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**ETHNIC INCLUSION STRATEGIES
FOR THE WORLD AFFAIRS COUNCIL: A CASE STUDY**

by

Adriana Cornelia Theresia Zylmans

A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Education

University of San Diego

1991

Dissertation Committee

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Patrick Drinan, Ph.D.
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ABSTRACT

ETHNIC INCLUSION STRATEGIES FOR THE WORLD AFFAIRS COUNCIL: A CASE STUDY

Zylmans, Adriana C. Theresia, Ed.D., University of San Diego, 1991, 375 pp.

Director: William P. Foster, Ed.D.

The inclusion of people of diverse ethnicities in voluntary organizations is a challenging endeavor. Cultural diversity, rich traditions, historical perspectives, ethnic celebrations, religion, and language are lenses through which leaders of organizations can view the many uniquenesses, differences, and similarities among ethnic groups.

The World Affairs Council of San Diego, from January 1, 1989 to July 1, 1990, undertook an ambitious community project entitled, "Community and Citizen Involvement in Foreign Policy," funded by the Ford Foundation, to increase the participation of ethnic groups, women, and youth in the Council.

In this research study, the ethnic inclusion strategies used by the Council are presented and an ethnic inclusion model is developed. The model is comprised of three stages: adoption, implementation, and organizational transformation and is presented for reflection and use by leaders of voluntary organizations.

Ethnic diversity in today's post-industrial era is timely. As ethnic populations rapidly increase in the United States, ethnic inclusiveness should be the primary focus of organizations that want to be truly representative of society. Presented in this case study is an in-depth view of twenty voluntary organizations, located in San Diego County, which are representative of four ethnic groups; viz., American Indian, African-American, Asian-American

(Filipinos), and Hispanic-American. Ethnic leaders of not-for-profit organizations were interviewed for their opinions and attitudes about ethnic involvement in voluntary organizations.

The findings of the study indicated that many of the ethnic voluntary organizations in San Diego were largely expressive groups and mutual-benefit organizations. For a not-for-profit organization to include ethnic members in its organization, all council members must fully understand and participate in the project of ethnic inclusiveness. Future efforts to include ethnic participants in non-ethnic voluntary organizations ought to take into account their needs and interests, and redesign the organization accordingly.

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Adriana Cornelia Theresia Zylmans

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To

My Father
Wilhelmus Cornelis Zylmans
and
My Mother
Johanna Maria Elizabeth Zylmans, van Dongen
and
My Brother
William John Joseph Zylmans

the pillars of my life!

DEDICATION

It is with great joy that I dedicate this doctoral research study to my parents and to my brother and thank them for their love, support, and guidance.

To my brother, who is a farmer at heart, for his humility and love. I will always remember the many hours we worked, never-ending it seemed, together in the farm fields. May your many harvests bring you health, good fortune, and fulfillment in the many years that lie ahead.

Sincere gratitude to my loving parents for their unending love. Dad, you gave me the self-confidence, determination, and wisdom to take each day as it comes, to take one step at a time, to believe in my potential, and to challenge my dreams. Mom, you gave me the understanding to reach beyond and to do those things that I wanted to do.

I will be forever grateful to my parents for their tireless long hours of hard work on the family farm, for their financial sacrifices, and for their courage and fortitude in undertaking a most difficult challenge of immigrating to a new land of opportunity - Canada, in August, 1948, in search of their dreams.

Dad, I will always cherish the words you wrote in Dutch, in May, 1987, which I translated and included in this study so that others may appreciate and share in your words of life.

BUT WE WORKED

by

Wilhelmus Cornelis Zylmans

We came to Canada

but we worked

We lived in a chicken coop

but we worked

We were homesick

but we worked

We earned 50 cents an hour

but we worked

We were sad

but we worked

We were happy

but we worked

We experienced disappointments

but we worked

Things got better

but we worked

and

Now we have accomplished our dreams

and we are still working!

ACKNOWLEDGEMENTS

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I am truly grateful to all the leaders of ethnic voluntary organizations in San Diego for without their cooperation and help this project would not have been possible. Many thanks to Isabel Alvarez and Joseph Lam, to the board members of the World Affairs Council of San Diego for their assistance, and to Professor Minos D. Generales for his encouragement and personal interest in this project.

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A very heartfelt thanks to Sheila Quinlan Williams who was my study partner for the qualifying examinations and who kept me on track during this research marathon. Together we accomplished much in this doctoral program. Finally, very special thanks to my San Diegan friends, Sister Michaelleen Cabral, Cindy Camberg, Sister Carlotta DiLorenzo, Kareen Huerta, Kay Krohne, and Ingrid Wieslander, and also Canadian friends, Cathy Abrossimoff, Gail Allen, Susan Chow, Shirley Cuthbertson, Brother Joe Farrell, Olive Gilmour, Teresa Hamazaki, Ken Horne, Ruby Nishi, Joan

Withers, and Jenny Yokota for their friendship and continued support during my doctoral studies. I will be always grateful for their encouragment during this most demanding and challenging experience. Thank you.

**For democracy to govern, it must have *citizens*,
people who take interest in public affairs;
they must have the *capacity* to participate and to *determine*.**

Tocqueville (de) (1966) Unpublished note fragments ca., 1835-1840

TABLE OF CONTENTS

	Page
ABSTRACT.....	i
DEDICATION.....	v
ACKNOWLEDGEMENTS.....	vii
LIST OF TABLES.....	xiii
LIST OF FIGURES.....	xiv
LIST OF APPENDICES.....	xv
CHAPTER ONE: STATEMENT OF THE ISSUE.....	1
Introduction.....	1
Profile of the World Affairs Council of San Diego.....	3
The Issue.....	7
Purpose of the Study.....	8
Scope of the Study.....	9
Research Questions and Objectives of the Study.....	9
Definition of Terms.....	11
Limitations.....	14
Confidentiality and Protection of Human Subjects.....	15
CHAPTER TWO: REVIEW OF THE LITERATURE.....	17
Introduction.....	17
Demographics of Ethnic Groups.....	18
Types of Organizations.....	21
Characteristics of Voluntary, Not-for-profit Organizations.....	23
Voluntary Memberships of Americans.....	28
Four Theories of Ethnic Participation in Voluntary Organizations ...	34
Participation of Ethnic Groups as Related to the Four Theories.....	36

Summary	48
CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY	50
Rationale	50
Scope of the Study	52
Research Questions of the Study	54
Methodology	54
Data Gathering Technique	55
Participants and Site Selection	56
Data Collection	58
Data Analysis	59
Problems Encountered in Conducting the Study	61
Summary	63
CHAPTER FOUR: ANALYSIS OF DATA	65
Introduction	65
Section One: History of the World Affairs Council of San Diego	66
Section Two: Ethnic Voluntary Organizations in San Diego County	75
Part One: Research Question One	77
Profile of American Indian Organizations	77
Profile of African-American Organizations	88
Profile of Asian-American Organizations	97
Profile of Hispanic-American Organizations	104
Profile of Multi-Ethnic Organization	112
Tables Showing Profiles of Ethnic Organizations	116
Part Two: Research Question Two	124
American Indian Participation in Voluntary Organizations	124
African-American Participation in Voluntary Organizations	133
Asian-American Participation in Voluntary Organizations	144

Hispanic-American Participation in Voluntary Organizations	153
Multi-ethnic Participation in Voluntary Organization	165
Part Three: Research Question Three	167
American Indian Interest in Organizations like the Council. . .	167
African-American Interest in Organizations like the Council. .	176
Asian-American Interest in Organizations like the Council . . .	183
Hispanic-American Interest in Organizations like the Council.	188
Multi-Ethnic Interest in Organizations like the Council	193
Part Four: Research Question Four	194
Profile of the World Affairs Council of San Diego.	194
Ford Foundation Grant.	210
Section Three: Conclusions	237
CHAPTER FIVE: ETHNIC INCLUSION MODEL FOR THE WORLD	
AFFAIRS COUNCIL	252
Introduction.	252
Stage One: Adoption process.	256
Stage Two: Implementation	259
Stage Three: Organizational Transformation	270
Analysis of Ethnic Inclusion by the World Affairs Council	273
Strengths of the Study	288
Weaknesses of the Study.	289
Recommendations for Future Research	290
Conclusions of the Study	291
REFERENCES	297
APPENDICES.	306

LIST OF TABLES

Table	Page
1. American Indian	117
2. African-American	118
3. Asian-American	120
4. Hispanic-American	121
5. Multi-Ethnic	123
6. World Affairs Council of San Diego: Membership Description, December, 1990	204
7. World Affairs Council of San Diego: Income and Expense Statement, July 1, 1988 - June 30, 1990	208
8. World Affairs Council of San Diego: Ford Foundation Grant Expenses, January 1, 1989 - June 30, 1990	213

LIST OF FIGURES

Figure	Page
1. World Affairs Council of San Diego: Organizational Chart	197
2. World Affairs Council of San Diego: Interaction and Networking	198
3. World Affairs Council of San Diego: Membership Report, September 1, 1988 - August 31, 1990	206
4. World Affairs Council of San Diego: Membership Report, New Members per month, September 1, 1988 - August 31, 1990	207
5. Planning for Ethnic Inclusion	258
6. Stage Two: Implementation, Phase 1 – Outreach	264
7. Stage Two: Implementation, Phase 2 -- Ethnic Recruitment	266
8. Stage Two: Implementation, Phase 3 -- Ethnic Inclusion	269
9. Stage Three: Organizational Transformation	272

LIST OF APPENDICES

Appendix	Page
Appendix A	306
A-1 Human Subjects Informed Consent Form	307
A-2 Open-ended Interview Questionnaire for Ethnic Leaders	309
A-3 Follow-up Interview Questionnaire for Ethnic Leaders	311
A-4 Open-ended Interview Questionnaire for WAC Board Members.	312
A-5 Follow-up Interview Questionnaire for WAC Board Members ..	313
A-6 Dissertation Research Questions	314
A-7 Mail-out Questionnaire	316
A-8 Open-ended Interview Questionnaire for Council President and Executive Director	317
A-9 Open-ended Interview Questionnaire for Council Founder	318
A-10 Interview Letter	319
Appendix B World Affairs Council of San Diego, Inc., Historical Calendar (1968-1978).....	320
Appendix C By-laws of the World Affairs Council of San Diego, Inc., Approved by Board of Directors, January 15, 1986	341
Appendix D Community and Citizen Involvement in Foreign Policy, A Project Proposal for the Ford Foundation by the World Affairs Council of San Diego, Inc., August 1, 1988.	357
Appendix E World Affairs Council of San Diego, Inc., List of Programs sponsored on account of the Ford Foundation Grant, January 1, 1988 to June 30, 1990	372

CHAPTER ONE

STATEMENT OF THE ISSUE

Introduction

Tocqueville stated about 155 years ago:

Americans of all ages, all stations in life, and all types of disposition are forever forming associations. There are not only commercial and industrial associations in which all take part, but others of a thousand different types--religious, moral, serious, futile, very general and very limited, immensely large and very minute. . . . In every case, at the head of any new undertaking, where in France you would find the government or in England some territorial magnate, in the United States you are sure to find an association (1966, p. 485).

