

- ABSTRACTS OF PAPERS PRESENTED -
 at the
 7th ANNUAL CONFERENCE ON ETHNIC AND MINORITY STUDIES

IMPLICACIONES SOCIOLOGICAS DE LA DIÁSPORA CUBANA/
 SOCIOLOGICAL IMPLICATIONS OF THE CUBAN DIASPORA

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This paper reviews some of the most salient aspects of E. M. Rogg's (1974) seminal work, *The Assimilation of Cuban Exiles; The Role of Community and Class*--a sociological study of the Cuban community in the town of West New York in northeastern New Jersey. Although taking issue with some of the author's theses, this paper elaborates on other findings of the book in question by means of more recent participant-observation field research in the same neighborhood. For example, the new data confirms Rogg's proposition that the organized ethnic minority helps to direct the process of acculturation, though slowly. However, her second proposition, that Cubans of upper and middle-class background (thanks presumably to their alleged superior education) acculturate faster than their compatriots from the lower classes, needs further scrutiny. The reverse process should be considered, that is, that precisely those former upper and middle-class Cubans who experienced substantial downward mobility upon migrating to the U.S. are more reluctant to *americanizarse* than those from the lower strata, who readily fit into the ranks of the blue-collar labor market, of which there is a good representation in the New Jersey area.

In addition, this paper presents interwoven comparisons with other Cuban communities abroad reported in the relevant literature. The writing extrapolates and discusses some of the sociological implications of the studies conducted so far on Cuban expatriates to the realities of the Cuban exodus at large, as well as to the corpus of theories on migration, acculturation, and ethnicity related themes. Some of these implications deal with the actual social class provenance of the majority of Cuban emigrés, the correlations between former class and acculturation, the actual socioeconomic conditions of the majority of Cubans abroad, and the striking social-spatial segregation among Cubans in the U.S. vis-à-vis ethnicity and social class.

Substantial comments are appended on the most needed kind of research for the ultimate elucidation of social-scientific generalizations.

PEDAGOGICAL STRATEGIES FOR COPING WITH NATIVE AMERICAN
NONVERBAL COMMUNICATION IN THE COLLEGE CLASSROOM

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Indians are not "vanishing Americans." As a result of better medical care, education, and health practices, Indians are increasing in numbers. Tribes differ from one another in homes, physical stature, values, and language. The Native Americans are not a single people with a single way of life, a single language, or a single kind of educational need. Each group has its own unique history, its own unique way of life, and its own unique problems.

As educators, the first step must be to understand the traditions from which these people developed. But, understanding traditions is not enough, for traditions are constantly changing. We need to know about the conditions, the beliefs, some of the problems, as they exist today, and some of the traits all tribes seem to share.

Basically, communication is the vital link in any educational program. Interaction that promotes sharing of experience in a way where each party may give and receive with a feeling of mutual gain is important for the education of the Native American in the college classroom.

This paper attempts to offer some direct pedagogical strategies through which meaningful communication can be accomplished.

THE ROLE OF CHRISTIANITY AND CHRISTIAN WOMEN IN
THE KOREAN INDEPENDENCE MOVEMENT IN HAWAII

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American Christian women missionaries in Korea played an important role in shaping the destinies of Korean immigrant women who came to Hawaii between 1903 and 1924. Concerned about the limited opportunities available to Korean women, the American women missionaries opened schools where Korean women could learn to read and write. More importantly, these American missionary women introduced the women, who had been living in Korea under

Japanese occupation since 1910, to concepts of personal, religious, and political freedom.

Upon their arrival in Hawaii, the Korean Christian women centered their activities for the restoration of Korean national independence around the Korean Christian churches. In the wake of the Korean uprising over its March 1, 1919, Declaration of Independence from Japan, Korean Christian women aided the independence movement by organizing the Korean Women's Relief Society. Twenty-two years later, the Japanese attack on Pearl Harbor reinvigorated the Korean independence efforts of Korean Christian women in Hawaii, who considered the war against the Japanese to be a part of the Korean independence movement. Thus, the Korean Christian immigrant women were a source of strength for people engaged in Korean nationalist activities in Hawaii for over four decades.

