

## **Abstracts from the Eleventh Annual Conference on Ethnic and Minority Studies “Ethnicity and Public Policy”**

We asked discussants for the 1983 Conference to summarize their responses to the papers in their sessions, and Stewart Rodnon of Rider College provided a statement which comments specifically on the session for which he was discussant and summarizes the significance of many of the papers delivered at the 1983 Conference. His comments serve as a meaningful preface to these abstracts.

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I have always believed that the major problem in American life has been the gap between our professed ideals and our social practice. The crucial question has been how to protect the rights of minority groups in a democracy. That is, how are we to protect those minorities from the tyranny of the majority? Groups which are treated as minorities—women, Eskimos, American Indians in the fifty states—often suffer from deep-seated traditional prejudices as cited in the Kerner Report fifteen years ago.

Each of these papers, I would argue, relates to these rights. Each indicates a pattern of how a society frequently establishes good laws only to have the ingrained prejudices of the power-laden establishment subvert them through bureaucratic manipulations or extremely weak enforcement.

The root causes, the twin evils, are money and racism. I believe frequently the answer to any question of policy and minorities is “follow the dollar.” After all, it was Benjamin Franklin, in his *Poor Richard's Almanac*, who said, “Get what you can, and what you get, hold.” This approach when attempting to synthesize a response to the problems raised in the papers in Session III on Public Policy Issues is central. In the Alaska alcohol situation, alcohol was pushed hard because of its economic value; in the situation described by Carpenter and Acosta on women's sports, clearly money was central to the NCAA's

hatchet job on the AIAW and on the gender problems still plaguing the coaches in inter-collegiate sports; and in the Intermountain Power Project, when one goes deeply into the problem of preservation of Indian sacred sites, the ultimate answer will be in the talking power of money.

Stewart Rodnon  
Rider College

## **Abstracts**

### **“Ethnicity, Cultural Imperialism, and the Academy”**

Shirley Abdulhafiz, John Okanishi, and Meredith Reinhart  
California State Polytechnic University

Imperialism is usually thought of as the extension of rule by one government or nation over another. Imperialism also exists in other forms. In the United States, a country which purports to be a society of equality, truth, and justice, there exists the control of the majority over the minority through cultural and academic imperialism. This type of imperialism manifests itself in the creation of false images of ethnic minorities to suit the needs of the majority; the images are reinforced by popular media and literature, and the failure of our academic institutions to expose these falsehoods undergirds the foundation.

This paper explains academic and cultural imperialism perpetuated against colored ethnics in the United States and develops an antidote through the creation of a viable and liberating ethnic studies philosophy. We examine the content of ethnic studies journals such as *Amerasia*, *Journal of Ethnic Studies*, and *Explorations in Ethnic Studies*. The articles are critically reviewed and the directions of the literature evaluated. The critiques show how such literature has affected the process of cultural and academic imperialism. Finally, we focus on methods for improving the state of the art.

### **“Meeting the Educational Needs of Hispanic Youth: A Chicano Interdisciplinary Approach”**

Andres Barona and Jesus Garcia  
Texas A & M University

The objectives of this presentation are three-fold: (1) discuss issues and practices related to the referral, assessment, and use of intervention strategies with handicapped Hispanic pupils, (2) present issues and problems related to the recruitment of Hispanics for doctoral level programs, and (3) describe an interdisciplinary approach employed

by Texas A & M University in training doctoral candidates.

There is an urgent need for personnel trained to meet the needs of handicapped Hispanic pupils. Both national and state surveys indicate that little is being done to recruit individuals for doctoral programs in the area of the handicapped Hispanic pupils. Texas A & M University's doctoral program is one of a few that is successfully training Hispanics and non-Hispanics to address the needs of the handicapped Hispanic learner.

### **“Ethnicity as a Component of State-Based Humanities Program“**

Gretchen M. Bataille  
Iowa State University

State Humanities Councils, funded by the National Endowment for the Humanities, have funded ethnic-related programs since the inception of the state programs in 1971. Today, however, conservative scholars and politicians are a threat to these programs, attacking ethnic-related programs as “pro-Communist,” “anti-family,” or “ethnic thumb sucking.” The current administration's attempt to abolish both the National Endowment for the Humanities and the National Endowment for the Arts did not succeed; however, scholars and teachers in ethnic studies must monitor, participate in, and support the humanities programs in their states to ensure the continuation of programs focusing on ethnicity.

