature, we need to gleen different ways of seeing from the *corpus* of each ethnic group. The result will be a transformation of the definition of literature itself. Only then will we have a richly colored interwoven tapestry instead of a monochromatic cloth enhanced by a richly colored border.

SESSION XIII: "Ethnicity, Sports, and Recreation."
Chair: Jane Serumgard Harrison, California State Polytechnic University, Pomona.
George Eisen, California State Polytechnic University, Pomona. "Ethnicity—Race and Sport in America."

Among the many thorny issues American sport must deal with, there is no more emotionally charged than the relationship of ethnicity, race, and sport. What makes a given group dominant in certain human undertaking, in this case sport, is one of the least understood yet the most controversial questions. Physical superiority of a racial or ethnic group brings into question the most elementary measure of humanity—our physical worth. And, by implication, it also raises the notion of intellectual disparity.

Robert E. Pfister, California State Polytechnic University, Pomona. "Ethnicity in Outdoor Recreation: The Hispanic Forest Visitor."

Recently social science studies have focussed on ethnic minority recreation behavior in outdoor settings. Initial studies have identified the variation in participation rates among ethnic groups and described their leisure time patterns given aggregate socio-demographic variables. It has been suggested the current approaches are limited in scope and a need exists to re-examine the framework in which the studies have been initiated (Allison 1988). Nearly a dozen empirical studies have been reported and six studies encompassed aspects of the Hispanic population and their leisure behavior (Antunes 1975; Hutchinson 1984; Hutchinson 1987; Irwin 1986; Mirowsky 1980; McMillen 1983). This paper describes the Hispanic population using the national forest and their recreational activities, contrasts the motivations, preferences, and perceptions of Hispanic sub-groups using the area, and examines the relationship of ethnicity and social class in explaining differences among the Hispanic population.

Alison Wrynn, University of California, Berkeley. "'Diversion-ary' Tactics: The Recreation and Leisure Pursuits of Japanese Americans in World War II Internment Camps."

During World War II nearly 120,000 Japanese-Americans, many of them U.S. citizens, were incarcerated in "assembly centers" and "internment camps" throughout the western United States. For the three years that they were detained (1942-1945),

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work and school occupied much of their time, as it had prior to their incarceration. However, they also had considerably more "free" time as they no longer had farms or businesses to run or homes to maintain. Recent studies of the camps have briefly mentioned the diversions and recreation programs that existed, but they have not analyzed the role these programs played in the lives of the internees.

Leisure served different purposes for the different generations. For the first time in their lives the Issei had discretionary time to fill. The Nisei attempted to continue leisure practices they had established in the pre-war era. Additionally, the U.S. government organized recreation programs in order to keep the internees' minds off their incarceration. Leisure and diversions were a vital part of the camp life as the internees had little to look forward to beyond the next meeting, class, game, or dance. Sources utilized for this investigation include: newspapers from the camps, internees' diaries and personal correspondence, recreation committee reports, and government documents.

Gwendolyn Captain, University of California, Berkeley. **"Courage in Ebony: African Americans in Organized Athletics and Sports, 1890-1920."**

Most nineteenth century commentators portrayed African Americans as different—and inferior—to other men and women. Such beliefs had long been invoked to legitimize slavery, and the ratification of the Thirteenth Amendment did very little to foster an understanding that blacks could become economically, socially, or intellectually equal to whites. After 1865, the race continued to be relegated to the margins of society, with few exceptions for participation in those educational, recreational, or sporting opportunities that increasingly became available for other middle-class Americans. Consequently, black Americans were either obliged to occupy little more than token positions in "white men's" sports or develop their own institutions and/or programs. These replicated, in many significant ways, those of the dominant society. One reason was that their own cultural heritages and traditions had been purposefully obliterated by slave holders who feared rebellions and insurrections. Another, and possibly more important, reason was that many emerging middle-class blacks believed that their own advancement, and that of "the race," was tied to embracing values which were similar to those of the larger population. Such a belief was not only reflected in the businesses they established, but also in those programs they created which were devoted to physical education, recreation, and sporting activities. Predominantly black institutions of higher learning like Howard and Tuskegee developed athletic teams and physical education programs along the lines of those already established at Harvard, Yale, Michigan, and other leading universities. Hampton Institute and Fisk University, however, conceived of athletics in a somewhat different manner. All-black Y.M. and Y.W.C.A.s such as those in Washington, D.C., and New York, offered programs very much like Y's in other parts of the country. A stated goal of such programs was to foster moral and intellectual growth and, especially in the case of males, to develop proper character and manly endeavors—qualities which were highly prized by the dominant society.

For African American males, however, participation in "manly" sports presented a paradox. With their emphasis on skill, strength, and agility, sports are an arena where physical prowess is both necessary and socially acceptable. In the case of African Americans, the pernicious claim was often made that they were successful because of their more "brutish" and "animal" natures. The *context* in which a black man undertook sport made a difference. For example, Matthew W. Bullock and William C. Matthews, who played football for Ivy League Dartmouth and Harvard, were portrayed in substantially the same manner as were white athletes. On the other hand, large numbers of commentators attributed the victories of Jack Johnson to his "brute strength." An example of the actual and ideological paradoxes which confronted nineteenth and twentieth century black athletes can be seen in the career of world champion cyclist Marshall "Major" Taylor. In the United States, he battled under what

he called "bitter odds against the dreadful monster prejudice." In Australia, which he toured in 1903, Taylor received better treatment, and was described by one newspaper as both an outstanding athlete and "modest, unassuming, and very' gentlemanly in deportment."

SESSION XIV: "Cultural Diversity and Minority Access at Arizona State University."
Chair Joseph A. Tiffany, California State Polytechnic University, Pomona.
Calbert Seciwa and Gretchen M. Bataille, Arizona State University."ASU's Diversity Programs."

This panel presents information on Arizona State University's programs for recruiting and retaining minority students. Many of the programs have been made possible by legislative action which provided $1.2 million per year to Arizona State University for the sole purpose of increasing and retaining the minority student population. Several of the programs target all ethnic minority students and some are ethnic specific.

SESSION XV: "Ethnic Identity and Heroes."
Chair: Barbara Hiura, University of California, Berkeley.
David A. Badillo, Wayne State University. "Exploring the Limits of Chicano Historical Identity: Dual Conquest on the Frontiers of San Antonio and Los Angeles in the Early Nineteenth Century."

This paper provides a comparative overview of the urban patterns and experiences involved in the conquest of both the Spanish-Mexican and the Anglo-American frontiers of Texas and California, focusing on the respective "capital cities" of San Antonio and Los Angeles. It also outlines some of the workings of urbanism that emerge as a consequence of frequently overlapping cycles of conquest, pointing to the need for a more directly historical approach to the "social history" of the urban Chicano before the U.S. military conquest, including the evolution of "Mexicanized" Indians in cities beginning well before (and continuing through) creole independence from Spain in 1821-22.