IDENTITY CLOSURE: RELIGION OR ETHNICITY

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Within the assimilation bias literature on immigrant adjustment to American society, there can be discerned a line of thinking which argues that the religious factor has come to displace the ethnic one in identity closure. Through a critical evaluation of Hansen's "third generation hypothesis," Kennedy's "triple melting-pot thesis," Herberg's *Protestant Catholic Jew*, and Lenski's *The Religious Factor*, it is demonstrated that the assumption of the last three authors, that religious categories are analytically sufficient and distinct, is invalid.

Ethnic diversity within a broad religious label such as Protestant, Catholic, or Jew is very real. To ignore the ethnic factor is to be blind to empirical reality, and this invites the charge that one's theoretical reasoning and/or empirical findings may be artifactual. Furthermore, there are factors operating at both the micro and macro levels that maintain the significance of ethnicity even in this last quarter of the twentieth century. Modernization has the potential for creating a sense of rootlessness in individuals. At the microlevel, the sense of ethnic identity provides a feeling of belonging. At the macrolevel, the intensification of ethnic conflict through the coincidence of class conflicts and ethnic differentiation within plural societies has also helped maintain the significance of ethnicity.

OLD COUNTRY SURVIVALS IN THE NEW: AN ESSAY ON SOME ASPECTS
OF YUGOSLAV-AMERICAN FAMILY STRUCTURE AND DYNAMICS

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Considerable elements of continuity between old world Yugoslav and Yugoslav-American large-family structure and patterns of interaction have been delineated out of the author's experience with her own family. The tendency to form an extended family is still strong in some second generation Yugoslav-Americans and has been actualized in modified form for short periods in Chicago. An exceptional closeness of familial ties and an unusual emotional vulnerability to kin is still in evidence in the second and third generations. A high value is placed on intrafamilial loyalty, and the breaking of large-family ties or the disregard of large-family opinion meets with strong sanctions. The lineage concept (large-family) is actualized in speech, affect, and behavior into the third generation. The mother is typically a powerful and dominant figure, mobilizing support by cashing in on the sense of indebtedness she has created in her children through her own generosity, and masking her powerful position by the same trait.

There is reason to believe that this powerful position of the mother has not grown up in America, but existed also in the old world where it was masked by a stronger ideology of male dominance and wifely loyalty than is held in America. Values expressed in the epics--the blame put on women for the dissolution of *zadruga* and frequent visits of sons to the paternal home (where mother lives also)--provide evidence.

The role of ideology in supporting homeostasis by keeping aspects of the system out of awareness is emphasized.

ETHNIC HERITAGE STUDIES FOR BOSTON (MASSACHUSETTS)
YOUTH--A COMMUNITY BASED APPROACH

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Newton, Massachusetts

During 1978-79, the project is engaging Boston youth from six different ethnic communities in learning about their group heritage. It was designed for urban churches and community-based programs. Teenagers are participating from the following communities in the city: Black American, Hispanic, Irish American, Italian American, Chinese American, and Jewish American.

In addition to providing an opportunity for young people to learn something about their own group heritage and the contributions that each has made to community development, the project will enable participants from the six ethnic groups to share with each other information about their individual ethnicity. The

project aims to develop a model, which can be replicated, for learning and communication within and between groups.

The participants at each site will use a number of techniques to gather historical and cultural heritage data pertaining to the church-community, including recordings of oral history with elderly citizens as well as research in library, archival, and photographic resources.

Each youth group is working independently and will come together to share the results of their efforts through a series of Ethnic Heritage Day programs, which will be open to the larger community of students, teachers, and parents in the Boston area. As a consequence of project activity, each community will have the beginning of a church or community agency-based museum-resource center.

The project is being directed by Robert C. Hayden at the Education Development Center, Newton, Massachusetts, under a grant from the Office of Education.

AMERICAN JEWISH VOTING BEHAVIOR:
HISTORY AND ANALYSIS
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The "Jewish vote" is the most admirable electorate in American politics. Voting on the basis of the candidate's ability and philosophy, American Jews have shunned ethnicity, charisma, and personal profit to support men and women of character. As an ethnoreligious group, American Jewry makes an interesting topic for scholarly investigation.

