

# Ethnic Diversity Newsletter

Department of Ethnic Studies at Minnesota State University, Mankato

109 Morris Hall, Mankato, MN 56001 (507) 389-2798 ( M a y 2 0 , 2 0 0 3 )

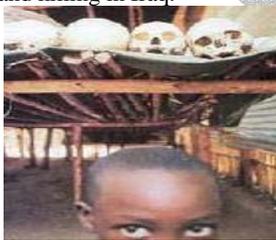
<http://www.mnsu.edu/dept/ethnic/>

## Global Ethnic Relations: Contact and Identity<sup>1</sup>

Yueh-Ting Lee, Ph.D. Chair and Professor  
Department of Ethnic Studies

If human beings do not have contact with each other, there would not be any intergroup or interethnic comparison. To wit, we would not know any group identity, nor would we know who we are ethnically or culturally. If we do not know our identity, chances are there would not be any human ethnic conflict.

Simply put, more contact between groups may increase more ethnic and cultural conflict which is also reinforced by ethnic group identity. This has been the case for thousands of years. As a matter of fact, modern communication, transportation, and technology have made the global village a reality. The contemporary world is characterized by increased contact between people from different parts of the globe, who now find themselves interacting with numerous out-groups. Because of these trends, it is no surprise that there have been conflicts, wars, and riots within or outside of nations (see Gurr, 2000; Lee, McCauley & Draguns, 1999; Morris-Hale, 1996). For example, we see suicidal bombings and military killings in Israel, war in Bosnia, genocide in Rwanda (see genocide picture below), and American bombing and killing in Iraq.



Furthermore, increased contact sometimes means increased conflicts between cultural systems, such as Islamic culture vs. Western Christian culture. Underlying such conflicts at the national and international level is a deep concern for cultural identity (e.g., Huntington, 1996; Lee, Jussim & McCauley, 1995; LeVine & Campbell, 1972; McCauley, 2000; Tajfel, 1981; Tajfel & Turner, 1986; Taylor & Moghaddam, 1994).

It is true that ethnic and cultural contact is unavoidable in the global village. But in what conditions does contact help to foster

inter-group peace, rather than create conflict? The existing literature on contact is relevant to this question—contact hypothesis (Allport, 1954; Amir, 1969, 1976; Cook, 1962; Horowitz, 1985; Miller & Brewer, 1984; LeVine & Campbell, 1972; see review of Forbes, 1997). We are aware of other theories—e.g., social identity theory and realistic conflict theory, relative deprivation theory, cost and benefit theory, equity theory (see Tajfel, 1981; Tajfel & Turner, 1986; Also see Forbes, 1997; Horowitz, 1985, 2001; Levin & Campbell, 1972; McCauley, 2000; Worchel, 1999), socio-biological theory (e.g., Brown, 1991; Dennen, 1995; Taylor & Moghaddam, 1994; Wilson, 1975) and social dominance theory (Sidanius & Pratto, 1999). All these theories may also be very important in interpreting ethnic and cultural conflict. However, contact seems to be most fundamental or primitive. As Bramel's research (Bramel, 2003) suggests, contact is the first step in intergroup relations. But without understanding and appreciating differences between groups, contact facilitates intergroup conflict.

But, are there some problems with research on contact hypothesis in the existing literature? The answer is yes. First, the main focus of contact research has been limited to Black-White relations in the USA in the 1960s and 1970s. Will contact research in the past be applicable to specific ethnic and cultural conflicts in the international context? Second, the approach to ethnicity has been static rather than dynamic. This is rather similar to what Lake and Rothchild (1998, pp. 5-7) called the *primordialist approach*. The primordialist approach focuses on the idea that ethnicity is a fixed characteristic of individuals and communities (Connor, 1994; Issacs, 1975; Kaplan, 1993; Smith, 1986; van den Berghe, 1981). For example, contact research typically begins from an assumption that actors can be categorized neatly as Serbs, Dakotans, Zulu, Israeli, Palestinians, or Chechens. The problem with this approach is too much emphasis on fixed identity and its failure to account for variation on the level of ethnic conflict over time and place.

