

May 2002

Dear Student,

I would like to welcome you to the Race, Class & Ethnic Groups in America teleclass. Taking a teleclass may be a new venture for you. If it is, be assured that you are joining a growing number of students who are benefiting from this alternative method of learning. The material has been designed so that you can work on your own, but should you run into any difficulties, please don't hesitate to contact me.

You can reach me by phone at the following number: (760) 744-1150, ext. 2332. If you would like to meet with me, please call to set up an appointment during my office hours. If you are unable to reach me, feel free to leave a message, and I'll return your call as soon as possible. My e-mail address is:

professorlesyna@aol.com

In the attached syllabus, you will find important course information. Please print out the syllabus and bring it to the first class meeting on June 27.

Immediately following the syllabus, you will find a class schedule and the first study guide for teleclass videos 1-5; you will be watching the videos for these five classes before you come to class for the first time on June 27. (Check the broadcast dates to make sure you don't miss these first 5 videos.) Make sure you read the study guide BEFORE you watch the videos and before you read the articles in the textbook. Be sure to download the study guide and fill it out completely as you will be using your study guides for the tests.

Class meetings are scheduled for the following dates: Thursday, June 27; Tuesday, July 2 (please note that on this date only the class meets on a Tuesday); Thursday, July 11; Thursday, July 18; Thursday, July 25; and Thursday, August 1.

I look forward to working with you in the coming weeks! I trust that you will find the Race, Class & Ethnic Groups teleclass a very worthwhile and enjoyable experience.

Sincerely,

Kalya Katherine Lesyna
Teleclass Professor, Assistant Professor of Sociology

SYLLABUS ETV CLASS

AMS /MCS /SOC 200 Race, Class, & Ethnic Groups in America
Class #50004, #50257, #50256

Kalyna Katherine Lesyna

Summer 2002

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Textbooks:

1. Dealing with Diversity, by J.Q. Adams and Pearlie Strother-Adams, Kendall/Hunt Publishing Company, 2001 edition (available at the bookstore).
2. Lesyna Reading Packet (will be available at the campus bookstore by the first class)
3. Handouts will be given out at each meeting.

Course Description:

This course is designed to introduce the topic of intergroup relations, paying particular attention to superordinate-subordinate relations, as exemplified in various racial, ethnic, social class, and cultural groups. Emphasis is primarily on contemporary relations in the United States, although a comparative perspective is also offered.

Course Objectives:

Upon successful completion of this class, the student will:

1. Gain general knowledge of the diversity of American society.
2. Be aware of the social histories, contributions, and multicultural issues of the major racial, ethnic, social class and cultural groups in American society.
3. Have an understanding of the historical roots of discrimination and prejudice.
4. Be encouraged to examine possible alternatives to existing patterns of race and ethnic relations.
5. Be able to analyze relations between majority and minority groups, in addition to underlying theoretical and methodological concepts in race and other group relations.
6. Gain reading and writing skills.
7. Better understand the different constraints and motivation of people from backgrounds different from their own.
8. Have a better understanding of public policy issues such as affirmative action.

Class meetings:

Thursday, June 27; **Tuesday, July 2 (please note that on this date only the class meets on a Tuesday)**; Thursday, July 11; Thursday, July 18; Thursday, July 25; and Thursday, August 1.

Course Requirements and Grading:

1. Exams:

Beginning with the second class, you will have an exam each class meeting. These five exams are open-book, open-note exams and cover the material in the texts, handouts, video lessons, lecture material, and videos shown in class. Each exam will be worth 100 points, and I will drop your lowest score of the five exams. The last of the five exams is a comprehensive final. If you choose not to take the comprehensive final exam (making it the exam you choose to drop), you will still need to come to class on this day to do the in-class work.

Study guides for the exams will be available on-line. (The first study guide follows the class schedule, which follows this syllabus.)

2. In-Class Work:

Each time you come to class you will do writing assignments in class and/or work in groups and turn in your discussion notes. You can earn up to 15 points each time you do this work in class. Please note that if your handwriting is very difficult for me to read, I will ask you to take your in-class writing home to type up.