### **“Armenians in America: Reclaiming a Pocket of Diversity”**

Margaret Bedrosian  
University of California—Davis

In order to guarantee the continuing vitality of America's ethnic heritage, we need to promote the health of smaller ethnic minorities such as the Armenians. Heirs of a rich, long-developing Old World ethos, the Armenians have easily assimilated into America's socio-economic mainstream. But as the Armenian Apostolic Church and the Armenian language—traditional guardians of Armenian culture—hold less and less influence over the lives of contemporary Armenian-Americans, the prospect of ethnic extinction becomes very real, an eventuality that would not only deny future Armenian-Americans of a proud legacy but equally lamentable, diminish the diverse cultural resources of the United States as a whole. Among the various remedies for this bleak situation are a greater implementation of ethnic studies courses in grammar schools and high

schools, and the development of heritage museums which would not only preserve the record of the past but also stimulate the discovery of an evolving ethnic identity at the grassroots level.

**“The Status of Women in Intercollegiate Athletics:  
A Five-Year National Study”**

Linda Jean Carpenter and R. Vivian Acosta  
Brooklyn College

The role of women in intercollegiate athletic programs has been the source of much controversy during the last decade. A five-year national study has been conducted to provide substantive data concerning any changes in that role. Two data collection phases using a questionnaire were employed. All four-year colleges and universities fielding women's teams were surveyed and return rates of 66% and 71% were obtained. Data cover a period from one year preceding the Title IX compliance date to four years post compliance.

Even though the number of sports being offered on each campus is increasing, the percentage of female coaches is decreasing. Almost 6% of the sports offered have replaced a female coach with a male coach since 1977. More than 80% of women's programs are under the supervision of a male head athletic director. No female at all is involved in the administration of over 30% of the programs and the percentage is growing.

In summary, it appears that women's intercollegiate athletic programs are becoming increasingly coached and administered by males.

**“Heritage Consistency as a Consideration in Counseling  
Native Americans”**

George Estes and Darryl Zitzow  
Northern State College

Current efforts in counseling Native Americans appear either to offer generalizations that are impractical for implementation in therapy or to provide specific techniques that lack universality in cross-tribal application. This paper supports an additive relationship between Native American specific concerns and current counseling theory. Beginning with the individual as the primary focus for any counseling approach, the authors explore the continuum of heritage consistency/inconsistency as (1) a structure for self-assessment of client cultural identity, (2) a tool for establishing therapeutic goals,

and (3) a means of cultural self-definition more accurate than the current concepts of traditional or nontraditional.

Life-influencing factors are itemized, such as (1) having been raised on a reservation, (2) maintaining participation in current cultural events, and (3) having a sense of pride and knowledge of individual history. They are included in a checklist to facilitate client placement on a continuum of heritage consistency. The primary counseling concerns of Native Americans (alienation and value conflicts between the minority and dominant culture) are clearly registered and structured, allowing more accurate implications for therapeutic directions. The model suggests a counseling tool responding to cultural implications in a manner that also responds therapeutically to individual Native American identity.

### **“The Psychological, Social, and Academic Effects of Bilingual Education”**

Homer D. C. Garcia  
Pitzer College, Claremont

Although there is increasing evidence of the psychological and educational advantages of bilingual education, it is uncertain how four instructional methods typically used in bilingual programs—English as a second language (E.S.L.), Spanish language, nonhumanities training in Spanish, and ethnic studies—differ in their effects on students. Path analysis data from a 1980 High School and Beyond survey in which 1499 Chicano high school sophomores participated, reveals that the four types of instruction are given largely independently of bilingual classrooms. Collectively, the five types of classes (bilingual classes included) explain low yet statistically significant levels of variation but yield few individual statistically significant effects on student traits—social psychology (self-esteem, aspirations, fatalism, etc.), educational attitudes (satisfaction, interest, etc.), educational behaviors (abiding by school rules), and competitive characteristics (ability clubs, academic achievement, etc.). Bilingual program students were the most positively affected, but the benefits were mainly social psychological and competitive. The other instructional programs yielded less social psychological effects but more effects on the other categories of dependent variables. Spanish language and ethnic studies class participation resulted mainly in affirmative significant effects. E.S.L. participation had mixed effects and nonhumanities Spanish instruction produced only significant negative impacts. When one considers the importance of “student selection”

and variables outside of the classroom in causing negative effects, it is more apparent that most of the instructional methods play an affirmative role in the education of students of limited English-speaking ability.