While strongly Democratic today, American Jewry have slowly evolved from the early support of the party of Jefferson and Jackson to the party of Lincoln and finally to FDR; they voted for Roosevelt more strongly than any other voting bloc.

Several issues have motivated Jews to support candidates: liberalism, internationalism, and support for Israel. These and other factors are best investigated through examination of the elections of 1916, 1940, and 1960. These pivotal years aid in studying the voting patterns; other years provide some information.

The author predicts several trends are afoot (assimilation, intermarriage, economics) that will drive the Jewish voter slowly back into the Republican Party. These factors, along with changes in the G.O.P., make for interesting conjecture in terms of the 1980 election.

INDIANS WHO NEVER WERE GIVE BIRTH TO
INDIANS WHO CAN'T BE SEEN

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Many of today's Native Americans are invisible. They are not seen as real people because what they actually are is obscured by the distorted images non-Indians have of them. These images come from the media, particularly books, and many originate when minds are most impressionable, with the earliest books that children read. Unfortunately, from the very first literature about Indians to that of the present, the depictions have often been stereotypes: the noble red man, the ignoble savage, the comic buffoon, and the helpless victim.

Analyses of fifteen children's and adolescents' fiction, non-fiction, and biographical books reveal that all of the major stereotypes are present and that errors in data, invidious comparisons, faulty interpretations, and distortions by oversimplification or omission also occur. Some books are overtly racist, some well-intentioned but subtly biased.

The stereotyped images arising from such books, though ahistorical, not only affect non-Indians' attitudes toward Native Americans, they cause low self-esteem and confidence in Native Americans themselves. If the vicious cycle is to be broken, realistic, unprejudiced images must be effected. Therefore, the literature put into the hands of young people is vitally important and ought to be carefully evaluated.

THE AZOREAN PORTUGUESE OF MASSACHUSETTS: MENTAL
HEALTH CONSIDERATIONS FOR A SILENT MAJORITY

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Boston University

This paper is designed to provide basic information about the Azorean Portuguese to mental health care givers and planners. It begins with a brief historical background on the Azorean Portuguese peoples' immigration, assimilation, and development in the United States. Evidence is presented which portrays the Azorean Portuguese as a relatively "silent" and "low profile" immigrant group whose mental health care needs and attitudes have remained unexplored. Azorean Portuguese attitudes on life, religious roles, family structure, educational perspectives, and folk medicine beliefs and practices are included in this paper. These aspects of the Azorean culture can affect the delivery, planning, and ultimate usefulness of mental health care for these people.

 PUBLIC AND PRIVATE TRACES OF THE INVISIBLE ETHNIC

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As an alternate to "personal reaction" and social assimilation explanations of an alleged decline in ethnic identification and participation, this paper suggests that ethnic visibility varies in terms of public (associational) and private (communal) contexts of expression. A 1977 survey of Polish Americans in Buffalo, New York, permits examination of the methodological relevance of these contexts as separate types of ethnic identification which vary in terms of neighborhood location, socioeconomic status (class) differences, and generation of respondents. "Public" ethnic expression (membership in ethnic associations) was significantly greater in city neighborhoods than in suburbs; however, "private" expressions (language use and travel preference) did not vary significantly by neighborhood. Class differences were not significant for the public content and for one of the "private" indicators, but were significant for the second "private" indicator. Thus, no consistent relationship between class differences and contexts of expression and respondents' generation was found. In both contexts, ethnic expression declined consistently from the first to fourth generation. Apart from variations associated with neighborhood, class, and generation, larger proportions of the sample identified with private, rather than public, expressions of Polonian ethnicity. With continued assimilation and the dispersal of established urban neighborhoods, future studies of ethnic identification and participation may require increased attention upon private ethnic expression.

 RELIGION AND CULTURAL RESISTANCE IN AMERICA'S
 CONCENTRATION CAMPS

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Religion has been shown to be imbedded in the psyche, folklife, and identity of the immigrant. It gave meaning and order to the family and community, and it helped the immigrant to resist the oppressive forces of a hostile world outside the community. Religion has also been shown to be both a mobilizer for and an expression of resistance to colonialism and exploitation.