Different from the first approach, the second one is the *instrumentalist approach*, which is more dynamic. Instrumentalist theory emphasizes how changing cultural conditions are associated with changes in inter-group contact. The *instrumentalist approach* also focuses on identity as a tool used by individuals, groups, or elites to obtain some larger, typically material end (e.g., Brass, 1985; Chirot & Seligman, 2001; Lake & Rothchild, 1998). Ethnicity is mainly a label or set of symbolic ties that is used for the political agenda of certain individuals or groups. This approach has the advantage of incorporating change, as well as viewing people as intentional and active agents.

Finally, the third approach is a *constructionist perspective* which can be found among political scientists who study ethnic conflict. Constructionists emphasize the social origin and nature of

<sup>1</sup> This is based on the presentation entitled "Theories and Cases of Ethnic Tension in America and around the world" which was delivered at the 31<sup>st</sup> Annual Conference of National Association for Ethnic Studies in Phoenix, Arizona on April 5, 2003 as well as based on the introductory chapter in a forthcoming book *Psychology of Ethnic and Cultural Conflict: Looking through American and Global Harmony or Chaos* by Lee, McCauley, Moghaddam & Worchel (Greenwood, 2003). Please contact Dr. Lee for more information (leey@mnsu.edu).

ethnicity (Brubaker, 1995; Lee, 1996; Young, 1993). According to this approach, ethnicity is neither immutable nor completely open. Instead, ethnicity is constructed from dense webs of social interaction; it is not an individual attribute but a social phenomenon. In other words, ethnicity is not something that can be manipulated at will, like political *party* affiliation. Instead ethnicity is embedded within and influenced by the larger socio-historical context, to be understood within a relational framework (Esman, 1994; Lake & Rothchild, 1998, p. 6; Lee & Ottati, 1995; Mitchell, 2000). An individual, for example, usually has little choice of his or her ethnic identity. As social interactions change, one's ethnic identity evolves as well. Our emphasis on the role of (changing) culture in defining the markers and meaning of ethnicity is in harmony with this approach. The collapse of the previous Soviet Union and Eastern Europe led to interaction changes that generated ethnic conflict in Chechnya, and in Bosnia, Serbia and Croatia (previously part of Yugoslavia).

In summary, contact and identity (including Allport's contact hypothesis and Tajfel's social identity theory) are major research issues in psychology and in other social sciences. There are many conflict cases with regard to the relationship between contact and identity (e.g., the case of colonization—Europeans vs. Natives in America, Asia and Africa, the case of immigration—newcomers vs. non-newcomers, the case of civil rights movements in the USA, the case of Israel vs. Palestine, the case of the Baltic countries; the case of India vs. Pakistan). Those three major approaches (i.e., the primordialist approach, instrumentalist approach and constructionist approach) in political and social sciences are also interrelated with contact and identity research. No matter which theory is used, ethnic conflict is more complicated than any social scientists can attempt to solve. This has been and will be an unfinished business as long as human beings exist.

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## Eye-Opening Experience: Reflection on a Field Trip to White Earth Reservation with Ojibwa Indians

Scott Fick (an undergraduate student in ETHN 101 Introduction to Ethnic Studies)

The trip to the White Earth Native American Reservation was a new and interesting experience for me. I have been to museums which tell the history of some tribes, and when I was younger my family went on a trip to Colorado. There we saw Ancient housing for Native Americans and they performed a historical rain dance. This is the first glance I have had into the modern life of Native Americans who live on reservations. Last year I took a high school class called American Indian Studies where we did learn of the living conditions on the Rez, but this trip was a real eye opener as to how those people live.

The presenters did a good job of telling how past treaties and racism affected Native Americans everyday life. The first

speaker did a good job of explaining the history of the reservation, telling of the impact of treaties, and explaining how the reservation is in bad condition today. His wife told of her life experiences as a Native American girl and how it was difficult to grow up with people looking down on her because she was a Native American. The two seemed to have a major chip on their shoulder towards the American government and the way reservations have been run throughout history. They may have been mistreated, but that may not be the best way to convince a group of Americans that they need change on the reservation. Another interesting speaker was the man who spoke about his anger management classes. Reservations are not the greatest places to live with gangs, a high suicide rate, and an all around feeling of hopelessness. He told of his class and how the organizations he worked at were trying to make the reservation a better place to live, and the effects were evident because he was continually expanding and starting new classes.