**“A Millennium of Maize, Mussels, and Manners: Studying  
Ethnic Persistence Among American Indians in the  
Prairies and Plains”**

David M. Gradwohl  
Iowa State University

Anthropologists and students of other disciplines look for both continuities and changes in group behavior patterns. Too often scholars tend to under-estimate if not overlook the persistence of traditions which provides a temporal dimension of ethnic identification. These continuities indeed may be masked by a veneer of modern technology and “borrowed” cultural patterns. Although these links with the past may be subtle, they may be important components of on-going ethnic identifications and they challenge the all-too-facile labels of “assimilation” and “cultural loss.”

This paper utilizes data from contemporary ethnography, history, and archaeology in exploring the American Indian use of freshwater mussel shells as implements for shelling green corn in the Prairies and Plains. Today the Mesquakie Indians of central Iowa harvest green corn in the late summer. The green corn is parboiled and then shelled off the cob by using clam shells collected from the Iowa River. At present this practice is documented for eleven American Indian groups in the Prairies and Plains extending back to the period of first observations by the French. Similar freshwater mussel shell artifacts are found in archaeological contexts along the Des Moines River. These implements are associated with evidence for the growing, harvesting, storing, and processing of corn. Comparable archaeological artifacts are noted in other Iowa sites, as well as other prehistoric sites in the Prairies and Plains.

The documentation of this practice for nearly 1000 years into the present is symbolic of the many continuities of American Indian traditions in the face of so-called assimilation of Euro-Americans. These traditions are important factors in present-day ethnic identifications both in terms of observable group behavior patterns and the cognitive domains of individuals within those groups.

## **“Black Representation in State Legislatures: Do Multimember Districts Make a Difference?”**

Vagn K. Hansen  
Delta State University

Election laws may impose serious disadvantages upon black citizens seeking political equality. This study addresses the problem of black underrepresentation in state legislatures. Correlational analysis reveals that the equity of black representation is positively associated with the percentage of legislators elected from single-member districts as well as with certain demographic variables—concentration of blacks in central cities and black and white income levels, both absolute and relative. The association of the identified variables with equity of black representation is found to be greatest in the group of states with populations at least ten percent black. Above this threshold, the use of multimember districts is found to have a demonstrably depressive effect on the equity of black representation. The experience of states which have changed from multimember to single-member legislative districts, furthermore, is found to demonstrate the value of single-member districts in reducing underrepresentation of the black population.

## **“A General Concept on Education for the Indochinese in the United States”**

Viet T. Le  
Indochinese Refugee Assistance Program, Sacramento

Of over 62,000 Indochinese now living in the United States, many are still deprived of their basic educational rights, partly due to recent budget cutbacks in education and social services. In regard to education, the majority of the Indochinese adults, especially those from the second wave who came lately, see language learning and skills training and retraining as the most immediate and essential needs for a stable resettlement.

Different from their parents, the newcomer children do not have serious language and social adjustment problems, but they do need classes of their own languages and cultures in order to live happily with their families and communities and to contribute a part to the enrichment of their new society.

## **“Pinto, Placa, and Clika: The Social Trappings of a Chicano Counterculture”**

Ruben Mendoza  
Bakersfield College

In 1982 Los Angeles County made an attempt to redefine the legal status of Chicano youth cliques in an effort to eradicate the social malaise that law enforcement agencies attributed to these so-called gangs. The thrust of the proposed legislation was aimed at creating legal accountability for the actions of clique members, yet, as with most such legislation, the attempt was flawed from the outset by the apparent lack of insight into the characteristics and composition of the Chicano counterculture. In an attempt to deal with this problem, this presentation will focus on the identification of the social and cultural characteristics that have often been neglected in the creation of the legalistic terminology employed by both representatives of the media and the major law enforcement agencies of this country.

## **“From the Reservation to the Campus”**

Juanita Palmerhall  
Iowa State University

This presentation provides information on many of the problems (academic, social, financial) the American Indian student has in higher education. In sharing this knowledge, I hope to assist educators at all levels in understanding the educational situation of American Indian students. The path from the reservation to the campus is a difficult one to travel. The Indian student is often confused on whether values have to be left behind, if they can be taken along, and if they can be maintained. Will peers, instructors, or administrators understand that there are differences and also likenesses among Indian students? How prepared is the student academically? What funding will the Bureau of Indian Affairs and the tribe provide? All of these issues often seem too gigantic for the American Indian student to grasp.