Today, voluntary organizations of all kinds still play a significant role in American culture. We need only to look at the diversity and multitude of voluntary organizations that exist within our communities. Their goals, objectives, and purposes are varied. From organizations like, "A Clean San Diego" and "Newport Clean-up Oil Spills" to "Desert Shield Operation Homefront," voluntary community assistance organizations are a crucial component of the American community.

Involvement in voluntary civic associations may generate a sense of political responsibility for the public good. Political participation in local, county, state, national, or foreign affairs, and an understanding of world affairs and global policies, may help moderate individualism, stimulate a

revival to civic and biblical traditions, and rebuild appreciation for the common good.

In the United States, . . . no one is without a vote, and hence, an indirect share in lawmaking. Therefore, those who would like to attack the laws [of local, county, state, national, or foreign policies] are forced to adopt ostensibly one of two courses: they must either change the nation's opinion or trample its wishes under foot.

There is a second reason, too, more direct and powerful in its effect; namely, that every American feels a sort of personal interest in obeying the laws, for a man who is not today one of the majority party may be so tomorrow, and so he may soon be demanding laws of his choosing that respect which he now professes for the lawgiver's will. Therefore, however annoying a law may be, the American will submit to it, not only as the work of the majority but also as his own doing; he regards it as a contract to which he is one of the parties (Tocqueville, 1966, p. 222).

However remote laws and policy issues may seem to people, they impact the American public. Recognizing the many actors in the theater of formulating foreign policy and the many avenues open to people to exercise their rights and responsibilities and to participate in the decision-making process, voluntary participation in educational institutions helps in understanding the political process.

"In an era when . . . nations . . . are becoming increasingly interdependent, the understanding and tolerance of divergent points of view has become vital to the peace of the world" (World Affairs Council of San

Diego, 1989). Today, more than ever before, people are members of a world community. Being part of this world community demands greater public understanding of critical foreign policy issues.

American citizens, with an understanding of foreign policies and international affairs, can gain an enhanced perspective of what people in other countries think, feel, and hope for. The critical ingredient is education. Citizens should take personal responsibility in learning about domestic and foreign policies and the government's policy process. As nations steer toward unity, citizens "cannot remain strangers to each other for a single day or fail to know what happens in any corner of the world" (Tocqueville, 1966, p. 378).

To help citizens turn from their private interests and look at something other than themselves, voluntary associations are instrumental in the process. The World Affairs Council of San Diego, as described below, is exemplary in educating citizens about the many cultures of the world.

Profile of the World Affairs Council of San Diego

The World Affairs Council of San Diego (WAC), a not-for-profit, non-partisan educational organization, founded by San Diego State University Professor Minos Generales in 1968, is dedicated to educating San Diegans about foreign policy and other international world affairs. The World Affairs Council of San Diego believes knowledge of other cultures increases people's understanding of foreign affairs and informed citizens are the strength of a democratic society. As people see the world from a different viewpoint--through the eyes of another--an enhanced perspective on issues of international significance is acquired (Bart, 1989).

The World Affairs Council of San Diego is one of five of the most active chapters of the National Council of World Affairs Organizations (NCWAO) (Staff, Portland Press Herald, January, 1987). The NCWAO has 126

chapters in 38 cities. The National Council assists professional staffs of chapter organizations by providing the parameters for exchanging ideas and making information available on foreign affairs programming. The common purpose of all National Council programs is to highlight the complexities and importance of an array of international issues and to provide citizens with personal access to those involved in foreign affairs.

The organization consists of a Board of Directors, an executive director, an executive committee, and a variety of committees such as the program committee, membership committee, and corporate committee, to name only a few. The office of the World Affairs Council of San Diego is located in San Diego, California. In December, 1990, the World Affairs Council of San Diego had 1505 members. The office staff of the World Affairs Council consists of the Executive Director, Development Associate, and Operations Associate. The World Affairs Council provides non-paid internship opportunities for undergraduate and graduate students, and it also depends on member volunteers to assist with office tasks and program events.

World Affairs Council of San Diego Programs

The Program Planning Committee of the World Affairs Council of San Diego designs programs that provide a forum for the presentation of opposing viewpoints on major global issues. Foreign issues are presented by a variety of the world's most pre-eminent leaders, journalists, military representatives, academic scholars, and others. The general public (corporate executives, civic leaders, retired military, academics and students, and people from a variety of professions) are regularly invited to discuss current world issues with foreign ambassadors, parliamentarian/statespersons, financial advisors to government leaders, and other distinguished political representatives. The WAC presents its programs in public forums and as

breakfast, lunch, or dinner and address programs, after-work receptions, panel discussions, corporate lunches, seminars, and focus sessions called "Flashpoints."

"Flashpoints" Program

In February, 1990, the Council instituted a Flashpoints program. The program, a regular Flashpoints series once a month, at the same time and place, emphasizes local speakers. The general public may attend an evening meeting every third Wednesday of the month to discuss the latest developments in current world affairs or a major foreign policy issue that is of special interest.

Great Decisions Program

During the 1988-89, 1989-90, and 1990-91 school years, the World Affairs Council of San Diego promoted the Great Decisions 1989, 1990, and 1991 discussion program. Prepared by the Foreign Policy Association in New York, the program is based on a core package of resource materials that annually emphasizes eight major foreign affairs issues. (In the field of foreign affairs, the Association is the largest and oldest non-partisan adult education program). The Great Decisions series is designed for people to acquire insight into global concerns and to learn ways of actively participating in the democratic process that will influence the making of foreign policy.

Since 1989, Great Decisions study groups have been coordinated by a volunteer council member in San Diego County. The study group sessions were held in the Vietnamese community and in Parents' Place community centers (a meeting place for women who have taken a leave from their career to raise children). Since 1988, educational institutions have also implemented the Great Decisions program. In 1988, Horace Mann Middle School (a cross-cultural school for grades 6 - 8 with a population equally

divided between Caucasian, African-American, Asian-American, and Hispanic-American students) formed a cross-cultural, multi-generational discussion group involving students and parents. San Diego High School, which has an International Baccalaureate Program, integrated the Great Decisions 1989 program into its international relations curriculum.

Lecture Series

In the fall, 1989, (October 5, 1989 to November 9, 1989) and the spring, 1990, (February 1, 1990 to March 8, 1990) lecture series exploring major current world issues were presented. The WAC coordinated the lecture series with the University of California, San Diego, Extension Department. The series were attended by local educators and the general public. Some of the topics included: China: Redefining the Revolution; Latin American Debt: Living on Borrowed Time; Ethics in International Relations: Power and Morality; Citizen Involvement in Foreign Policy: How, Who, When, Where, and Why?

Ford Foundation Grant Activities

In May, 1989, the World Affairs Council received a \$60,000 Grant from the Ford Foundation to promote an ambitious project entitled, "Community and Citizen Involvement in Foreign Policy." (The funds were back-dated to January 1, 1989.) The Grant funding was used to develop special projects and activities to increase greater interest in and understanding of the foreign policy process among ethnic communities and women.

A variety of ethnic cultural programs was coordinated to increase ethnic participation and interest in Council programs and to broaden ethnic representation on the Council's Board. Please refer to Appendix E for a summary of the programs the World Affairs Council of San Diego sponsored during eighteen months of the Grant.

International Women's Advisory Committee

In May, 1989, an International Women's Advisory Committee (IWAC) was formed. The goal of the Committee was to serve as a resource and catalyst to the Board and the Program Planning Committee; to recommend projects and programs that will reach out to involve the many cultures in San Diego County, ethnic groups and women, to raise their awareness of international issues; and to increase the membership of ethnic women in the Council. In November, 1989, the Committee formed the Panel of American Women which consisted of women of various ethnic cultures including Hispanic-American, Asian-American, and African-American. In 1990-91, the Panel made various presentations to public/private community businesses and organizations in San Diego County on their perceptions and experiences about the changing roles of women in foreign affairs.

The Issue

In May, 1989, the World Affairs Council of San Diego received a \$60,000 Grant from the Ford Foundation launching a major project to reach out to more San Diegans, particularly ethnic organizations, women, and youth, to encourage involvement in learning about the foreign policy process and to increase participation in Council programs. The Council's project objectives included presenting current foreign policy issues and discussing their impact on the decisions made by government, increasing people's knowledge of the foreign policy-making process, stimulating their participation in international world affairs, increasing ethnic memberships in the World Affairs Council of San Diego, and developing an inclusion model for increased citizen/ethnic participation in the Council to be replicated by World Affairs Councils in other cities.

In this research project, the researcher interviewed twenty leaders of voluntary ethnic organizations in San Diego to assess ethnic involvement in voluntary associations and to determine people's interest in learning about foreign policy and the foreign policy-making process. Please refer to Chapter Three in this study for a listing of the organizations contacted.