The best speaker to me was Mr. Favorite who gave a true-to-life perspective of what it is like to live on the reservation. He told exactly how life was with the high crime rates, the broken down vehicles in resident's lawns, and the garbage. He grew up on the reservation and lived there for many years. He talked just like a normal person, not trying to convince the audience, but instead telling the classes how life really goes on in a reservation.



The part that opened my eyes the most was the tour. Throughout Minnesota I have not seen such poverty even in the slums of the Twin Cities. There were trailers surrounded by garbage and broken down cars, graffiti on the houses, garbage everywhere you looked, and boarded up houses. One thing that really surprised me was the little girl running across the street unsupervised without any socks on in the middle of March. I knew the conditions were bad, but it takes a trip like this one to show just how bad life on a reservation truly can be. (Above is the real picture Dr. Lee took on the field to the reservation on March 28, 2003)

All in all it was a good learning experience for me. The trip was very long, but the presentations were very interesting, and it was a good learning experience for me. The biggest problem on reservations seems to be the lack of hope. They are in a vicious cycle that is very hard to break free from. They live in poverty, have very few job opportunities, and have no one who is willing to help them to achieve a normal life for the people who live on the reservation. I don't know how, but I hope that one day they will be able to live with the same chances as those available to the rest of this country.

## American Indians: Ending the Silence

Wayne E. Allen, Ph.D. Department of Ethnic Studies

The United States has a long and sordid history of mistreatment directed at members of minority populations, beginning with the indigenes Europeans first encountered in North America. American Indians have subsequently been colonized over a 500 year period through such means as wars of annihilation, treaties, reservations, missionization, boarding schools, land allotment programs, forced adoption, sterilization, termination of tribal status, and deafening silence about the current impoverished status of many Native Americans living on reservations.

What is distinctive about Native Americans is that not only are they a racial and ethnic minority but also a political and legal minority. [Endnote 1] This fact has been eloquently taught to me and my students by Mr. Roger White Owl, a student of mine and a member of the Hidatsa-Mandan Nation located at Ft. Berthold, North Dakota. Native Americans are specifically mentioned in the U.S. Constitution as having a special political and legal status with whom the U.S. government must treat as sovereign in its dealings with them. There are 500+ additional laws that apply to American Indians but not to the rest of us, including other minorities. And this fact, or set of facts, is extremely important when one considers the current legal, political, and economic status of Native Americans.

Two events have transpired recently that bring home the deafening silence surrounding current Native issues and concerns. One is the fact that Native people have entered into a class action suit against the U.S. government for past abuses in government-run boarding schools. The other is the fact that Pfc. Lori Piestewa, a member of the Hopi Nation, was the first Native American woman in the U.S. Armed Forces to ever die in combat. She was found dead during the rescue of Jessica Lynch in Iraq. Neither the lawsuit nor the death of Pfc. Piestewa have received much mainstream press attention. On the other hand, Jessica Lynch has become a poster girl and lawsuits against the Catholic Church inundate the airwaves. It is time now to end the silence and begin understanding that Native Americans are our contemporaries, our fellow citizens who have special minority status in this country and as such deserve our respect and special attention. [Endnote 1: "They" are not a single people but many distinct peoples, and thus the categorical label "Native American" or "American Indian" is problematic. It is a stereotypical label of convenience for the colonizers.]

## The Changing Face of America: Racial Minorities and the 2000 Census

Hanh Huy Phan, Professor of the Ethnic Studies Department

The 2000 U. S. Census represented the largest restructuring of racial and ethnic categories since the beginning of the decennial census in 1790. A new category for people of mixed races is added to the existing Hispanic/Latino and racial groups. The following is a summary of selected findings involving minorities and demographic and socioeconomic issues since 1990.

**POPULATION:** While the overall population of the United States grew 13.2 % during this period, the White population grew only 5.9%. "Hispanics/Latinos" experienced the greatest growth rate of all groups, (57.9%), with Asians having the second highest rate (48.3 %), followed by American Indian/Alaska Native (26.4 %) and African American (15.6%). The distribution of each group across

the various regions and states of the US is not random: the South has by far the largest proportion of African Americans and the West has the smallest proportion of Whites but the largest concentration of Native Americans, Latinos and Asians.

