

**Abstracts from the  
Twentieth Annual Conference**

**National Association for Ethnic Studies, Inc.**  
“Ethnicity and Racism in the Americas”

Florida Atlantic University  
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Early in March participants gathered in Boca Raton, Florida, for the Twentieth Annual Conference of the National Association for Ethnic Studies. The conference theme, “Ethnicity and Racism in the Americas,” provided the opportunity to examine perspectives related to the Quincentennial and the encounter among various populations in what is now collectively identified as the “Americas.” Presenters discussed the impact of five hundred years of colonialism as well as the experiences of “new” immigrants, many of them from continents other than Europe.

The conference was supported by Florida Atlantic University through a grant from the Office of the Provost and by the Division of Continuing Education. Carol Mullings from Continuing Education and Johnny Washington, Department of Philosophy, combined their efforts to provide a welcoming atmosphere for participants. Vice President Donald Taylor joined the plenary session during the first day. Moderated by Johnny Washington, the session, “Issues Related to Race and Ethnicity in South Florida,” included Shahrukh S. Dhanji, from the National Environmental Laboratories; Roosevelt Walters, president of the Fort Lauderdale Chapter of the NAACP, Norma Iribarren, Florida Atlantic University, and Rudy Mattai, State University of New York, Buffalo.

The keynote address at the banquet was provided by Stanford M. Lyman, professor and Eminent Scholar at Florida Atlantic University. His lecture was informative as well as entertaining and drew on his many years as a significant scholar in ethnic studies. The Ernest M Pon Award was received by the Asian

American Federation of Florida for its work with the Asian populations of South Florida, and the Charles C. Irby Distinguished Service Award went to Miguel Carranza, former president of NAES and the new editor of publications, for his untiring work for the Association and for furthering the study of ethnic populations and ethnicity in America.

In a departure from the usual publication of abstracts, this year's issue will not distinguish the various panels or chairs of sessions. The Executive Council appreciates the participation of faculty from Florida Atlantic University who agreed to chair sessions. Last-minute changes in the schedule and the inaccessibility of all abstracts have resulted in an abbreviated version of the proceedings this year. Respondents' comments are inserted where available for a group of papers. The new abstract format, designed by Council member Harriet Ottenheimer, will make the task for next year easier.

Angelo Costanzo, Shippensburg University. **"Jamaican Attitudes Toward Slavery."**

This paper deals with the attitudes held by many Jamaicans about the era of slavery. Other than honoring a few of the rebel freedom fighters, Jamaicans seem not to want to recall in an accurate and honest manner the effects of slavery on the cultural life of the island. Jamaicans prefer to forget or romanticize the slave past; and in so doing, they have tended to ignore the many fine accounts that lesser well-known individuals left that illustrate the courageous and dignified struggles of those who attempted to survive slavery. I have done extensive research on the little-known slave narrative by Archibald Monteith, which he dictated to an American Moravian missionary in the 1850s. This paper demonstrates what can be gained for Jamaican history and culture if Monteith's and other forgotten stories from the slave era are brought to light.

Walter J. Pierce, Barry University. **"Empowerment: A Strategy to Combat Racism."**

The concept of empowerment can be used as a strategy to combat racism. The current status of racism in America is subtle, but nevertheless, insidious. Neoconservatives refer to empowerment as individual choice, but empowerment is a group phenomenon. To enhance empowerment, techniques related to the strategies of *motivation*, *competence*, and *influence* must be incorporated into the social functioning capacities of African Americans and other powerless groups.

Torrance Stevens, Clark Atlanta University. **"No Accident—It Has to be Illegal to Think: A Sketch of the Western Origin of Racism."**

The history of racism did not start with the history of humans. The history of humans, as a result, did not begin through the myths proffered by most cultures, in particular, those of European genesis. However, it can be noted that the establishment of such myths can be inveterated to encompass the necessity of racism. The title of this paper suggests a simple thesis. This is that it has to be against the laws of Western nations for peoples of African descent to think about our past, present, and/or future. This paper will define and examine racism and racist behaviors with respect to their origin and three major social institutions: the school, the church, and politics (all of which will be discussed interchangeably as institutions).

Julie Palacio, University of Minnesota. **"The Chicano College Experience: A Chicana Perspective."**

This paper presents statistics on the national level of Chicano college students. It presents barriers Chicano students confront and strategies to cope with those barriers. I blend my personal experiences with a review of the literature. The literature review focuses on the Chicana college student. The paper explores such questions as: What factors lead to the high drop out rate for Chicanos and Chicanas? What strategies have students developed to cope with the barriers? Implications of the findings are applied to Chicano students, their parents, and faculty and policy makers.

Robert L. Trammell, Florida Atlantic University. **“Language Science, Dialect Discrimination, Education, and Racism.”**

Dialect discrimination based partly on socio-economic criteria but also on racial distinctions will continue to exist long after overt racism has finally disappeared. This paper reviews the natural evolution of separate dialects, and the linguistic—but not socio-economic—equality of different dialects, examines dialect discrimination in educational testing and curriculum, explores impediments existing in the psyches of many well-educated African Americans to changes in present educational practices, and, finally, suggests changes in teacher training and the creation of a new specialization in teacher education: Minority Education. It is only through the education of teachers and children that widespread dialect discrimination as a substitute for racial discrimination can be overcome.

June P. Murray, North Carolina State University. **“The Effects of Racially Homogenous Schools on Self-Esteem, Motivation, and Group Cohesiveness among African Americans in Hayti, Durham, NC.”**

Open-ended oral history interviews were conducted with African Americans in Durham, North Carolina, who, by age, spanned four generations. Participants discussed their experiences as students and/or teachers in the public schools between the segregated 1930s, when their education was provided by an African American administration and teaching faculty, through the current “integrated” era.

Although data from such a small, self-selected sample cannot be generalized, some common experiences among the participants have been noted: Children from families with economic advantage and/or light colored skin reported school experiences that were significantly positive, as opposed to low income children who may also have been darker in skin color. The former children self-reported high self-esteem as adults, while the later group reported lasting psychological wounds from teachers who favored the wealthy and/or “light” children.

Representatives from both groups report their disappointment with the result of integrated schools in Durham, and they believe when segregation was abolished they lost more than was gained, despite those experiences with “in-house” discrimination. This data lend credibility to the demand for separate, culturally specific schools for African American children, particularly males.

Cynthia Kasee, University of Cincinnati. **“Was Jim Crow Red? Images of Indians and Segregation in the Old South.”**

Jim Crow was the colloquial name given to the system of legalized segregation practiced in the postbellum American South. Directed mainly at African Americans, it nevertheless affected the lives of other people of color living in the former Confederacy.

One of the groups most touched by this system was indigenous Americans, especially those “tribes” with bi- or tri-racial ancestry. Those not exempted from Removal by previous acts of legislation also suffered, but were not as visible as publicly known groups (i.e., Lumbee, Pamunkey, Mattaponi, Sabine-Houma, and others).

To stress their Indian ancestry, many of these groups played up the media images of them either in traditional contexts or in Pan-Indian contexts. Bolstered by the publication of pictures taken by officials of the Smithsonian Institution and newspaper accounts of tribal events (powwows, Thanksgiving feasts, etc.), they successfully “negotiated ethnicity.”

This paper seeks to review the facts pertaining to these groups by examining Jim Crow itself, Indians’ legal status under “him,” the techniques they used to recast themselves, how image played a part in their success, and what part “persona” plays in cultural retention/innovation/invention.