The researcher also interviewed four ethnic Board members of the World Affairs Council; viz., the Council's founder, the current Council president, and the executive director, and sent a mail-out survey to past presidents. The Council's founder was interviewed and the mail-out survey was sent to past presidents to obtain an historical perspective of the Council and to obtain a perception of the degree of ethnic involvement in the early years of the Council. The Board members, president, and executive director were interviewed to determine the Council's outreach efforts to ethnic groups in San Diego County and to identify the organizational changes that occurred on account of the Ford Foundation Grant.

San Diego County was a particularly appropriate model city for the World Affairs Council of San Diego to institute the project called, "Community and Citizen Involvement in Foreign Policy." San Diego is a community of diversified ethnic groups with predominantly African-American, Hispanic-American, Asian-American, and American Indian cultures.

Purpose of the Study

In this study, the researcher investigated the process of reaching out to members of ethnic organizations in San Diego. The purposes were to:

1. Reveal the needs of ethnic people and their reasons for participating in ethnic voluntary organizations;

2. Investigate the kinds of activities and strategies that foster outreach to ethnic groups;
3. Identify the purposes of ethnic voluntary organizations;
4. Determine the attitudes of group leaders about ethnic participation in the World Affairs Council of San Diego; and
5. Develop an ethnic inclusion model for increased ethnic participation in voluntary organizations such as the World Affairs Council.

Ultimately, the researcher hopes that the results of this research project are useful to leaders of ethnic and non-ethnic voluntary associations and to other World Affairs Councils in the United States and Canada.

Scope of the Study

The scope of this case study was limited to the World Affairs Council of San Diego and to the four ethnic groups identified in the Ford Foundation Proposal prepared by the WAC. The four ethnic groups included American Indian, African-American, Asian-American (Filipino), and Hispanic-American. The participants in the study included leaders of voluntary ethnic organizations in San Diego County, the current and past WAC presidents, the Council's founder, the executive director, and current ethnic members of the Board of Directors. The parameters of the research study were defined by four research questions.

Research Questions and Objectives of the Study

1. Why did the different ethnic voluntary organizations develop in San Diego? Are there common reasons?
2. What roles do voluntary organizations serve in the lives of ethnic communities?

3. What are the attitudes of leaders of ethnic voluntary organizations about the participation of ethnic groups in the World Affairs Council of San Diego and other non-ethnic voluntary organizations?

4. How did the World Affairs Council of San Diego reach out to the ethnic populations to encourage participation in the Council?

The objectives of the case study were to:

1. Discover the needs of ethnic populations in San Diego County;
2. Explain why people participate in ethnic voluntary organizations;
3. Determine the attitudes of leaders of ethnic voluntary organizations regarding the participation of ethnic members in educational programs on foreign policies offered by the World Affairs Council of San Diego;
4. Summarize the kinds of strategies and activities the Council used to foster outreach to ethnic groups to increase people's knowledge about the process of foreign policy-making;
5. Recommend the organizational changes that may be required to include ethnic cultural groups which are internal to the Council;
6. Construct a typology of the ethnic voluntary organizations in San Diego County; and
7. Develop an ethnic inclusion model that explains how to increase citizen participation in the World Affairs Council and in the foreign policy process. The model is based on information obtained from the study and model programs from other World Affairs Councils in the United States.

The research questions and objectives guided the case study process by providing a focus for the information sought from the participants in the study.

Definition of Terms

To clarify possible misunderstandings of the terminology related to ethnic groups, voluntary organizations, and the ethnic inclusion model, the terms used in this research study are defined as follows:

Adoption Process: "the events that take place to initiate, mobilize, and plan for a change" (Fullan, 1982, p. 52).

African-American: Persons who indicate their race as Black, such as African, Creole, Jamaican or West Indian (San Diego Association of Governments, 1988).

American Indian: Persons who are Native Americans, Eskimo and/or Indian-Alaskan.

Asian-American: Persons who are not Caucasian, Hispanic, African, or American Indian. This category includes: Japanese, Chinese, Filipino, Korean, Asian Indian, Vietnamese, Hawaiian, Guamanian, Samoan, and other Asian and Pacific Islanders (San Diego Association of Governments, 1988).

Association: a certain number of individuals who have undertaken to cooperate in a stated way in support of specific doctrines (Tocqueville, 1966).

Caucasian: Persons who indicate their race as White as well as persons who do not classify themselves in one of the specific race categories, but are considered of European origin (San Diego Association of Governments, 1988).

Chicano Movement: emerging sense of common purpose among Mexican Americans (Williams, Babchuk & Johnson, 1975).

Foreign Policy: an agreement that defends national interests and/or an agreement with foreign governments dealing with sanctions, trade barriers, international treaties and foreign aid.

Foreign Policy Education: formal educational program that shows the workings of an economic and political system.

Hispanic-American: Persons who are of Spanish origin (i.e., Mexican, Puerto Rican, Cuban or other Spanish) (San Diego Association of Governments, 1988).

The Twelve million Americans of Mexican origin account for 63 percent of all Hispanics. Americans of Puerto Rican origin account for 12 percent (2.3 million), Central and South Americans account for 11 percent (2.1 million), those of Spanish or "other" origins account for 8 percent (1.6 million), and Cubans account for 5 percent (1 million) (Schwartz, 1988, p. 43).

Implementation: an organizational process that involves putting new ideas into practice in the reality of an institutional setting such as a not-for-profit organization.

Implementation Process: an organizational process that involves three phases: outreach, recruitment, and inclusion.

Implementation Strategies: ways/methods to promote the implementation of an innovation.

Inclusion: new members fully participate in the functions of an organization.

Inclusion Strategies: ways/methods to have people take an interest in participating more fully in an organization.

Indian Reservation: "areas with boundaries established by treaty, statute, and/or executive or court order" (Johnson, Paisano, & Levin, 1988, p. 9).

Latinos: persons who classify themselves as Chicano, Hispanic and/or Mexican-American.

Mexican-American: Persons who are of Mexican origin.

Mutual-benefit Organization: membership is expected to be the prime benefit (Blau & Scott, 1962).

Not-for-Profit Organization: "corporations, and any community chest fund or foundation, organized and operated exclusively for religious, charitable, scientific, testing for public safety, literary, or educational purposes, or to foster national or international amateur sports competition . . . or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private shareholder or individual, no substantial part of the activities of which is carrying on propaganda, or otherwise attempting, to influence legislation . . . and which does not participate in, or intervene in . . . any political campaign on behalf of any candidate for public office" (Internal Revenue Code, Section 501(c) (3)).

Outreach: having people come together out of mutual concern to extend a positive influence to others in a large community (Rappaport, 1985).

Outreach Strategies: ways/methods to outreach.

Pacific Settlement of Disputes/Peaceful Settlement of Disputes: " . . . disputes are decided in accordance with international law, applying treaties, customary law, general principles of law recognized by civilized nations and judicial decisions" (Bledsoe & Boczek, 1987, p. 297).

Recruitment: members of an organization invite new members to participate in the programs or activities of the organization.

Recruitment Strategies: ways/methods to appeal to new members joining an organization.

Service Organization: "whose primary beneficiary is the part of the public in direct contact with the organization with whom and on whom its members work . . . an organization whose basic function is to serve clients" (Blau & Scott, 1962, p. 51).

Transformational Change: through the enactment of a vision an organization moved from one state into another state.

Voluntary Organization: a not-for-profit organization that has a small core staff of paid employees and depends on volunteer services from the public sector to augment the staff. People voluntarily join the organization but may be expected to pay a membership fee for the privilege of being a member.

Limitations

Not all leaders of several ethnic organizations in San Diego could be contacted. There are more ethnic organizations in San Diego than the researcher was reasonably able to contact due to a limited time-frame and lack of financial resources.

The sample of ethnic organizations in San Diego may differ from other regions in the United States of America. In other regions, fewer ethnic groups may exist due to demographics and geographic circumstances. As ethnic populations increase in major American cities, social and political participation by ethnic people in Anglo-American voluntary organizations may become more popular, or ethnic groups may increase segregation as they form their own quasi-communities.

Since this research study was conducted in San Diego, the results may not necessarily reflect a national perspective on ethnic participation in voluntary organizations for all American cities. Rather it may more accurately represent other border communities and/or a neighborhood within a city where great cultural diversity of ethnic groups exists.

As is apparent from a review of the literature, the demographics and sample populations from other research projects varied considerably from region to region. This research study describes the participant's perceptions of ethnic involvement in voluntary organizations, provides insight into the

cultural differences of ethnic groups who joined voluntary organizations, highlights the significant roles of ethnic voluntary associations for ethnic groups in San Diego County, and suggests the ways to achieve greater representation of varying ethnicities in an organization like the World Affairs Councils which are situated throughout the United States.

Confidentiality and Protection of Human Subjects

Prior to conducting this research study, approval was obtained from the Protection of Human Subjects Committee of the University of San Diego.

The participants in this study were presidents/vice-presidents, directors, or other designated authoritative representatives of American Indian, Hispanic-American, Asian-American, and African-American organizations, ethnic WAC Board members, past WAC presidents, present WAC president, executive director, and the Council founder.

All participants of the study voluntarily participated in a semi-structured audiotaped interview process and there were no reasonable, anticipated risks or discomfort to the participants other than those ordinarily encountered in daily life. The past presidents of the World Affairs Council voluntarily completed a survey questionnaire in this study which did not place them at any risk beyond their normal daily activities.

The initial interview and follow-up interview were frequently conducted at the office site of the voluntary organization. In the case where an organization did not have an office site, the interview was conducted at the office of the World Affairs Council of San Diego, or it was held at the home or work site of the participant.

Each participant in this study was asked to sign a Human Subject Informed Consent Form which included the basic considerations as specified by the University of San Diego. By signing this form, participants agreed to

having their name and organization published in this study. (Please refer to Appendix A-1 Human Subjects Informed Consent Form for a copy of the form.)