**INCOME:** The overall income trend line has been upward, for all groups and for both sexes. Generally, Whites have experienced proportionally lower income increases over the years, but their incomes were higher for both males and females than for other groups, except for Asians.

**POVERTY:** Poverty rates in 2000 were substantially lower across most groups than in the past. For Blacks and Hispanics especially, poverty rates are down, and in some instances are one-third lower

than they were in the 1976-1980 period. However, it is apparent that there still are significant differences between the generally low poverty rates of Whites and Asians and the substantially higher poverty rate of Blacks and Hispanics. Another group revealing substantial improvement in poverty levels is female-headed households, with such families still having poverty rates two to three times the rate of families in general.

**EDUCATION.** Almost half (47.6 %) of Asian/Pacific Islander males had completed a 4 year degree (or more), and over forty percent (40.7%) of females had. For males, this figure is close to twice the

rate of whites, three times that of blacks, and more than four times that of Hispanic males.

**FAMILIES.** One very significant aspect of family change which accelerated greatly after 1970 is the tremendous shift towards single parenthood which more than tripled from 1970 to 2000, and for most groups continues to grow each year. Contrary to popular belief, most babies are not born to teenage mothers. The single highest age group of mothers for births outside marriage is the age range 20 to 24. In point of fact, births outside of marriage for teenagers have been decreasing since 1990.

## Ethnic Studies in the Eyes of MSU Students

### *“How Ethnic Studies Classes have Changed me?”*

Charles Elton (Undergraduate Major in Ethnic Studies)

Ethnic Studies courses have really changed who I am and how I want to learn. I was in the Management major when I realized that although I was receiving training, I was not learning about life; at least not the life that I saw myself living in the future. These courses help to expand my mind and think in a more unconventional way, unconventional compared to the majority of people that believe what they are told. When Dr. Allen and other professors talk to me it sparks an interest in something, and I will go and research it myself. Although I don't always agree with Dr. Allen, he inspires a part of me that was previously dormant and I feel that college is about just that, inspiring people to think for themselves. I feel much more joy for my major now than before because it is something that I have a passion for and I go to class with a real desire to learn instead of going because I have to.

### *Being an Ethnic Studies Major*

Peter Eyre (Undergraduate Major in Ethnic Studies)

I have benefited greatly since I decided to major in Ethnic Studies. Through class lectures and debates, and field trips to ethnic enclaves in the Twin cities, I have been able to better understand how past discrimination still continues to affect many categories of people in the United States today. This is especially important since I am also majoring in Law Enforcement. I feel that Ethnic Studies has helped prepare me for interacting with people from different ethnicities, cultures, and religions.

The professors in the Department of Ethnic Studies at Minnesota State University, Mankato have played an integral part in my learning experience. In class discussions, the professors have challenged my views on areas that deal with race and ethnicity. My Ethnic Studies education has made me more tolerant and less ethnocentric towards different groups.

Many classes I took dealt with the history of discrimination in America, both de facto and de jure. This type of education has been the foundation for shaping my outlook on many issues. Also, as I mentioned earlier, class discussions have been crucial for my learning experience since, in them, we are required to back up our stances on issues with rational arguments.

The only improvement that I could see occurring in the Ethnic Studies program is for a class or classes to be developed that

deals with current issues. While Ethnic Studies majors possess the necessary framework in which to analyze and form an opinion on current issues, we rarely discuss events that are occurring presently in the world. Also, the issues that Ethnic Studies Department could deal with should not be confined only to the United States. Overall, I have been quite pleased with the Ethnic Studies major. I know the skills and knowledge I gained will allow me to approach situations with a greater understanding to underlying issues.

### *Hmong National Development Conference (2003)*

Chue Vang (Ethnic Studies Graduate Student)

During March 29 through March 31 the 8<sup>th</sup> annual Hmong National Development Conference was held in Washington DC. Since 1995 Hmong National Development Inc. (HND) has hosted this national conference bringing Hmong professionals, educators, activists, and other leaders together to share their experiences; learn up-to-date information; network, and celebrate the Hmong communities achievements.