Michael Patrick, University of Missouri—Rolla. **“African Americans on the Western Frontier.”**

History, folklore, and popular culture have almost entirely neglected the role of African Americans in the settling of the western frontier, despite the fact that the Buffalo Soldiers (the Ninth and Tenth Cavalry and Twenty-fourth and Twenty-fifth Infantry regiments) comprised twenty per cent of the Missouri Department of the Army; despite the fact that freedmen and women settled and homesteaded many frontier towns, particularly in Kansas and Oklahoma; and despite the fact that forty per cent of the ranch hands, trail drivers, and famous rodeo riders were either of African or

Spanish heritage. Even though the Gold Rush of 1849 occurred before emancipation, African Americans were quite prominent in mining because in the folklore of the mining camps they had a reputation as being able to find gold more easily than people of other races.

Ernest A. Champion, Bowling Green State University. **“Instituting Cultural Diversity.”**

Cultural diversity in the United States in the undergraduate curriculum in American universities has to be viewed now as an imperative and not as an option. Bowling Green State University has instituted Cultural Diversity in the United States as a requirement in the undergraduate core curriculum. This was done after a careful study and negotiations over a five-year period. This presentation reviews the various steps that led to an overwhelming vote of approval on the part of the faculty senate.

Robert L. Perry, Bowling Green State University. **“Instituting Ethnic Studies Within the Academic Mainstream.”**

Present day ethnic studies programs exist to facilitate an understanding of American culture: a culture composed of a large number of various and diverse groups. In order to educate Americans about American culture, it is important not only to nurture ethnic group members about their own rich cultures and cultural contributions, but also to instruct members of the dominant group about the legitimacy and roles of other groups within American culture. As the year 2050 approaches, the year in which the so-called “white majority” may lose its numerical majority status, it is important that Anglo Americans understand not only their relevant position in society, but also better understand other Americans who may be different from themselves.

James L. Litwin, Bowling Green State University. **“Evaluating Curriculum Reform.”**

Bowling Green State University, via its university-wide Cultural Diversity Committee, has committed itself to monitoring the early stages of its new required course in Cultural Diversity and facilitating its evaluation to a mature program.

Part of this shaping will be gathering information on what students are learning in the variety of courses offered under this requirement. Major pieces of this information will be focused on understanding what gains in knowledge and changes in attitudes and beliefs occur in students. The evaluation thus concentrates more on the impact of the courses on students and less on their satisfaction with the courses and instructors.

Two sets of findings are presented. The first is drawn from the survey data gathered from open-ended questions answered by 505 students taking cultural diversity classes in the Fall 1990 semester. The second set of findings will be drawn from a data set from nearly 900 students collected in the Fall 1991 semester.

The 1990 findings were preliminary to cultural diversity courses becoming a requirement at the university. The survey addressed what cultural diversity represents to students, student perceptions of important course outcomes, and beliefs and attitudes students rethought as a result of the course. For example, in the latter instance, students acknowledged holding stereotypes they were not aware of holding or recognized different dimensions of stereotypes.

In the 1991 survey, a more sophisticated questionnaire was developed based on the earlier findings. The 1991 version asks similar questions but was reformatted into a series of scales and forced-choice items. It also made additional inquiries. For example, students were asked to assess current relations among different racial and ethnic groups. These data are being analyzed and will include breakdowns by gender, class status, and course type.

Cortland Auser, Yorktown Heights, New York. **“Derek Walcott’s Caribbean Odysseys: Race and Ethnicity, History and Myth.”**

One of the English speaking world’s greatest contemporary poets, Derek Walcott, uses his home island of St. Lucia as a point of departure to create lyrical and epical poetry, and these poems incorporate history and myth of the Caribbean islands. Both the beauties and the barbarisms are included.

As an African/Anglo/Antillean writer, Walcott interweaves themes of the seas, voyages, slavery, racism, history, and exploitation. There are Homeric overtones in his telling because of the manner in which he fuses the two archipelagoes—the Aegean and the Caribbean.

His poems are definitely political when peoples' oppressions are in focus. Recurrently, he shows the parallels between the suppression of Native Americans on the continent of North America and of the Arawaks in the Caribbean areas.

Finally, he reenergizes the English language through his style. He innovates and establishes new meanings to words imaginatively that at the same time echoes the Elizabethans. His usage includes both classic English as well as the patois of the islands.

Luis L. Pinto, Bronx Community College. **“Juan Garrido: The First Black Conquistador in the New World.”**

There has been a tendency since colonial times, but highlighted during the Enlightenment or Romantic periods, to downplay or even deny the strong cultural influence of North Africa in the cultures of the Iberian Peninsula and the African ethnic presence in Iberia. In most cases strong arguments are made in favor of the Greek and Roman influences at the expense of other cultural influences. In that context, this paper discusses the life and achievements of Juan Garrido, the first black conquistador in the New World. His notorious contributions will be analyzed in the framework of the emerging societies of the Caribbean and New Spain, where black people were not always treated as equal or seen as capable as others. In that world of limitations, the accomplishments of Juan Garrido seem more remarkable as a clearer picture of his persona starts to emerge.

Clevis Headley, Florida A & M University. **“A Philosophical Inquiry on Afro-Hispanic Poetry and on the Epistemology of Race in Latin America.”**

This paper represents a philosophical interrogation of the notion of race in Latin America through an analytical investigation of the poetry of Afro-Hispanic poets. I show how the dominant culture views the concept of race in metaphysical terms. This essentialist approach to the notion of race entails certain negative political consequences. These problems pertain to certain ethnic considerations, i.e., the nature of culture, self, and identity. Drawing on the work of Afro-Hispanic poets, I show how they subvert the metaphysical interpretation of the concept of race in Latin American discourse by thinking of race in ethnic terms. By doing this, they show how issues such as culture, self, and identity must be approached from an historical perspective. This perspective demonstrates that concepts are historical constructs and do not reflect actual features of an external reality. Consequently, from the perspective of Afro-Hispanic poets, the concept of race, like all concepts, must be interpreted metaphorically. When viewed as metaphors, these terms show themselves to be controlled by the inescapable metaphoricity of language.

Jesse M. Vazquez, Queens College, City University of New York. **“Commentary on Papers by Auser, Pinto, and Headley.”**

The papers presented by Clevis Headley, Cortland Auser, and Luis Pinto all seek to explore the themes and images of race in the literature of Latin America and the Caribbean.

Auser's analysis examines the racial identity themes as well as the myths and historical realities that shape these in the work of Derek Walcott. He explores Walcott's focus on the marginalization of those in the Caribbean—not black, not white. Auser also suggests that Walcott's work examines the sense of the “double legacy,” that which calls up the European as well as the African heritage. Walcott's own ability to move back and forth between these racial/ethnic poles, culturally and linguistically, sometimes humorously, allows him to reflect the complex psychological and societal dimensions of these issues in his own literary expression. Auser asks us to examine Walcott's work as an opportunity to understand Afro-Latino and Afro-Caribbeans as they transition back and forth between these dual, and sometimes triple, identities and overlapping realities.

While Clevis Headley's paper begins by acknowledging that race in Latin America “has played a very crucial and critical role in the history” of that continent, he, nevertheless, seeks to examine how “Afro-Hispanic poets have sought to poeticize the notion of race from a Latin American perspective.” Headley argues against the common notion of human races as “distinct metaphysical entities.” Poets and novelists, Headley contends, are able to go beyond the metaphysics of race as representing categories of “absolute biological differences.” He suggests that Afro-Hispanic poets'/novelists' use of the notion of race is better understood as represented by the idea of ethnicity—an experience that is not and cannot be defined by concrete and immutable definitions or characteristics. Instead, he suggests, “the notion of race and of membership in races will always be open questions, continuously subject to reinterpretation.”