The participants of this study benefited in several ways. The interview questionnaire was a useful tool for ethnic leaders. Some leaders used the questionnaire to create dialogue among members, to build consensus about the organization's purpose, objectives, mission, and future goals, and to help members articulate a vision for their organization. The interview process assisted leaders of ethnic organizations to reflect and to re-evaluate the progress of their organization. Many ethnic leaders appreciated receiving a copy of the transcribed interview for their organizational archives, felt honored to participate in a research study in which their organization would be recognized, and found the opportunity to be involved in a research project that was breaking new ground as personally rewarding.

All human subject consent forms and audiotaped recordings of the interviews were destroyed at the completion of the research project.

CHAPTER TWO

REVIEW OF THE LITERATURE

Introduction

In a pluralistic, culturally diverse, democratic society, minority groups inevitably exist. Scholars in the social sciences credit Wirth (1945) as having coined the term "minority group" which refers to no specific time period or location (Meyers, 1984). Wirth (1945) states

We may define a minority as a group of people who, because of their physical or cultural characteristics, are singled out from the others in the society in which they live for differential and unequal treatment, and who therefore, regard themselves as objects of collective discrimination. The existence of a minority in a society implies the existence of a corresponding dominant group enjoying higher social status and greater privileges (Meyers, 1984, p. 347).

Paradoxically, many social groups may constitute a minority of the population in a respective area yet be in a dominant position (Meyers, 1984). Recognizing the paradox, statistics are useful for the purpose of analysis of problems of inter-group relations but as we near 2000, "minority" will no longer be an acceptable term for the identification of a specific cultural group. The concept of minority will instead be considered a state of mind. Ethnic groups which have been in a minority position in the United States and Canada are increasing in size rapidly and fast becoming the majority in many places of both countries.

In the literature, some confusion exists about which groups qualify as minority groups and which characteristics are distinctive for a social group to be considered a minority group (Meyers, 1984). In the recent past, "minority" was superseded by "ethnic." While "ethnic" technically means human race, it is far more plausible than "minority." In the scholarly community, the acronym AHANA is used in lieu of "minority." "AHANA is the acronym for African, Hispanic, Asian, and Native American" (Rose, 1989, p. 6). However, in time, AHANA may also not be acceptable, for the findings of this study suggest that Latino is the preferred term rather than Hispanic, Mexican, Mexican-American, or Chicano and that American Indian is the preferred term rather than Native American. Perhaps in lieu of AHANA an appropriate acronym for the scholarly community to identify the four ethnic groups may be "ALAIA": Asian, Latino, American Indian, and African. For the purpose of this case study, ethnicity is the identifiable characteristic for the social groupings of African-American, Hispanic-American, Asian-American (Filipinos) and American Indian groups which is in agreement with the names used by the U.S. Department of Commerce, Census Bureau.

Demographics of Ethnic Groups

Statistical forecasts project that major growth in the American population and workplace will come from immigration. Seventy-five percent of the growth will occur in ethnic groups, other than Caucasian and African-Americans, between now and 2010 (Wetrogan, 1988). By 2010, thirty-eight percent of Americans under the age of 18, (one out of every three people), will be a member of an ethnic group (Schwartz & Exter, 1989).

California's ethnic groups -- Hispanic-American, African-American and Asian-American -- will account for nearly ninety percent of the state's population growth in the 1990's (Center of Continuing Study of the California

Economy, 1985). By 2000, the state's ethnic population will be: Hispanic, 29.2 percent; Asian, 9.7 percent; African, 7.2 percent; and Caucasian, 53.9 percent (Center of Continuing Study of the California Economy, 1985).

American Indian

In the literature, confusion exists about whether or not American Indians are a minority group (Meyers, 1984). Dating back to 1871, the Native-Americans (Indian-Alaskan) were the first minority group in the United States. Since that time, they have been regarded as official wards of the federal government (Meyers, 1984). In 1977, Bellecourt indicated that American-Indians belong to independent nations and, therefore, are members of sovereign nations rather than minority members of the United States (Meyers, 1984, p. 7). Considering the population of American Indians in San Diego, the group is recognized as an ethnic group in this study.

African-American

In 1988, the African-Americans made up nine percent of the San Diego population (San Diego Association of Governments, 1988). Since 1980, there was a nineteen percent change in the demographics of the African-Americans (San Diego Association of Governments, 1988). For the African-Americans, a positive trend has been the emergence of a middle and upper class. Today, a third of all Black-American families are considered middle class (Lunsford, 1988).

Asian-American

Asians constitute the fastest growing ethnic population in the United States (Bouvier & Agresta, 1985). The population is growing rapidly for two reasons: Asian countries support most of the world's population, and Asians account for forty percent of immigrants to the United States (Bouvier & Agresta, 1985). In 1988, Asian and other immigrant groups (excluding

Hispanic, Caucasian, and African) made up twelve percent of San Diego's population (San Diego Association of Governments, 1988). Since 1980, there was an eighty-five percent change in the demographics of Asian and other immigrant groups (San Diego Association of Governments, 1988). In 1985 in the United States, there were 5.1 million Asian-Americans and by 2001, the population is anticipated to be 8.1 million (Bouvier & Agresta, 1985). By 2030, the Asian-American population in the United States is expected to be 14.2 million (Bouvier & Agresta, 1985).

In 1990, the Filipinos will outnumber the Chinese, making them the largest Asian group in the United States. In 1980, the Chinese were the largest Asian ethnic group in the United States, surpassing the Japanese as the largest ethnic group since 1910 (Bouvier & Agresta, 1985). By 2000, the Koreans will outnumber the Japanese to become the third largest Asian ethnic group in the United States. The Vietnamese, Asian-Indians, and Japanese will be the smallest Asian ethnic groups (Bouvier & Agresta, 1985).

Hispanic-American

In 1985, according to estimates in demographic statistics, the Hispanic-American population may range from 16.5 million to 30 million but fall short of outnumbering the African-Americans (Exter, 1985). (The population range is due to the Census Bureau's being unable to account accurately for the many undocumented workers). Over half the Hispanic-American population, and nearly seventy-five percent of all Mexican-Americans, live in California or Texas (Exter, 1985).

Today, Hispanics are the most economically and ethnically diverse group (Schreiner, 1987). Nationally, twenty-nine percent of the Hispanic population lives in poverty, whereas thirty-one percent of the African-Americans live in poverty (Schreiner, 1987). In the nineties, Hispanic-

American poverty will likely be above that of African-Americans, and Hispanic-Americans will be considered the ethnic group with the highest poverty rate (Schreiner, 1987). Today, Cubans have the highest median family income of all Hispanic ethnic groups. "Other" Hispanics, Central and South Americans, Mexican-Americans, and Puerto Rican-Americans account for lower family incomes, respectively (Schwartz, 1988). Forty percent of Hispanic-American children now live in poverty (Schreiner, 1987).

In San Diego in 1988, Hispanics made up seventeen percent of the population (San Diego Association of Governments, 1988). Since 1980, they have affected a forty-percent change in San Diego's demographics (San Diego Association of Governments, 1988).

Types of Organizations

Organizations are efficient and effective for organized citizen participation. There is a variety of salient variables that may help to classify a typology of organizations. Bell and Force (1956) developed a typology with the purpose of the organization directed at meeting group interests. The three types of organizations they characterized were general interest group, special-stratum interest group, and special-individual interest group. The general interest groups are interested in civic improvements and include associations like the Chamber of Commerce, Kiwanis, and Rotary. The special-stratum interest groups serve only the interests of a specific socioeconomic status comparable to the members' socioeconomic status. The goal of the special-individual interest groups is to pursue a noteworthy cause but which is not derived from the similar social status of its membership.

Blau and Scott (1962) identified four types of organizations which are somewhat similar to the typology developed by Bell and Force (1956). They classified organizations according to who benefited from the organization.

The four types were characterized as mutual-benefit associations with the members of the organization receiving the greatest benefits; business related organizations with the owners being the primary benefactors; service organizations with the clients receiving the most benefits; and commonweal organizations with the public-at-large receiving the benefits.

Organizations, however, may employ various strategies to achieve organizational purposes. Burke (1968) identified five strategies that organizations commonly use: education-therapy, behavioral change, staff supplement, cooptation, and community power. While implementing these strategies, Arnstein (1969) identified that organizations may be influential at the same time. The eight influential characteristics include manipulation of the organization by the power structure; therapy for the organization; informing as exemplified by token participants; consultation; placation; partnership as exemplified by the amount of citizen/membership power; delegated power; and citizen/membership control (Arnstein, 1969). These eight characteristics indicate that there are significant gradations in participation and degree of involvement by members of an organization. For the purpose of simplification, participation/non-participation in an organization may be categorized into three levels. In level one, the characteristics of manipulation and therapy enables powerholders to educate those people who are not actively participating in the organization. In level two, participants are considered token members in an organization and their participation is based on the extent of informing, consultation, and placation. Placation is a higher level of acceptance by the powerholders than informing or consultation, but the power of decision-making still remains with the powerholders. In the third level, as participants become more involved in the organization, their level of involvement and decision-making clout

increases accordingly. Members may become increasingly involved in the organization through partnership or coalition building with other members and this enables them to negotiate and engage in trade-offs with powerholders. Finally, because of the power and control awarded to members by the powerholders, member participation significantly impacts the organization (Arnstein, 1969).

Groups of citizens or organizations may attempt to influence government policy and may be classified according to the group's or organization's relationship to political institutions. The three types of groups may be identified as organizations required by federal statutes; advisory groups to local governments and initiated by those governments; and groups locally recognized by the political system, though not designed by government, such as voluntary organizations (Hutcheson & Steggert, ND).

Characteristics of Voluntary, Not-for-Profit Organizations

The motivations for and intentions of people to join a group or voluntary association may be complex and varied. Voluntary organizations are usually concerned with practical, short-term, relevant issues which may not necessarily change the social or political systems. They may, however, provide a considerable amount of political influence and provide a foundation for ad hoc organizations when the need arises.

