

The EMIE BULLETIN is published quarterly.

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FROM THE CHAIR

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The 2005-06 fiscal year has been very busy and very rewarding for EMIERT. A vital sense of mission permeates all the actions we take and the decisions we make. The EMIERT Executive Board needs the ideas and thoughts of the membership to keep us on target and to ensure that your needs and wishes are addressed. I urge all of you to sign up for the EMIERT listserv. Share with the Board and the membership at large your successes and accomplishments working with multicultural groups.

This is our third quarterly issue of the *EMIE Bulletin* appearing as an insert in *MultiCultural Review (MCR)*. The relationship between EMIERT and *MCR* is strengthening issue by issue. The *EMIE Bulletin* continues to serve as an important forum for spreading the good news to librarians and library advocates that EMIERT is here to help. EMIERT is your one-stop source for information and support to help solve problems involved in getting multicultural materials in libraries and information centers for the benefit of those learning English and coping with the immigration and assimilation processes. Having the *EMIE Bulletin* insert in *MCR* is an excellent way to let the library community know that the EMIERT is the new home of the Coretta Scott King Committee, which sponsors the internationally acclaimed Coretta Scott King Book Awards.

Thanks to you who have volunteered to serve as committee chairs and members of EMIERT's standing committees as well as representatives or liaisons with various ALA groups. For other EMIERT members who want to get involved, please check the EMIERT pages in the *ALA Handbook of Organization, 2005-2006*, to locate officers, chairs of committees, and representatives and liaisons. Thanks to Lyn Miller-Lachmann, who serves as EMIERT's liaison to *MCR*, and to Sarah Smith, our secretary and webmaster, who continues to serve as *EMIE Bulletin* editor while we search for a new editor. If anyone would like to like to edit the *EMIE Bulletin* quarterly insert for *MCR*, please contact me at jonesp@mail.ecu.edu.

The preliminary program for the ALA Annual Conference to be held in New Orleans June 22-28, 2006, includes several exciting program offerings sponsored by EMIERT.

On Saturday morning, June 24, from 8:00 a.m. to 10:00 a.m., EMIERT will sponsor "U.S. Immigration: Navigating the System @ Your Library" and participants will learn how to utilize the services of the U.S. Department of Citizenship and Immigration Services (CIS) in their region; understand how to navigate the CIS web site to better serve their customers, including how to make appointments with an immigration officer using Infopass, download forms, renew Green Cards, check applicant's status, and more; improve referral to low cost and free not-for-profit immigration service providers; and identify educational resources for the applicant on the road to Citizenship! Presenters will be a representative from the U.S. CIS, Office of Citizenship; and EMIERT Membership Chair Homa Naficy, Hartford Public Library, Manager, Multicultural Education and Outreach. Also, on Saturday, June 24, from 8:00 a.m. to 10:00 a.m. EMIERT will sponsor a program called "Using the Coretta Scott King Award Winning Books."

Following these two programs, the EMIERT General Membership Meeting will be held from 10:30 a.m. to 12:00 noon. On Saturday afternoon, from 1:30 to 3:30 p.m., the EMIERT Children's Services Committee will present a program on "Latino Children's Literature Awards: Creation, Content, and Community."

On Sunday morning, June 25, the EMIERT Executive Board and All Committee Meeting will be held from 10:30 a.m. to 12:00. From 1:30 to 3:30 p.m., EMIERT will co-sponsor a program with the Alternatives in Publication (AIP) Task Force of the ALA Social Responsibilities Round Table (SRRT) on "The Ethnic Press, Libraries, and Community Building: How We Can Strengthen the Ties."

On Monday, June 26, from 1:30 to 5:30 p.m., the Jewish Information Committee of EMIERT will host a program on "A Question of Tolerance" to address the increase of hate crimes, Anti-Semitism, and violence in the aftermath of the 9/11 tragedy. The program will feature a speaker and panel discussion with plenty of time scheduled for a question-and-answer forum.