Caroline J. Parente, University of the Republic, Montevideo, and William J. Parente, University of Scranton. "Curricular Politics and Ethnic Heroes: The Cases of Columbus and King."

This is an historical study of the goals of Italian ethnics in wanting to celebrate Columbus through memorials, parades, and state holidays and the opposition to these celebrations in the late nineteenth century by nativists, with a comparison to today's analogous conflict over the Martin Luther King holiday.

There is a struggle between Hispanic and Italian ethnics throughout the hemisphere over the presentation of Columbus in school texts and other *fora*: is he an Italian or Spanish hero?

There is opposition to the celebration of the Columbus Quincentennial on the part of many Native Americans in the United States and throughout the Americas and a struggle between pro- and anti-Columbus partisans for control of the textbook treatment of Columbus. The contemporary partisan argument over the treatment of Dr. King in textbooks is another version of this conflict.

Alberto L. Pulido, University of Utah. "Mexicanos and Religion: Understanding Ethnic Relations in the American Catholic Church."

This essay examines the transformation of two Catholic Mexican parishes in the Southern California region between 1936 and 1941. It explores the racial and ethnic dimensions of Mexican American Catholics, and offers two important insights to scholars of ethnic studies for the twenty-first century: 1) It calls upon scholars to develop new models for understanding ethnic conflict and power relations in the twenty-first century. Religion continues to play an important role in the political empowerment of poor and oppressed communities throughout the world. This

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research offers a case in point, as it examines Mexican Catholics who enter into a conflict and power struggle, once their beliefs and practices are questioned by the American Catholic hierarchy. 2) Accordingly, a unique framework for interpreting ethnic conflict and power struggles over "religious symbols" is offered.
Respondent: Richard Santillan, California State Polytechnic University, Pomona.

SESSION XVI: "Social Work and Health Education Issues."
Chair: Charles H. Frost, California State Polytechnic University, Pomona.
Beverly J. Buckles, Loma Linda University. "Ethnic Sensitive Learning Through Third World Practice: A Model for Undergraduate Social Work Curriculum."
    This presentation reports on the results of a culture-specific Social Work practice course in health care. The course was developed to engage undergraduate Social Work students in a critical understanding of the needs of recent Hispanic immigrants, by examining first-hand the expectations and circumstances surrounding treatment in their country of origin. Learning objectives and content areas for development of a culture-specific practice course for undergraduate Social Work education are discussed and curriculum recommendations presented.
Allene Jones, Texas Christian University. "Sexual Impotence Among Black Men."
    Sexual impotency (erectile dysfunction) is an age-old problem that has existed among men of all races, creeds, and colors. There are also a variety of causes of sexual impotency. This study will compare the existence of sexual impotency between black men and other men. This study will also briefly explore causes, symptomatology, and treatment of sexual impotency.
Alfred Haynes, M.D., Drew/Meharry/Morehouse Consortium Cancer Center. "Differences in Health Status of Minority Groups."
Respondent: Hassan B. Sisay, California State University, Chico.

SESSION XVII: "Dissertations in Progress."
Co-Chairs: Nancy Page Fernandez, California State University, Northridge, and Henry Gutierrez, Occidental College.
Michael J. Gonzalez, University of California, Berkeley. "Searching for the Feathered Serpent: The Political Culture of Mexican California, 1821-1848."
    For almost a hundred years historians have maligned the Californios as simple pastoralists who only worried about branding cattle or attending fiestas. According to their detractors, the Californios' bucolic existence enervated them and reduced them to such a weakened state that, save for some bandit outrages, they meekly surrendered their land and rights to the more aggressive Anglo-Americans. The Californios' failure to master the complexities of American law and government indeed caused grief, but many scholars have exaggerated the rancheros' difficulties with Yankee civilization to conclude that the simple Spanish-speakers were destined to fail in Anglo society. By blaming the Californios for their predicament, historians exonerate the Anglos for their egregious deeds and ignore the well-documented cases of land fraud and violations of the Guadalupe Hidalgo treaty. Yet, despite a multitude of books and articles which proclaim the Californios' preordained fate, the evidence at U.C. Berkeley's Bancroft Library indicates that the *ranchero* and *poblador* (city dweller) demise had nothing to do with their stamina and intellectual vigor.
    According to Californio newspapers, diaries, city council minutes, and political declarations before the conquest of California, the Spanish-speaking population enjoyed a sophisticated way of life for which they have received little credit. After the Spaniards began settling the province in 1769, they bequeathed to their descendants a millenarian tradition in which priests and administrators tried to build the prophesied New Jerusalem, and, if they could not make the heavenly city materialize, they could at least create a utopia where Spaniard, mestizo, and Indian could live in harmony. Although the apocalyptic blast never occurred, in the early nineteenth century, the legacy of revelation and its doctrine of perfectibility predisposed many Californios to

embrace the egalitarian spirit of the French and American revolutions as the *rancheros* and *pobladores* continued the quest to find heaven on earth. Even if many residents eventually forgot the mystical origins of their culture, some nevertheless pursued reforms which would be dear to a millenarian or revolutionary, for, between 1820 and 1846, enlightened Californios planned to build public schools, educate the Indians, and distribute land to deserving yeomen. Admittedly, while some provincial leaders developed a taste for Montesquieu or Rousseau, and addressed each other as "citizen," such virtues did not atone for Californio sins. By the 1830s some Californios abandoned all dreams for social harmony and enslaved Indians or connived to carve up the property of secularized missions. After examining the triumph and failure of Californio culture, it is clear that however the rancheros and pobladores conducted themselves they at least pursued a vibrant way of life, and if they suffered at the hands of the Americans, such a painful fate was due more to the overwhelming numbers of Anglo migrants rather than Californio ineptitudes.

Edward Park, University of California, Berkeley. **"Asian Americans in Silicon Valley: Race, Class, and the High Technology Economy."**

This study discusses the contemporary images of Asian Americans (as model minorities) and Silicon Valley (as an economic miracle). The discussion explores how these two experiences intersect by pointing out the contributions Asian Americans have made in the development of the high technology industry in Silicon Valley and lays out the major concern of the dissertation: How have Asian Americans, as racial minorities in the United States, been integrated into the high technology economy in Silicon Valley?