3. Videotape Viewing:

You are expected to view each of the 24 video lessons in the series and will be tested on them. The study guides you will be given (mentioned above) will direct you to which information you should pay particular attention to in the videos. The study guide for the first five videos (which you will be watching before you come to class the first time on June 27) follows this syllabus.

4. Extra Credit Work:

You can earn a *maximum* of 15 points of extra credit in this class. Choose from the following four options (you may do more than one):

- 1.) You can earn 5 points by filling out a questionnaire about yourself and attaching a recent photo. To get the full 5 points, you must turn in the questionnaire by the second class period.
- 2.) You can earn 10 points by interviewing *at least* three people from racial or ethnic minorities in the U.S. who have experienced prejudice and/or discrimination and writing a paper (4-6 pages) about what they tell you. Ask each person you interview the following questions:

What kinds of experiences with prejudice and discrimination have you had?
 What were your emotional reactions to these experiences?
 Did you ever report any of these incidents to any person in authority or any organization that fights for the rights of minorities?
 What are your general beliefs about the nature of racism and ethnic prejudice in the U.S.?

When you're done discussing each interviewee's answers in your paper, then answer the following questions yourself:

What common themes, if any, do you see in these people's stories?
 What differences do you see in these people's stories?
 What was your personal reaction to what they told you?
 What are *your* general beliefs about the nature of racism and ethnic prejudice in the U.S.?

- 3.) You can earn 10 points by visiting the Simon Wiesenthal Center's Museum of Tolerance in Los Angeles. You **MUST** give me an admission receipt from the Museum that clearly states the date

you visited to prove you went there this semester. (If you go with another student from our class, you should pay separately so that you each have a receipt to turn in.) In addition, you must write a short paper (2-3 pages) describing what you saw there and summarizing your reactions to the Museum's exhibits and the lecture by a Holocaust survivor.

4.) You can earn 10 points by doing at least 10 hours of volunteer work at a community organization which is specifically designed to alleviate racism, sexism, homophobia, prejudice against disabled people, or poverty. You must check with me before you choose an organization. At the end of the semester, you must bring in a letter from the director of the organization that documents that you did the volunteer work. The letter must include the director's phone number so that I can contact him or her.

All work turned into me (other than work done in class) **must** be typed (double-spaced with approximately 250 words per page), so make sure you have access to a typewriter or a computer. (Computers are available for student use here on campus.) Also, you need to have access to a stapler; work that is turned into me without the pages being stapled together automatically loses two points. Please don't turn in your assignments/papers inside of a folder, plastic jacket, etc. Also, use white paper, black ink, and a standard font. Be sure to put a cover page on the assignment/paper that includes the title of your assignment/paper, your name, the course title and class time, the date, and my name. Proof read your work carefully before you turn it in to me as I deduct points for poor grammar, punctuation errors, spelling errors, etc. If your writing skills are weak, make an appointment with one of the writing tutors on campus to help you BEFORE you turn in your work. Keep a copy of all work that you turn in to me.

5. Makeup policy:

If you have a *valid* excuse for missing a class meeting and can verify it, I will allow you to make up one missed test the day of the final exam. You cannot make up missed work done in class (but note that you can earn up to 15 points of extra credit in this class, and 15 points is the number of points earned for in-class work.) Verifications of valid excuses include a doctor's note saying you were too sick to come to class or that someone in your immediate family was seriously ill and in need of your care, a death certificate or newspaper obituary proving that someone in your immediate family died in the week previous to the missed class, a police report or note from an insurance company agent documenting that you were in a car accident on the day of the class, a bill from a car mechanic proving that your car was in the shop getting work done, or a receipt from a tow truck company showing your car was disabled on the day of class.

6. Grading:

Grades are based on a percentage of total possible points. Your grade will be determined by the number of points you earn.