The conference consisted of sessions, which were broken into general tracks such as, organizational development track, professional development track, youth development track, advocacy and civic participation track, education track, resource track, and research track.

As a first time conference participant, my experiences were profound. The mission of HND is to ensure the full participation of Hmong in society. Evidence of this creed was visible from the presenters at the conference. Most sessions were facilitated and presented by Hmong leaders in specific fields. The sessions were professional and well presented, supplying an abundance of useful information.

This conference was a success because it highlighted the challenges many Hmong Americans still face today. Hmong people still lag behind in education, face deportation, racism and discrimination, and have one of the nation's most impoverished communities. But despite these difficulties the Hmong have integrated and prospered. The theme of this year's conference was "speak and act now" and indeed it motivated students and professionals to do just that.

### *Experiences as a TA for Ethnic Research Method and Skills*

Priya Kannan (Graduate Teaching Assistant)

Teaching almost a graduate level class is a unique experience especially as a Graduate student here myself. I have been a Graduate Assistant for the upper-level course ETHN 402/502 Ethnic Research Method/Skills in the Ethnic Studies Department for

the 2002-2003 academic year. With the wonderful opportunity of being a teaching assistant for the Spring of 2003, I have gained incomparable experience for the teaching career I have planned ahead. My responsibilities for this class included teaching students to compute different statistical operations using the SPSS, helping out students with class projects and assignments, and keeping track of the student's progress.

A number of new skills came my way as I tried helping students with their class work. It has indeed been a unique experience

where I realized what it was like to be on the other side of the table in a classroom. Sometimes playing the role of the "I know all" in a particular field can be quite stressful, and challenging. Being a teaching assistant for this class has equipped me with a lot of valuable teaching skills that would have been impossible to obtain otherwise.

It has been an enriching and rewarding experience to be able to help teach a class. This has personally helped me refresh my statistical and analytical skills, and I will be able to perform better in my Doctoral program now.

## Tips for Student Organizations

Joann QuinoZes-Perdomo, Ph.D. Department of Ethnic Studies

1. Do not re-invent the wheel - Before even starting a whole new organization do the preliminary research to see if similar organizations exist. Becoming a chapter is simpler than starting from scratch. Also, see if pre-existing organizations are willing to be re-tooled to include new members' interests.
2. Keep a written record – If doing a particular project or event involved many steps, you might want to find someone to keep track of how and why certain things were done. This will help future members, as well as help different organizations.
3. Network – Get to know the other groups in the area, and see where there are places that you might team up occasionally. This is a simple way to add "diversity" without becoming one group. One group rarely meets the needs of all of its members.
4. Delegate – What usually occurs in a group is the same small group of people is responsible for doing everything. If a person is coming to a few meetings, offer them some responsibility – not just a small task that they can't screw up. Most people will continue to come back if they feel their input is valued, appreciated, and trusted.
5. Draft a statement of common goals/agenda at the start of the year – Realize that every year, new members may reshape the way things are done, or what issues are pursued. By airing this out at the beginning, everyone will have a vested interest in the group's activities. Be willing to change!
6. Mentor – If groups depend on one or two charismatic leaders to function, the group will die. From the start find persons that can be trained for future leadership roles.
7. Conduct anti-racism/anti-sexism/anti-heterosexism training as a group when appropriate – Blow-outs among members are typical. Never assume that because someone belongs to a particular group she will have the same experiences, points of view, or values as everyone else.

## New Graduate Program in Ethnic Studies

The Department of Ethnic Studies, an interdisciplinary program, is academically committed to promoting multicultural and ethnic knowledge, values, and skills both within and outside the United States and to preparing students for effective functioning across the culturally diverse and global community. The Ethnic and Multi-Cultural Studies Program (EMCS) with an M.S. degree is offered to meet the diverse needs of students concerning scholarly academic work, practical application of knowledge and personal growth. Our EMCS graduate program provides students with multi-ethnic and cross-cultural knowledge, values and skills from **American and global** perspectives.