Belinda Robnett, University of Michigan. **"African American Women in the Civil Rights Movement Organizations, 1955-1965: Gender and 'Behind the Scenes' Leadership."**

SESSION XIX: **"Ethnic Studies Research Library Collections: From the 1960s to the Twenty-first Century."**
Chair: Rafaela Castro, University of California, Davis.
Rafaela Castro, University of California, Davis. **"Ethnic Library Collections in California, a Review."**

It has been well over twenty years that ethnic library collections were first established in California's public and academic libraries. These collections not only represent the history, culture, literature, and growth of the ethnic communities of the state, but they also chronicle the development of ethnic studies research of the last twenty years. Scholarship in civil rights, women's studies, and ethnic studies movements has reached the unexpected point where many researchers in the field were born after the movements started. The development of these library collections, the information preserved and publications released are history, history of a people's movements, and more than likely history that is not preserved, in the average public or academic library. Scholars must pay attention to this history.

Vivian M. Sykes, University of California, Santa Cruz. **"Multicultural Services/ Reference."**

Imagine a program that helps students do multicultural library research. Imagine a program in which for twenty weeks students come to the library and learn how to use it and its many tools. This is a library instruction class that was designed with the UCSC mentorship program to introduce minority students to research and reference tools. The program lasts for twenty weeks helping students to understand what research is, what reference materials are, what online tools are available to them, and when to go outside the library to do their research. The program is part of the UCSC mentorship program and was well received by faculty, students and staff for its role in creating future scholars.

Richard Chabran, University of California, Los Angeles. **"Bibliographic Access to Ethnic Collections Within the University of California."**

While ethnic collections have long existed within the United States, access to this material has often been less than adequate. While the reasons for this lie in historical

neglect, some institutions are taking steps to correct this situation. The University of California, when considered as a whole, constitutes one of the largest libraries in the world. As part of its commitment to diversity, the University is exploring ways of enhancing its staff, services and collections relating to diversity. This paper was initially presented as a position paper for the Librarian Association of the University of California (LAUC). It seeks to provide a very broad outline of the ethnic collections within the University and the electronic access being developed to access them. These efforts need to be shaped into a larger national strategy.

Margie Lee, University of California, Los Angeles. **"Bibliographic Access to Asian American Studies Research Library Collections at UCLA."**

In order to conduct research in Asian American Studies, one must exercise an extraordinary degree of patient, pro-active, and progressive sensibility. Not only does ethnic-focused research receive meager recognition from the Eurocentrically designed "halls of knowledge," but also the field demands tenacious commitment as well as a community-sensitive methodology. This presentation, from the window looking out to the twenty-first century, addresses the institutional, philosophical, and professional challenges facing bibliographic access to and development of Asian American Studies library research collections. The role of the Asian American Studies information specialist as forecaster, mediator, and manager is discussed within the context of the community's information needs and the demands of the academy.

Respondent: Rafaela Castro, University of California, Davis.

Although the audience for this session was small, all present were genuinely interested in the future developments and technological advances of ethnic library collections. Some members of the audience expressed interest in computer database searches, library training for faculty, and for data on the history of ethnic social organizations.

Rafaela Castro started out the program with an historical review of California's public and academic ethnic library collections that were started in the late 1960s. She emphasized that the collections chronicle the history of the ethnic studies curriculum movement; just as the research discipline of ethnic studies has matured and developed, so have ethnic library collections. The importance of faculty support for libraries was stated as very important but it was not clear what faculty could do to assist in the continuation of the specialization of these collections.

Margie Lee's discussion of bibliographic access to the Asian American Studies library collections at UCLA explicitly outlined the dilemmas of an under-budgeted under-staffed library. Even though the collection is referred to as a "reading room," it still provides all of the bibliographic and public information services of an academic library, yet it receives no technological or financial support from the University's General Library system. She showed how the role of the ethnic information specialist must be flexible, innovative, and even radical.

Richard Chabran presented the perspective of development and governance of academic ethnic library collections by discussing the implementation of policy planning within the University of California library system. He introduced three structures that have had recent impact on UC's ethnic collections. The first was Senate Concordance Resolution (SCR) 43 that provided funds for the conversion of Chicano Studies bibliographic records for the MELVYL on-line catalog; second, was the Librarians Association of the University of California (LAUC) that funded a committee to organize a workshop and raise issues of cultural diversity within the University's libraries; third, was the organization of the first UC Ethnic Studies Librarians Network of the University. These three structures have brought and will continue to bring change to the ethnic studies collections of UC.

Vivian Sykes described a library instruction program at UC Santa Cruz that specifically focuses on ethnic studies research by multicultural undergraduate students. The program provides much more than instruction since it is affiliated with the campus mentorship program. Students were able to travel to out-of-state campuses

to pursue their research. Evidence of the success of the twenty-week program is the acceptance of several of the students into graduate schools, such as the University of California, Harvard University, and Northwestern University.

Enthusiastic discussion followed the presentations with much interest in the multicultural library research program, the creation of automated databases of ethnic resources, and the importance of sharing and disseminating information among ethnic studies librarians. It was clear from the positive response of the audience that sessions on ethnic library collections are necessary at future NAES conferences.

SESSION XX: **"Korean-Black Conflicts in Los Angeles."**
Chair: Edward T. Chang, California State Polytechnic University, Pomona.
Ella Stewart, Los Angeles Trade Technical College. **"Cultural Differences and Communication Styles Between Koreans and Blacks."**

This study examines the cultural differences and communication styles between Korean merchants/employees and black patrons in South Los Angeles to determine what each cultural group perceived as appropriate and inappropriate behaviors (rules for communication interactions) and outcomes from rule violations. The goal of the study was to identify, describe, and explain, from direct observations, communication competencies in intercultural communication between blacks and Koreans in a business context. Twenty Korean businesses in South-Central Los Angeles with over ninety-nine percent black clientele were used for this study. Respondents were twenty merchants/employees and twenty-two patrons. Data gathered from ethnographic observations, surveys, and interviews were recorded and content analyzed. Results from the study indicate that differences in *culture, communication styles,* and *preconceived notions* on the part of each group as to how the other would behave played a significant part in ineffective communication between Korean merchants/employees and black patrons.

Larry Aubry, Los Angeles County Human Relations Commission.

This presentation focuses on African American community perspectives on Korean-African American conflict, especially concerns and resentments of African Americans toward Korean merchants' lack of respect, economic contributions and mistreatment toward African American customers. The Black-Korean Alliance has been working hard to resolve the conflict between two communities since 1986 and has played a positive role in the improvement of the interactions.

Edward T. Chang, California State Polytechnic University, Pomona. **"Media and Minorities: Korean-African American Conflict in Los Angeles."**

Many Korean businesses are located in so-called minority areas serving primarily African American or Latino customers. Tensions between Korean merchants and African American customers have been reported in major cities in the United States. A local black activist warned that Korean-African American tensions are like the "keg of dynamite ready to explode." African American anti-Korean sentiment has an economic and ideological base: cultural and social differences add fuel to the already explosive situation. "Clash of ideologies" is one of the major root causes of Korean-African American conflicts.