For the past ten years, a number of individuals who have a high interest in the recruitment and retention of American Indian students at Iowa State University have been attempting to eradicate some of these problems. A support system now exists on the campus. The number of Indian students has doubled in two years, but more and greater efforts need to be made. The sharing and pooling of information can benefit us as educators and most certainly will benefit American Indian students.

## **“Characteristics of Ethnicity in Argentina and the United States”**

Bernard E. Segal  
Dartmouth College

The social incorporation of European immigrants occurred more rapidly in Argentina, where they were a higher proportion of the total population than in the United States, where the immigrant flow was more diverse and where the country was already split along racial lines. In both nations, immigrants came to occupy industrial and commercial positions which might otherwise have gone to members of native minorities, but with ultimately quite different effects. The Argentine native latecomers to areas of economic growth were recruited by Juan Peron in a form of populist nativism with strong class appeal, joining a movement which split the country. By contrast, the United States' more open coalition politics in the Democratic Party and a nativist populism which always appealed to whites alone, allowed class strains to be eased more gradually but at the cost of retarding the political mobilization of native racial minorities.

## **“Policy Implications of American Indian Ethnicity and Cultural Resource Assessments”**

Edward B. Weil  
California State University  
Dominguez Hills

and

Richard W. Stoffle  
University of Wisconsin, Parkside

The Intermountain Power Project cultural resource studies and other energy-related environmental assessments have begun to address concerns of American Indians regarding traditional religious practices, sacred sites, ethno-geographical identification and the potential impacts to these due to development. Without the benefit (or restrictions) of yet-to-be developed procedural guidelines pertaining to the American Indian Religious Freedom Act of 1978, a variety of ethnographic studies have focused on cultural resource issues employing various interview and data-gathering techniques. Cultural concerns have typically been raised regarding impacts to such location-specific and observable entities as burial grounds, trails, earthworks, archaeological sites and rock art. These concerns can be reasonably addressed

during the development of project modifications and other mitigation procedures intended to minimize or eliminate such impacts.

Other issues, however, are more difficult to address, particularly with regard to those spiritual/sacred values which are ideologically in conflict with those of progress and development. For example, concepts of land, space, lifeforms, and the place of humans in the environment often exist in American Indian ideologies representing fragile natural balances which can be seen as vulnerable during project implementation. Plants used for traditional religious/economic purposes are taken as an example.

Discussion involves the nature of American Indian perceived effects on cultural resources which are difficult to address using currently utilized environmental mitigation procedures (often developed for archaeological phenomena). Implications and suggestions are defined for interpreting applications of the American Indian Religious Freedom Act and the intended responsibilities incurred by the involved regulatory agencies.

### **“Wisconsin Indian Opinions of Factors which Contribute to the Completion of College Degrees”**

Janet G. Wilson

Wisconsin Center for Educational Research  
University of Wisconsin, Madison

In order to better understand and serve the needs of Wisconsin American Indian students, this study asks the opinions of currently enrolled juniors, senior and graduate students and post graduates regarding the factors which contribute to the completion of college degrees. The study focuses on positive aspects of college graduation. The Interim Report contains eight generalizations gleaned from a review of the history of Indian education. Four examples are given of individuals and groups who have *made a difference*. A review of research on higher education is included. The methodology is described. Seven Composite Profiles of Types of Indian students who complete college degrees in Wisconsin are presented. Two figures describe a small sample of demographic data. An analysis is given of five ranked factors which 99 respondents report contributed to their completion of college degrees.

**“Alcohol Abuse in Alaska Native Communities:  
A Case Study of Institutional Racism”**

Jane M. Yamashiro  
University of Hawaii at Hilo

This paper examines the community response to alcohol in two Eskimo communities in Southwestern Alaska. It traces through the literature review the development of the well-institutionalized inequity in the treatment of Natives in relationship to alcohol. Further, it examines alcohol policies as they apply to Alaska Native villages. This paper demonstrates that the problems of alcohol for these two Eskimo villages are the result of governmental actions, laws, and structures which are unresponsive to community integrity and needs. The intent of the State to unify the villages in rural Alaska resulted in the breakdown of community order.