Until 1959, researchers analyzed voluntary associations according to the participants' age, sex, marital status, socioeconomic background, ethnicity, and race. In 1959, Gordon and Babchuk looked at voluntary associations in the form of a typology or system. Three criteria were used to define the system: the association's accessibility to members, the association's ability to grant status to members, and the function of the organization for the participant as either instrumental (social influence in society) or expressive

(meeting personal satisfactions) or expressive-instrumental (Gordon & Babchuk, 1959).

Access to Members

The association's access to members may be divided into two types:

1. organizations in which membership is restricted by highly selective criteria of achievement or talent or both. Most professional societies are considered in this category; for example, British Columbia Business Education Association, and National Council of Black Engineers and Scientists.

2. organizations in which members must qualify to join. Ascriptive qualities such as kinship, ethnicity, and race may limit membership opportunity (Gordon & Babchuk, 1959). Associations considered in this category may include a group of people of Filipino ancestry or origin; for example, Filipino American Educators' Association of San Diego County, or Cavite Association of Southern California, Inc.

Status Capacity

The capability of granting status refers to the capacity of an organization to confer prestige or to be associated with prestige which spreads to its members. The ethnic and racial composition of its members often depends on the organization's status. An organization's status may depend on the effectiveness of the activities connected to the objectives outside the organization (Gordon & Babchuk, 1959). An example of a status organization may be the Toastmasters Club.

Function for Members

Generically, organizations may be classified according to their functions for members. Wirth, Goldhamer, Rose, Lundberg, Komarovsky and others classified formal voluntary associations in society as either instrumental or expressive (Jacoby & Babchuk, 1963).

Instrumental organizations sponsor activities that extend beyond the purpose of its members and function as a "social influence" in society (Gordon & Babchuk, 1959). They exist to maintain and achieve or change conditions that lie exterior to the organization. The civil rights movement and the Chicano movement in the 1960's focused on activities to fight injustice, inequality, and oppression for the good of others. Examples of other instrumental groups include: political clubs (such as the Young Democrats and the Young Republicans); business and professional associations; community and neighborhood improvement groups; veterans' organizations; and cultural organizations.

Expressive groups contribute to an individual's personal and immediate gratification. Examples of expressive organizations include: sport/fitness clubs, school associations, fraternities, labor unions, and church, social, and nationality groups.

Gordon and Babchuk (1959) added a third organizational classification. Instrumental-expressive associations integrate expressive characteristics and instrumental functions. "A Clean San Diego" portrays an instrumental-expressive organization that provides both personal satisfaction and social influence in society by accomplishing the organization's goals and objectives.

Huntington (1968) suggests that all organizations are like institutions which vary in stability, values, and behavior patterns. The level of institutionalization of any type of organization is defined by its ability to be adaptable, its measure of complexity, its coherence, and its degree of autonomy (Huntington, 1968).

The World Affairs Council of San Diego may be characterized as an organization that provides status capacity, performs a function for members, institutes the strategy of education to influence behavioral change, and is an

expressive group organized to contribute directly to an individual's immediate satisfaction. The strength of the World Affairs Council to reach out to ethnic groups and to include ethnic members depends on its degree of institutionalization; i.e., the ability to adapt to changes versus rigidity of procedures; the complexity of the hierarchical structure versus simplicity or flatness of the organization; the working together and the strong philosophical consensus among the executive director, office staff, and members of the board of directors; and the extent of autonomy versus subordination.

While many not-for-profit organizations attempt entrepreneurial ventures, their mission and narrow perspective in values, structure, and behavior must change before they can become successful entrepreneurs (Levinson, 1987). If not-for-profit organizations become too commercial, they may lose their sense of identity. To avoid a charitable image, the basic principle of a not-for-profit organization is to give people something for a minimum fee or no cost, either a service or a product that fulfills a need. Levinson (1987) suggests that management theorists continually debate the issue whether not-for-profit organizations differ from business and public organizations in ideology or only in organizational dimensions and structure.

The characteristics of not-for-profit organizations as suggested by Levinson (1987) are:

1. Small dimensions -- few permanent staff employees, minimal budgets, restricted geographical marketing operation with little competition, narrow mission and limited market/audience.
2. Multiple job descriptions for employees and volunteers. It is not unusual for the executive director to complete tasks that a secretary or

receptionist would normally do. Status is less significant than getting the job done.

3. Financial environment is frequently uncertain and unstable. The survival of the organization is often dependent on corporate contributions, membership fees, corporate underwriting, grants or loans.

4. Altruism is the core value. The motive to help others is frequently the major purpose for the organization's *raison d'être*.

5. Administrative managers or executive directors seemingly regard their positions as powerful and influential; yet, in the long-term, their progress toward professional achievements appears restricted.

6. Members often have a strong belief in the intrinsic values of their organization. Occasionally, the emotional commitment to the organization overrides the factors of efficiency, effectiveness, and professional services.

7. Frequently ethnic representation is significant in the organization's board of directors and/or in other managerial positions within the organization.

8. Members of the board of directors are often involved in the day-to-day operations of the organization. Due to personal interest, financial investment and legal requirements, members have a great managerial responsibility but sometimes allow personal feelings to get in the way of business protocols.

Babchuk and Booth (1969), in their longitudinal study of memberships in voluntary associations, identified some common characteristics of organizations with low membership turnover. An organization with a large membership base can handle inconsistent member participation. An organization with multiple objectives is able to provide a wide range of activities and meet a variety of individual needs and motivational interests.

A well-established organization with a long, stable history carries a message of what the organization might demand of participants, what degree of involvement is expected, and what activities are likely to be offered. The aged are more likely to remain affiliated with an organization where flexible participation is the norm.

Traditional voluntary organizations served the interests of those least fortunate in society. In the 1980's, voluntary organizations serving the neediest suffered overall revenue losses. The reason for this is clear. Professional not-for-profit organizations were increasingly forced to charge membership fees to replace lost government funding. Statistics show that the most needy cannot afford the cost of membership fees. Voluntary organizations, that will continue to grow, however, are those that provide services in culture and arts, and in the medical and health care sectors (Van Til, 1985).

The present and future challenges for not-for-profit organizations lie in encouraging ethnic groups to volunteer their skills and time, and to participate in educational opportunities, for "it is the American citizenry which sets the basic long-term goals for the kind of world we want. And our central purpose remains as President John F. Kennedy stated 'to make the world safe for diversity' " (Cleveland, 1984, p. 4). In this way, ethnic members of society are important contributors to and decision-makers in society, and not just users and takers of social services.

Voluntary Memberships of Americans

Voluntary organizations play a vital role in the basic fabric of society. They provide a link between the isolated individual and the complex bureaucratic system and provide a mechanism for communication. Groups can be effective in bringing about social change for they provide people the

opportunity to engage in political social activities, to satisfy personal interests of power, economic gain, self-esteem, and support (Welch, Comer & Steinman, 1975, Babchuk & Booth, 1969, and Williams, Babchuk & Johnson, 1973).

There is a commonly held, but inaccurate, belief that Americans are a nation of joiners (Curtis, 1971). Hyman and Wright (1971) were the first to present evidence on the magnitude of voluntary association memberships of Americans. They traced trends of American adults' memberships in voluntary associations in two different studies from the mid-1950's up to 1967. Secondary analysis of national surveys, and that were methodologically comparable, were used as well as statistical information from national surveys. The findings confirm conclusions drawn by other researchers that Americans are not really a nation of joiners (Hyman & Wright, 1971).

Only a small percentage of Americans belong to voluntary organizations. In 1962, forty-three percent and, in 1967, fifty-four percent of Americans belonged to a voluntary organization; and only four percent (1962) and six percent (1967) of Americans belonged to four or more organizations (Wright & Hyman, 1958; Hyman & Wright, 1971).

In 1987, J.C. Penney Company, Inc., completed a national telephone survey on volunteers. Their results showed that fifty percent of the American population participates in volunteer activities and that males volunteer less of their time than females (males, 44% and females, 56%) (J.C. Penney Company, Inc., 1987). American adults volunteer most often for religious organizations (64%), educational activities (44%), and youth organizations (41%). Americans are least likely to volunteer their services to disaster relief and to crisis intervention. Their findings also indicate that people who volunteer are likely to be involved in more than one volunteer

activity. In comparing the statistics, it is reasonable to suggest that a similar ratio of people who volunteer their time would also become a member of a voluntary organization.

Relationship between Social Status, Situational Factors, and Membership

Several studies show that a substantial relationship exists between social status and membership in voluntary associations. Wright and Hyman (1958) and Hyman and Wright (1971) examined the variables of family income, education of the individual, interviewer's rating of family's level of living, occupation of head of household, and home ownership. No matter which variable is considered, they found memberships in voluntary associations to increase relative to increase in social status and/or socioeconomic position; memberships are not only confined to the well established economically but are also found among those of poorer economic status; the socioeconomic position or occupation of an individual appears to have more effect upon voluntary membership than does one's ethnic origin (whether American Indian, foreign or mixed (one parent native and one foreign); and children from families of higher status are considerably more likely to be members of youth associations than children from a lower class milieu. Where the father of a household has a high-status occupation, membership in voluntary organizations is likely. If offspring also have high occupational status, membership in voluntary associations is even greater (Hyman & Wright, 1971).

Wright and Hyman (1958) claim that situational factors such as parenthood, travel time to work, apartment living, length of residence in the same neighborhood or community, and residential mobility have no effect on whether a family or individual joins a voluntary association. Home ownership and family status are variables positively associated with

membership in voluntary associations. Babchuk and Booth (1969) indicate that people who have lived in a community for a long time are more likely to be affiliated than relative newcomers. Community size may not affect rate of affiliation (Babchuk & Booth, 1969). Married people are more likely to be members than people who are single, widowed, or divorced; couples with children are more likely to join than childless couples; and the youngest adults are the least likely to be members of associations in the community (Wright & Hyman, 1958 and Hyman & Wright, 1971).