SESSION XXI: **"Ethnic Relations."**
Chair: Lee Francis, III, Seal Beach, California.
Jonathan Majak, University of Wisconsin-La Crosse. **"Ethnic Relations in the 1990s: Problems and Prospects."**

The resurgence of conservatism in the 1980s led to budget cuts, general retrenchment, and retreat from social policies of a generation ago. Consequently, ethnic and other minority groups are competing for dwindling funds and services. Furthermore, the recent heavily Third World immigration has already affected ethnic relations, particularly in California, New York, and Florida. Interethnic competition will likely

generate more serious and potentially divisive conflicts. It is therefore necessary to reassess and possibly redefine ethnic relations. This paper discusses various theories and models of ethnic relations. It analyzes them with respect to their validity, significance, and implications for (1) public policy, (2) the future of ethnic relations, and (3) ethnic studies.

Gladys M. Ebert, Iowa State University. **"An Education/Training Model for American Indian Single Parents That is Succeeding."**

The purpose of this ongoing five-year program was to plan and implement an education/training model for American Indian single parents that would succeed in helping them gain the qualifications necessary for meaningful employment. A model has been found to be quite successful, and components include: involving the focus community individuals in planning; providing extensive orientation procedures; identifying participants' interests and abilities; tailoring each single parent's curriculum to meet interests, needs and abilities; permitting only reduced load enrollment to help them cope with family and academic demands; granting financial support for tuition, child care, and transportation; supplying ongoing personal support through counseling services, workshops, and individual contacts. This model could be adapted to other groups of underprivileged single parents.

Estevan T. Flores, University of Colorado, Boulder. **"From Chicano Movement to Hispanic League: A Question of Continuity?"**

In February of this year, the Hispanic League launched the organization with a press conference where we outlined the League's goals and method of attaining them. Later, in June, 1,500 Hispanics/Latinos and some non-Latinos came together at the Hispanic summit to decide upon the issues we would tackle as a state-wide community of interest. Now we have established our state legislative agenda. We are focusing on only seven items, of many important ones, which we are addressing legislatively. We are a community, in action, moving to achieve our goals. The League is holding fifteen legislative workshops around the state. We are doing two things through these community meetings: we are educating and reeducating ourselves about the state legislative process and how we as individuals and as a group can impact the process for our own benefit. Second, in developing this political consciousness and participation, we are not only exercising our democratic rights but we are also *challenging* the democratic system to incorporate our views, objectives and goals.

Lee Francis, III, Seal Beach, California. **"Institutionalization of Multiculturality: An Empathic Perspective."**

Respondent: Sally McBeth, University of Northern Colorado.

As the titles reflect, four very different approaches to ethnic relations and American cultural pluralism were presented. Three themes common to the papers which provide an arena for debate and discussion are: 1) the tensions between pluralism and democracy, 2) coalitions, and 3) political involvement. The first theme which ties the essays together relates to the tension between pluralism and democracy, i.e. the rights of groups to maintain maximum diversity and the rights of individuals guaranteed by the constitution. Majak in particular uses this theme to introduce, conclude, and integrate his essay—but it is also a central theme of all of the papers. A discussion of this dilemma is one that encourages new perspectives on and debates about some of the critical issues of ethnicity. Through it, Ebert, Flores, Francis, and Majak present the intricate dimensions of majority/minority and minority/minority relations. The topics they present range from contemporary public policy issues (Majak), to the roles of educational institutions to provide skills for employment through community involvement (Ebert), to grass roots community organization (Flores), to the actual institutionalization of multiculturality in our increasingly pluralistic, global society (Francis).

The second of these themes, coalitions, introduces a method for improving ethnic relations as well as laying the groundwork for a better understanding of the theoretical constructs of ethnicity. Majak discusses the theoretical coalitions and *intersections*

between the assimilationists, pluralists, typologists, and constitutional integration-ists, while Francis discusses *transcending* cultural boundaries through the creation of coalitions. Ebert and Flores focus on the *praxis* of coalitions, namely, those between segments of the Hispanic community in Colorado (Flores). This theme is an important introduction to a reformulation of the structure of power in this society, a "plausible metaphor" for change.

The third theme, political involvement, is a practical follow up to coalitions. The importance of understanding the distinct social-cultural-political differences within and between groups and the necessity of a commitment to understanding the relevant issues and working to resolve the disparities are central components of each of the four papers. Political involvement in the system we hope to change is a necessary starting point. The primer for a pluralistic society has yet to be written, but the importance of political participation will certainly be the topic of chapter one.

In conclusion, the papers, diverse as their topics are, focus on the complexity of ethnic relations as we move into the twenty-first century. Despite the perplexing state of affairs in the United States, all presenters were optimistic about the future of ethnic relations and the creation of a more tolerant multicultural society. Drawing upon the discussions of social class, ethnicity, race, values, and ideologies, we can begin to construct a model for cultural or ethnic relations in America. We can wrestle with the complex issues of identification, ethnic boundaries, and membership affiliation and move beyond the melting pot.

SESSION XXII: "Ethnic Studies and the New Multiculturalism."
Chair: Jesse M. Vázquez, Queens College/CUNY.
Jesse M. Vázquez, Queens College/CUNY. "The Public Debate Over Multiculturalism: Language and Ideology."

There is a language and an ideology which envelops and infuses that which we have come to call "multicultural." The word can be used to distract us from the most fundamental struggles and most intractable problems of our society; or, it can offer yet another opportunity to move us to a higher social ground. What is it that this new "ism" is really telling us about ourselves as a nation, and about ourselves as a people? And how will the current discourse on race and ethnicity enable us to fulfill the promise of a just and equal society. As one looks at the mounting public discourse on multiculturalism, one begins to notice an emerging journalistic "style" or "genre," if you will, that is repeatedly used by the traditionalists in their zeal to put forth their particular vision of American multiculturalism. Thus far, I have identified eleven traits or characteristics that are commonly found in these journalistic attempts to undermine, challenge or discredit the reformist point of view. First, I will list these eleven characteristics, and then I will review some typical examples of the genre that I have found in the current exchange of journalistic salvos.

P. Rudy Mattai, Buffalo State College. "The Politics of Multiculturalism: Benign Neglect or Genuine Integration of Ethnic Minorities."