On Tuesday, June 27, EMIERT's Coretta Scott King Committee will sponsor the 37th Annual Coretta Scott King Book Awards Breakfast from 7:00 to 9:00 a.m. This will be the first breakfast and awards ceremony since Mrs. King's untimely death at the age of 78 on Tuesday, January 31.

I would like to remind all of you who have served as officers or committee chairs in EMIERT throughout its history to send EMIERT materials for the use of library historians and researchers to the ALA Archives, housed at the University of Illinois at Urbana-Champaign. ALA Archives officials remind us that "it is each unit's responsibility to preserve the historical record of activities for future researchers by regularly transmitting unneeded archival materials to the ALA Archives in Urbana." Our founder emeritus, David Cohen, has collected and preserved EMIERT materials from EMIERT's beginning in 1972, when the Ethnic materials Information Exchange Task Force of the ALA Social Responsibilities Round Table (SRRT) was founded. He is committed to getting these invaluable his-

torical records to the ALA Archives. For more information on the ALA Archives and how you can get EMIERT materials there, see <http://web.library.uiuc.edu/ahx/ala/info.asp>.

Officers elected in the ALA 2006 elections will serve a two-year term (2006–08). Terms will begin at the close of the ALA Annual Conference in New Orleans this summer. Thanks to all who have volunteered to hold offices on the EMIERT Executive Board.

I look forward to seeing you all in New Orleans. Let's show our united support for our library colleagues on the Gulf Coast who are suffering greatly in the aftermath of Hurricane Katrina.

Always,

Plummer Alston "Al" Jones, Jr., Chair, 2005–2007

MULTICULTURAL CONFUSION: Five Paradigms of Ethnic Relations

by Rod Janzen, Professor of History, Fresno Pacific University

In the last forty years, the United States population has become more culturally and ethnically diverse than at any other time in its history. This is due to major changes in government immigration policies (especially the Immigration Act of 1965) as well as radical transformations in global developments, politically, socially, and economically.

Even compared to the diverse demographic conditions of the late nineteenth and early twentieth centuries, America in the twenty-first century is much more multicultural and multireligious. Because this has all happened so quickly, it is hard to get a handle on what impact this change is having on American life in general. It has brought forth a plethora of creative possibilities and a number of serious conflicts.

Because of the recent arrival of millions of legal as well as illegal immigrants, a major social debate has been how to determine the nature and character of interethnic relationships. Viewpoints expressed in this conversation reflect a variety of ideological assumptions, which are often concealed rather than explicit. It is impossible to live in the United States today without forming a particular perspective on how immigrants should be treated and what should be expected of them. The goal of this article is to clarify the assumptions upon which people make these decisions.

A review of the literature pertaining to interethnic relationships, American immigration history, and the assimilation process in America, as well as attendance at many presentations on "multiculturalism" shows significant definitional confusion. In response I suggest five different perspectives, or paradigms, on the basis of which twenty-first-century Americans in general define ethnic relations.

My assumption is that personal and social views about ethnic and cultural groups are conditioned by the paradigms that guide our understanding of, and vision for, ethnic relationships. This is the case whether one is a librarian, educator, politician, clerical worker or farm laborer. Everyone needs to come to terms with the diversity of cross-cultural paradigmatic understandings. We all need to be clear about where we stand on this issue as well as where everyone around us is positioned. The catastrophic occurrences on September 11, 2001, and ethnic conflict throughout the world make this issue particularly important.

I suggest that most Americans today adhere to one of the five following paradigms: Eurocentrism, Melting Pot Assimilationism, Ethnic Nationalism, Globalism, or Centered Pluralism.

