



Diverse Issues

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In this Issue:

Diversity in People:
American Indians 1

Diversity Around the State: Diversity in Horticulture Programming in SE PA 5

Diversity Resource:
Two Recommended Books 6

Diversity Calendar 7

Diversity Activity:
Group Membership 8

Diversity in the Workplace: Seven Reactions People Have to Change 8

Diversity in People: American Indians

There were more than five million people living on the North

American continent in 1492, when Christopher Columbus landed in the Bahamas

Islands. He mistook the land for India and called its inhabitants Indians.



Brief History

While the population of the United States has grown to 281.4 million in 2000, the U.S. census reports only 4.1 million or 1.5 percent of that population as American Indian and Alaska Natives. A combination of war, poverty, slaughter of the buffalo, and infectious diseases brought from Europe decimated the American Indian population, reducing it from five million in 1492 to 600,000 by the late 1800's.



Efforts were made by the American government to assimilate American Indians into the mainstream culture. Indian children were forcibly sent to boarding schools far

away from their families where they were punished for speaking their native languages or

"acting like Indians." Many tribes were forced to relocate to "reservations"- isolated, unproductive patches of land, breaking the spirit of once-proud Nations. By the end of the 19th century, most Native Americans were a conquered people, many dependent upon the federal government for survival.

In 1919, citizenship was granted to the Native Americans who volunteered to serve in the

armed forces during World War I. Later, in 1924, the Indian Citizenship Act granted all American Indians citizenship, although many states still barred American Indians from the right

to vote.

Continued on page 2

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Shortly, after World War II, federal policy terminated government trusteeship of ten tribes deemed by the Bureau of Indian Affairs to be economically viable. This was a further effort to assimilate Native Americans. The results proved disastrous. Many families were forced to auction their homes and sell their lands to pay taxes. They were forced to seek public assistance.

In the late 1960's and 1970's, some tribes began lobbying Congress to reverse the trusteeship termination. Demonstrations were staged to protest other legislation such as fishing rights, the return of surplus federal lands, and other legislation that negatively impacted Indian lifestyle.

Today

The U.S. Census Bureau uses the term "American Indian and Alaska Native" to refer to people having origins in any of the original peoples of North America and South America (including Central America), and who maintain their tribal affiliation or community attachment. Of the 588 tribes, the Cherokee and Navajo are the largest. Latin American Indian, Choctaw, Sioux, and Chippewa are the next largest tribal groups. For all people reporting American Indian either alone or in any combination with other races in 2000, 74 percent or 3.1 million people identified with a specific tribe.

The federal government uses a "blood quantum" model to

define American Indians who are qualified for government services. A "Certificate of Degree of Indian Blood" is needed to prove one is officially "Indian." Persons must meet the one-quarter blood requirement to be recognized as Indian by the government. American Indian tribes make their own determinations of blood degree for membership in the tribe.

About half of American Indians live on Indian reservation lands, and the other half live and work in towns and cities. There are 278 reservations and 200 Alaskan native villages (Snipp, cited in Joe & Malach, 1998). Since the 1970's, Indian Nations have been treated by the federal government as "sovereign governments" recognized by the U.S. Constitutions and in treaties signed by U.S. Presidents. Tribal governments are responsible for certain governmental services on tribal lands, including law enforcement, environmental protection, emergency response, education, health care, and basic infrastructure.

Although American Indians live in every state of the United States, more Indians live in California, Oklahoma, and Arizona than in any other states. Approximately one-third of American Indians live in these three states. The 2000 Pennsylvania population of Indian and Alaska Native (alone or in

combination with other races/ethnicities) was 52,650 or .four percent of the states total population.

The Indian population is one of the youngest in the United States. Over 60 percent of American



Indians are under 19 years of age and the medium age is 28, compared to 39 for European Americans. The poverty rate is among the highest in the country, at 26 percent, compared to 10 percent for all Americans (Carr-Ruffino, 2003). Nearly 40 percent of all American Indian children live in poverty.