4 midterms and 1 final exam (lowest 1 dropped)	$100 \times 4 =$	400
In-class work	$15 \times 6 =$	90
Total points possible (before adding in extra credit)		= 490

Minimum points needed for:

A (90%) =	441
B (80%) =	392
C (70%) =	343
D (60%) =	294

7. Important Dates:

If you decide that you cannot complete the course, be sure you drop the course by the official deadline or you will fail the course. Here are the dates you should know:

Last Day to apply for a refund	July 5
Last Day to Add a Course	June 29
Last Day to Drop a Course and not receive a "W"	July 5
Last Day to Request a Credit/No Credit Grade	July 8
Last Day to Drop a Course with a "W"	July 15

Student Rights:

Students at Palomar College have certain rights and I take these rights very seriously. If you ever feel that I have discriminated against you in class or otherwise treated you unfairly or inappropriately, please come talk to me about it. If you feel you just cannot discuss your feelings with me, contact Lee Kerckhove, the chairperson of the Behavioral Sciences Department. Consult Palomar College's Catalog for a complete listing of your rights as a student.

Instructor Philosophy:

I believe students learn best by cooperation and collaboration, not by competition. Your grade in this class depends entirely on yourself, not on how well you do in comparison to other students.

How to Succeed:

It's not unusual for students, especially new students, to feel overwhelmed with the demands of college. (I felt this way myself sometimes when I was an undergraduate.) If you get a low grade on an exam or in a class, don't think you are stupid. A low grade can mean many things: that you have to study harder, cut down on employment hours, get better organized, learn better study habits, get tutoring, see a college counselor, take a difficult class twice, or any of a number of other things. The first thing you should do if you are getting failing grades in any class is talk to your instructor. It's our job to help you succeed and we want to help you. Also, the Counseling Center has many great counselors who can offer you advice and help.

Dealing with a recent death in the family or a serious problem like alcoholism, drug addiction, serious illness, or depression can seriously impact your ability to study effectively. If you are struggling with one of these problems, I strongly encourage you to see a college counselor immediately.

BEHAVIOR IN CLASS:

Please Note: There are many cultural differences in the ways students are expected to behave in class. You should read this section carefully to be sure that you understand what is expected of you.

Talking:

Only one person should speak at a time during class discussions. If you want to speak, please raise your hand and wait to be called on before you speak.

Videos:

When we're watching videos in class, respect the right of the other students to hear what is being said. You will have a chance to make your thoughts and reactions known when each video is over, so save all comments until then. Don't open notebooks, take anything out of your backpack, sort through papers, or make any other kind of noise during videos.

Coming Late and Leaving Early:

Students are expected to be in the classroom and seated by the time class is scheduled to begin. If you arrive late to class, please sit down quietly in a seat that is close to the door you came in; don't talk to other students or try to explain to me why you are late. Students should not leave class early unless it is an emergency or they have informed me ahead of time that an early departure will be necessary. If you know you must leave early, please sit as close to the door as possible so as to not disrupt the class when you leave.

Addressing the Instructor:

I am a very informal person; please feel free to call me *Kalyna* in class. Unless you have an objection, I will address you by your first name.

Expressing Ideas and Emotions Appropriately:

Critical thinking, which is absolutely essential to learning, requires the free exchange of ideas and opinions. Like your classmates, I truly want to hear what you think. I promise you that I will not penalize you for your ideas or opinions, even if they are in conflict with my own, but you need to express them in a civil manner and make no personal attacks on your classmates or me. I hope it goes without saying that ethnophaulisms (derogatory words or phrases which refer to a racial or ethnic group) and epithets referring to a person's gender or sexual orientation are unacceptable in a classroom.

Please remember that your right to express an idea or opinion does *NOT* mean you have a right to have your ideas and opinions go unchallenged. Your classmates will be allowed to respond to your ideas and opinions, and you may be asked to offer evidence to support your arguments.

Disruptive and Annoying Behaviors:

The following behaviors should be avoided at all times during class: napping, using extreme profanity, having private conversations, reading or studying for another class, doing homework, eating, drinking anything other than water, popping gum and blowing bubbles, and using personal electronic equipment.

Phones and Beepers:

It is very disruptive to the learning process (and just plain rude) to have phones ringing or beepers sounding off in class. Turn them off *BEFORE* you come into the classroom! Anyone whose phone or beeper goes off during class may be asked to leave class for the night (even if we're in the middle of a test) and will not get credit for attending class that particular night. For a second offense, the student will lose 5 of the points he or she has accumulated in the class. If *my* phone rings during class, I will give each of you 5 points of extra credit for the first offense and 10 points for each additional one.