Participation Attributed to Age and Sex

Freedman and Axelrod (1952) found that participation increased gradually with age, dropped when persons reached their fifties, and dropped even more sharply as people aged beyond sixty (Babchuk & Booth, 1969). Bell and Force (1956) noted that participation continued to increase with age, especially for men of high socioeconomic status (Babchuk & Booth, 1969). Babchuk and Booth (1969) reported membership to occur most prominently during middle-age (40 to 59) and less likely for those younger and older. By juxtaposing the various findings, one can trace an increase in the number of memberships as a cohort grows older and note a gradual decrease as people age beyond their sixties (Wright & Hyman, 1971).

Fluctuation in rate of affiliation is attributable more to sex than age. Men are more likely to be members of multiple associations than women (Babchuk & Booth, 1969). When controlling for all variables of marital status, education, occupation, and place of residence, and analyzing the relationship to the type of affiliation and participation, age and sex proved more significantly related to patterns of participation than any other variables (Babchuk & Booth, 1969).

More women than men belong to church groups. Women are often not members of board committees but are more likely to belong to a women's club, church circles and/or other religious affiliations whose main purpose is to help serve the needs of others (Babchuk & Booth, 1969). In the study by Babchuk and Booth (1969), more than half of the men and only about a quarter of the women were affiliated with job-related associations. People between 21 to 39 years of age often join job-related organizations. Individuals at this period of the life-cycle value belonging to professional and semi-professional organizations or trade organizations as part of their career training. People sixty and over rarely join job-related groups but rather disengage from such groups. For men, their peak involvement in job-related groups occurs between 40 to 59. Women, however, join job-related organizations much later than men because women are frequently involved with family commitments in their earlier years (Babchuk & Booth, 1969).

More young people than older people have memberships in recreational associations. People involved in youth service are most often married and influenced to participate by children. Men are as likely as women to be adult leaders of youth programs. Membership in civic-political groups is more characteristic of middle-aged and younger individuals than of the aged. In civic-political associations, men exercise greater power positions than women (Babchuk & Booth, 1969).

Social versus Political Participation

Lane (1959) and Olsen (1972) indicate that participation of a social nature in organizations precedes political participation (Welch, Comer & Steinman, 1975). Participating in a voluntary organization of social activities may be advantageous for many reasons. Participation creates an interest in voting, stimulates political activity, and increases knowledge about the

workings of civic politics and government bureaucracy (Lipset, et al., 1956; Almond & Verba, 1963; Rose, 1967; Sallach, et al., 1972). Vanecko (1969) and Lyden and Thomas (1969) suggested voluntary participation promotes the learning of political strategies and social skills necessary to create social change. Furthermore, active organizational involvement helps promote a favorable self-image and decreases feelings of powerlessness and isolation (Erbe, 1964; Aberback, 1969; Zurcher, 1970; Williams, Babchuk & Johnson, 1973). The findings are particularly relevant to ethnic groups who often experience discrimination and who seek means for empowerment.

In 1953, a national survey showed that twenty-three percent of family members belonged to unions and nineteen percent belonged to fraternal or secret societies; eight percent belonged to neighborhood/ethnic/special interest groups; seven percent belonged to veterans' organizations; five percent belonged to civic organizations; three percent belonged to church-sponsored organizations; two percent belonged to youth organizations and two percent belonged to professional and learned societies (Wright & Hyman, 1958).

Research has also shown that membership rates vary between major religious subgroups of the population. The Jewish people have the highest rate of family membership, Roman Catholics are second, and Protestants are third. Yet, a higher percentage of Protestants than Catholics belongs to organizations overall (Wright & Hyman, 1958).

Whether there is a difference in social and political participation between Caucasian groups and ethnic groups and why people join a voluntary organization need to be further investigated. Despite extensive literature, some aspects of participation are not clear and the extent of participation among ethnic groups is one of the most confusing. Joining an

organization can be viewed in two ways: non-ethnic groups want people to join their association to increase the number of members, whereas many ethnic groups want people to join to achieve "ethnic group cohesiveness" (London, 1975).

Four Theories of Ethnic Participation in Voluntary Organizations

In reviewing the literature, theories of ethnic group differences in social and political participation, and in joining or not joining voluntary organizations will be discussed. The ethnic community and compensatory theories explain why people join voluntary organizations and participate in political and social activities. The isolation and cultural inhibition theories explain why people do not join voluntary organizations and do not participate in activities.

The four models describing participation and non-participation of ethnic citizens in voluntary organizations are as follows:

1. **ETHNIC COMMUNITY THEORY:** Olsen (1970) and Lane (1959) suggest that pressures exerted on people in a particular ethnic community by outside forces (i.e. governments and dominant groups) cause the development of class consciousness. To promote political influence and to deal with unwelcome problems, ethnic members exhibit strong cultural solidarity by uniting as a community.

2. **COMPENSATORY THEORY:** People affiliate and participate in voluntary associations for prestige, ego enhancement, and achievement that is restricted or denied to them in society (Williams, Babchuk & Johnson, 1973). The philosophy is not only relevant to ethnic members who join associations to compensate for discrimination, especially expressive organizations, but this theory applies to any segment of society which is subordinate socially (Williams, Babchuk & Johnson, 1973).

3. ISOLATION THEORY: There is limited participation of ethnic groups in society because they are not easily integrated into society. Ethnic groups isolated from societal integration are unaware of potential benefits of membership affiliation and feel that they possess inadequate participation skills (Williams, Babchuk & Johnson, 1973).

4. CULTURAL INHIBITION THEORY: Ethnic cultures display values and beliefs which differ from the Caucasian population and which tend to prevent social participation in voluntary organizations (Williams, Babchuk & Johnson, 1973).

Lane (1959) suggests that members of ethnic groups may become active in social and/or political organizations because of pressures exerted upon them by members of their ethnic community. To improve the conditions in society, members conform to the norms of their community. Ethnic people are drawn into the political process for a variety of reasons: important ethnic community issues are in the forefront; a special relationship with and/or appreciation for particular ethnic leaders exists; and people believe that collective rather than individual efforts are more fruitful in seeking solutions and in achieving symbolic gains and material rewards (Olsen, 1970).

Williams, Babchuk and Johnson (1973) state that within most of the working and lower class populations, compensatory and ethnic community factors are most prevalent. Ethnic members seldom participate in voluntary associations because of isolation or cultural inhibitions. Oppressed ethnic members, as opposed to people of high socioeconomic status, actively participate in voluntary associations for compensatory and ethnic community purposes (Williams, Babchuk & Johnson, 1973). "High socioeconomic minority group members do not need to seek compensation for lack of . . . achievement restricted or denied them in the larger society" and "similarly,

high socioeconomic individuals have demonstrated their ability to deal . . . with problems forced on them by the majority" (Williams et al., 1973). Ethnic community theory is not the reason for ethnic group social participation (Williams, Babchuk & Johnson, 1975). Instead, group identity and common purposes may be a prerequisite for high rates of voluntary participation (Williams, Babchuk & Johnson (1975).

Participation of Ethnic Groups as Related to the Four Theories

American Indians

The American Indians have also been subject to practices of discrimination and prejudice comparable in some ways to those experienced by African-Americans. Williams, Babchuk, and Johnson (1973) believe that American Indians participate in voluntary organizations because of ethnic community theory. In the past, the American Indian Movement organized to project their identity in American society (Williams, Babchuk, & Johnson, 1973).

Today, American Indians nationwide have one of the highest poverty rates of any ethnic group and are plagued with an identity crisis (Larsen, 1989, p. 1). As Weibel-Orlando stated: "they tend to be non-assertive and shy, particularly with public-authority figures. Rather than exert pressure to confront and to insist on their rights . . . Indians back away" (Larsen, 1989, p. 1). However, with the American Indian protests in Oka, Quebec, during 1990, regarding American Indian concerns for the protection of land rights, the attitude that American Indians are non-assertive and shy may no longer be an accurate reflection. As American Indians attain higher levels of education, their political involvement is becoming more public, aggressive, and outspoken. Also, as they begin to participate in leadership training programs,

they are becoming qualified to participate in various community organizations such as county and city boards, commissions and committees.

To increase the leadership capabilities of American Indians and the visibility of San Diego County's 25,000 American Indians, in January, 1991, twenty-three American Indians finished a five-month leadership training program (Valencia, 1991). This was the very first American Indian Leadership Initiative program to be sponsored in San Diego. The program taught participants such skills as organizing community programs and running for public office. As Homer, president of New Mexico-based American Indian Business and Technologies Corporation, stated, "to learn what it takes to be a leader is very important". . . because "Indians must be involved in the political processes for the community as elected officials, commissioners, on task forces, and as board-of-director members" and "education is an integral part of integrating into the community" stated Brown, Viejas Indian Reservation (Valencia, 1991, p. B-7). "Many times tribal members have no say in government decisions that affect them and we're [American Indians] getting to where people question how we are going to survive, when the government, year after year, cuts our funding . . . and . . . Indians on reservations aren't being remembered. . . . We want to have a presence," stated Devers, Pauma Tribal Council (Valencia, 1991, p. B-7).

As American Indians live within the compounds of society, they are at a grave risk of losing their cultural heritage, according to Thomas (1990) a professor of anthropology at the University of Arizona. "Indian languages and religions are foundering, and many young urban Indians are falling out of touch with their native culture" (Thomas, 1990, p. 53). "In some sense, Indian tribes are becoming collections of generalized tribal personalities without a truly native institutional structure nor a coherent culture,

tradition, and language," indicated Thomas (1990, p. 53). The loss of language suggests that tribal people have "no appropriate conceptual vehicle with which to examine, analyze, and talk about its own life" and, more significantly, a tribal people's world view and perceptions are being surrendered to another society (Thomas, 1990, p. 53). American Indians living in the inner city tend to associate with other urban Indians and visit their tribal homelands, and at least fifty percent of the city Indians are being absorbed by society (Thomas, 1990).

As American Indians are absorbed into society, they have become an invisible group. When American Indians lived on reservations, they had a social identity (Larsen, 1989). However, "as American society becomes more accepting and admiring of the Indian heritage, and as governments set aside contracts and benefits for tribe members, an increasing number of Indians . . . feel freer to assert their identities" (Johnson, 1991, p. D-3). "There were many people who were ashamed of their Indian past, so they hid it, . . . but a lot of people who went the assimilationist route have come back. And the tribes have been enjoying a renaissance," stated Thornton, a member of the Cherokee Nation of Oklahoma and a sociologist at UC Berkeley (Johnson, 1991, p. D-3).