There are dramatic differences for those who live in the cities and those who live on the reservation. As reported by Carr-Ruffino (2003), the unemployment rate is as high as 75 percent on reservations, many homes have no indoor plumbing or electricity, and many schools have outdoor toilets and lack insulation in cold climates. While many may believe that gambling casinos on Indian reservations bring great wealth to the population, the facts are that gambling is an important source of revenue for only five percent of Indian tribes.

Other issues that plague much of the Indian population include poor health care, incidents of

Continued on page 3

diabetes at three times the rate of other Americans, poor survival rates for women with breast cancer due to late detection, higher rates of suicide for youth, and higher rates of alcoholism when compared to other groups. The life expectancy of American Indians who live on reservations is similar to that of people who live in Third World countries.

American Indian Culture

Although each Indian tribe and Nation has its own unique culture, history, language, dress, rituals, and spiritual beliefs, there are viewpoints, values, and customs that are common to all Indian groups. American Indians share a respect for and attachment to the land, animals, and other life forms with which they share the earth. American Indians seek to live in harmony with nature. While they believe in using what is needed for food and survival, there is also



a strong need to respect and protect the land. Instead of a desire to dominate the natural world, American Indians desire to live in harmony with it. Many still resist mining and mineral development on Indian lands.

American Indians hold a more holistic viewpoint of knowledge and truth:

Knowledge is multi-faceted and holistic, not dual or two-dimensional, as in the “true-false, right-wrong, them-us” worldview of most Euro-Americans (Trosper, 1995). Truth is relative, emerging from ever-changing experiences. There are many possible truths, depending upon a person’s tribal heritage and personal experiences. Also, new truths may emerge as human experiences evolve. Euro-Americans tend to believe in one set of absolute truths, found in the writings of accepted authorities, such as the Bible or scholarly journals. (Carr-Ruffino, 2003, p. 233).

Time is viewed differently for Native Americans and Euro-Americans. Euro-Americans tend to view time in a linear manner, concentrating on one thing at a time, adhering religiously to time commitments, considering "time as money," and focusing on the future. American Indians' polychromic view of time allows for a focus on many things at once. Therefore, distractions from the job at hand, flexibility, and changes in plans are more easily accepted. Native Americans place more commitment to people and relationships than to jobs. If one is faced with a decision to keep a work-related appointment or coming to the aid of a friend in need, commitment to the friend may be considered more important.

While Euro-Americans place a high value on individuality and personal achievement, American Indians tend to place a higher value on the needs of the group over that of the individual. While there are variations among tribes, overall, Indian communities tend to be close-knit and operate more in a collectivist style. There is respect for an individual's right to pursue his or her own goals, yet the goals of the group take precedence over those of individuals. Helping and sharing with others is also highly valued. Personal property is for one's own use, but also for sharing and use in helping others. Group relationships are vital and important decisions are made by consensus of the group. Participative leadership practices are valued.

While Euro-Americans tend to form many short-term relationships, Native Americans value lifetime relationships. Families tend to be defined more broadly to include extended family members and may include special friends as well. The children may be raised primarily by grandparents, aunts, and uncles. Children are encouraged to become more self-reliant at earlier ages than children in mainstream American culture.

Continued on page 4

Another difference between the two cultures is the manner in which people tend to accept or attempt to change those things that occur in nature. While Euro-Americans tend to take charge, manipulate nature, and make an effort to do something about situations to fit their needs, Indians place more value on accepting natural and sometimes unnatural things as they are. Indians are more likely to accept that certain things occur as part of the natural order of life and that people must live with and accept what comes, good or bad (Coles, cited in Joe & Malach, 1998).

Spirituality is considered a part of every aspect of Indian life. Additionally, religious beliefs and practices often involve sacred lands, sites, rituals, and ceremonies. Once prohibited from practicing Indian religions, the American Indian Religious Freedom Act of 1978 protected the right of freedom to exercise traditional religions. The Sun Dance, for example, is an important religious ceremony celebrated by northern plains tribes. Disputes continue today over commercial use of lands deemed sacred by American Indians.