First, students will gain factual knowledge by taking courses focusing on different ethnic, racial and cultural groups as well as discrimination, immigration, stereotypes and other important issues. Second, they will learn how to understand and appreciate the

different values and beliefs each cultural or ethnic group has. Third and most importantly, students in this program will be expected to gain the following skills---e.g., (a) research skills, writing skills and/or computer/statistical analysis skills, (b) human resources management and leadership skills, (c) counseling skills, and (d) cultural competency skills or cross-cultural training and diversity management skills. There is a strong emphasis on competency in applied skills because advocacy must have practical application as its foundations to be credible.

### Credits

Thesis Plan --33 credits

Alternate Plan Paper --34 credits

**Contact Information:** Please feel free to contact Dr. Lee ([leey@mnsu.edu](mailto:leey@mnsu.edu)) or Dr. Wayne Allen ([wayne.allen@mnsu.edu](mailto:wayne.allen@mnsu.edu)) for more information or our website ([www.mnsu.edu/ethnic](http://www.mnsu.edu/ethnic)).

## Professional Events and Research Activities in 2003

(January 1-May 15, 2003, faculty in ES bold-faced)

### Cross-Cultural/Ethnic Scholarship

**Allen, W.** & Chagnon, N. (in press). The Tragedy of the Commons Revisited: The Role of Kinship and Co-residence In the Establishment and Maintenance of Corporate In-Group Boundaries

in Commons Dilemmas. In Y-T. Lee, C. McCauley, F. Moghaddam & S. Worchel (Eds.), Psychology of Ethnic and Cultural Conflict: Looking through American and Global Chaos or Harmony. Westport, CT: Greenwood Publishing Group.

- Lee, Y-T.** (2003). Daoistic humanism in ancient China: Broadening personality and counseling theories in the 21<sup>st</sup> century. *Journal of Humanistic Psychology*, 43(1), 64-85.
- Malloy, T. Albright, L., Diaz-Loving, R., Dong, Q., & **Lee, Y-T.** (in press). Agreement in personality judgments within and between non-overlapping social groups in collectivist cultures. *Personality and Social Psychology Bulletin*.
- Bilik, N. **Lee, Y-T., Phan, H. H.** & Shi, K. (in press). The Ethnic and Cultural Processes of Zhong-Guo (China) as a Central Kingdom. In Y-T. Lee, C. McCauley, F. Moghaddam & S. Worchel (Eds.), *Psychology of Ethnic and Cultural Conflict: Looking through American and Global Chaos or Harmony*. Westport, CT: Greenwood Publishing Group.
- Lee, Y-T.,** McCauley, C., Moghaddam, F., & Worchel, S. (in press). *Psychology of Ethnic and Cultural Conflict: Looking through American and Global Chaos or Harmony*. Westport, CT: Greenwood Publishing Group.
- Lee, Y-T.,** McCauley, C., Moghaddam, F., & Worchel, S. (in press). Global Challenge of Ethnic and Cultural Relations. In Y-T. Lee, C. McCauley, F. Moghaddam & S. Worchel (Eds.), *Psychology of Ethnic and Cultural Conflict: Looking through American and Global Chaos or Harmony*. Westport, CT: Greenwood Publishing Group.
- Lee, Y-T.,** Takaku, S., Ottati, V., & Yan, G. (in press). Empirical research on perception of terrorism, justice and peace. In Y-T. Lee, C. McCauley, F. Moghaddam & S. Worchel (Eds.), *Psychology of Ethnic and Cultural Conflict: Looking through American and Global Chaos or Harmony*. Westport, CT: Greenwood Publishing Group.
- Lee, Y-T.** (2003). *Theories and Cases of Ethnic Tension in America and around the World*. Paper presented at the 31st Annual Conference of the National Association for Ethnic Studies on April 5, Phoenix, Arizona.
- Phan, H. H.** (2003). *The Changing Face of America: Minorities and the 2000 U.S. Census*. Paper presented at the 31st Annual Conference of the National Association for Ethnic Studies on April 5, Phoenix, Arizona.
- Quinones-Perdomo, J.** (2003). *Imperial Education: American Indian Policy and the Education of Puerto Ricans*. Paper presented at the 31st Annual Conference of the National Association for Ethnic Studies on April 5, Phoenix, Arizona.

