

Mexican immigration into the United States and the politics of multiculturalism

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Vorteil des Sozio-Ökonomischen Panels für die hier zu behandelnde Fragestellung ist festzuhalten, daß Kinder, die während der Panellaufzeit 16 Jahre alt werden, selbst zu Befragungspersonen werden. Damit ist die Möglichkeit gegeben, intergenerative Transmissionsprozesse festzustellen. Das Sozio-Ökonomische Panel stellt eine Vielzahl von Analysemöglichkeiten bereit, weshalb es eigentlich erstaunlich ist, daß es bisher nicht zu den hier formulierten Fragestellungen ausgewertet wurde.

Anmerkung

- 1) Dies ist der Titel eines derzeit laufenden, von der Deutschen Forschungsgemeinschaft (DFG) im Rahmen des Schwerpunktprogramms "Folgen der Arbeitsmigration für Bildung und Erziehung (FABER)" geförderten Projekts.

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5. Mexican Immigration into the United States and the politics of multiculturalism

Robert C. Rhodes

During the 1980's, some 6 million legal and 2 million illegal immigrants entered the United States - more than one-third of the total U.S. population growth in that period. When focusing on the impact of Mexican immigration, the 1990 Census Bureau estimated that in 1989 12,565,000 persons of Mexican origin lived in the United States. This figure represents a 45 percent increase from 1980 to 1989, attributed to a combination of high immigration and the group's high fertility, and indicates that Mexican Americans are the most rapidly growing ethnic group in the United States.

The consequence of the rapid population growth of the Mexican population has been the cultural transformation of the Southwest. In areas where Mexicans have become a majority there is competition with Anglo cultural symbols for dominance. This experience is producing debates over whether the ideology of multiculturalism should replace that of assimilation as the

organizing principle for American society. Immigrants are told by multiculturalists of different persuasions that they have a choice of either to maintain their culture or to assimilate or to do both and that these views represent the norms of a free democratic multicultural society.

Multiculturalism and the Transformation of American Education

The traditional history textbooks focused on national leaders, on wars, on national politics, and on issues of state that reflect the dominant Anglo-Saxon perspective. This history complemented an assimilationist view of American society which presumed that everyone in the process of assimilation would eventually lose their ethnic characteristics and enter mainstream American society. This approach to the teaching of history has come under attack because it ignored the contributions of minorities.

The proponents of all varieties of multiculturalism repeatedly emphasize that due to large immigration flows from non-European societies, it is necessary and right that the U. S. become a multicultural society. Multiculturalists argue that school curriculums must become as diverse culturally as the populations who attend schools in their communities. They further say that the traditional American schools are culturally biased to European civilization, a fact that has a negative impact on children of non-European origin. Multiculturalists agree that while there are a large number of central values, mores and attitudes to which Americans agree, there exists differences of opinion in society and in the schools about their relative worth. This will lead to differences of opinion about those aspects of national culture that should be included in the curricula of schools. Students are encouraged to study their own ethnic or racial traditions, a study that is to become for each student a full acceptance and pride in his/her culture of descent.

Various kinds of multicultural education programs are arising across the country. To sort out these differences the following three phases of multiculturalism are offered: inclusionist, transitional and ethnonationalist.

The first phase, the inclusionist approach to multiculturalism promotes a broader interpretation of the common American culture and seeks recognition for the ways the nation's many racial, ethnic and cultural groups have transformed the national culture. The inclusionists say American culture belongs to all Americans who reconstruct it every generation. This perspective has also been referred to as cultural democracy, a recognition that we must pay attention to a diversity of subcultures in America. The pluralist nature of American culture has led to a major revision in what children are taught and what they read in school. The new history examines racism and discrimination and the contribution of all groups to the making of American history. However, inclusionist multiculturalists, in their zeal to represent all the subcultures in American history, often neglect to distinguish differing degrees of significance for the contributions of subcultures to the development of America.

The second phase represents a transition phase, where what was once a predominantly Euro-American community changes to one where the minority population is demographically slightly smaller or about the same as the dominant group. At this point minority groups demand that multiculturalism be broadened in the public schools and universities to include all subject areas. Multiculturalists work hard to make the curriculum equally reflect their cultural values rather than those exclusively of the core culture.

A progressive movement occurs in the transition phase when incremental demographic changes in the size of the Mexican population produce pressures to implement changes in educational policies. This movement has been charted by Professors Schaefer and Rhodes in a comparative study of colleges in low density and high density Mexican counties in Texas from 1975 to 1990. During this time period they compared the ethnic demographic composition of a county and the Mexican content of the curriculum of colleges in that county. College catalogues for the periods, 1975, 1980, 1985 and 1990 were examined for the number of Mexican sensitive courses, the number of Mexican faculty, Mexican administrators, and number of Mexican students. In those counties that had become increasingly Mexican there was a notable growth in Mexican sensitive courses, and in the number of Mexicans on governing boards, in administration, in the faculty and student body. In those counties where Anglos were the majority the curriculum retained an Anglo dominance.