While many authors have written of the resistance function of religion in African and Afro-American societies, relatively few have explored that theme among other American ethnic minorities, especially among Asian Americans. This neglect is notable because

of the central role of religion in Japanese society and culture. Further, little has been written about Japanese resistance to assimilation; in fact, most authors agree that the experience of Japanese immigrants has been a progressive march toward assimilation into American life.

There is a growing historiography which proposes that Japanese immigrants resisted wholesale assimilation and struggled to make their own history, to control their lives and those of their children and the wider Japanese American community. These authors have focused upon Japanese resistance in America's concentration camps, but they venture that resistance was constant and extended back to the period before World War II.

This paper follows in the tradition of the resistance historiography and, again, limits itself to the camp experience. However, the paper charts a new direction in camp literature by examining the role of religion in resistance, particularly at Tule Lake concentration camp. The resurgence of religious cults and folk beliefs is seen as part of a wider network of cultural resistance after the Manzanar or type B model of resistance. Cultural resistance was directed against the camp administrators' efforts to "Americanize" the Japanese and was effective in preserving the Japanese family from disintegration and in maintaining group identity and solidarity.

RACISM AND THE HELPING PROCESS

Susan Reid

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The paper explores the responsibility of therapy (i.e., all fields of counseling intended to improve mental health) to white social activism that represents efforts to combat racism.

The value base of all therapeutic professions and approaches includes the right of all individuals to dignity and to the opportunities to fulfill their potential. Although racism in American society is clearly a social norm, professional ethics and insight reveal that racism is an illness and thus, by implication, that all efforts to eliminate racism are healthy.

The paper defines white activists as those whites who actively engage in processes of change in combating racism and for whom activism involves a personal, social, and/or job security risk. They may come for help with a problem that is not directly related to their ethical commitments, but the therapist needs to be attuned to the meaning and effect of those commitments in order to provide adequate service to the client and the community.

Several ways, both subtle and direct, that traditional therapy tends to discourage whites from helping to combat racism are reviewed. The paper emphasizes that therapy's value of a non-judgmental approach can be detrimental, as it is mentally healthy to be judgmental about racism and oppression.

The paper concludes with a discussion of suggestions for therapeutic techniques that will facilitate the kind of self-awareness that enhances social action.

GOD'S SILENCE AND THE SHRILL OF ETHNICITY
IN THE CHICANO NOVEL

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The themes, "Ethnicity and Religion" and "The Invisible Ethnic: Those Who Refuse to Participate," can be related to one question: How does an individual define his sense of ethnic identity? Using three Chicano novels, this author examines how Hispanic personae explore who they are by taking a hard look at religion. As the central figures in these works examine Roman Catholicism, it becomes clear why people might not want to think about their ethnic identity. Defining one's ethnic identity can be a wrenching experience. Coming to terms with being stigmatized and being a member of a referred group that is caught between multiple outlooks is psychologically taxing. Furthermore, having to call traditional institutions such as religion into question in order to clarify one's feelings of group loyalty is a strenuous act of the will and of the imagination.

CONCEPT OF SHAME AND THE MENTAL HEALTH
OF PACIFIC ASIAN AMERICANS

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One important characteristic of Pacific Asian Americans (PAA) is their collective concern for "saving face" in American society. Statistics show that PAA's have high academic achievements and low crime and delinquency rates. These patterns, in turn, are related to the strong avoidance of bringing "shame to their name" or disgrace to the family, the community, or even to their race.

Shame or the avoidance of shame appears to be one of many factors which have a strong impact within the culture of many PAA ethnic groups. The relative strength of shame within any given PAA group perhaps has enhanced family ties, as well as pushed the

group to be seen by American society as the "model minority" and troublefree.

Ironically, the impact of shame is seen by American society as inferior to the impact of guilt in controlling human behavior. Shame seems to be absorbed by guilt in Western cultures and the American tradition.