## Accomplishments of ES Program Faculty

Derek Catsam, an Assistant Professor of History, received his PhD from Ohio University on March 22. Congratulation, Dr. Derek Catsam! Dr. Catsam also had the following accomplishments: "‘What Are They? Freedom Riders?’: A Civil Rights Landmark and its Legacy," Presented at Houston’s Black History Workshop, March 2003; "Crossing the Rubicon: The Freedom Rides in South Carolina," presented at the Citadel Conference on the Civil Rights Movement, March 2003; Virginia Foundation for the Humanities Fellowship: Research and Writing Fellowship to be used at the VFH in Charlottesville, Spring 2004, Faculty Summer Research Fellowship: The Deep South Regional Humanities Center, Tulane University, 2003; Research Fellowship: The Institute for Southern Studies, University of South Carolina, 2003; Mellon Research Fellowship: The Virginia Historical Society, 2003; Faculty Fellow: Foundation for the Defense of Democracies, 2003. (Will participate in Seminar on terrorism, in Israel, May-June 2003)

Dr. Sheryl Dowlin, a professor of Speech Communication, had the following accomplishments.

- a) Dowlin, S. and Dowlin, B. (July 2002) Healing history’s wounds: Reconciliation communication efforts to build community between Minnesota Dakota (Sioux) and non-Dakota Peoples. *Peace and Change*, 27, 3, 412-436.
- b) Dowlin, S. [video documentary] (2002) Mahkato Education Day: A conciliatory ceremony. This is a 58-minute documentary highlighting the 2000 Mahkato Education Day project event which included Mankato area 3d graders, teachers and parents and Dakota and other tribal resource people. This project was created at the conclusion of my 14 year longitudinal research assessing the influence of this unique educational project on participants’ attitudes, cultural sensitivities and developing appreciation of others in the Dakota and Mankato communities. Over 10,000 individuals have participated in this project since its inception in 1987. A copy of the video is available in the MSU Library.

Dr. Martine Harvey, an Assistant Professor, in the Department of Speech Communication, and a group students and faculty members will be going on a study tour to Rimouski, Quebec city and Montreal from May 11-18, 2003. She will be presenting at the Association Canadienne Francaise pour l’Avancement des Sciences (ACFAS) a paper entitled "Analyse ethnographique des pratiques de deux groupes de métiers (québécois et américain) soumis à la surveillance sur un territoire balisé" in Rimouski, Quebec, in May 2003.

Dr. Avra Johnson, Assistant Professor of Political Science and Law Enforcement made a presentation---Johnson, A. (2003). *Racial Politics in St. Paul: The Emergence of Hmong Political Participation*. Paper presented at the 31st Annual Conference of the National Association for Ethnic Studies on April 5, Phoenix, Arizona.

## Support and Sponsorship of Ethnic and Cross-Cultural Events/Activities

1. Department of Ethnic Studies co-sponsored the speech "Share the Dream" Martin Luther King III, the son of Dr. Martin Luther King Jr. in the Taylor Center at 6:30 pm on January 30 (Thursday), 2003. This event was primarily organized by the MLK Commemorative Board, Inc. in southern Minnesota and Minnesota State University. As one of the sponsors, the Department of Ethnic Studies worked closely with the Board on this event.
2. During the Black History month, the faculty members and students in the Department of Ethnic Studies helped to organize and participated in the Pan African American Conference in late February, 2003.
3. On Feb. 13, Dr. Joann Quinones-Perdomo and the Ethnic Studies Students Organized (ESSO) a conference on Ethnic Diversity Day.
4. On Feb. 15, the Department of Ethnic Studies’ faculty and students helped to organize and participated in the Asian New Year.
5. On March 3, both the English Department and the Ethnic Studies Department co-sponsored a public lecture by Professor Alan Nadel, a noted scholar in narrative and film studies at Rensselaer Polytechnic

Institute in New York State. The lecture was titled “*The Fugitive Film, the Fugitive Slave, and Rodney King.*”

6. On March 5, Ethnic Faculty (Professors Jeffrey Langstraat, Joann Quinones-Perdomo and Wayne Allen) co-sponsored and participated in the anti-war on Iraq teaching in the CSU Ballroom.