The poetics of race as expressed by Afro-Hispanic writers seeks to re-affirm the African and to resist what some have called “zombification” (ethnocide). The counterpoint to a form of genocide which denies African contributions and a presence in Latin American culture and society is “cultural maroonage.” Instead of taking delight in some of those aspects of “mestisaje” which might focus on the “whitening” of Latin America’s diverse populations, the Afro-Hispanic suggests that the preoccupation with looking for and identifying with the European ancestor is just another variation of the genocidal process, and a denial of self. It would have been interesting for Headley to have given some examples of Afro-Hispanic Caribbean poetry. Looking at Cuba, Santo Domingo, and Puerto Rico would have most certainly expanded support for his thesis. In those three countries there is a treasure of literature and music which is reflective of the kinds of themes and concerns suggested by Headley. What would be most interesting is to pursue this level of analysis in the contemporary writings of first and second generation writers in the United States. While Puerto Rican writers in the United States identify as Puerto Rican writers and not necessarily as *Afro-Hispanic/Caribbean-American* writers, the issues of race and racial/ethnic identity, nevertheless, are strong themes that continue to play a central role in the poems of writers like Tato Laviera, Martin Espada, Victor Hernandez Cruz, Sandra Maria Esteves, and others.

Luis Pinto’s presentation on Juan Garrido (the first black conquistador in the New World) explores and details the African presence on the Iberian Peninsula and the pre-historic and historic complexities and multiplicity of societies which helped shape the culture that we have come to know as essentially Spanish. On the discovery of the significant data on the presence of Juan Garrido in the Americas, Pinto credits the seminal work of Peter Gerhard and Ricardo Alegria. Pinto notes that Langston Hughes in 1966 (*Famous Negro Heroes of America*) described a Negro (this was Juan Garrido) in Cortes’s army as being the first in America to introduce wheat “onto the mainland of the New World.”

On his way to describing Juan Garrido as the first black conquistador, Pinto examines the multiplicity of cultures and peoples (Phoenicians, Greeks, Carthaginians, Berbers, and Semites and non-Semites from North America—and Romans) that rooted themselves in the Peninsula “where the highest level of ethnic and cultural assimilation” in all of Europe had taken place. He points out that by the middle of the twelfth century, Spain had been converted into an African province. Black free men and slaves were part of the Spanish world, and many played key roles in the business, scholarly, and religious life of the Spanish court. By 1492, “the number of black free men in Andalusia was relatively high.”

Pinto suggests that the deeply embedded Eurocentric paradigm, present since the Renaissance, the Enlightenment, and Romantic periods, prevented scholars of the period from accurately documenting the history of a black conquistador during the time of Hernan Cortes. Interestingly, those references to Garrido in the records usually described him as a servant to Cortes. However, the current interest in Juan Garrido, and other blacks of that period, will eventually yield more and more information as contemporary scholars piece together a puzzle that only a few years ago consisted of isolated references to Garrido’s life in the Americas. More no doubt will be uncovered as interest in the role that blacks played in the establishment of colonies spreads in the coming decade. In essence, the chroniclers of the time presented what was an essentially racist interpretation of the European presence in the American conquests.

In two presentations, the panelists examine the issue of race and how it runs through the fictional literature of the Caribbean and Latin America. In the third, the presenter focuses on the historical literature and illustrates how misperceptions and interpretations of race in the New World in a very real sense created a kind of fiction about the conquests of the Americas.

Michael Hodge, University of Florida, and Kevin Early, Oakland University. **“Institutional Discrimination in the Legal System: A Socio-Historical Approach.”**

Despite many of the social, political, and economic changes of the 1960s, discrimination is still prevalent in the United States. Increasingly, evidence of discrimination can be seen in our nation’s courts, institutions of higher education, and in public policy. The question of how this can be in these days of ethnic and cultural diversity has aroused considerable interest among social scientists, as well as among the general public. One area that has been the target of considerable research is the criminal justice system. Wilbanks (1987) has suggested that it is a “myth” that the criminal justice system is racist and discriminates against blacks and other minorities. This paper argues to the contrary. It is

suggested that Wilbanks has inappropriately applied a microlevel analysis to a macrolevel phenomenon. Examining the structural nature of the legal systems points to great disparities in its application.

**Jonathan A. Majak, University of Wisconsin—LaCrosse. “From Reverse Discrimination to Political Correctness: The Escalating Rhetoric of Opposition to Diversity Initiatives in Academe.”**

In the Bakke decision of 1978, the US Supreme Court specifically disallowed quotas but upheld other aspects of affirmative action. However, the opponents of affirmative action saw in the admission of Bakke a vindication of their charge of “reverse discrimination” and have mounted a vociferous campaign since then. This campaign created an atmosphere that has encouraged widespread racist incidents on campuses across the nation. As a result, the institutions of higher education adopted certain measures to deal with such incidents. These institutions are now being accused of requiring “politically correct” behavior.

This paper analyzes three aspects of academic policy that are at the center of current controversy: (1) admission policies; (2) social/racial relations on campus; and (3) curriculum content.

**Jesse M. Vazquez, Queens College, City University of New York. “Commentary on Panel 7: Racial Status and its Political Correctness and Legal Ramifications.” (Papers by Leslie Goldstein, Michael Hodge & Kevin Early, Johnathan A. Majak and Stanford M. Lyman)**

Although there was no direct treatment of the “political correctness” question, the First Amendment discussion by Goldstein certainly laid the groundwork for a more direct analysis of this issue. It is also quite obvious that each of the speakers in very different ways addressed the issues of “racial status” and “legal ramifications” in American society. One very interesting aspect of these papers, which I feel deserves some focus, and which goes beyond the specifics of these three insightful and scholarly papers, is a phenomenon that many of us find ourselves participating in more and more these days, and that is our response to the writings, whether popular or scholarly, of those advancing a conservative or neoconservative polemic and a more sanguine reading of race relations in America.

For example, Leslie Goldstein responds to Nadine Strossen on the matter of the limits of the First Amendment rights on university campuses. Michael Hodge, Kevin Early, and Harry Gould challenge the assertion put forth by Wilbanks which suggests that the “perception of the criminal justice system as racist is a myth.” Stanford Lyman begins his lengthy and detailed discussion of American liberalism by addressing the almost gratuitous and powerfully distorting remarks about African Americans by Francis Fukuyama in his controversial “The End of History” piece. Lyman links Fukuyama’s ideas about African Americans to those of Shelby Steele and Thomas Sowell. Lyman also challenges Fukuyama’s theoretical understanding of Hegelian dialectics, and wonders about Steele and Sowell’s willingness to individualize and psychologize the historical oppression of blacks in American society. These kinds of interpretations, Lyman suggests, distort the American reality.

In his paper, Lyman reviews a considerable body of literature, such as civil rights cases and other cases which document the petitioning for naturalization or citizenship on behalf of those who were not easily categorized as either white/Caucasian, or of African descent. He systematically shows that African Americans, and their “surrogates—Asians, Hispanics, and Native Americans,” continue to suffer “in accordance with an ideology that serves the interests of white supremacy.” He chronicles case after case of individuals seeking to negotiate a consistently racist and arbitrary immigration policy in search of American citizenship. Lyman also effectively suggests that an early precursor of affirmative action can be seen in Justice Harlan’s dissenting opinion to the Thirteenth Amendment.

While we have all considered the concept of the American “ethnic queue,” as it relates to a kind of ethnic/racial pecking order in the social and economic structure of America, Lyman’s paper certainly adds an entirely new dimension to that notion. Petitions for naturalization included, among others, Chinese, Japanese, Burmese, Koreans, Armenians, Syrians, Arabs, East Indians, Afghans, Parsees, Hindus, Filipinos, Hawaiians, Native Americans, and most intriguing, those who were labeled “Mixed Bloods.”