Other current disputes include the use of American Indian names, symbols, and practices for sports teams, stadiums, mascots, and youth groups. Native American leaders object to these uses, feeling that they mock and trivialize American Indian culture and misrepresent American Indians.

Paul Adodaca, a professor of American Indian history at Chapman University expresses this sentiment:

"Sometimes cultures can be reduced so that all that is left is the image and no content. That is what the Native Americans are complaining about. They are saying, 'We are still here.' American Indians have the lowest per capita income. They have the lowest life expectancy. It is not legitimate to entertain yourself with people who are socially disenfranchised and powerless." (Carr-Ruffino, 2003, p. 224).

Sources:

Carr-Ruffino, N. (2003). *Managing Diversity: People Skills for a Multicultural Workplace* (6th ed.). Boston, MA: Pearson Custom Publishing.

Joe, J. R. & Malach, R. S. (1998). In Lynch, E.W. & Hanson, M. J. *Developing Cross-Cultural Competence: A Guide to Working With Children And Their Families* (2nd Ed.). Baltimore, Maryland: Paul H. Brookes Publishing Co.

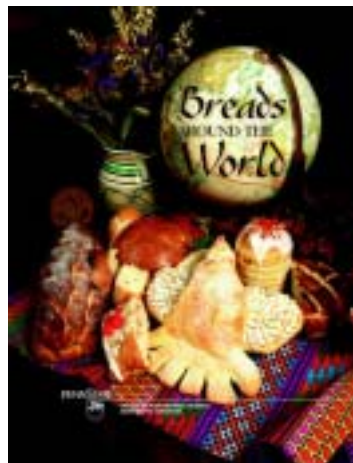
Ogunwole, S. U. (2002). *The American Indian and Alaska Native Population: 2000. Census Bureau Brief. U.S. Census Bureau.* ❖

****New Diversity Publications****

These publications are available from the Publications Distribution Center. The Pennsylvania State University, 112 Agricultural Administration Building, University Park, PA 16802. For information telephone 814-865-6713.

Diversity Discussion Starters

A collection of ice breakers designed to start conversation about diversity.



Breads Around the World

This new 4-H project is designed for advanced 4-H foods and nutrition members who have already learned how to make both quick and yeast breads. Create and taste breads from different countries. ❖

Diversity Around the State: Diversity in Horticulture Programming in SE PA

Submitted by Mary Concklin, Montgomery County

Many individuals in the Pennsylvania prison system are in need of, and desire, vocational training prior to their release. At the request of the State Correctional Facility at Graterford (a maximum security prison) and Pri-Hort, Inc. (a non-profit working with prisoners), the Penn State Cooperative Extension Southeast PA Urban Ag Committee became involved in developing and teaching a series of eleven horticulture classes to prisoners. This



program was for individuals, up for parole within one to two years, who had a strong desire to find work in horticulture upon release. Classes began in late January 2004 and continued every other week. During the off-weeks, the participants reviewed the material as a group, led by their mentor (also a prisoner, with a horticulture background). Fifteen male prisoners (twelve African-American and three Caucasian) along with the recreation director, Lori Hall, participated. Of the

fifteen, nine completed the program and received a certificate of attendance. Of the nine, six passed a comprehensive written exam and received a certificate indicating this achievement.

Letters of appreciation and thanks were received from each of the men. The following are the sentiments shared in all the letters: "All the instructors shared with us such enthusiasm, knowledge, and practical experience that it made the process of learning the material very enjoyable. I am aware of the challenges which arise in bringing this type of course, and the related materials, into this environment, and I deeply appreciate the patience and dedication of everyone involved." "I personally appreciate the fact that you found within your hearts that all of us here at S.C.I.G. are people capable of working along side the society outside. I had a warm feeling about being treated as a human being by all of you." Likewise, it was a positive and rewarding experience for each of the instructors.