Today, many Indians no longer live on reservations and as they attempt to integrate into society, many are expressing the need for some kind of a social life with other American Indians (Larsen, 1989). In the past, it is likely that American Indians did not join voluntary organizations because, as Bessie Printup stated, "We would like to mingle with other American Indians . . . but . . . we don't know where most of them are" (Larsen, 1989, p. 12). Perhaps this is the reason why no research has been done by scholars on the participation of American Indians in voluntary organizations.

African-Americans

Studies showing the relationship between social and political participation of African-Americans, Hispanic-Americans, and Caucasians are contradictory. In examining the data and research methodologies used in the studies, it is apparent that conflicting findings emerge. The samples selected for the different studies varied in demographic make-up, sample populations differed in socioeconomic positions and situational factors, and terms of social and political participation and voluntary associations were inconsistently defined.

Wright and Hyman (1958) and Hyman and Wright (1971) found that African-Americans belonged to fewer voluntary associations than Caucasians. Mayo (1950), Babchuk and Thompson (1962), Orum (1966), and Olsen (1970) reported that African-Americans were more likely to participate than Caucasians (Williams, Babchuk & Johnson, 1973). Babchuk and Thompson (1962) found the percentage of persons belonging to one or more voluntary associations to be higher in their all-Black-American sample of Lincoln, Nebraska than in previous studies with Caucasian samples. Their conclusion that African-Americans belonged to more organizations than Caucasians may not be accurate because their sample consisted of African-Americans in a university community and the total number of associations a participant belonged to was not given, only whether the person belonged to any (Olsen, 1970). Woodward and Roper (1950) indicated that African-Americans were less active than Caucasians in most forms of political involvement (Olsen, 1970). Lenski (1960) found that only in church participation were African-Americans more active than Caucasians (Olsen, 1970).

The political participation by African-Americans was lower than the political participation by Caucasians when socioeconomic status was not

controlled (Campbell et al., 1960; Woodward & Roper, 1950; and Welch, Comer & Steinman, 1975). Babchuk and Thompson (1962) controlled socioeconomic status and found African-American participation in social activities to be higher than Caucasian (Welch, Comer & Steinman, 1975). Orum (1966) and Olsen (1970) controlled socioeconomic variables such as: education, occupation, length of residence in the city, presence of young children in the home, home ownership, age, or being head of the household (Antunes & Gaitz, 1975). They found that African-Americans showed a significantly higher rate of social and political participation than Caucasians.

Antunes and Gaitz (1975) analyzed survey data from Houston, Texas, and results showed that African-American participation equals or exceeds that of Caucasian. They are more active in voluntary social associations such as church and social clubs and in political activities such as voting, political discussion groups and in media news coverages than Caucasians and Mexican-Americans (Antunes & Gaitz, 1975). Caucasians more than African-Americans attempt to influence decision-makers and to attend cultural events (Antunes & Gaitz, 1975). On the contrary, when socioeconomic factors were controlled, Clemente and Sauer, using 1971 Milwaukee data, found no significant difference in Caucasian and African-American participation (Danigelis, 1971).

The high social and political participation by African-Americans, and the lack of significant difference in social participation between Caucasians and Mexican-Americans, rejects the belief that there is a lower rate of participation in voluntary organizations among oppressed ethnic groups (Williams, Babchuk & Johnson, 1975). A feeling of group identity and common purpose characterizes high participation among many African-American communities (Williams, Babchuk & Johnson, 1975). However, as

society is unable to meet the diverse needs of ethnic groups, people seek association with fellow members for compensation and ethnic community reasons (Williams, Babchuk & Johnson, 1975).

Some research studies suggest that isolation and cultural inhibitions account for low ethnic participation in voluntary organizations and in social or political activities (Williams, Babchuk & Johnson, 1973). The study by Williams, Babchuk and Johnson (1973) indicated that people of subordinate status and those more or less excluded from society, such as African-Americans, do not participate less in society, but join voluntary associations and participate socially and politically for compensation and ethnic community reasons.

From an historical perspective, it seems reasonable to suggest that compensatory rather than ethnic community theory better explains African-American participation. African-Americans in their community organizations are in an environment where their aggressive angers may be released, understood, and heard where there is a shield from the racism and lack of power they experience in society, and where they are accepted and esteemed and can seek ways to cope with the outside world (Welch, Comer & Steinman, 1975).

The civil rights movements of the 1960's, promoted by African-American leaders, stressed social and political participation. African-Americans were forced by factors of high visibility, subordinate status, and racial discrimination to depend on the spirit of ethnic unity to maintain dignity and to achieve personal fulfillment (Williams, Babchuk & Johnson, 1973). In essence, the emphasis on "African-American pride" and "African-American power" stimulated the ethnic spirit in group members to conform,

to stress solidarity in the face of the outside world, and to increase participation in many social and political activities (Olsen, 1970).

Church organizations are focal points for social action and grassroots movements for many African-Americans. Overall, African-American women, especially low-income earners, are three times more likely to be involved in organizations such as church-related groups and the school Parent and Teacher Association than their male counterparts (Cohen & Kapsis, 1978). African-Americans perceive education as the means toward upward mobility and as a strong concern for the welfare of their community (Williams, Babchuk & Johnson, 1973).

Danigelis (1977) indicates that the theories of isolation and ethnic community explain the political involvement of African-Americans. Forms of social segregation have caused African-Americans to become isolated from civic affairs and, as a result, influenced the low level of involvement in voluntary associations and the poor showing of voter participation. Opposing this belief, however, is the ethnic community argument. On average, African-Americans should be more politically active than Caucasians based on the African-Americans' genuine concern for humanitarian rights (Danigelis, 1977).

Perhaps the contradictory findings are not only due to inadequacies of methodological research and theoretical interpretations but also due to the variability in African-American political and social participation as supported by the forces of prejudice and discrimination (Danigelis, 1977).

African-American participation rates in political activities and community organizations are likely to sky rocket in the 1990's as a new movement is on the horizon.

. . . possibly one of the most dynamic changes sweeping through African-American communities is the issue of identity. Just as leaders during the sixties changed the name of persons of African descent from Negro to Black, leaders today are moving from Black to African-American. The Reverend Jesse Jackson is seen as the drive behind this . . . a change addressed . . . at a grassroots level.

Examining the name change from Negro to Black is significant because of the developments which followed the change to Black. . . . By the same token, the name African-American is a redefinition and thus demands a rearticulation of the connection between Africans in America, and the diaspora. It forces an examination of African culture, and if nothing else, then a distillation of African culture as it pertains to African-Americans (Rose, 1989, pp. 16-17).

In conclusion, the higher rate of participation and the likely continuation of increased social and political participation rates by African-Americans are a product of long-term trends. African-Americans belonging to different associations show no clear pattern of either belonging primarily for compensatory or ethnic community reasons but, instead, their memberships seem to suggest a blending of the two theories (Williams, Babchuk & Johnson, 1973).

Asian-Americans

In 1965, Congress eased Asian immigration requirements and in 1985, the Filipinos were the largest Asian group in the United States and California (Bovier & Agresta, 1985). Since 1960, more immigrants have come to the United States from the Philippines than from any other country except

Mexico. Since 1981, over forty percent of all immigrants to the United States came from Asia (Robey, 1985). According to 1990 statistics, from the Census Bureau, California's population includes thirty-nine percent of the Asian population in the United States (San Diego Union, 1991). The total Asian population in the United States is three percent (San Diego Union, 1991).

Asians do not fit the image of a poor, "downtrodden and excluded" ethnic group (Robey, May, 1985, p. 23). On average, Asians have higher incomes and more education than Caucasians. Compared with Caucasians, proportionately more Asians have managerial or professional careers, a higher portion of Asian women are in the work force, and Asians are more likely to live as a united family (Robey, 1985).

The Japanese population is growing more slowly than other Asian groups in the United States because immigration from Japan has slowed and the fertility of Japanese-Americans is low (Robey, 1985).

In completing a review of the literature, no research studies have focused on studying the participation of Asian-Americans in voluntary organizations. Perhaps this is due to the fact that the Asian-American population has been too small an ethnic group to be reliably tracked and, therefore, until recently has been a relatively insignificant ethnic group (Bouvier & Agresta, 1985).

Hispanic-Americans

Mexican-Americans are the nation's second largest ethnic population while African-Americans are the largest ethnic population in the United States. African-Americans make-up twelve percent of the total population in the United States (San Diego Union, 1991). The total Hispanic population in the United States is about nine percent (San Diego Union, 1991). California's

Hispanic population is about thirty-five percent of the nation's total Hispanic population (San Diego Union, 1991).

Demographic statistics indicate that the well-being of Mexican-Americans is worse than African-Americans (Antunes & Gaitz, 1975). The Census Bureau reports that the median family income of Hispanics is falling behind that of other ethnic groups, probably due to many undocumented workers earning poverty-level wages (Schwartz, 1988). Antunes and Gaitz (1975) indicated that the income of Hispanics was lower than the median income of Caucasians but higher than the income for African-American families. Hispanics, however, have larger families than African-Americans, therefore, their average per capita income is approximately equal to African-Americans (Antunes & Gaitz, 1975).

Hispanics may not suffer social exclusions like the African-Americans but they are still a deprived group. Heller (1966), Rubel (1966), and Briegel (1970) claimed that Hispanics seldom belonged to voluntary associations because they were not integrated into society; they lacked social skills necessary to participate; they were not aware of voluntary membership benefits; and their ethnicity may be a factor (Williams, Babchuk & Johnson, 1973). The Hispanic culture inhibits the joining of voluntary groups because their cultural traditions emphasize loyalty to the home and family; men are expected to attend casual functions with male friends; and women are often restricted to working in the home, visiting relatives, and attending church services (Williams, Babchuk & Johnson, 1973).