There is indeed very little doubt concerning the inherent political nature of the educating act and this phenomenon becomes even more evident when one considers the place of ideology in education. Unfortunately, most of the analyses that have been done regarding the political nature of education (and more specifically, the relation-ship between ideology and education), have not been positive ones. In this article I examine the various strands of multicultural education that emanated from the early 1970s and discuss the critiques of those strands. I argue that the various manifestations of multicultural education programs were largely in response to the perceived needs of the state. While those programs proported to deal with the issues of inequities in the educational system that were basically structural, they merely caused a few curricular changes that skirted the fundamental issues that may be seen as the *sui generis* of those inequities. I further argue that the issues of race, class, and gender are the very

underpinnings of those inequities and while the multicultural education movement seems to address those issues, they lack a theoretical and practical treatment which potently deals with such issues. In fact, when the issues of race, class, and gender are dealt with by the movement, the movement's basic theoretical weakness in dealing with such issues is clearly manifested primarily in its attempt to cause such issues to overlap without any degree of prioritizing. Consequently, the application of the weak theoretical stance has only served to make a few cosmetic changes to the educational system thereby causing such inequities to further perpetuate themselves with even more serious repercussions for those who are victims of the system.

George H. Junne, University of Colorado, Boulder. **"The Push for a Multicultural Curriculum: Academic Reform or the Latest Fad in Higher Education?"**

Many concerned with multiculturalism no longer, if they ever, advocate the "melting pot" theory of assimilation in a country which has become more diverse ethnically, culturally, and linguistically. The Civil Rights movement of the 1960s and 1970s spawned several related initiatives, including multiculturalism, to make education more equitable for various groups. Multiculturalism was once solely linked to racism, but is now sometimes expanded to include sexism, classism, ageism, religious groups, gender issues, gay and lesbian issues, the differently abled, handicapism, and other collectivities. This faddish approach totally avoids the concerns of race and racism, and of power and inequality.

James H. Williams, California State Polytechnic University, Pomona. **"Whither Ethnic Studies: 2001, An Ethnic Odyssey."**

On an international level, the emergence of multiethnic and multicultural education has been a gradual and evolutionary process. Beginning in the mid-1960s in the United States, monoethnic courses emerged. Thus, higher education witnessed the creation of Black Studies, Chicano Studies, Asian American Studies, and Native American Studies. As more and more ethnic groups in the United States, including white ethnic groups such as Jewish Americans and Polish Americans, began to demand separate courses and the inclusion of their histories and cultures in the curriculum, schools and colleges began to offer multiethnic studies courses which focus on several ethnic cultures.

Intellectuals now find themselves in the midst of an interesting odyssey. We have allowed new terms to invade our consciousness prior to reaching a uniform consensus of the definition of old terms. The old terms were "race," "ethnic," "ethnicity," "ethnic studies," and "culture." The new terms are "multiethnic," "multicultural," and "diversity." Very little intellectual rigor has been applied to these new terms.

So, whither ethnic studies as we mark time in our inevitable march to the year 2001? The original intellectual architects of the Ethnic Studies Department at California State Polytechnic University, Pomona, laid out a blue print for our odyssey. They asserted that the purpose of ethnic studies is to introduce active, recognized, and meaningful cultural democracy into the life of the campus community and its service area—the state and the nation. As an agent of change within the University, it is the duty of ethnic studies to involve as many persons as possible in its processes. The university must become sensitive to and act upon the realities of its geography.

Respondent: Jesse M. Vázquez, Queens College/CUNY.

This panel focused on the wide-spread popularity of the "new multiculturalism" and its potential impact on ethnic studies and the national discourse on racial and ethnic diversity in American society. The presenters explored where this new discourse is taking us, and what it is telling us about who we are as a people and as a nation. Is the pursuit of the new multicultural agenda for our universities and other cultural institutions empty rhetoric, window-dressing, or does it represent a genuine opportunity to continue our struggle towards ethnic and racial justice? The panelists looked at the language, politics, the struggle to re-define the university curriculum amidst a rising tide of racial tension, and the larger debate that is shaping the public's thinking about race and ethnicity in the America of the 1990s.

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SESSION XXIII: **"Dissertations in Progress—Part II."**
Co-Chairs: Henry Gutierrez, Occidental College, and Nancy Page Fernandez, California
State University, Northridge.
Lula Fragd, University of California, Berkeley. **"From 'Dis'/Ease to 'Re'/vival:
Symbolic Action and the Motif of Madness in PanAfrikan Women's Literature."**
Sandra Gunning, University of California, Berkeley. **"Facing a 'Red Record': American
Literary Responses to the Dynamics of Gender, Class, and Racial Violence in the
South, 1892-1919."**

> I consider how black and white novelists of both sexes represent southern white
> violence, working from the basic premise that each group drew on certain shared
> notions about race, sexuality, class, and cultural identity, and that they were continu-
> ously renegotiating and reshaping the terms and boundaries of a sectional (and
> ultimately national) dialogue on racial violence. My study traces these writers'
> definitions of white violence, and I look at how they manipulate stereotypes of the Ku
> Klux Klan member, the black rapist, and the vulnerable white rape victim. I also
> address the reasons why the literature of the period focused only on the interplay
> between black and white men, over the body of the white woman, at the same time
> devoting little or no attention to black women's experience of white supremacist
> violence. In addition, my dissertation explores why writers on both sides of the color
> line highlighted or obscured class tensions among such groups in the South as working
> class whites, poor rural blacks, white middle class professionals, and black
> intellectuals.

Kathryn Waddell Takara, University of Hawaii, Manoa. **"Frank Marshall Davis: A
Cultural Political Biography."**

> This dissertation presents a cultural history of Frank Marshall Davis—poet,
> journalist, and African American intellectual—with the aim of situating him in the
> genealogical tradition of African American writers caught in the dialectical racial
> tensions between black and white America. In so doing, I hope to privilege the role and
> significance of the black intellectual in cultural philosophy, and of Davis's long-
> neglected discourse. The methodology utilizes a critique of American racial politics
> and the economic, social, and sexual exploitation therein to interpret some of the
> dilemmas of the black intellectual, with Davis as a representative. I venture some
> reformulations of the traditional western assumptions of art and culture which devalue
> the black vernacular tradition and deem "true" art is not propaganda. I argue for the
> valuation and preservation of the canon of black literature which privileges the oral
> tradition of poetry and literature, and portrays and interprets black culture found and
> preserved in the lives of ordinary people. Through analysis of the life and writings of
> Frank Marshall Davis, I demonstrate how his socio-historical experiences impacted
> his particular cultural philosophy, modes and styles of expression, and life choices—
> which I will argue are representative of the continuing black intellectual dilemma of
> art versus propaganda.

SESSION XXIV: **"Ethnic Community and Cultural Expression."**
Chair: Harriet J. Ottenheimer, Kansas State University.
Kathleen M. Sands, Arizona State University. **"Charreada: The History and
Performance of a Contemporary Vaquero Tradition in Mexico and the American
Southwest."**

> The charro tradition, practiced by groups throughout Mexico and in the United
> States, is an aspect of Hispanic vaquero folk culture that directly links Old World
> Spanish and Moorish equestrian traditions to the development and performance of
> contemporary Hispanic and American cowboy folk cultures. Examination of the
> adaptation of Spanish equestrian styles to the environmental and social needs of the
> emerging ranching economy in Mexico and the American West reveals a parallel

development of a highly stylized form of folk performance—charreada. Charreada is a public demonstration of a complex folk tradition which dates back to seventeenth century Mexico and finds its sources in medieval Spain. It incorporates and upholds Hispanic norms of bravery and patriotism, discipline and mastery of complex equestrian skills, folkarts in elaborately decorated trappings and costumes, family and community cooperation, the value of work in rural ranching society, and the fostering of enduring ethnic identity.