When the imposition of citizenship on Puerto Ricans under the Jones Act in 1917 is set against the backdrop of a long history of racially motivated naturalization decisions, it allows students of Puerto Rican history to see yet another facet of this process of annexation. Factoring in the

naturalization cases takes us beyond the usual military and economic interpretations used to understand the rationale for the colonization of Puerto Rico. The racialist rationale for the granting of US citizenship to Puerto Ricans, as suggested by Lyman, while denying petitions from many Filipinos at about the same time, further illustrates the continuing use of the legal process to justify the institutionalized racial/ethnic hierarchy in American society.

Goldstein's paper pursues a line of argument that suggests that we need not design further alterations of First Amendment law by prescribing specific punishment for "hate speech" when it is directed at racial minorities, and yet exempt such speech from punishment when it is directed at members of the dominant majority group. Instead, Goldstein proposes that we could limit "verbal terrorism" on campus simply on the basis of traditional and well-established American legal doctrine. The case put forth is well argued. As she establishes the case for the use of traditional American legal doctrine, Goldstein introduces the element of structural or institutional racism, which reflects the values and beliefs of the dominant society of juries and judges. What constitutes an "outrageous" act to some may simply be seen as a passing rebuff by others. In communities where there is more racism, sexism, and anti-Semitism, the likelihood is that jurors and jurists will interpret "intentional infliction of emotional distress" in a radically different manner than a member of the aggrieved community.

These internalized attitudes, beliefs, and values are what preoccupy the thinking of Hodge, Early, and Goldstein in their effort to demonstrate that institutional discrimination in the legal system can and does exist without the measurable presence of prejudice. They challenge the necessary linkage between prejudice and discrimination, or what they call the *prejudice-to-discrimination model*. The line of thinking posited, through the use of a socio-historical analysis of macrolevel phenomena, suggests that the use of the *individualistic model* to assess the presence or absence of prejudice to draw conclusions about the existence of discrimination is no longer viable. They too bring considerable support to their argument by presenting a set of convincing statistics which validate the idea of the enduring presence of institutional discrimination in the American legal system. What is central to their argument, and certainly to the one put forth by Lyman, is the necessity to understand America's history of social control and discrimination through written codes and laws as well as unwritten practices, policies, and "folklore."

Hodge, et al., suggest that the "control of blacks was deemed so critical that it was written into the Constitution and into the laws of various states."

There is a concerted effort to undo affirmative action, to attack ethnic studies, undermine and label as un-American the more radical programs of multicultural education. We see a growing and profound resistance to the ideas being published by Afrocentric and other scholars exploring alternative explanations of history. Ethnic studies programs, once seen as an opportunity to present an alternative view of American history and society, once again are being accused of putting forth "tribalistic" interests. Arthur Schlesinger, Diane Ravitch, and Dinesh D'Souza are given every opportunity to sound the apocalyptic alarm, warning us that the center of the Republic is being threatened. The Shelby Steeles, the Thomas Sowell, the Linda Chavez, and the Francis Fukuyamas are also given ample space in the print media to once again victimize the victims by reinterpreting history, or by calling an end to it, and by recycling the most invidious racial and ethnic stereotypes. Only a short three or four years ago, we were all responding and reacting to Bloom, Bennett, and Bellows.

These papers have carefully examined institutional racism in our legal system, the re-emergence of the First Amendment controversy in academia, and the exploration of some of the historical foundations of how our naturalization laws have consistently reinforced the relationship between race and citizenship in American society.

My questions to the panelists and to the audience are the following:

1) Where do we go from here? What do we expect will happen on our nation's campuses as the storm over First Amendment rights rages on? Is it a passing fad that will fade away with ban-the-bomb buttons? Or does this issue represent a profound crossroads in American history where we will perhaps redefine how we carry on our public discourse around issues of race, gender, religion, ethnicity, and sexual preference?

2) Where will the tendency of many of our more conservative scholars to revise history, and to distort the racial and ethnic realities of American society, take us in the next decade? Given the historical legacies, what do we have to look forward to regarding the relationship between white and non-white in America?



3) Increasingly, the racial/ethnic drama in America is being played out in our nation's legal system—the courts and the police, according to Hodge, et al., continue to respond in a discriminatory fashion. The Rodney King episode, according to an ACLU report, had no measurable impact or effect on the number of incidents of reported cases of police brutality last year. If prejudice is no longer being expressed openly by the custodians of that system, and if, as suggested, the judicial system continues to dole out a racist and discriminatory brand of justice, what, if any, are the kinds of responses we will begin to see in the minority and majority communities? Dark clouds seem to be gathering over America.

Jimmie J. John, Central Washington University. **“Racism and the Social Situation: A Case of Misconception.”**

This paper is a critique of the archetypal social situation, as it is conceptualized by social psychology. In this conception, individuals bringing their own interests come together and negotiate their differences. Out of these interactions, the rudiments of society come into being. This presupposes a reciprocity that is missing in the interracial relations in American society. Rather than the situation serving as a model for social life in society, the reverse is true in the case of interracial interactions. Racism intrudes and shapes the perceptions and behaviors of participants in interracial situations.

Arglenda Dorsey, San Jose State University. **“Role of Libraries in Ethnic Studies and the Core Curriculum in Higher Education.”**

Academic libraries can and should play a significant role in the infusion of ethnic studies into the core curriculum. The mission of the library is to support the instruction, research, and public service programs of the university. As a major educational and cultural center in the university, the library is in an excellent position to provide faculty and students with a multitude of resources and expertise pertaining to ethnic studies. These resources and subject expertise include collection development, bibliographies and publications, on-line bibliographic search services, bibliographic instruction, and accessibility to supplemental collections through media services and interlibrary loan.

Dominic Mohammed, Florida International University. **“Impact of Colonialism in East Africa.”**

Post-independent East African countries, like post-independent West African countries, are still suffering from inter-tribal hostilities which historically are attributable to slavery. Slavery in East Africa, like West Africa, was a big business. Some slave traders in East Africa were so powerful that they were merchants and brigands with their own forts and private armies of enlisted slaves.

Political instabilities in most current East African countries are directly linked to historical, foreign-induced slavery: domination, deceit, and hostilities. Most political quarrels and infighting among the various political parties in most current East African countries are tribally based. Tribal base groupings were encouraged by foreign slave traders so as to use tribal groups against each other in pursuit of slaves. This paper examines the impact of slavery in East African countries in terms of how tribal groups were encouraged and exploited during the pursuit of slaves and the implications for current political instabilities in most East African countries.

Calvin D. Buchanan, Northern District of Mississippi, Oxford, Mississippi. **“Minorities and the Political Process.”**

As witnessed through historical events, constitutional laws, and most recently through the eyes of the media, black Americans have historically not participated in numbers proportional to their population in the democratic process. An inquiry into this phenomenon may suggest that these individuals do not feel that they possess the “dignity of man” and other inalienable rights bestowed on members of a society. Some jurists theorize that the American blacks' disenchantment/disenfranchisement with the political process is due to their former position of servitude and the continuous litigation (past and present) used to permit them equal access in the society.

Freddie Young, Leisure City Elementary School, Miami, Florida. **“The Threat of Educational Genocide of African Americans in the Public Schools.”**

Since the beginning of European domination in the Americas, individuals of African ancestry have struggled to become “regular” members of the United States of America. Some scholars have hypothesized that children of African descent, especially young black males, are being systemati-

cally “murdered” through the educational system. Many believe that this genocide starts in the primary grades, and most often occurs in the public school systems.

Marvin Dunn, The Academy of Community Education, Miami, Florida. **“Black Violence: The Legacy of Enslavement.”**

This presentation deals with the concept of the legacy of enslavement: psychology, slavery, and black violence. After the Civil War, although blacks were free legally, many never left the plantation. Their dependency on whites extended beyond provisions for their physical needs. Many former slaves “needed” whites in order to define themselves.

Today the government, through social welfare programs, might be seen as an extension of the earlier dependent-bound relationship which blacks had with whites in pre-Civil War years. Are blacks still psychologically enslaved? Is black reliance on social welfare programs yet another form of pathological dependency? These and other issues are explored in this paper.