Word spread throughout the general population, and a large number of men have expressed an interest in taking the training course when offered again. At this time, we plan to offer the program with additional topics as soon as we receive the go ahead from the prison superintendent. The classes were taught by Mary Concklin, Nancy Bosold, Warren Goll, Scott Guiser, Emelie Swackhamer, Cheryl Bjornson, and Julianne Schieffer.❖

Sleeping Through a Revolution

Dr. Martin Luther King, Jr.

Excerpts from the 1965 address to graduating students at Oberlin College.

We are challenged to achieve a world perspective. Anyone who feels that we can live in isolation today, anyone who feels that we can live without being concerned about other individuals and other nations **is sleeping through a revolution**. The world in which we live is geographically one. The great challenge now is to make it one in terms of brotherhood.

Now it is true the geographic togetherness of our world has been brought into being, to a large extent, through modern man's scientific ingenuity. Modern man, through his scientific genius, has been able to dwarf distance and place time in chains. Yes, we've been able to carve highways through the stratosphere, and our jet planes have compressed into minutes distances that once took weeks and months. And so, this is a **small world** from a geographical point of view. What we are facing today is the fact that through our scientific and technological genius, we've made of this world a **neighborhood**. And now through our moral and ethical commitment, we must make of it a **brotherhood**. We must all learn to live together as brothers – **or** we will all perish together as fools. This is the great issue facing us today. No individual can live alone; no nation can live alone. We are **all** tied together.

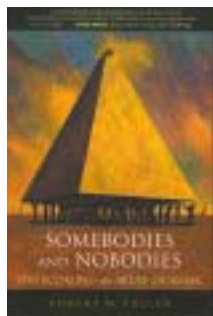
We must work for peace, for racial justice, for economic justice, and for brotherhood **all over the world**. We have inherited a big house, a great world house in which we have to live together – black and white, Easterners and Westerners, Gentiles and Jews, Protestants and Catholics, Muslim and Hindu.

And so, I urge each of you to **remain awake** through this great revolution. Keep this issue in the forefront of the conscience of the nation. ❖

Diversity Resource: Two Recommended Books

Somebodies and Nobodies: Overcoming the Abuse of Rank

by Robert W. Fuller



Robert Fuller takes the analysis of discrimination beyond racism and sexism to reveal a form of injustice that everyone knows, but no one sees: discrimination based on rank, or "rankism." Low rank - signifying weakness, vulnerability, and the absence of power - marks people for abuse in much the same way that race, religion, gender, and sexual orientation have long done.

Somebodies and Nobodies explains our reluctance to confront this phenomenon, and argues that abuse based on power differences is no more defensible than that based on differences in color or gender. It unmaskes rankism, demonstrating its pervasiveness and corrosiveness in our personal lives, social institutions and international relations, illuminating the subtle, often dysfunctional workings of power in all our interactions - whether on the individual, societal, or global level - it presents rankism as the last obstacle to equal opportunity, brings into focus a "dignitarian" revolution that is already taking shape, and offers a preview of a post-rankist world.

This book is published by BC, Canada: New Society Publishers. ISBN: 0-86571-486-X. ❖

Visit the National Extension Diversity Center at:

<http://www.ediversitycenter.net>

Your Identity Zones: Who Am I? Who Are You? How Do We Get Along?

by Mark A. Williams



In the divisive atmosphere following the Election of 2004, this ground-breaking new book reveals a new way to understand ourselves and others by mapping our "Identity Zones." Renowned identity expert Mark Williams divides identity into two broad categories - "affiliations" (like age, race, gender, religion, socioeconomic, and marital status) and "values" (like honesty, integrity, generosity, patriotism, individual freedom). Williams's "Identity Zones" measures how strongly we feel about given affiliations and values, and provides a valuable roadmap for understanding each other and learning how to get along better at work and home.