Working Independently:

All students are expected to do all of their own work on all tests and assignments. During tests, you may use your notes, study guides, textbooks, etc., but you may not look at another student's paper, exchange notes with another student, share books with another student, or talk to other students. Cheating, which includes plagiarism, will result in an automatic "F" for the test or assignment; will immediately be reported to the appropriate college authorities; and may automatically result in an F for the course, depending on the circumstances. If you're feeling overwhelmed by the course work, don't give in to a temptation to cheat. Come talk to me before or after class or during my office hours; I'll try to suggest ways you can improve your study habits.

Testing:

Once you begin taking a test, you may not leave the classroom while you are actually in the process of taking it, so make sure you take care of any personal needs such as using the restroom before the test begins.

You will need a Scantron form 882-ES or 882-E and a #2 pencil with an eraser for each test. (Scantrons are available at the bookstore and at the Snack Shack.) Crumpled up or torn Scantrons will not go through the answer machine, so make sure you keep new Scantrons flat in a folder until you need them. You may not ask anyone to borrow a Scantron, a pencil, or an eraser once a test has begun, so come to class

prepared. If you change an answer on the Scantron, make sure you completely erase your first answer. ***Once you turn in the Scantron to me, you may not change your answers***, so if you finish a test early, check over your work and make sure you haven't missed any questions or marked two answers to one question. If there is a discrepancy between the answer you mark on the Scantron and the answer you circle on the actual test, I always go by the answer marked on the Scantron.

THE CLASS SCHEDULE AND FIRST STUDY GUIDE FOLLOW THIS DOCUMENT.

CLASS SCHEDULE

SEMINARS ARE HELD ON THURSDAYS (except for Tues., July 2), 6:00 to 9:20 pm, in room SU-19A

<u>June 27</u>	Introduction to the class Lecture and Video Group work and/or In-class writing
<u>July 2 (Tuesday)</u>	EXAM 1 Lecture and/or Video Group work and/or In-class writing
<u>July 11</u>	EXAM 2 Lecture and/or Video Group work and/or In-class writing
<u>July 18</u>	EXAM 3 Lecture and/or Video Group work and/or In-class writing
<u>July 25</u>	EXAM 4 Lecture and/or Video Group work and/or In-class writing
<u>August 1</u>	EXAM 5 (comprehensive final exam) Group Work or Video and In-class writing (first half of class)

PARTIAL STUDY GUIDE for TEST 1

SOC 200 /AMS 200 / MCS 200

Class 1--- Course Overview: Who In The World Is In Here?

A Different Mirror reading by Ronald Takaki

According to the author, Takaki, how long has America been “racially diverse”?

What percent of today’s Americans “do not trace their origins to Europe”?

Takaki identifies Allan Bloom as “a leader of an intellectual backlash against cultural diversity.” How does Bloom view students entering colleges and universities, and what responsibility does he think the colleges and universities have toward these students? Understand the eating metaphor Bloom uses, including his argument that black students are “indigestible.” What solution does he suggest to the problem he has identified?

Takaki argues that E.D. Hirsch, like Alan Bloom, is bothered by the “multiplicity of cultures” in the U.S. and “longs for a more cohesive culture and a more homogenous America.” What does Hirsch argue should be done to correct the “fragmentation” of America? What book did he write and what is Takaki’s criticism of the book?

Takaki argues that there has been a “flowering of a more inclusive scholarship as we began to recognize that ethnic history was American history.” However, he argues that even this new scholarship “does not address our needs in the post-Rodney King era.” What are the shortcomings of this new scholarship, and what “fresh angle” does he feel is needed to address these needs?

According to Takaki, which group has been the “central minority throughout our country’s history”?

What was the “first law that prohibited the entry of immigrants on the basis of nationality,” and what did it provide a basis for in later years?

What happened to Japanese-Americans during WWII?

Why were the earliest Chicanos in the U.S. a “colonized people”?

Why is the Chicano experience in the U.S. “unique”?

Which U.S. city has “more people of Mexican origin than any other city in the world, except Mexico City”?

Why were the Irish immigrants “targets of American nativist hostility”?

Takaki argues that blacks are sometimes compared unfairly to Jews, who are considered a “highly successful ‘ethnic group’.” For what two reasons does Takaki think this comparison is unfair?