The first paradigm is Eurocentrism. In this vision, America is defined as predominantly northern and western European in its culture and institutions, with a dominant Anglo-Saxon and Protestant foundation. This way of thinking reflects the actual development of American history, where even those "white" Europeans (for example, eastern and southern Europeans, Irish, Jews) who experienced

prejudice and discrimination were at some point (often within the second generation) pulled into the north/western European center. Adherents of this paradigm do not want to see an America that becomes darker physically and more diverse culturally and religiously. They are scared by large-scale immigration from non-European countries. Although this perspective no longer dominates American thinking—and it is rarely verbalized in public settings except by adherents of the far right—it continues to hold an important place in the American psyche.

A second paradigm, Melting Pot Assimilationism, offers an alternative interpretation of American history. In the melting pot vision, various cultural groups from all over the world, whether they originate in Europe, Asia, the United States itself, the Middle East, Africa, or South America, are treated with social and political equality in the United States. In their constant interaction—one culture crossing over into another—they join to create one large heterogeneous mixture. Historically, this not how things actually worked out, as most immigrants were asked to melt away non-Western European distinctives. But modern melting pot advocates believe that this paradigm continues to provide the best vision for American society. They are committed to full equality for all national groups but suggest that all of us view ourselves primarily as "Americans," de-emphasizing unique cultural and linguistic traditions. Adherents of this view fear that multiculturalism is tearing apart the fabric of American society. This view continues to be very popular and is widely taught in public schools.

Paradigms III, IV, and V express multicultural ways of thinking. With these paradigms we move directly into the waters of pluralism, with its emphasis on the retention and maintenance of traditional cultural beliefs and practices. There is a significant difference of opinion, however, among pluralist advocates.

Paradigm III, Ethnic Nationalism, for example, suggests that each ethnic group, regardless of origin, should preserve its unique character, customs, languages, and ways of knowing without being assimilated. Adherents of this position are firmly committed to multilingualism and a cultural diversity. In this vision, the ethnic community is the principal source of one's personal and group identity. There is thus aversion to marriage across cultural lines and disinterest in overly nationalistic patriotism.

Paradigm IV, Globalism, provides a different pluralist twist by suggesting that the increasing economic ecological and political interconnectedness of modern life demands consensus on an international ideological and behavioral center. This center forms the foundation for all world cultures. Globalists do not think only in terms of what might hold Americans together (Paradigms I, II, and V) or with regard to those customs that provide communally separated cultural uniqueness (Paradigm III). They believe in a kind of world

melting pot that will ultimately reduce not only economic global economic inequities but violent confrontations between national groups.

Paradigm V, Centered Pluralism, is the most conservative and pragmatic multicultural approach. It has also become a dominant theme in public school textbooks. An underlying assumption of Centered Pluralism is that the United States will not be able to hold itself together as a vital national system, politically or socially, unless certain established central traditions are adhered to. The paradigm thus calls upon all Americans to use a common language and give adherence to democratic political principles. Centered Pluralism suggests the creation of hyphenated identities—such as “Mexican-American” and “African-American”—which recognize the integrity of original cultures, while simultaneously indicating a process of personal cultural transformation and allegiance to the United States.

The fact that Americans view interethnic relationships from the perspective of five different paradigms, and that there are divergences even among those who call themselves “pluralists,” makes for a very confusing situation. Educators, for example, are not only asked to “multiculturalize” the curriculum but to decide, in effect, which of at least four paradigmatic understandings (I have not included Eurocentrism) best describes their personal perception of

multiculturalism, which then may differ from that proposed by other

educators and academics. Librarians confront the same dilemma as they make book-selection decisions and are committed to purchase volumes that delineate all five perspectives.

All of the paradigms discussed have supporters in American society, thus also in library and public school systems. Librarians and teachers attend workshops and seminars that expose them to various renditions of “multiculturalism.” This article’s thesis that there are five general ethnic relations paradigms does not suggest that anyone abides by any one of these approaches in any pure sense. Most people operate out of the perspective of one of more of these models, some rationally and with purpose, others chaotically and illogically.