The Identity Zones measure:

- **Temperature:** From hot to warm to cold, how sensitive are you about this part of your identity?
- **Circle of Inclusion:** From closed to selective to open, how much does it influence your choice of friends and lovers, where you live, what you join?
- **Commitment:** From activist to engaged to passive, how willing are you to work to "change hearts and minds?"
- **Strategy:** From transformational to reformist to conformist, are you more likely to "get radical" and battle the issues, or work within the system
- **Power:** From high to medium to low, how empowered do you feel?

At work or play, use the "Identity Zones" to determine what pushes your buttons, what inflames tensions with others, when compromise is possible, and when it isn't.

This book is published by Sterling, VA: Capital Book. 2004. ISBN: 1931868905. ❖

Diversity Calendar

January 2005

- 14th *Makar Sankrat* - Hindu. Marks the start of the Pongal festival in South India.
New Year's Day – Eastern Orthodox Christian.
- 15th *Seijin-no-Hi* – Japan. Adults Day. Honors the coming of age of those who have turned 20 in the previous year.
- 16th *World Religion Day* - Ba'ha'i'. Observance that emphasizes that the goals of religion are to create unity among people, ease suffering, and bring about peace.
- 17th *Martin Luther King Day* – US. Celebrates the life and accomplishments of Dr. Martin Luther King, Jr., civil rights leader and Nobel Peace Prize winner.
- 19th *Epiphany* – Eastern Orthodox Christian. Commemorates the visit of the three wise men to the baby Jesus.
- 20th *Eid-al-Adha* – Islamic (sundown). Celebrates Abraham's willingness to sacrifice his son Ishmael in obedience to God's word.
- 24th *Tu B'Shevat* – Jewish (sundown). Israel's New Year Celebration for trees. (Arbor Day).
- 26th *Durante Day* – Dominican Republic. Celebrates the birth of Juan Pablo Durante, one of the father's of the country.

February 2005

African American History Month

- 2nd *Candlemas* – Christian. Celebrates the presentation of the baby Jesus in the Temple of Jerusalem 40 days after birth.
Groundhog Day – US.
- 3rd *Setsbun* – Japan. Bean-Throwing Festival. Marks the last day of winter according to the lunar calendar. Priests or stars at temple throw beans into the crowd, which shouts "Fortune in, Devil's Out."
- 9th *Ash Wednesday* – Christian. The first day of Lent, a 40-day period of penance and self-examination.
Hijra – Islamic (sundown). New Year - First day of the first month of the Islamic year.
Lunar New Year – International. Also known as the Chinese New Year.
- 13th *Vasanta Panchami* – Hindu, Sikh. A festival of spring, honoring Sarawati, the goddess of learning, wisdom, and fine arts.
- 14th *Race Relations Day* – US. Holiday to encourage understanding among all races.
Valentine's Day – US. Day dedicated to romantic love.
- 15th *Nirvana Day*. Buddhism. Anniversary of Buddha's passing away – northern tradition.
- 18th *Ashura* – Islamic (sundown). Somber day dedicated to the martyrdom of Hussein, grandson of the prophet Muhammad.

February 2005 (Continued)

- 20th *Brotherhood/Sisterhood Week* – Christian, Jewish. Sponsored by National Conference for Community and Justice to promote cooperation among Protestants, Catholics, and Jews, and tolerance of all faiths.
- 21st *President's Day* – US. Celebrates the birthdays of Abraham Lincoln (12th) and George Washington (22nd).
- 22nd *Abu Simbel Festival* – Egypt. Day when the light of the rising sun reaches the 180-ft. deep innermost chambers of Abu Simbel, the great temple of Ramses II.
- 23rd *Lantern Festival* – China, Taiwan. Marks the end of the Chinese New Year celebrations and the first full moon of the New Year.
- 26th *Intercalary Days* - Ba'ha'i'. A period of rejoicing, generosity, and welcoming neighbors in preparation for the upcoming period of fasting March 2nd – 20th.