***What is Culture?* reading by Eugene García**

Author Eugene García argues that “It would be better for the teacher to encounter the student in the way anthropologists most often come to understand the people they study.” How, then, should a teacher act?

García argues that Schwartz’s “formulation of the distributive model of culture ... [is] the most appropriate for addressing issues of cultural diversity in the schools.” Understand this formulation and its implications.

What were the results of Phillips' studies of the classroom performance of Native American students?

What were the results of Shirley Brice Heath's study of low-income black and white Appalachian children?

From the video: Why does J.Q. Adams (the videoclass instructor) think the *American Stew* metaphor is more appropriate than the more commonly used metaphor of the *Melting Pot*?

CLASS 2—Social Interaction Model

Understanding Social Interaction in Culturally Diverse Settings reading by J. Q. Adams

NOTE: Since Video 2 covers the material in this article, you should watch the video and read the article **BEFORE** you attempt to fill out this section of the study guide. Some of the information you need to fill out this section of the study guide will come from the video, some will come from the article, and much is covered in both places. If you have trouble understanding parts of this article, don't think you are stupid. It is a difficult article to understand.

As Adams points out, his SIM (social interaction model) and theory has four major components: *the ego* (or individual), the *cultural scene*, *decision-making*, and *event familiarity*.

With regard to *the ego (or individual)*, understand the term and the relationships of these concepts to the term: propiorpect, idiolect, and SES. Also, from the video, know what makes up the individual (hint: gender is one component ...)

With regard to *the cultural scene*, understand the term and how it is different from an *event*; (Adams explains this difference in the video.) Also, understand the concepts of “recipes” or “scripts.”

With regard to the *decision-making process*, what are some of the problems that ethnic groups/culturally different students (Adams calls these groups EG/CDS) may encounter when they are faced with decisions as to “where, when, and with whom they should interact” in the classroom?

With regard to *event familiarity*, what is meant by the term?

CLASS 3—Negotiating Cross Cultural Communication

Intercultural Communication: A Current Perspective reading
by Milton J. Bennett

NOTE: Though sometimes difficult to understand in certain sections, this is an extremely important article, filled with many useful facts, observations, and ideas. Please read it carefully.

From the section titled *Upper-Case Culture and Lower-Case Culture*: What is the difference between *objective culture* and *subjective culture*? Which one does Bennett think is more important to understand if the goal is “intercultural competence”?

From the section titled *Levels of Culture*: What kinds of groups are cultures at a “high level of abstraction”?

Which national group was identified as being “particularly resistant to recognizing their national culture”? What example was given as proof of this resistance?

What kinds of groups are cultures at a “lower level of abstraction”? What groups in the U.S. are examples of this?

What “other categories of subjective cultural diversity” were identified?

From the section titled *Stereotypes and Generalizations*: What is the difference between a *positive stereotype* and a *negative stereotype*? For what two reasons are they problematic?

Understand what Bennett means when he argues that “Cultural generalizations can be made while avoiding stereotypes by

maintaining the idea of *preponderance of belief*.”

Understand the terms *deductive stereotypes* and *inductive stereotypes*. What are the two common ways people create inductive stereotypes and why are each of them troublesome?

From the section titled *Focus on Humanistic Phenomena*: Bennett argues that “The avoidance of history as an analytical frame does not mean that interculturalists neglect the subject altogether.” What role does he see an acknowledgment of history or a knowledge of history playing in effective intercultural communication?

From the section titled *Language and the Relativity of Experience*: On page 41, Bennett summarizes the weak form of the Sapir-Whorf Hypothesis by stating that “Categories are constructed differently in different cultures and languages, and with the different constructions go different experiences of physical and social reality. These particular experiences are not *determined* by language [But] linguistic relativity suggests that we are predisposed by our languages to make certain distinctions and not others—our language encourages habitual patterns of perception.” Understand what he means by these statements and be aware of the different examples of the Sapir-Whorf Hypothesis that he identifies on this page and the previous one.

From the section titled *Perceptual Relativity*: What does Bennett mean when he says that “language and culture guide us in making *figure/ground distinctions*”?

From the section titled *Nonverbal Behavior*: What is the difference between “high context” and “low context” cultures?