Using anthropologist Victor Turner's semiotic approach to celebratory event, anthropologist Clifford Geertz's concept of deep play, and folklorist Barre Toelkin's criteria for folk culture, charro culture may be examined in the context of: historical development; cultural contexts; ethnic identification (and maintenance in the United States); community values; gender roles in traditional culture; and the relationship of work, leisure, and aesthetic expression.

Widely known in Mexico, charro culture and charreada are generally unknown outside the Hispanic community in the United States despite the fact that there are nearly eighty charro associations in the United States, most of them in the Southwest but also in such far-flung areas as Oregon and Chicago. Charreada offers an especially good cultural text because it manifests, in a distilled and symbolic form, what the Hispanic community conceives to be its history in the New World and its contemporary identity in a multi-cultural society.

Christine Condaris, North Adams State College. **"Using the Community as a Resource for the Study of Ethnic Culture."**

An immediate and accessible avenue for the study of ethnic music, and one which can be had for absolutely no expense, is your local community. Many cities and towns in the United States are made up of people of several nationalities who have retained their native customs and traditions, including music and dance. Finding and utilizing them in your courses need not be a monumental task. To demonstrate this point I describe the procedure I developed and offer a few classroom assignments and practical suggestions that can be implemented, with minor revisions, into any curriculum.

Stan Breckenridge, California State University, Fullerton. **"The Effects of the African American Music Scene in the U.S."**

This paper is a study of the effects of the African American music scene in the United States from the late 1940s to 1990. This presentation will abet, strengthen, and encourage the need for exploration in the realm of ethnic studies, by showing the African American as responsible for the dominant secular styles of music, formed in America, from the early 1900s to the present. Specific discussion in the exploitation of the African American genres from the late 1940s to 1990 will address the following effects: crossover marketing, crossover artists, and reverse crossover artists. These effects will promote the admirable musical characteristics of African Americans and will assist in providing an incentive for further research in the field of ethnicity.

Paul Zolbrod, Allegheny College. **"Navajo Poetry in a Changing World: What the Diné Can Teach Us."**

Beyond the four sacred mountains that mark the traditional boundary of the Navajo reservation, it is not yet realized that the Diné—as that tribe calls itself—has produced a wellspring of poetry equal to that of people anywhere. The stories that accompany the chantways or make up the emergence myth offer valuable lessons about the cosmos and the place of humans on earth, and about how language can be crafted to maintain sacred traditions in a changing world. In fact, the Diné have the poetic resources needed to help solve the dilemma of whether to replace standard European literary material in the curriculum with works by Native Americans and other minorities. A text like *Diné bahane': The Navajo Creation Story* demonstrates that one great tradition need not supplant another because hegemony has occurred. To the

contrary, the poetry of people like the Navajos can lead mainstream Anglo-European audiences and literary scholars to new readings of old narratives and hence give us added reason to draw Native American texts into the curriculum 'without driving classical texts out.

Respondent: Harriet J. Ottenheimer, Kansas State University.

This was a wonderfully stimulating session incorporating four complexly interlocking papers on expressive culture and ethnicity. Sands and Condaris focused on continuity and tradition, text and performance from analytic and pedagogic perspectives. Breckenridge and Zolbrod focused on perceived similarity and perceived difference in music and mythology. Sands's analysis of Charreada history and performance as text revealed the degree to which this tradition continues to function as a celebration of ethnicity. Condaris's report on ethnomusicology class research projects demonstrated the possibilities of successfully engaging students in the process of understanding the role of ethnicity in music. Breckenridge's discussion of crossovers between "black" and "white" musical styles clarified the complexity of the relationship between these American styles and their audiences. Zolbrod's experiment with a Diné reading of Greek mythology resulted in interesting understandings of male and female relationships. From Greek-mythology-through-Navajo-eyes to African-American-music-through-European-American-ears (and vice versa), from text as performance to performance as text, this session was an intellectually stimulating exploration of the complex relationships between oral tradition and script/text/ score. A general discussion of the ways in which art forms derive their meanings from the ethnic and cultural contexts in which they are performed provided excellent closure for the session.

SESSION XXV: "Equality Issues."
Chair: Curtis J. Jones, Grand Valley State University.
Susan Eberley, Weber State University."Equality and Diversity in American Society: Historical and Contemporary Perspectives."

It has been said that societies that neither understand and believe in nor practice their own principles are liable to find their institutions in decay or overthrown. Even though the political system can continue to function (though not necessarily function well) with a low level of electoral participation, the promise of constitutional democracy cannot be fully achieved without widespread participation of a civically literate citizenry. That promise consists partly in the full and free development of the individual as an autonomous and morally responsible person—a self-governing adult. It also consists in the equal participation of all citizens so that government is responsive to particular needs as well as to the common good.

As Professor R. Freeman Butts has urged, the schools and community groups must take seriously their "civic mission." This task must extend beyond academic and vocational preparation, especially for the politically powerless. Schools in particular have a unique role, or at least a unique potential, in this regard, for only they can provide the thoughtful, sequential responsibilities and enjoy the opportunities of adult citizenship.

This framework provides references to the basic philosophy of the concepts of equality and diversity. This is followed by a statement of goals and objectives that should be attained by a citizen to participate fully and responsibly in the political system. An historical and contemporary perspective follows to help the student acquire knowledge and understanding of these basic civic virtues.

A. Patricia Jaysane, Merrimack College Urban Institute."Democracy and Individual Freedom: Threats to Multiculturalism."

The severest threats to multiculturalism in the curriculum come not from those who deny its validity altogether, but from those who allow vaguely that including diverse voices is merely the right thing to do. This fails to acknowledge the educational

necessity of demonstrating that one world view, whether that of a particular discipline or a particular culture, is inadequate for true understanding. This paper examines some of the notions, such as democracy, individual freedom, competition, and progress, that are regarded as universals in American education. It demonstrates their cultural bias and shows how the study of alternative cultural voices can strengthen overall educational content of our institutions.

Kenneth C. Blanchard, Jr., Northern State University."**Ethnicity and the Distinction Between an Equality of Talents and an Equality of Rights."**

This paper examines the significance of the question whether disparities in social achievement among different ethnic groups are consequences of majority discrimination or of factors inherent to those groups. Political theory cannot resolve the empirical question, but it can demonstrate that no person's dignity or rights depend on its resolution. This paper traces a common theme through the writings of Jefferson, Lincoln, and Aristotle. The conclusion is that the ground of human dignity does not lie in the degree of intellectual talent—which surely differs among *individuals*—but in the capacity for self-government, which all human beings share equally.