March 2005

- 4th *Casimir Pulaski Day* – Poland, US. Honors birthday of the patriot soldier who led an unsuccessful uprising against foreign intervention.
- 8th *International Working Women's Day*. Int'l. Established by the International Conference of Women in Helsinki, Finland to acknowledge contributions made by women.
- 14th *Great Lent Day* – Eastern Orthodox Christian.
- 17th *St. Patrick's Day* – Ireland, US. Remembers the patron saint of Ireland who converted the island to Christianity in 432 C.E.
- 20th *Naw-Ruz* – Iran (sundown). New Year celebration, originates from Zoroastrian Persia.
- 21st *Naw-Ruz* – Ba'ha'i' New Year.
Palm Sunday – Christian. Marks the beginning of the Christian Holy Week.
Shumbun-no-Hi – Japan. Celebrates arrival of spring.
Benito Juarez's Birthday – Mexico. Celebrates the birth of the first Mexican president of Indian descent.
- 24th *Maundy Thursday* – Christian. Celebrates the Last Supper when Jesus instituted the Holy Eucharist.
- 25th *Good Friday* – Christian. Ends the Lenten season and commemorates the crucifixion of Jesus Christ.
Purim – Jewish. Celebrates rescue of Jews of ancient Persia from a plot to destroy them.
Annunciation – Orthodox Christian. Remembers the visit of Archangel Gabriel to Mary of Nazareth announcing God's wish for her to become a Virgin Mother of the Messiah.
Holi - Hindu, Sikh. Festival of Color.
- 27th *Easter* – Christian. Celebrates the resurrection of Jesus Christ.

Diversity Activity: Group Membership

Goal

To create a supportive environment in which the learners can disclose their group memberships and to allow them to experience what it is like to be part of a minority group.

Instructions

Have the learners form a large circle. As you call out different group names, the members are to go inside of each successive circle as they identify with the group. Have the learners form a



large circle. As you call out different group names, the members are to go inside of each successive circle as they identify with the group.

Begin with "low-risk" groups (e.g. brown hair, large family, group of professions you are working with such as manager or production associate) and work up to groups that are typically discriminated against or underrepresented (e.g. African American, Asian, female, gay, person with

disabilities). Applause as each group forms in the middle.

As each group of learners move towards the center of the circle, ask them what they think is the most positive thing about being a member of this group.

Questions

How did it feel to be in the center of the circle? (Were you comfortable being stared at?)

How did it feel to be on the outside of the circle?

How did you feel about those with you in the center of the circle or about those in the outer circle?

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Diversity in the Workplace: Seven Reactions People Have to Change

Implementing diversity initiatives in the workplace often requires people to change. Here are seven reactions that people have to change and suggestions for dealing with them.

- People will feel awkward, ill at ease, and self-conscious when confronted by change. *Tell them what to expect.*
- People will feel alone even if everyone else is going through the same change. *Structure*

activities that create involvement. Encourage individuals to share ideas and to work together to help each other through change.

- People will think first about what they have to give up. *Don't try to sell the benefits of change effort initially. Let people mourn their perceived losses. Listen to them.*
- People will think they can handle so much change at once. *Set priorities on which changes to make, and go for the long run.*
- People will be concerned that they don't have enough resources (time, money, skills, etc.) to implement the change. *Encourage creative problem solving.*
- People will be at different levels of readiness for any particular change. *Don't label or pick on people. Recognize that some people are risk-takers and others take longer to feel secure. Someone who's an early adopter of one type of change might balk at another type of change.*
- If pressure is taken off, people will revert to old behaviors. *Keep people focused on maintaining the change and managing the journey (Blanchard & Hodges, 2003, p. 66-67).*

Reference: Blanchard, K., and Hodges, P. (2003). The servant leader: transforming your heart, head, hands & habits. Nashville: J. Countryman.

How do you react to change?

Source: The Ohio State University Leadership Center http://leadershipcenter.osu.edu/Publications/Leadership_Moments/LM_2004/Leadership_Moments_2004.htm.❖

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