A paradox is seen when one views the impact of shame working in a positive way as a rich resource towards higher education and improving one's position and lifestyle, as well as keeping smooth interpersonal relationships. Shame can have a negative impact, resulting in a severe pathology, when trouble and problems arise. Among many PAA individuals, the strong feeling of shame makes it very difficult for them to seek outside help regarding issues related to mental health problems. Reports from psychiatrists and other professionals indicate that many PAA clients come to their attention only when the "illness" is very serious, and thereby treatment becomes quite difficult and long-term. The shame of not being able to handle problems within the family and resorting to outside help (losing face in the community) is a powerful force which operates both negatively and positively. There is great pride when one achieves some success in education and employment, but there is also attached a strong stigma when one needs help for a personal problem. It is quite possible to deny any mental problem, as well as deny the impact of shame in a given PAA family. Sometimes the family is taught to bear the burden and to suffer quietly without expressing any emotion or seeking outside help.

The shame factor also plays an important role in the underemployment patterns among PAA's. The covert or subtle patterns of discrimination affect PAA's in some ways unknown to the PAA victims. In many cases, it becomes very difficult for PAA employees who feel they were treated unfairly to cause trouble and complain. Again, the impact of shame is felt when thinking about filing a formal complaint or grievance against one's boss. The PAA may end up just feeling guilty for letting an employer get away with something rather than risk losing face or the shame of losing a job.

Other possible areas of concern are explored briefly by examining the emphasis on the American Protestant church and the American legal system's idea of innocent until proven guilty, or "sinful." The focus is on the guilt of deviant behavior. For Pacific Asian Americans, the concept of shame continues to have real meaning and significance to their mental health and social, psychological, and cultural experiences.

RACISM AND RELIGION IN THE UNITED KINGDOM

Reverend Colin Slee

London, England

In the United Kingdom, there is a clear gulf between the leadership of the churches and the man in the pew. Religious opposition to racism is only just beginning, and political sermons are still suspect. To better understand this dichotomy, one must first examine the historical perspective of racism in the United Kingdom and the Church of England.

Racism had its beginnings in the slave trade, was nourished abroad by colonial expansion, and was perpetrated by Christian missions. This old "missionary" attitude has only recently been changed. Immigration policy has historically and directly reflected racial discrimination. Immigrants were welcomed during labor shortages and were blamed for decline and unemployment during work shortages. Legislation has become more discriminatory as the racial conflicts have become more dramatic.

The Church of England is in a uniquely privileged position; however, the main religious thrust against racism has been ecumenical through the British Council of Churches. The controversy resulting from the World Council of Churches Program to Combat Racism reflects the latent prejudices in British society but, more particularly, the ignorance amongst the congregations and a theological teaching gap. Christians do not know why there is a choice--"Christianity or Racism." The Community and Race Relations Unit of the BCC seeks to fill part of the gap by examining and publishing material showing racism as a symptom of housing, education, class, and employment deprivation. The BCC sponsored the "Affirmation Against Racism" and assisted in founding "Christians Against Racism and Fascism."

The churches are recognizing that they have an educational role, particularly against scaremongering public speeches. The theological education of congregations is still lagging, particularly in non-immigrant areas.

ETHNIC MINORITIES WITHIN A RELIGIOUS INSTITUTION: THE CASE OF THE CHICANO AND THE CHURCH IN CALIFORNIA

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This was a study of the relationship between the American Catholic Church and its largest ethnic minority, the Mexican Americans. The ethnic stratification which prevailed in the Church and its resulting non-participation by Mexican Americans in the structures of the Church were the problems which were subjected to historical and sociological analysis.

The Church, as a sociocultural system, reflected the values of the dominant society, and, as such, it functioned very imperfectly as a "filter" between its own goals and the racial minorities within it. As a sociopolitical system, it was found to contain dominant-subordinate relationships not unlike those of the society around it.

The result was the marginalization of the Chicano. At no time did this group have significant representation in the structures of the Church. Although for many the Church did exist as an integrative force which helped individuals survive the chaotic conditions of life, by and large its approach was always paternalistic, and its structured clericalism proved an obstacle to any meaningful participation by Mexican Americans.