Marcia A. Albert, California State Polytechnic University, Pomona, and Brenda Derby, Hughes Aircraft Company. **"The Development of Racial Attitudes in Children."**

There is growing awareness in this country that future prosperity requires an educated workforce. Pervasive prejudice and discrimination are resulting in an underutilization of our workforce. The attitudes that contribute to this crisis take form early in life. This paper reviews the literature on the development of racial attitudes of children during a child's first twelve years. The focus is on the development of racial awareness, racial preferences, racial attitudes, and prejudice. This paper will also review the theories developed to explain how children develop attitudes about their own and other groups.

LeVon E. Wilson and George S. Swan, North Carolina Agricultural and Technical State University. **"The Law and Policy of Civil Rights: A Tactical Perspective for Educators."**

This presentation describes the preparation of a freshly-formulated teaching project. The aim of this project is to provide a classroom public policy study program wherein students debate policy issues in a carefully structured and professional fashion. This structure encompasses hands-on study of actually-litigated minority set-aside/affirmative action controversies before the U.S. Supreme Court, with every student utilizing the primary documents (the litigants' briefs) used by the Supreme Court Justices themselves. These briefs provide readymade resources fueling policy debate on either side of each case. Because a chronological sequence of cases is studied, students are sensitized to the delicate and dynamic interplay of each precedent upon subsequent decisions. They likewise are alerted to the delicate and dynamic interplay of Justice upon Justice, opinions and dissents being, of course, personally ascribed. This reminds students that *public* policy is a matter of *personal* responsibility. The students are similarly alerted to the delicate and dynamic interplay of various legal authorities.

Respondent: David L. Hood, Eastern Montana College.

"Equality" is an elusive term. It is used in various ways to support an array of viewpoints. Equality issues may, however, be divided into four broad categories: political, legal, social, and economic. Political equality involves the concept of popular sovereignty. Citizens are the ultimate source of political authority and their wishes determine public policy. Each individual's preference in the policy making process weighs the same; no person's opinion of preferred government outcome counts more than the opinion of any other citizen. An effort by the United States Supreme Court to expand political equality is reflected in the case *Baker v. Carr* (1962). This decision required regional governments (e.g., Tennessee) to reorganize legislative districts on the bases of population; counties as political units with

differing populations could no longer be used as legislative districts as this violated the concept of one person-one vote. Political equality as applied to the electoral process means that each person's vote will weigh the same. '

Political equality suggests majority rule. Majority rule if unrestricted, however, may lead to majority tyranny. Legal equality revolves around the notion that all individuals are to receive similar treatment by the state; simply put: the state in its actions favors no group. Legal equality involves issues of free expression and association, right to privacy, and due process and equal protections of the laws. One of the significant Supreme Court cases in this area is *Gideon v. Wainwright* (1963) which found that all defendants in criminal cases, including the poor, have the right to legal counsel; in *Mapp v. Ohio* (1961) the court applied U.S. constitutional standards for searches and seizures to the regional governments; in *Miranda v. Arizona* (1965) the court furnished procedural safeguards to protect the Fifth Amendment protection against self-incrimination.

Legal and political equality has *not* resulted in *de facto* equality. Minorities, women, and other traditionally disadvantaged groups have historically received a disproportionately small share of society's benefits. Inequality persists along social and economic lines, and these impact political and legal equality issues. One could argue that political equality, for example, means more than "one person—one vote." A Navajo shepherd and the chairperson of a large corporation both possess the suffrage, but it would be difficult to argue that each is politically equal. Through occupation, status, family, or wealth, some citizens are more able to influence government outcomes. Similarly, while laws may be color-blind in their application, many studies have revealed that the justice system—police, prosecutors, and judges—is not. Thus, issues of discrimination, equity, and availability of opportunity, i.e., social and economic equality, are intertwined with forms of political and legal equality.

There are two often cited means to achieve social and economic equality: first, providing equal opportunities, and second, ensuring equal results. Equality of opportunity suggests that each individual has the same chance to succeed in life. Education as a tool for social mobility is available to all (*Brown v. The Board of Education*, 1954); the Civil Rights Act of 1964 bars discrimination in public accommodations and provides the right to equality in employment opportunities; the Rehabilitation Act of 1973 prevents discrimination of the disabled. Using this route to achieve equality, it is not essential that people end up being equal, only that a chance to advance is available.

True equality may, however, mean nothing less than equality of result. It is not sufficient that government furnishes equal opportunities, but must design policies to redistribute wealth and status. Although children in an inner-city school district may have educational opportunities for advancement, the result of outcomes are not comparable to the educational opportunities presented to children attending a suburban school district. In the economic area, equality of outcome has led to affirmative action programs, public debate of comparable worth, and laws which prevent gender pay discrimination for like-classified work.

Each of the presenters focuses on at least one of these four equality issue areas. Eberley and Swan present in their papers varying approaches to teaching equality issues. Eberley explicitly recognizes the complexity of form equality issues may take, and she supplies the reader with a very broad focus on civic-political education. As part of a Carnegie Foundation project, a process is outlined for determining political values and developing a curriculum framework. Swan's paper is aimed more narrowly at the Constitutional Law instructor. His work offers a well-constructed course, including suggested cases, which investigates affirmative action issues.

Albert's paper on the means by which racial attitudes develop in children is particularly interesting. The paper is well written, organized, and documented. While it does not lead the reader in a new theoretical direction, the strength of this work lies with its review of the professional literature.

SESSION XXVI: "**The Rainbow Warriors: A Native American Writing Class Reaching Out.**"

G. Lynn Nelson, Arizona State University.

This presentation features a Native American writing class that has become a force for peace and cultural understanding in the university and the surrounding community. It includes 1) a discussion of the premises, inception, and flowering of the class and its outreach; 2) a reading/cultural sharing by some of the members of the class; 3) a closing feather circle/sage blessing for all participants; 4) a time for questions and discussion.

SESSION XXVII: "**Curriculum Strategies.**"

Chair: Miguel A. Carranza, University of Nebraska, Lincoln.

Carole Gerster and Nicholas Karolides, University of Wisconsin, River Falls. "**Ethnic Literature in the Secondary School Curriculum: The Classroom Activity Approach.**"

It is generally understood that literary works by Native Americans, African Americans, Asian Americans, and Latinos should be part of the secondary school curriculum. Given the acceptance of this understanding, individual teachers are faced with three tasks: becoming conversant with and selecting appropriate literary works, integrating these works into courses of study, and using appropriate classroom methods. Our purpose is to concentrate on the last of these, to suggest creative ways of helping them to understand the histories, customs, and current situations of ethnic minorities as presented from the perspective of ethnic minority writers.