Michael N. Budd and Clay Steinman, Florida Atlantic University. **“White Racism and ‘The Cosby Show.’”**

With the end of the most blatant legal barriers to racial equality in the US in the sixties and seventies, and the reactionary politics of the eighties, a new form of white racism has emerged. Maintaining that discrimination is effectively dead, modern racism thus argues that compensatory programs like affirmative action are themselves racist because opportunities are now equal. For many white viewers, “The Cosby Show” can support this dangerous fantasy, since the program and its accompanying ads evoke a “color blind” utopia of consumer culture, refusing to address racism in an era of David Duke, Willie Horton, and resurgent racial violence.

Cornell Thomas, Texas Christian University. **“Mapping Visions.”**

Vision is the map to the future. It is what an individual thinks can and should be possible in his or her life. A vision is a target that is enticing to anyone who believes in the beauty of his/her dreams. Yet, visions for African Americans have been purposely clouded by white America. Primarily using the media as a means of transmitting information, white America has been successful in producing an unfocused, untrue, and extremely distorted picture of the African American’s true abilities, thus creating an atmosphere of extremely low expectations toward achievable levels of success. This paper explores the history of institutional racism which has permeated the very core of this society, along with solutions by which significant pathways to success may be followed.

Jonathan A. Majak, University of Wisconsin—La Crosse. **“Racial Images and the Media: Commentary on Papers by Budd and Steinman and Thomas.”**

These papers deal with different sectors of the media, but their central concern is racism.

Budd and Steinman present an exhaustive analysis of “The Cosby Show,” a show that debuted in 1984 and went on to achieve an unprecedented success for a black family sitcom. “The Cosby Show” is unique in a number of ways. First, it invigorated an otherwise moribund genre. Second, it is perhaps the only comedy show to retain the services of a psychiatrist, Dr. Alvin Pouissant, as a consultant. Third, it is progressive in its portrayal of an affluent black family, a representation that some critics consider unrealistic. Nevertheless, it is a tremendous improvement on the black family sitcoms of the 1970s, even though it is still confined to the comedy genre to which the industry seems to restrict black shows. Indeed, this may be one of the reasons why “Frank’s Place” failed despite its commendable attempt to present a broad spectrum of black experience. “Frank’s Place” was a hybrid, part drama and part comedy, or “dramedy,” as Budd and Steinman put it.

The major weakness of “The Cosby Show,” according to Budd and Steinman, is its silence on racism, a fact that Bill Cosby himself has acknowledged. The show, however, deals with it indirectly. By presenting an affluent family in a dignified manner, the show seeks to counteract the negative portrayals of the black family in previous series. Moreover, the show attempts to inspire and instruct its viewers on aspects of black upper middle class culture. For example, it provides a showcase for works by various black artists.

Perhaps it may be too much to expect “The Cosby Show” to deal directly with white racism. For one thing, it would offend not only its white viewers, but also the advertisers who are quite a force to reckon with. For another, it would not fit Cosby’s own style of comedy. Bill Cosby has assiduously

avoided the quagmire of race relations and has concentrated instead on the human condition in general and foibles of daily life in particular. This seems to be the secret of his personal success.

Cornell Thomas provides a brief historical overview of institutional racism against blacks. According to Thomas, its legacy is to be seen in the generally negative perception and depiction of blacks in the contemporary media. Thomas proposes the use of a concept he calls "mapping visions" as a means of counteracting the negative images that black youths watch daily on TV. For Thomas, it is very important for these youths not only to have confidence in themselves, but also that they have a clear vision of what they would want to be. His "mapping" strategy draws from the Afrocentric perspective. For example, he would let black youngsters know that African American history did not begin with slavery. As a former school principal, Thomas appears to have confidence in the capacity of black youths to learn and grow to become useful citizens.

These papers have provided significant perspectives on the media and have undoubtedly raised questions that merit further discussion. However, a couple of questions that come to mind at this juncture have to do with the prospects in 1990s for, (1) black shows on TV, and (2) the current crop of young black film directors. Could it be that a backlash of some sort has emerged against "The Cosby Show," since "Roseanne" and "The Simpsons" are enjoying higher ratings? As for the young film directors, what are the chances of their becoming a part of the Hollywood establishment?

**Aloma M. Mendoza, National-Louis University. "Racial and Sexual Discrimination of Caribbean-born Women in the Canadian Labour Force."**

The question of Caribbean women's socioeconomic situation in Canada centers on prejudice and discrimination due to sexism, racism, classism, and immigrant status. Evidence continues to substantiate that racial and gender prejudice and discrimination are still in existence in the Canadian labour force and are due mainly to societal customs, institutions, and historical circumstances.

An adjustment study of ninety Caribbean female immigrants living in Ontario showed that half of them admitted to having experienced some form of racial discrimination. Some of the areas that women cited as experiencing racial and sexual discrimination were: unemployment, underemployment, promotional opportunities, lack of greater responsibilities on the job, wages, hiring and firing, job assignments, immigrant status, verbal and physical abuse, and lack of Canadian certification.

**Clarence Spigner, University of Oregon. "Black Female/Male Relationships, Functionalism, and the Media."**

The mass media (books, films, theater, and television) has played a key role in shaping the current perceptions of the disintegrating black family and the dysfunctional black male. Such speculations, in part, stem from examples of black female/male antagonism depicted in prominent novels, stage plays, movies, and television programs. Yet more contextual explanations of social or economic determinants in which such negative African American lifestyles took place were seldom given sufficient emphasis in various depictions. Functionalist theory, with its emphasis on shared norms and values, is used to help explain the mass media's role regarding black behavior. The paper argues that the perception of the so-called disintegrating black family and particularly the depiction of the dysfunctional black male stems largely from a value construct of "individualism" which traditionally favors the maintenance of white (male) hegemony.

**Consuelo López Springfield, University of Wisconsin—La Crosse. "Mestizaje in the Mother-Daughter Autobiography of Rosario Morales and Aurora Levins."**

In 1986, Rosario Morales and Aurora Levins, her daughter, published *Getting Home Alive*. As the title suggests, the authors seek a personal landscape in which to express their status not only as writers but as exiled members of a larger community. They make it clear that their experiences, memories, and autobiographical objectives are examined within communal configurations. Their personal histories are intricately linked to the destiny of Puerto Rico's colonized people who have two countries, two flags, two constitutions, and two national anthems. The state of exile from which they write thus becomes a self-affirming principle as well as a narrative theme. *Getting Home Alive* is also deeply imbued with a desire to promote a cross-cultural fertilization of feminism. Their historical consciousness of *mestizaje* connects them to the world's oppressed. As a subversive strategy, *mestizaje* also depends on the authorial ability to move in and out of cultural spheres with an acute sensitivity to racial problematics.

Alberto L. Pulido, University of Utah. “Ethnicity, Race, and Gender: Commentary on Mendoza, Spigner, and Springfield.”

All three presentations focus on the reality that inequality in North American society is most often dictated by three axes of social stratification—namely, race, class, and gender. These presentations reveal that there is an ongoing dialectic seeking to challenge and transform the hegemonic structures of dominant society along the lines of race, class, and gender. Whether the topic is Caribbean-born immigrants in Canada, black female/male relations within a dominant white-male hegemony, or the process of *mestizaje* in the life experiences of Rosorio Morales and Aurora Levins, individuals or groups are actively seeking to transform the cultural, political, and economic institutions of the dominant society.