This study calls for a new model of the Church which can bring about a more effective pluralism of cultures, the indigenization of its leadership, and new forms of ministry which will provide participation by all.

THE CHRISTIAN CHURCH AND INDIAN COMMUNITY LIFE

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Because they are structured by the concept of assimilation, most accounts of the Christian church in American Indian communities treat the church as an alien and disruptive force in Indian communal life. An alternative approach, suggested in this paper, is to view the church as a positive force in Indian community life. Indian leadership, the meaning of conversion, and the functions of church organization in tribal politics and external relations are emphasized. Such an approach directs our attention to questions of political influence and power; the control of the Indian Christian churches by non-Indian mission boards and the organization of urban missions on a social services model may explain the recent revival of Indian-controlled and Indian-oriented religions in urban and reservation areas.

ETERNAL LIFE BUT ETERNAL BONDAGE:
BAPTISTS AND SLAVERY IN ARKANSAS

Orville W. Taylor

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This paper examines the interrelationships between Baptists and slaves in Arkansas and identifies and describes the attitudes of white Baptists toward slaves as individuals and toward the

institution of slavery. It also discusses the attitudes of slaves toward organized religion, especially the Baptist denomination.

Baptists were the second largest denomination in pre-Civil War Arkansas, yet they totaled only about 15,000 in a population of 435,000 in 1860. About 3,000 were slaves, widely dispersed through the 300 churches. Slaves participated in most church activities, although sometimes segregated and always in an inferior status. The churches, associations, and state convention carried on mission work among slaves who were not members of the churches. In general, white Baptists had a solicitous and paternalistic attitude toward slaves as individuals.

In contrast, however, the "official" attitude of the churches, the associations, and the state convention was one of full, unqualified, unapologetic, and unchanging support of the institution of slavery: slaves could anticipate the spiritual joys of eternal life, but while waiting must live in a temporal state of eternal bondage. As the conclusion of the paper says: "That flat and unquestioning acceptance, in a world of abolitionist criticism, provides the measure of the conquest of the South by the pro-slavery ideology."¹²*

THE INFLUENCE OF THE BLACK FOLK PREACHER AND
HIS SERMON ON BLACK AMERICAN LITERATURE

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Religion and the church have played a significant role in the development of black American culture. The church was the center of religious, social, and political activity, and the black preacher was an important part of this institution. The "old-time" black preacher and his preaching are unique, and his influence is still felt today in many small Baptist and Holiness churches across the United States. It is generally felt that old-fashioned Negro preaching is a result of the blending of two religious cultures, African and early American--a blending of the "call-response" and the evangelistic preaching of "The Great Awakening." These vivid and exciting preachers, able to move congregations to ecstasy, influenced and inspired many black writers. Indeed, the folk preacher and his sermons found their way into the writings of many black Americans from the early days of James Weldon Johnson and Paul Lawrence Dunbar to the present contemporary black revolutionary poets like Don L. Lee and Nikki Giovanni.

*Eugene D. Genovese, *The World the Slaveholders Made* (New York, 1968), p. 147, commenting on Orville W. Taylor, *Negro Slavery in Arkansas* (Durham, 1958), p. 37, n. 21.

One important feature of the folk sermon often utilized in the literary adaptation is the call-and-response pattern. This pattern has roots deep in black African culture and is a stock feature of chanted sermons.

The two finest literary adaptations of this call-and-response pattern are found in Ralph Ellison's novel, *Invisible Man*, and Nikki Giovanni's poem, "The Great Pox Whitie." Also interesting is the fact that both works deal with the same theme--"The Word." This theme was often used by the folk preacher and continues to be used today. An example is a sermon by Reverend Elihue H. Brown, entitled "Preach the Word," found in Bruce Rosenberg's *The Art of the American Folk Preacher*.

Other examples of literary adaptations of the black folk preacher and his sermons can be found in the novels and poetry of James Weldon Johnson, the poetry of Paul Lawrence Dunbar, the novel of Rudolph Fisher, and a play by Ossie Davis. It is clear that black American literature has been influenced by the black folk preacher and his sermon.