7. On March 20, the Department of Ethnic Studies organized and sponsored a university public lecture on Native American Culture and Buffalo Stories by Dr. Elden Lawrence, President of Sisseton-Wahpeton Tribal College.

8. On March 27-28, the Ethnic Studies faculty participated in the Mexican-Latino Symposium.

(Left Gregory Lessard, James Burnett, Yueh-Ting Lee, Amber Elzen and Timothy Price).



In order to continue providing our students with scholarships and interactive multi-cultural experiences, we need continuous support from colleagues and friends. Please consider a contribution to the Ethnic Studies Department’s foundation account for scholarships (Acct # 335814). For more information, please contact Dr. Lee ([leey@mnsu.edu](mailto:leey@mnsu.edu) or 507-389-6319). Thank you for your active support and contribution to our students and program.

## Kudos and Congratulations

Congratulation to David Afriyie Donkor who received the MSU Distinguished Young Alumni Award on April 25, 2003! David was a graduate student in the Department of Ethnic Studies in 1996-1998 and also taught a course as an adjunct faculty. Currently he is a Ph.D. candidate at Northwestern University. Congratulation, David ! (Picture: Mr. David Afriyie Donkor and Ms. Cindy Veldhuisen, Office Manger, which was taken on April 25, 2003 when David visited us).



In April, 2003, Ethnic Studies students Pete Eyre, April West and Tristina Brown received the SBS Community Service Awards. Congratulation! We also extend our congratulation to the following Ethnic Studies students who graduate in 2003. They include but are not limited to Graduate Student Mary Booker who receives a MS. in our program as well as Undergraduate Students: Lorrie Bortuzzo, Pete Eyre, Eunice Garibay, Lindsay Gullingsrud, John Helcl, Eric Roslansky, Kristen Hillman, Michael Nye, Katherine Mohler, Mika Kiwayama, Linda Grimm, Margaret Runck, Jermaine Brown, Roger White, and Tristina Brown,

## Thanks to ES Program Faculty

We thank the following program faculty members who worked very hard to support our program and offered valuable advice for us by serving on the advisory subcommittee and/or participated in various meetings in 2002-2003: Maria Bevacqua (Women’s Studies), Derek Catsam (History), Julie Carlson (Education), Bill Dyer (Humanities), Michael Fagin (Cultural Diversity), Martine Harvey (Speech Communication), Avra Johnson (Political Science and Law Enforcement), Glen Peterson (Rehab Counseling at Allied Health and Nursing), Tao Peng (History), Leah Rogne (Sociology), Louis Schwartzkopf (Physics at Science, Engineering and Technology), Becky Schwartzkopf (Library), Fred Slocum (Political Science) and many other ES colleagues and friends.

## Fall 2003’s Schedule

For the schedule of Fall, 2003, please visit our website: <http://www.mnsu.edu/dept/ethnic/class.html>

## Ethnic Studies Scholarships

The Department of Ethnic Studies provides special opportunities and recognition for our Ethnic Studies students. This year, Amber Elzen who has a 4.0 GPA received the E. S. Academic Excellence Scholarship/Award . Gregory Lessard who overcame great difficulty or challenge in maintaining a very high GPA received the E.S. Achievement Scholarship/Award. James Burnett and April West received the “Timothy Price Scholarship”. As two outstanding students, they are in good academic standing and have also demonstrated excellent leadership skills and community experiences. Below is the picture of the scholarship luncheon on April 24, 2003

## Mission Statement

Our mission statement is: “**The Department of Ethnic Studies, an interdisciplinary program, is academically committed to promoting multicultural and ethnic knowledge, skills and values both within and outside the United States and to preparing our students for effective functioning across the culturally diverse and global community.**” For more information about the Ethnic Studies undergraduate or graduate programs, please call the Department of Ethnic Studies at (507)-389-2798 or visit our website (<http://www.mnsu.edu/ethnic>).

# Ethnic Diversity Newsletter

Department of Ethnic Studies

Minnesota State University

109 Morris Hall

Mankato, MN 56001