What are examples of nonverbal behaviors that “provide direct analogic expressions of emotion that modify (in low context) or supplant (in high context) the verbal message”?

Bennett argues that paralanguage “lends itself readily to misinterpretation cross-culturally.” What is *paralanguage*, and what examples of this misinterpretation were given?

Understand the terms *ethnocentric perception* and *ethnocentric interpretation*.

If different degrees of gesturing are placed on a continuum, which groups are at either end of the continuum, and what often happens when people from groups at different places on the continuum come into contact with each other?

What cultural differences exist with regard to *turn taking in conversation*, and what are the consequences of these differences?

From the section titled *Communication Style*, what are the differences between a *linear* style and a circular or *contextual* style of discussion? Which ethnic groups and cultural groups tend to use which style? According to Bennett, what may be the “the goal of education and training in this area, in addition to developing awareness and respect for alternative styles”?

Bennett points out that “another area where differences in communication style are particularly obvious is around confrontation.” Which groups tend to be rather *direct* in their style, and which tend to be *indirect*? What styles of communication do adherents of the direct style tend to favor? What about adherents of the indirect style?

What problems in communication sometimes arise between Northern Europeans and U.S. Americans with regard to

intellectual topics and relational matters?

From the section titled *Values and Assumptions*, what is the difference between *cultural values* and *cultural assumptions*?

From the section titled *Cultural Adaptation*, what is the difference between *adaptation* and *assimilation*?

From the section titled *Developmental Approaches to Cultural Adaptation*, what does *ethnocentric* mean? What does *ethnorelative* mean?

From the video:

What are some of the problems within the Albuquerque school district, and how does Dr. Allison, the Superintendent of Schools, try to solve these educational problems?

According to Dr. Gordon Barry, Professor of Communication at UCLA, what kinds of stereotypes show up in Hollywood films? Also, do minority writers use stereotypes? If not, why not? If so, why?

CLASS 4----The Changing Face of America and the World

***Diversity and Multiculturalism on the Campus: How are Students Affected?* reading by Alexander Austin**

How many students did Austin study? How many four-year colleges and universities were represented by the study?

What were the “three types of environmental measures relating to issues of diversity or multiculturalism” that the study incorporated?

Austin argues that his findings “present a clear-cut pattern: emphasizing diversity either as a matter of institutional policy or in faculty research and teaching, as well as providing students with curricular and extracurricular opportunities to confront racial and multicultural issues, are all associated with widespread beneficial effects on a student’s cognitive and affective development.” What are these beneficial effects? And what does he identify as “perhaps the only outcome consistently associated with diversity variables that might be considered ‘negative’” by some people?

***Campus Resegregation and Its Alternatives* reading**

by Gary Orfield

What did the U.S. Supreme Court's 1978 decision in the case of *Regents of the University of California v. Bakke* permit colleges to do?

Why had the rate of access to college for African American high school graduates reached its peak relative to white graduates right before the Bakke decision?

What did the Bakke decision allow colleges to do as anti-poverty programs were being dismantled in the 1980s?

With regard to affirmative action and college admissions, what changed suddenly in 1996?

According to Orfield, how is higher education "fundamentally different from other civil rights arenas"?

Orfield notes, as many others have, that "race overlaps with class, educational, and job inequality, and with geographic isolation, giving rise to the hope that one or more of those factors might be an easy substitute." Does Orfield go along with the belief that some people have that race is simply "a proxy for other conditions"?

What did Stanford Professor Elizabeth Cohen's work show about the relationship between race relations improvement and equal status interaction?

Historically, what groups were represented in colleges?

How many states maintained "racially separate public campuses for black and white students"?
How many had mandatory segregation laws prior to 1954?

Why did so many institutions devise "much more focused race-conscious policies in the late 1960s and early 1970s"?

How often did the Office of Civil Rights, which was "ordered by federal courts to require equity and desegregation plans in the states that had intentionally segregated students" use its power to "cut off funds against those [schools] falling far short of their goals for minority access"?

On behalf of which ethnic group did the Reagan administration institute what was "probably the most aggressive investigation of admissions issues"? What was the result of this investigation?