IMAGES OF THE AMERICAN INDIAN

Glenn Van Haitzma

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In the summer of 1978, the accidental uncovering of ancient Indian bones in an Elm Grove, Wisconsin, housing development dramatized a continuing confrontation between white and Indian values in the United States. Indian claims to "roots with the land" and "spiritual values" met white claims founded on legal title, money, and "progress." A useful perspective on such a conflict in values is that provided through literary images created both by Indian writers, to enhance Indian identity, and by white writers, about Indians, to serve white concepts and values.

Consideration of Mark Twain's images of Injun Joe, of Tom Sawyer's imaginary Indian life in a wilderness, and of the "Goshoot" Indians of Utah in *Roughing It* help us recognize the white ambivalence that led Twain to reject bitterly the two "mysteries" of white civilization: romanticism and religion--both a function of Indianness for Twain. The Indian vision of Hyemeyohsts Storm in *Seven Arrows* opens a possibility for synthesis of the contrary visions of red and white, of romanticism and technological materialism, of Eastern religious mysticism and Western scientific positivism, of wilderness and civilization, and of mythos and logos (the voice of the ancient bard and the word of civilized law and Christian order).

- OTHER PAPERS PRESENTED, ABSTRACTS NOT AVAILABLE -

- GOSSIP AS AN ASSERTION OF COMMUNITY VALUES AND ETHNIC IDENTITY, Edwin B. Almirol, *University of California, Davis*
- THE STRUCTURAL RACIAL DOMINANCE SYSTEM IN BRITAIN, Mike Bristow, *University of Bristol, England*
- ETHNICITY AND RELIGION: RECURRING MOTIFS IN THE POETRY OF THE SPIRITUALS, Thelma C. Cobb, *Southern University, Baton Rouge*
- ETHNIC STUDIES GRANT WRITING, John Cooke, *University of New Orleans*
- APPALACHIAN FUNDAMENTALISM AMONG WHITES, BLACKS, AND INDIANS, Laurence A. French, *University of Nebraska, Lincoln*
- CHRISTENDOM'S WHITE DENOMINATIONAL CHURCHES AND SCHOOLS: INSTRUMENTS OF BLACK SUPPRESSION, Samuel E. Fridie, *Grambling State University, Louisiana*
- THE SILENT MINORITY: ASSIMILATED OR MARGINAL, Gladys D. Howell, *East Carolina University, Greenville, North Carolina*
- THE INVISIBLE ETHNIC: THOSE WHO REFUSE TO PARTICIPATE, Charles C. Irby, *California State Polytechnic University, Pomona*
- RELIGIOUS PROTEST AND REVITALIZATION MOVEMENT AMONG MINORITIES, Han G. Kim, *University of Wisconsin-Stout, Menomonie*
- CHICANO STUDIES AND CHICANISMO, Richard Luevano, *California State College at Stanislaus, Turlock*
- BLACK RELIGIOSITY AND THE REINHOLD NIEBUHR EFFECT, Wilbur C. McAfee, *Southern Illinois University, Edwardsville*
- RELIGION, ETHNICITY, AND EDUCATION, Shirla McClain, *Kent State University, Ohio*, and Norma Spencer, *University of Akron*
- AN EVALUATION OF THE IMPACT OF CATHOLICISM ON THE POLITICAL IDEOLOGY OF THE CHICANO COMMUNITY: RELIGION AS A FORM OF SOCIAL CONTROL, Lawrence J. Mosqueda, *Claremont College, California*
- CHARISMATIC LEADERSHIP AND THE LIBERATION OF AN OPPRESSED MINORITY GROUP: A CASE STUDY OF THE EZHAVAS OF KERALA, SOUTH INDIA, V. Thomas Samuel, *Grambling State University, Louisiana*
- AMAERU: A CONSTELLATION OF FEELINGS, Eugene Tashima, *Livingston, California*, and Niel Tashima, *Anaheim, California*
- BACK TO THE BASICS: A NEW CHALLENGE FOR THE BLACK CHURCH, James Williams, *California State Polytechnic University, Pomona*
-