The third phase is an ethnonationalist multiculturalism. Ethnic leaders have seen with the large influx of coethnic immigrants a potential for extending their political influence within society. Since bilingual and bicultural programs were in their early stage of development in the late 1960's, the new arrivals helped stimulate the expansion of these programs. Increasingly, large sections of the Southwest became dominated by the new immigrants, leaving the EuroAmerican population as the new minority. Ethnonationalist contend that persons who are not of European origin feel alienated from American culture because of their race or ethnicity; the only culture they can ever belong to is the culture of their ancestors, although their families may have lived in the United States for generations. The ethnonationalists are not concerned about extending or modifying American culture and may even say that a common culture does not exist. They may even oppose any accommodation among groups, any interaction that removes the differences between them. The history they support emphasizes that everyone is either a descendant of victims or oppressors. Supporters of ethnonationalism propose an ethnocentric curriculum to raise the self-esteem and academic achievement of children from minority backgrounds. They contend that children from minority backgrounds will do well in school only if they are thoroughly exposed to a positive perspective of their ancestral culture. For example if children are of a particular ethnic background they must hear that their coethnics made significant contributions to mathematics, science, history and literature. If they learn about great coethnics and if their studies use examples of contributions of their ethnic group they will perform well in school. Professor Mario Barrera of the University of California, Berkeley, a member of the Hispanic intelligentsia, argues for the establishment of ethnic autonomous regions in the United States where the heritage culture and language of an ethnic group would be maintained by law. These regions would be set up when a given ethnic group has become the overwhelming majority in a particular region. Barrera feels the time is appropriate for the creation of a new Aztlan in the Southwest because of rapid increases in the Mexican population.

Ethnonationalism is spreading rapidly throughout the nation's educational systems. It is actively promoted by organizations and individuals with a political and professional interest in strengthening the ethnic minority power base in the public schools, the universities, professions, and in society.

In school districts where most children are Mexican, there has been a growing tendency to adhere to ethnonationalism rather than inclusivism. Ethnonationalism, in emphasizing the racial

pride of children, often neglects their educational difficulties. The history curriculum is used to make certain that Mexican children will have higher self-respect and that EuroAmerican children will have a less self-confident view that people of their background have made all the significant contributions to the world.

The movement toward ethnonationalism encourages the politization of curricula in the schools and universities. As educational departments become political and ideological a contest arises over the content of the curriculum. In adapting to cultural diversity, schools will purchase books that reflect the local community and to serve food that reflects the ethnic culture in the school. Children are often taught to see the world through an ethnocentric perspective that pays little or no attention to the common American culture.

In the universities Hispanic programs have been established over the past 25 years that include strong ethnocentric messages. Faculty members in these programs and leaders in the ethnic communities have exerted pressure on state legislatures and individual universities to require that multicultural courses be included in the general education of all undergraduate students. These courses frequently emphasize the virtues of the civilization of minority groups and attack the merits of American Eurocivilization.

Conclusion

If present immigration trends continue the country will increasingly move to an ethnonationalist educational perspective that may produce Barrera's aforementioned ethnic autonomous regions. I posit a concurrent trend that involves the creation of transnational ethnic regions. In this case the national cultures of various ethnic groups will transcend American borders. The Southwest of America would be such a transnational region. Governance for this region would be based on transnational bilateral agreements supporting both trading and cultural rights. This scenario is beginning to unravel with The North American Free Trade Agreement and the institutionalization of Mexican culture and the Spanish language in the Southwest.

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6. Migration und ethnische Minderheiten - Informationen zur sozialwissenschaftlichen Forschung und Literatur

Annemarie Nase

Einführung

Die Gesellschaft Sozialwissenschaftlicher Infrastruktureinrichtungen (GESIS) - vertreten durch das Informationszentrum Sozialwissenschaften (IZ) Bonn, das Zentralarchiv für Empirische Sozialforschung an der Universität zu Köln (ZA) und das Zentrum für Umfragen, Methoden und Analysen (ZUMA) Mannheim - bietet eine breite Palette von Serviceleistungen: Informationen zur aktuellen Forschung, zu Forschungsergebnissen, Literatur, Daten und Beratung zu methodischen Fragen.

Im Folgenden wird zum Untersuchungsgebiet der Sektion für Migration und ethnische Minderheiten ein Ausschnitt aus dem Arbeitsfeld der GESIS gezeigt, und zwar die Informations- und Nutzungsmöglichkeiten der Datenbanken FORIS und SOLIS (Forschungs- und Literaturnachweise) des IZ, die weit über das hinausgehen, was z.B. an Literaturinformationen aus Bibliotheken oder von CD-ROM's bekannt ist.

Informationsressourcen

Das fachliche Spektrum der sozialwissenschaftlichen Datenbanken FORIS und SOLIS reicht von der Soziologie und den Methoden der Sozialforschung über die Sozialpsychologie, Kommunikationswissenschaft, Bildungsforschung, Arbeitsmarkt- und Berufsforschung, Sozialpolitik, Sozialgeschichte und Bevölkerungsforschung bis zu psychologischen und wirtschaftswissenschaftlichen Fragestellungen in der Forschung. Damit ist eine gute Ausgangsposition für die häufig disziplinenübergreifenden Problemstellungen in der Migrationsforschung geschaffen. Beide Datenbanken beziehen sich auf den deutschsprachigen Raum - die Bundesrepublik, Österreich