The basic tenet of our approach is that we believe teachers should not teach *about* literature; they should, instead, help students empathize with various ethnic perspectives by engaging students *in* the texts. Our approach is based on the transactional theory of literature. Often termed "reader response," this theory establishes that responses to literature depend on a reader interacting actively with a text to create an interpretation. While responding, the reader lives through the text, empathizing with characters, and relating to situations and issues. Class discussions and activities, both oral and written, build from the students' sometimes quite impoverished initial impressions. The students are helped to perceive features of the work, previously overlooked, thus enhancing and refining their interpretations.

Martha J. LaBare and Margaret Krassy, Bloomfield College."**Faculty Development for Multicultural Curriculum: A Program of Bloomfield College.**"

Bloomfield College has focused its mission: "To prepare students to function effectively in a multicultural, multiracial society." In doing so, the College has committed itself to a transformation of the curriculum. Courses are being expanded to permit inclusion of race-related, gender-related, and ethnicity-related subject matter. This is curriculum development based in faculty development. "Agare sequitur esse," as the Scholastics used to say: "You can't give what you don't have." Faculty study the scholarship and perspectives of race and ethnicity and revise courses in three phases: In Phase I, faculty study together with the preceptor-in-residence in an interdisciplinary seminar and with individual preceptors in their respective disciplines. In Phase II, faculty spend one week in summer workshops, focusing on revising courses. In Phase III, faculty implement and evaluate their revised courses with mutual class observations and student interviews.

Samuel Hinton, Eastern Kentucky University. "**Educating for Diversity: A Module for Freshmen Orientation.**"

Predominantly white campuses have an obligation to develop a college community where students and faculty of different ages, ethnicities, races, and genders can coexist in an atmosphere of openness, equality, mutual respect, and honesty. The spate of incidents against ethnic minorities and women suggest that all is not well on the diversity front. The purpose of this paper is to examine pertinent issues in diversity pertaining to changing demographics, campus climate, and the education of college

students. A diversity module is suggested for the Freshman Orientation course which could be adapted to the unique circumstances of the individual campus.

Glen M. Kraig, California State University, San Bernardino. **"Strategies to Increase the Number of Minority Teachers in the Public Schools."**

During the decade of the 1980s the percentage of minority teachers in the public schools has fallen dramatically and current estimates predict that as we enter the twenty-first century this percentage will continue to fall even further. This paper explores this situation and the ramifications that can occur if this trend is not reversed. Suggestions are presented as to what might be done by schools and universities to reverse this trend as well as presenting several promising strategies that have been successful in various locales.

Respondent: Faythe E. Turner, Greenfield Community College.


**SESSION XXVIII: "Ethnic Communities."**

Chair: Johnny Washington, Florida Atlantic University.

Steve Gold, Whittier College. **"Refugee Entrepreneurship and Job Creation."**

Since 1975 close to 850,000 Southeast Asian refugees have entered the United States. The largest concentration—approximately 200,000—is located in the greater Los Angeles area. Almost half of all refugees continue to be dependent upon various forms of public support.

In recent years, research involving immigrant populations has demonstrated that through the creation of integrated ethnic enclave economies, many economic disadvantages of immigrant status can be overcome. Unfortunately, most Southeast Asian refugees lack the capital, experience and community connections needed to establish employment-generating enterprises. Ethnic Chinese refugees, however, appear to be making more significant strides towards the creation of large businesses. In several ways, their characteristics approach those associated with other groups' entrepreneurial success. Further, their cultural, linguistic and entrepreneurial skills and experiences suggest that they may be able to employ other Southeast Asian refugees including Vietnamese, Cambodians and Laotians.

This study, based upon in-depth interviews, participant observation and secondary data analysis, assesses the potential for job creation that exists among Chinese Southeast Asian entrepreneurs in the Los Angeles/Orange County area. Topics addressed will include the motives ethnic Chinese refugees have for opening businesses; their individual and collective resources; the major obstacles they encounter in running enterprises; and how many and what kinds of jobs immigrants create for themselves, their fellow immigrants and other workers.

Research suggests that while ethnic Chinese do create many businesses, these frequently rely on Latino labor. Hence, they are limited in their ability to employ co-ethnics.

Timothy P. Fong, University of California, Berkeley. **"Monterey Park: The Unique Convergence."**

Monterey Park, California, is a city of 60,000 residents located just east of downtown Los Angeles. With a recent influx of Chinese immigrants, primarily from Taiwan and Hong Kong, Monterey Park is the only city in the continental United States that has a majority Asian population. According to the recently released 1990 Census, Asians make up fifty-six percent of the city's population followed by Latinos with thirty-one percent; whites make up a mere twelve percent.

In 1985 Monterey Park was honored by the National Municipal League and the *USA Today* newspaper as an "All-America" city for its programs to welcome immigrants to the community. Known as the "City With A Heart," Monterey Park has taken great pride in being a diverse and harmonious community. In fact, on June 13, 1983, *Time* magazine ran a picture of the Monterey Park city council with a caption reading,

"middle-class Monterey Park's multiethnic city council: two Hispanics, a Filipino, a Chinese and, in the rear, an Anglo." But despite the accolades, there were also serious signs that this melting pot was about to boil over.

In 1985, the same year Monterey Park received its "All America" city award, a local newspaper printed an article saying the Chinese were bad drivers, over 3,300 residents signed a petition attempting to get an "Official English" initiative on the local ballot, and bumper stickers began to emerge asking, "WILL THE LAST AMERICAN TO LEAVE MONTEREY PARK PLEASE BRING THE FLAG?"

This paper briefly describes the unique convergence of demographic, economic, and social/cultural changes that have taken place in Monterey Park. In addition, this paper highlights the emotional reactions to the changes created by the newcomer Chinese in the community. Last, this paper focuses on last year's 1990 city council election and prospects for the future.

Michael D. Roe, Seattle Pacific University. **"Tribal Identity and Continuity Among a Pacific Northwest Displaced People: The Cowlitz Indian Tribe."**

This paper analyzes the maintenance of Cowlitz tribal identity in the midst of acculturation influences of the twentieth century United States. Loyalty to ancestral land, genealogical ties, family social networks, and continuous tribal political organization provide insights beyond this case study into mechanisms of tribal continuity for the twenty-first century, when Native Americans will be further removed from aboriginal ways of life. The primary data base for this study are "oral histories" collected through interviews of tribal elders and younger tribal leaders of a federally unrecognized and non-treaty tribe, the Cowlitz Indians in southwestern Washington state.

Respondent: Brij B. Khare, California State University, San Bernardino.