What did Thomas Kane of Harvard find in his analysis about the probable impact on the “fortunes of white students” of doing away with affirmative action programs?

What happened to the “numbers of inquiries and applications from minorities” even before the new admissions policies which forbade taking race into account took place in Texas and California?

Why will “using poverty as a proxy for race ... not preserve diversity”?

According to Kane’s analysis, how many places would selective colleges have to preserve for poor students compared to what they currently reserve for underrepresented minorities “to maintain the current level of black and Latino representation through preferences based on poverty instead of race”?

In order to preserve minority group access to a college education, some colleges and universities have begun to institute policies whereby the top 10% of students from every high school are eligible for admission to the college. What is the main problem with a policy like this?

How have Black, Latino and American Indian students traditionally fared on standardized tests?
What are the criticisms of using standardized test scores in admissions?
What kinds of responses have different colleges and universities made to the criticisms of these tests?

What do Gregory Tanaka, Marguerite Bonous-Hammarth, and Alexander Astin suggest about interracial experience and admissions?

What other “legitimate considerations in admissions” does Orfield suggest?

According to Orfield, what should be the “highest priorities for supporters of minority access to college”?

From the video:

According to Dr. Alexander Astin, director of the Higher Education Research Institute at the Graduate School of Education and Information Studies at UCLA, how have students’ racial attitudes changed over the past 20 years?

What does Dr. Gary Orfield, a Harvard professor, fear about the composition of judges on our federal courts?

CLASS 5---Immigration, Social Policy, and Employment

***Building a Nation Through Immigration* reading by L. Edward Purcell**

In what year did the U.S. government begin to officially start counting immigrants?

What problem was caused by the fact that the U.S. government “has used political, not ethnic, definitions to count immigrants”?

How many people immigrated to the U.S. between 1815 and 1860?

What does Purcel mean by the “push-pull theory”?

What were the factors “pushing” immigrants to the New World during the decades between 1815 and 1860?

Where were most of the immigrants from who came in the years between 1815 and 1860?

What were the factors “pulling” immigrants to the New World during the decades between 1815 and 1860?

Where did the worst abuses of immigrants come from?

What is the one section of the U.S. that few immigrants chose to live in, and why?

Between 1820 and 1920, which group of immigrants outnumbered all others?

What caused almost all of the “elaborate German culture” in the U.S. to be “destroyed virtually overnight”?

Between 1820 and 1924, over 4.5 million Irish immigrated to the U.S. What caused almost one million of them to emigrate from Ireland to the U.S. in the years from 1845 to 1848?

Purcell notes that one “characteristic behavior pattern of the Irish immigrants ...was a practice that came to be known as ‘chain migration’.” What is this practice? Purcell notes that many other immigrant groups used this same practice.

Which factors caused the Irish immigrants to be “targets of discrimination for decades”?

Which jobs were commonly done by Irish immigrants and second-generation Irish?

What is “nativism”? According to Purcell, which two groups “bore the worst of the nativist outbreak during the period before the Civil War,” and why were they the victims?

Where did most of the immigrants from the Scandinavian countries settle in the U.S.?

What was the “most potent factor pushing immigrants from Scandinavia”?

What was the “original attraction” for Chinese immigrants?

Why was mining a “difficult occupation” for the Chinese?

What were many thousands of Chinese hired to build in 1864?

Why did virtually all Chinese immigrants in the city of San Francisco live in Chinatown?

What did the Chinese Expulsion Act of 1882 do?

***The Business Case for Diversity* reading
by Samuel Betances and Laura M. Torres Souder**

According to Betances and Souder, why should “white male bashing ... not be allowed in workforce diversity training”?

What are some of the “barriers in ... organization[s] which frustrate the quest of achieving a balanced workplace” which have been identified by some of the authors’ previous clients?

What do the authors mean when they say “our emphasis is on the cultural behavior of the organization, not the behavior of cultural groups in the organization”?

From the video:

According to Suarez-Orozco, what are the three main sources of immigration into the U.S. ?

What are some of David Duke’s fears?

What is Munoz talking about when he argues that Americans have been victimized by a largely Eurocentric and ahistorical education?

According to Samuel Betances, why should all people celebrate Dr. Martin Luther King's birthday?