I hope that a paradigmatic understanding of why we have reached this point of confusion will be useful in comprehending why we are doing what we are doing. Further, it will push all of us, as we listen to presentations on multiculturalism, read articles which describe the multicultural vision, listen to politicians talk about their own interpretations of “diversity”—to be more demanding with regard to what particular philosophical position is being promoted. It is always important to know the assumptions, values, and goals of those who we read and/or listen to. With this knowledge, the debate will continue with the reflective reader and listener much more knowledgeable about the deep complexity of this issue.

Building a Successful Archival Programme: A Practical Approach

by Marisol Ramos and Alma C. Ortega

The need to document the history of community-based, nonprofit, or ethnic centers and that of their constituents has reached a critical mass. More than ever the need to build an archival program is imperative. But, more often than not, small institutions do not have the financial resources to hire an archival professional to build and manage an archival program, and it falls on courageous but inexperienced individuals to take on the task. This summer, *Building a Successful Archival Programme*, a book written about setting up an archival program for these kinds of institutions, will be available.

The idea of writing a book about establishing an archives from the ground up with very limited or nonexistent funds may seem illogical, but unfortunately it is, in fact, the position most of us find ourselves in. As library and archival budgets shrank while the demand for managing archival resources only continued to increase during the last ten years, recording institutions’ history and the history of the people they served, has become extremely important. We know this because a few years ago we found ourselves in the predicament describ-

ed above. With a lot of imagination and a big dose of determination we achieved our goal of establishing an archival program in less than an academic year and on a miniscule budget at a small research center.

Having survived the “starting an archives” process, we had, in fact, during the process considered writing up the whole course of action to help others faced with same challenge. The actual prospect of writing a book on our experiences came late spring 2005. We genuinely welcomed the opportunity to write candidly and concisely, so that others would learn from our experience. We took into account that this work added a different perspective to the current archival literature on setting up an archival program. This book complements theoretical work on the topic. We strongly believe in not only talking about praxis, but in enacting it. The result is a book that does not focus on theory, but on practice.

Creating an archives from scratch seemed insurmountable at the beginning, but it was done and following archival practices. Our goal was to write a very practical book, one for individuals with little to

no knowledge in archives—individuals who were suddenly entrusted to taking care of the archives at their institution. We wanted to help jump-start this process, but with direction, as well as make it as uncomplicated as possible, and encourage the individual all the way through it. Most importantly, we wanted to emphasize to anyone confronted with the task of starting an archival program with minimum support that it is indeed possible.

After reading and applying what is in this book, an institution will have a functional archive where there was none. We hope that if you have considered the idea of starting an archives at your institution that you check out this book.

Publication detail is available at http://www.chandospublishing.com/catalogue/record_detail.php?recordID=99.

Marisol Ramos, Librarian at the Cabrillo Marine Aquarium Research Library

Alma C. Ortega, Librarian at the University of San Diego-Copley Library

The Public Library—Meeting the Needs of a Diverse Workforce

By Elizabeth Jean Brumfield

The growth in technology requires the average worker to have a higher level of skills and education than in previous decades. Yet statistics show that many, especially those in ethnic and migrant communities, enter the workforce without secondary education or the technical savvy that will enable them to compete for higher paying jobs.¹ As of 1990, the largest growth in the workforce was the immigrant population, with most coming from Mexico and Asia. More than one-third of recent immigrants have limited English language skills and lack a high school diploma at a rate twice that of American natives. In 2000, the high school dropout rate for the white non-Hispanic population was 6.9 percent, for non-Hispanic African Americans it was almost doubled at 13.1 percent and for Hispanics it was more than four times that of the white non-Hispanics.²

Minorities make up over 50 percent of the workforce, yet the financial wealth of African American and Hispanic households is under 12 percent of that of white households. In 2003, 30.4 percent of African American workers and 39.8 percent of Hispanic workers earned poverty-level wages. Data shows that more than one-third of African American children and about three out of every ten Hispanic children live in poverty.³

New entrants into the workforce between 1994 and 2005

Total workforce	100%
All minorities, both sexes	51%
White, non-Hispanic, both sexes	49%

Source: *Workforce 2020*, Hudson Institute

Much attention has been focused on economic development, how public libraries support the corporate community through the acquisition of business resources in library collections and also cooperative agreements with businesses. There are fewer resources to assist the increasingly multicultural workforce in America. Job seekers need information on how to obtain and retain employment. It is important that libraries have best sellers and popular fiction books; it is equally important that resources are provided that help people find work that will allow them to support their families.