This session is the beginning of a very important dialogue that must continue to achieve a clearer interpretation of social inequality. Mendoza’s research on racial and sexual discrimination against Caribbean-born immigrant women in Canada is important because it highlights a subjective perspective of racism and sexism by these women. It discovers that for the majority of these women, race is understood to be a stronger dimension than gender in terms of how they perceive their oppression and inequality. By implementing functionalist theory, Spigner teases out a perspective which argues that the depiction of the dysfunctional black male in the media favors white male hegemony as it serves to maintain a racist and sexist hegemonic structure. The perceptions of disharmony among black men and women operate to maintain white male dominance. Spigner’s most important contribution is in his claim that the dominant mass media depicts female/male relations without a social context. That is, black female/male relations are depicted without accounting for significant historical, political, economic, and social factors.

Springfield’s work reveals how a “plural autobiography” of a mother and daughter allows for the creation of a personal landscape whereby their colonial identities are transformed into liberating identities—referred to by Springfield as *mestizaje*—a process of cultural and racial miscegenation. The discussion of *mestizaje* is important because it reveals how people can begin to resolve conflicts and contradictions in their personal and social lives.

The social science perspective is complementary to the literature, suggesting that an analytical and theoretical discussion could be useful in analyzing literature. Social scientific paradigms could prove helpful for critiques that offer a literary analysis of race, class, and gender. But at the same time, the message to the social scientists from a literary perspective is one of helping collapse the differences that exist between different groups in our society, be they racial, economic, or gender based. There needs to occur a resolution or mutual respect for each of our differences. The goal is not one of Anglo-conformity or homogeneity, but one of recognizing differences and celebrating them. It is important that this type of multidisciplinary discussion continue in order to discover common themes and perspective in the analysis of race, class, and gender.

Kee Juen Eng, Asian-American Federation of Florida, Inc. “Historical and Present Prejudice Against Asians.”

Anti-Chinese agitation, a complex phenomenon, which culminated in the Chinese Exclusion Act of 1882, resulted in decades of anti-Chinese violence, segregation, and discrimination. Given the twin deprivations of political rights, through the inability of the early Chinese immigrants to become naturalized citizens, and legal protection, through the proscription of testimony being elicited from a Chinese person in a court of law, the early Chinese were subjected to repeated acts of violence. These incidents of violence were not limited to the Chinese, as incidents of violence were noted against early Japanese, Korean, Filipino, and Asian Indian immigrants.

More recently, social scientists have described the pattern of Asian absence from the higher levels of administration as “a glass ceiling effect” in reference to the unseen barrier through which top management positions can be seen by those aspiring to reach them, but in reality, unreachable by Asian Americans.

On many college campuses, racial slurs against Asian Americans have been overheard, and graffiti disparaging Asian Americans has been splashed across walls and pinned to bulletin boards. In the college administration offices there is concern expressed about the problem of Asian American overrepresentation in enrollments. In this era of anti-Asian sentiment and misunderstanding, renewed anti-Asian violence has erupted across the United States.

Loretta Zhou Tong, Foundation for Learning, Inc. **“Overview of the Peril.”**

The first Asians to come to the United States were Chinese. Asians from other countries arrived in the US just prior to World War II. At that time many states passed legislation to prevent Asians from mixing or competing with the non-Asian population. Laws specifically developed for other minorities (originally involving African Americans) also affect Asians.

Asians have endured much discrimination due to immigration quotas and then legislation. They are now enduring prejudice again because of changes in legislation that would allow Asians to be excluded from minority bidding in state and local contracts.

Many people have stereotyped opinions of Asians. We do not only own restaurants and laundries, but we also are becoming more and more involved in all aspects of business. We still have to contend with this stereotyping when we move into various social circles.

Negativism towards the Japanese has created negativism toward other Asians, resulting in numerous instances of violence towards Asians in various parts of the US.

Khanya Moolsiri, Asian-American Federation of Florida, Inc. **“Religious Prejudice.”**

The Thai people first came to the United States in the early part of 1960. They came mainly to study. Ninety-eight percent of the Thai people are Buddhist, and when they came to the US they brought their religion with them. The Buddhist religion requires that monks be present to lead the religious services. The goal of the Buddhist communities is to establish a temple in which to worship, meet with other Buddhists, and find a place of spiritual rejuvenation. The Buddhists have had difficulties in establishing temples in many cities in the US. Potential neighbors objected to this “strange” religious group in their neighborhood, and zoning boards were required to gain necessary approvals. This paper discusses the methods used to establish these temples and to receive the appropriate zoning approvals.

Franklin Tse, Asian-American Federation of Florida, Inc. **“Early Immigration to the United States.”**

The first Asian immigrants to the United States were Chinese who arrived in the 1840s. They came to mine the gold fields and also to work on the railroads. The various states established discriminatory laws against these Chinese from the time they first arrived in the US.

Immigration quotas were established to limit the number of Asians coming into the US to 105 per year until the 1960s. Asians, however, found loopholes in these laws and were able to bring more immigrants per year into the US than were eligible.

Asians have always received prejudice from the media and the society structure in general. Asians have not traditionally brought their discrimination problems to the EEO because they have been the “silent minority.” Society and even other minorities are not aware of these prejudicial problems and are very surprised when the history of prejudice against Asians is cited.

Sang Whang, Asian-American Federation of Florida, Inc. **“Discrimination in Immigration and Employment Laws.”**

Historically, the United States government migration policy has been discriminatory against Asians. Established quotas limited the number of people immigrating from an Asian country. Even within the limited number allowed, professional people and people with special skills had priority for immigration. For this reason, a higher percentage of Asian Americans are working in the middle to upper management of government as well as the private industries. Although quotas allowing only 105 Asians per year to enter the United States are now lifted, there are still subtle discriminatory laws not only in immigration but in employment. The new proposed civil rights law is making it easier for anyone to sue if there is a disproportionate number of highly paid Asian Americans in any entity, and the burden of proof is on the management to justify the situation. There has been unfair quota for immigration, and now there may be another unfair quota system in employment.

Katrina Irving, Bentley College. **“Nativism, Gendered Space, and the Immigrant Woman: A Reading of Stephen Crane’s *Maggie: A Girl of the Streets*.”**

This paper explores how, within a number of nativist texts in turn-of-the-century America, two particular discourses are articulated to construct the immigrant woman as anathema to the safety of

the American nation. First is the construction of the American republic as the “broodland” of the Anglo-Saxon race, not under threat from an alien invasion. Second is the discourse of gendered space within which the woman’s organic connection to the home served to contain her threatening sexuality. These discourses worked together in nativist texts to construct the immigrant woman as sexually active, preternaturally fecund, and spatially mobile. As such, “she” became a figure for interracial sexuality, a portent of Anglo-Saxon race suicide, and was demonized. Stephen Crane’s *Maggie* serves as an exemplary text.

Phillips G. Davies, Iowa State University. “**Literature in a Multi-Ethnic Society: Commentary on paper by Irving.**”

This very interesting paper discusses Crane’s work as a novel which was influenced by nativist thought. Several turn-of-the-century thinkers believed that the white race would be ruined by miscegenation and other sexual contact with biologically inferior stock. Crane’s novel shows streams of Irish immigrants and their assorted smells leaving the tenements and injecting themselves into society, and, particularly so, Maggie’s burly and masculine mother, and, later on, Maggie herself as she becomes a prostitute. Among the more informative parts of this paper are the notions that the master race is not the master genetically, that the immigrant woman is seen as gross, and that the stereotype of the immigrant prostitute is undercut by the fact that most prostitutes at the time were American-born. Most of all, it is ironic that Crane chooses to treat the Irish—part of the British Isles, after all—as a serious threat. Apparently, the nativists were even more neurotic than they seemed to be.

Carol S. Gould, Florida Atlantic University. “**A Philosophical Analysis of Race and Ethnicity in Greek Antiquity.**”

The author formulates the following two philosophical questions about the concepts of race and ethnicity: (1) Are these concepts real or merely conventional? (2) To what extent are they necessary for describing a person’s unchanging identity? She argues that for Plato, they are conventional and do not bear on a person’s essence, but for Aristotle, they are real and necessary for describing a person’s essence. These responses, the author argues, rest on the two philosophers’ more fundamental philosophical commitments concerning language and human nature. She then suggests that Aristotle’s views may be one source of contemporary attitudes towards race and ethnicity.

Mano Daniel, Florida Atlantic University. “**Ethnicity, Community and the Basis of Cultural Pluralism.**”

The paper considers two “communitarian” responses to the spectre of sectarian ethnic fragmentation within a pluralistic community. Alain Locke’s “attitudinal” response to think of “unity within diversity” is supplemented by a consideration of Hannah Arendt’s controversial “humanist” stance during the Eichmann controversy. I argue that both thinkers provide valuable theoretical resources for promoting isogeny within plurality within the context of a practical-political philosophy that does not resort to absolutist or transcommunal criteria.

Otis L. Scott, California State University—Sacramento. “**A Philosophic Analysis of Race and Ethnicity: Commentary on Papers by Gould, Daniel, and Spector.**”

In general these papers have in common the attempt to inform us of the role philosophy has, as a social construct, in providing us with the bases of knowledge from which some of the crucial questions framing the existence and functioning of human societies can be raised, examined, and understood. These papers serve as a commentary on what seems to be humankind’s abiding questions:

- Why do physical differences exist?
- Why do we respond to differences as we do?
- How should we respond to differences?
- What are the consequences of our responses?

Gould and Daniel challenge some of the earliest philosophic texts on the subject of human differences, namely, the differences in physiognomy which abound among and between this planet’s human inhabitants.

Spector urges us to avoid what he considers is a failing of much of social theory. Because social

theory is “riddled with issues posed as false dichotomies,” he believes that our examinations—especially in the classroom—of social relationships run the risk of framing false issues and questions.

We can witness clearly how this operates in race relations instruction. Too often, race relations issues are posed as either-or propositions. For example, should ethnic groups assimilate into American society, or should they separate? Such propositions limit the range of the field of inquiry on this topic, and in doing so, set up sets of “truths” which are at best incomplete. Spector encourages instructors to explore social issues by using any number of approaches, e.g., dialogues, data, and the like. He urges that instructors avoid framing race relations issues within dualistic contexts.

Marking points of departure with Greek antiquity, Gould and Daniels give attention to how the architects of the canon, Plato and Aristotle, contributed to what has seemingly become a continuum of discourse on ethnicity and race. He rejects the popular thinking that Greeks constituted a unique class of human beings. Critiquing this mode of thinking, Gould asserts that while Plato acknowledged human differences in abilities, talents, and competencies, these differences should not be construed as providing the basis for a biological definition of our national identities.

Aristotle’s explication of difference, according to Gould, is antithetical to that of Plato. Arguing that physical differences are absolute and knowable, Aristotle believed differences are the bases of ordering the human community into classifications. This classification system for Aristotle resulted in three geographically based human groups and their imputed characteristics:

- Northern European: spirited, yet lack judgment and skill;
- Asians: lack spirit, have skill and judgment;
- Greeks: have spirit, skill, and judgment.

It is against this absolutist thought and practice that Daniel’s paper is largely addressed. Drawing principally on the work of African American philosopher Alain Locke with references to the work of Hannah Arendt, Daniel introduces a conceptual to ameliorating the long standing tendency of philosophers and social practitioners on the subject of ethnic differences.

Locke, according to Daniel, believed that human particularities which give rise to ethnic pluralism are inevitable, and that ethnic pluralism is not contrary to social harmony. The challenge to pluralistic societies, according to Locke, is to “discover unity and spiritual equivalence underneath the differences.” The quest, we are reminded by Locke, is to “legitimate and interpret diversity” with an eye towards finding “harmony in contrariety . . . and some commonality in divergence.”

Daniel’s paper is a call for the valorizing of difference and plurality without the absolutist’s historical tendency to hierarchically construct the human community according to some perceived and knowable worth.

Daniel argues, drawing from Locke, that it is desirable that human beings craft a new social compact which values differences and sameness. I must admit that I am less than sanguine about the possibilities, but not because I don’t believe that human beings can transcend and transform themselves. I am reminded that we human beings are also shaped by the institutional processes within which we live. And, unfortunately, our vision of what is possible can be clouded by the instrumentalities of a society which first and foremost is committed to perpetuating a racist, classist, sexist hegemony which, absent assiduous struggle by change agents, continues on its destructive course. Substantive change, the kind which evidences itself in new associations between people, comes as a result of changes in the institutional arrangements within which those relationships are shaped.

The papers are valuable not so much for the prescriptions tendered, but for the provocative questions and challenges raised. In addition to the question raised at the beginning, there are five additional ones which are elicited from these papers. Given the current debate regarding multiculturalism, diversity, and the concerns by academic traditionalists that the academic canon is under assault by philistines, responses to these questions are in order.

- Are we to be saved by a universalistic social philosophy?
- Is an overarching collectivist philosophy a representation of another hegemonic system of thought tailor-made for the exigency of demographic change?
- Why is ethnic diversity with its inclination toward cultural maintenance and valorization perceived as contentious and divisive?
- If we are reaching for a connecting and harmonizing social philosophy and praxis, at what cost to the Lockean value of particularity are we willing to pay?
- In what linguistic and philosophical forms should questions relating to ethnic, race, and gender issues be raised?

Evelyn Blanch, Wilberforce University. **“Afro-American Students Attending Historically Black Colleges and Universities: An Issue of Enhanced Self-Esteem.”**

Reasons as to why African American students are gravitating toward historically black colleges and universities in an era of “diversification” are examined. It is speculated that in the 1990s historically black institutions (HBI) serve as a resource for promoting heightened self-esteem necessary to compete in the real world while facilitating the psycho-social development of the “total person” for African American students.

Twenty-three undergraduate students attending two historically black institutions (Wilberforce and Central State University) and two historically white institutions (University of Michigan and University of Dayton) served as subjects. To assess if differences exist in institutional facilitation of self-esteem for African American students attending historically black institutions as compared to African American cohorts attending historically white institutions of higher learning, the Black Assessment Tool of Self-Esteem (BA-TOSE) survey was administered.

Fairly clear and consistent institutional differences resulted in facilitating self-esteem of African American students, which yielded a  $t=3.78$ ,  $df=1,22$ ,  $p < .001$ , where students’ perceptions and impressions were more favorable at traditionally black institutions. The results suggest that unlike African American cohorts on black college campuses, African American students at predominantly white campuses suffer more social adjustment, anxiety, and higher attrition rates. The implications are that even though predominantly white academic institutions recruit minority students, African American students attending such colleges and universities sometimes experience considerable feelings of alienation, unhappiness, uncertainty, and lowered self-esteem.

Mano Daniel, Florida Atlantic University. **“Social Psychology: Shedding Light on Racial Problems: Commentary on Papers by Blanch, Khare, and Takara.”**

In her well-articulated and thoughtful presentation, Blanch isolates and analyzes a useful set of differences that persists between Historically Black Colleges and Universities (HBCUs) and their counterparts, the Historically White Colleges and Universities (HWCUs). Her argument is provoked by the fact that a growing number of African American students are choosing to attend HBCUs even though facilities, curriculum, and financial aid at these institutions are often inferior to those offered at HWCUs.

Blanch ends her discussion with a thoughtful series of recommendations that HWCUs would be wise to heed if they are to serve the interests of African Americans and other minorities. Of these recommendations, the most significant is her claim that both faculty and administration should “serve as mentors with a greater sense of respect for diverse cultures.” Mentorship, within the context of academia, requires a genuine interest in the students, a recognition of the student’s weaknesses coupled with strategies to overcome them, a nurturing of the student’s strengths, and finally, a desire to empower the student with psychological, academic, and social resources.