Today, looking for a job is a job in itself. Just knowing where to look can be challenging. Generally it is assumed that everyone knows how to read a classified ad or knows how to fill out an application. However, these assumptions are not correct. Also, if you have applied for a job recently you would find that many employers require that resumes are either attached to a website or sent via e-mail. Public libraries can assist in these areas by providing job seekers specific resources and services, such as workshops on using the Internet to find jobs, or by creating virtual career counselors that provide basic job and career information.

Many libraries offer career information and job-seeking services to the general public but are not aware of how to serve job seekers who speak English as a second language. Recently the Job and Career Education Center at Carnegie Library was approached by a local business that needed to hire a large number of native Spanish-speaking persons. The company's problem was that the qualified applicants were not passing the Customer Service Pre-employment Test. The test required of applicants basic computer skills to navigate the software and the ability to make decisions based on recorded audio customer service scenarios. After examining the test, it was thought that the problem was in the way the test required participants to navigate

back and forth through documents on the computer and also that perhaps participants experienced test anxiety due to language differences. To better serve the job seekers, the library developed a workshop that allowed participants to practice taking similar types of tests, thus reducing test anxiety and improving computer skills. The PowerPoint presentation was also translated into Spanish and English so that some participants would feel more relaxed hearing the customer service scenarios in their language. The Job and Career Education Center also uses a telephone translation service to answer emergency and other important questions from non-native customers. The library provides a workshop on International Resumes and collaborates with the Greater Pittsburgh Literacy Council to assist immigrant and ethnic communities by conducting English classes weekly in the library. In addition, the library hosts several networking events and job/career fairs where members of all cultures can mingle and exchange job-seeking tips.

Libraries, as neutral, welcoming, less intrusive educational institutions, can support the diverse workforce by providing basic literacy instruction, computer training, and networking activities. The public library can be an orientation to other educational resources that ethnic and migrant workers need to advance in their employment. As the United States becomes more diverse in terms of racial and ethnic diversity, public libraries will have more opportunities to take an active role in preparing workers for high skilled jobs.

- ¹ Hattiangadi, Anita. *Workforce Diversity: No Longer Just a Black and White Issue*. Employment Policy Foundation. Washington, DC 1999.
- ² United States Department of Education. National Center for Education Statistics. *Digest of Education Statistics in Beyond Workforce 2020: The coming (and present) international market for labor* by Justin A. Heet. Hudson Institute. irlcjr.hudson.org/files/.../workforce_international_mkt_labor.pdf. Accessed March 1, 2006
- ³ Facts & Figures. State of Working America 2004/2005. Minorities Economic Policy Institute. http://www.epinet.org/books/swa2004/news/swafacts_minorities.pdf. Accessed March 1, 2006

Bosiljka Stevanovic Retires

Bosiljka Stevanovic, EMERT member and former chair of the David Cohen/ EMERT Multicultural Award Committee, will retire from her position as Principal Librarian, Unit Head, World Languages Collection, New York Public Library on Friday, May 26, 2006, at the end of a full day of work.

Stevanovic, born in the former Yugoslavia, now Serbia, came to the United States in 1964 from Paris, where she grew up and went to secondary school and university. She began her career at the New York Public Library on Friday, July 14, 1967. She received her MLS in Library and Information Science from Columbia University in 1970. She became a U.S. citizen during the year of the Bicentennial.

Congratulations, Bosiljka! May you enjoy your retirement to the fullest, but remember that you always have a home in EMERT!