Khare has presented a strident and compelling jeremiad against the structural and social impediments that constrain the effective assimilation and economic mobility of East Asian immigrants. Framed in terms of a testimonial, it is a particularity that points to a general malaise. Khare argues that the source of widespread discrimination is predicated on skin color, the fact of being non-white—a visible anomaly in a sea of pallid hues. Yet this visibility is accompanied by a form of invisibility, or marginalization, that inhibits political and social redress.

Khare’s account may be viewed as a specific philippic against the form of Americanization, predicated upon the melting-pot metaphor, that immigrants are forced to undergo. This form of Americanization, he suggests, discourages heterogeneity in favour of homogeneity, what he calls the “bleaching of America.” And, he rightly protests, this process robs immigrants of aspects of their identity that they should not have to submerge or surrender. Hence he calls for a different form of Americanization that does not entail these debilitating results.

Finally, Takara offers a systematic discussion of the genesis and perpetuation of racism and slavery in the Americas—an account that can be considered an attempt to confront, radicalize, and overcome the situation delineated by Khare. For Takara, the maxims of this systematic marginalization are imbedded in everyday language and even pervade the more theoretical discourse of Eurocentric philosophy. By locating and tracing the nature of this form of racial oppression, she attempts to deconstruct the debilitating ideological assumptions that undergird it.



Annette White-Parks, University of Wisconsin. **“History of the Chinese and Chinese Canadians.”**

The Chinese and Chinese Canadian populations in Montreal, Quebec, at the turn from the nineteenth to the twentieth centuries include three general categories: travelers to and from China who, especially after the Chinese Exclusion Act of 1882 in the United States, often used Canada as a passage across North America; a small but steadfast community of permanent Montreal residents; and thousands of indentured laborers who were transported by the Canadian Pacific Railway in bond across Canada for servitude in the West Indies, South America, and Europe.

The story of this latter group’s bondage and virtual slavery has been buried in history, as has Montreal’s position as an entrepot between China and the Americas for the export of Chinese labor. Edith Eaton or Sui Sin Far, a writer of Chinese and English parentage, in the 1890s claimed to be “fighting the battles” of Chinese Montrealers in local papers. This was puzzling because most historical accounts of Chinese North American immigration cited few or no Chinese in eastern Canada at this date. Their stories began to unfold through the crumbling pages of archival newspapers and in letters between railway and government officials and labor contractors in the archives of CPR.

Noel Jacob Kent, University of Hawaii. **“The New Racism Meets the New American Order.”**

Political economy and racial ideology have historically been mutually reinforcing in the United States. Each provides the other with essential elements, the concrete framework within which life is lived in a society and the justification for structures of inequality. In tandem, in dialectic, they become understandable; in isolation, they only mystify. This paper examines the way(s) in which the racism of late twentieth-century America intersects with the contemporary US political economy, and in doing so, illuminates both processes.

Kumiko Takahara, University of Colorado. **“Racism in the News Media.”**

Social prejudice toward ethnic minorities by virtue of their distinct culture or racial origins is derived from a distorted perception of the people of these categories. Because of the relative isolation of cultural ethnics and non-whites, attitudes toward minorities on the part of the mainstream public may be formed through ignorance and misinformation presented by the news media which can literally communicate racism. This study discusses the basic linguistic strategies of racist journalism by analyzing the coverage of three incidents which involved Japanese American internees in Colorado’s war relocation camp during the period of 1942-45.

Ashton Wesley Welch, Creighton University. **“Muckrakers as Challengers to the Old Order: Re-Opening of the Issue of African Americans, A Preliminary Exploration.”**

New realities emerged in the United States after the Civil War. Intellectualism became suspect and was rejected even more than before. Few social interpreters questioned the emerging social and political practices before the rise of muckraking. By 1901 African Americans were second-class citizens. Their new position received only scant attention from the popular media and from intellectuals. The rise of the progressive movement with its renewal of intellectualism ended the indifference of critics. Muckrakers focused on the place of blacks in American society. *McClure’s* pioneered the new journalism of indignant and factual articles of exposé and must be credited with reopening the issue of blacks. *McClure’s* stimulated other journals and writers such as Ray Stannard Baker and Thomas Page Nelson to address the place of blacks in the new order.

Peter B. Levy, York College. **“Civil War on Race Street: The Black Freedom Struggle and White Resistance in Cambridge, Maryland, 1960-64.”**

This paper examines the civil rights movement on the local level, in Cambridge, Maryland, from 1960-64. By looking outside the traditional focus of most studies of the movement, those that follow Martin Luther King, Jr., the author argues that we can improve our understanding of the movement and of race relations today. This study of Cambridge reveals the central role that women played in the movement, as the key leader was Gloria Richardson, who some compared to Joan of Arc; it reminds us that desegregation and legal equality were secondary concerns to many activists, that their main objective was equality in the fullest sense of the term, as an inalienable right; and the study depicts the degree to which whites resisted change, unfortunately, with considerable success.

Calvin E. Harris, Suffolk University. **“Ethnic, Race, and Gender Conflict: The Democratic Process in Transition.”**

Race, ethnicity, and gender issues will have a serious impact on the democratic process for years to come. Pluralistic democracy requires at least the semblance of a consensus in order to function effectively. Judging from events of the past few decades, any one of these issues has the potential to destroy the consensus-making process at any point. Taken together, they present almost insurmountable obstacles. The rise of the US civil rights movement during the 1950s and 1960s helped to bring to the surface many issues that go beyond matters of race and ethnic conflict. The question of whether or not the United States has ever operated under a genuine consensus is a somewhat broader subject. A fragile consensus on race, ethnicity, and gender issues is slowly emerging. A consensus which, in words at least, calls for the creation of a culturally pluralistic society.

The focus in this paper is how these three issues seem to be affecting consensus building within the American political arena. Race and ethnicity conflicts are the more volatile points of confrontation. They are political in nature as well as having economic, social, and cultural ramifications. Besides the conflict between racial and ethnic groups, there is also the problem of intra-racial, intra-ethnic struggles, centered on the question of cultural transformation.

Ella O. Williams, Pierce College. **“Dimensions: A Humanities Multicultural Program.”**

Dimensions is an independent studies multicultural humanities program which involves consultants on multicultural issues of national and global concern. The program utilizes a coordinator who assists the students in selecting advisors from among faculty and administrators. Advisors, in turn, help students arrange schedules, select projects, and determine methods of research. After consulting with selected advisors, students are encouraged to research subjects of their choice in multicultural humanities in areas of science and technology, arts and literature, politics, government and racial issues, and philosophy and religion. The program utilizes multicultural scholars, artisans, researchers, and guest lecturers. Open forums and seminars are scheduled at which time students share projects in the form of videotapes, oral readings, and artistic projects or demonstrations. Projects are evaluated according to quality of work, topic choices, maturity of presentation, and audience participation and response.

Gloria Abernathy-Lear, University of Illinois—Chicago. **“Teaching Multicultural Courses: An Experiential Narrative.”**

It is crucial that students are provided the opportunity to discover information about various ethnic groups which reside in the US. The dilemma for many higher education institutions is not only how to fit another course into the core curriculum, but also how to find faculty willing and capable of directing the course.

This paper is presented as an experiential narrative by a person who adapted her own area of expertise and experience to an existing core curriculum course which had to change to meet a new curriculum imperative. Those who desire or are forced to approach courses from a multicultural perspective, but yet lack the encyclopedic knowledge about a variety of cultures, might find this discussion useful.

Three pedagogical approaches which focus on incorporating ethnic group information into a Communication Department curriculum are presented. Each approach provides a student/faculty exchange learning strategy as well as challenges the student’s critical thinking skills. The pitfalls of each approach are also discussed.