Williams and Associates (1973) found Hispanic memberships in voluntary associations to be lower than Caucasian because of socioeconomic status. Clemente and Sauer (1973), Williams et al. (1973), and Welch, Comer and Steinman (1975) indicated that when controlling for socioeconomic

variables, there is no significant difference between Caucasian and Hispanic participation in voluntary organizations such as church and social clubs (Antunes & Gaitz, 1975).

Grebler et al. (1970), Moore (1970), Gonzalez (1967), and Knowlton (1961) indicated that Hispanics traditionally have received minimal government support (Welch, Comer & Steinman, 1975). In the 1970's, the activities of the United Farm Workers Organizing Committee to unionize agricultural workers caused civil rights activity among Mexican-Americans (Antunes & Gaitz, 1975). Mexican-Americans, however, have not shown much effort in politically organizing themselves like the African-Americans have done in the past (Welch, Comer & Steinman, 1975). Perhaps the difference in participation may be partly caused by the way Hispanics perceive society's discriminatory conditions (Williams, Babchuk, & Johnson, 1973).

Grebler et al. (1970) and McCleskey and Merrill (1973) supported the notion that the political apathy of Mexican-Americans is influenced by their feelings of powerlessness in dealing with government and their lack of control over the political system (Welch, Comer & Steinman, 1975). Sjober, Brymer and Farris (1966) found that lower-class Hispanics were unable to communicate their needs through bureaucratic mechanisms (Lyden & Thomas, 1969). The impersonal mechanics utilized by bureaucracy are accepted and well understood by most members of society, but they are confusing to the economically disadvantaged who tend to relate to one another on a personal basis (Lyden & Thomas, 1969). Generally, ethnic groups view bureaucracy as cold and uncaring, and the bureaucratic language as strange and unintelligible (Lyden & Thomas, 1969).

Hispanics participate less than Caucasians in policy-making decisions, public debates, and political activities, such as exposure to media news,

attempts to influence decision-makers, organizational membership, political discussion, and voting (Welch, Comer & Steinman, 1975; Antunes & Gaitz, 1975). Whether more Caucasians vote in federal and/or state elections than Hispanics is due to the failure to register or the failure to vote on election day once registered is uncertain according to McCleskey and Merrill (1973), McCleskey and Nimmon (1968), and Shinn (1971) (Welch, Comer & Steinman, 1975).

Welch, Comer and Steinman (1975) have argued that the Hispanic culture does not value the need to participate in social activities outside the family circle. Since social and political skills develop first in social activities, the lack of participation by Hispanics in political organizations is likely due to historical experiences (Antunes & Gaitz, 1975).

Hispanic women tend to belong to two types of social organizations: church-groups and the Parent and Teacher Association; and, Hispanic women participate in more organizations which are socially oriented than Hispanic men (Williams, Babchuk, & Johnson, 1973). Scholars suggest that Hispanics participate in church groups because many are Catholic and belong to the Parent and Teacher Association as an example of concern for the welfare of the Hispanic community (Williams, Babchuk, & Johnson, 1973).

Williams, Babchuk and Johnson (1973) suggest that Hispanics participate in voluntary organizations for reasons of compensatory and ethnic community theories. In essence, they join organizations for personal needs, educational purposes, and as a result of strong identification with ethnic members having a common collective purpose (Klobus & Edwards, 1976). Antunes and Gaitz (1975) rejected the hypothesis of ethnic community and compensatory theory because where there is discrimination among members

of ethnic groups, there should be higher levels of social and political participation.

Some research studies have suggested that isolation and cultural inhibition theories explain the lack of social participation in voluntary organizations by Hispanics (Williams, Babchuk, & Johnson, 1973). However, in a study by Williams, Babchuk and Johnson (1973), Hispanics did not significantly differ from Caucasians in social participation once socioeconomic variables such as income and education were controlled. Antunes and Gaitz (1975) found that when class is controlled, Hispanic participation is less than Caucasian.

Edwards and Klobus (1976) suggest that the sample of participants Antunes and Gaitz (1975) obtained was not representative of the community and that they failed to apply isolation and cultural hypotheses to their findings. Also, Edwards and Klobus (1976) concluded that the apparent low sense of personal worth among Hispanics (isolation hypothesis), combined with blaming the bureaucratic system for their difficulties in understanding the workings of society, and the belief that their personal and/or collective efforts can not alter present circumstances, may explain the lack of participation by Hispanics.

Although Hispanics are a disadvantaged ethnic group of almost a similar per capita socioeconomic status as the African-Americans, the conflicting research findings about Hispanic participation in voluntary organizations need further investigation.

Summary

Guterbock and London (1983) theorize that members of all ethnic groups vary in social and political participation because of variations in their feelings of efficacy and trust. Some people with a high sense of trust and low

efficacy or feeling of subordination tend to participate excessively in order to compensate. Likewise, people with low trust and high efficacy are oriented toward the spirit of ethnic community and exhibit high participation. Others may be low in both efficacy and trust regardless of race and as a result, exhibit cultural inhibitions that portray low levels of participation. Discriminatory barriers appear for all races; therefore, isolation theory is not significant.

Recognizing the research studies to date, a case study that qualitatively investigates American Indian, African-American, Asian-American, and Hispanic-American groups may provide new insights. Researching why ethnic populations join or do not join voluntary organizations, and determining those ethnic groups which are more responsive than other groups in joining a voluntary organization like the World Affairs Council of San Diego, San Diego, California, may help to clarify further the ethnic participation, provide insight into ethnic inclusion strategies, and insightful direction in designing a model to increase ethnic participation in non-partisan, voluntary organizations that represent all segments of political opinion.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

Rationale

The purpose of this sociological/anthropological case study was to investigate the process of greater ethnic participation and inclusiveness of Hispanic-American, African-American, American Indian, and Asian-American (Filipino) groups in voluntary organizations such as the World Affairs Council of San Diego, San Diego, California.

In this case study, twenty leaders of a variety of ethnic groups in San Diego County, four ethnic members of the Board of Directors, the current Council president, and the executive director of the World Affairs Council of San Diego were interviewed on two separate occasions. All interviews were audio-taped and transcribed. Open-ended qualitative research questions were used in the semi-structured interviews. The Council's founder, Professor Minos D. Generales, was also interviewed on two separate occasions, and eleven past WAC presidents were sent a mail-out survey to obtain a historical perspective of the organization. The strategies the World Affairs Council of San Diego implemented to increase ethnic community participation in the Council, through the Grant funding obtained from the Ford Foundation, were documented by the researcher.

The case study approach was used for this research project because it was the most appropriate methodology to investigate an innovative and unique project undertaken by the World Affairs Council of San Diego in the area of participatory involvement by ethnic groups in voluntary organizations. The data obtained from ethnic leaders were analyzed for the

purpose of obtaining a snapshot picture of voluntary participation by ethnic groups in voluntary organizations in San Diego County. The data obtained from the Council's ethnic Board members, the current president, and the executive director were analyzed to identify their perceptions of the ethnic outreach efforts conducted by the Council and to determine their attitudes regarding increased ethnic diversity in Council programming and increased involvement by ethnic people in the Council.

Heuristic in its quality and purpose, the case study method was designed to derive meaning from social contexts. Through a systematic methodological approach, greater insight and understanding was gained of ethnic participation in voluntary organizations. The researcher found that the data collected provided new meanings and extended generalizations that had been referenced to specific ethnic populations in previous literature writings. As Merriam (1988) suggested, the qualitative case study is specifically used by a researcher "interested in insight and interpretation rather than hypothesis testing" (p. 10).

In this study, the research purposes and objectives were to:

1. Reveal the needs of ethnic groups and their reasons for participating in voluntary organizations;
2. Investigate the kinds of activities and strategies that foster inclusion of ethnic groups;
3. Identify the purposes of voluntary organizations in the ethnic communities;
4. Determine the attitudes of group leaders about ethnic group participation in the World Affairs Council; and
5. Develop an inclusion model for increased ethnic participation in the World Affairs Council.

The objectives of the case study were to:

1. Discover the needs of ethnic populations in San Diego County;
2. Explain why ethnic members participate in voluntary organizations;
3. Determine the attitudes of leaders of ethnic organizations regarding the participation of ethnic members in educational programs on foreign policies offered by the World Affairs Council of San Diego;
4. Summarize the kinds of strategies and activities the Council used to increase ethnic involvement and to educate ethnic groups about the process of foreign policy-making;
5. Recommend the organizational changes which are internal to the World Affairs Council that may be required to include ethnic members;
6. Construct a typology of the voluntary organizations in San Diego County; and
7. Develop an inclusion model that shows how ethnic participation can be increased in the World Affairs Council and in the foreign policy process. The model is based on information obtained through the study and from other World Affairs Councils in the United States.

Ultimately, the researcher hopes the results of this research project will be useful to leaders of voluntary associations and other World Affairs Councils in the United States and Canada.

Scope of the Study

The scope of this case study was limited to the World Affairs Council of San Diego and to twenty ethnic voluntary organizations within San Diego County. The ethnic organizations contacted were representative of the four ethnic groups: American Indian, African-American, Asian-American (Filipino), and Hispanic-American.

In this study, two interviews were held on separate occasions with leaders of ethnic organizations. The ethnic organizations contacted in this study included the following:

AMERICAN INDIAN ORGANIZATIONS

1. American Indian Bowling Association
2. Indian Human Resource Center, Inc. (IHRC)
3. Pacific Coast Indian Club
4. United Indian Women's Club
5. Viejas Tribal Council

AFRICAN-AMERICAN ORGANIZATIONS

1. Catfish Club
2. San Diego Alumni Chapter of Kappa Alpha Psi Fraternity
3. San Diego Black Nurses Association (Chapter)
4. The Urban League of San Diego (Chapter)
5. San Diego Council of Black Engineers & Scientists (Council)

ASIAN-AMERICAN ORGANIZATIONS (FILIPINO)

1. Cavite Association of Southern California, Inc.
2. Council of Pilipino American Organizations (COPAO)
3. Filipino-American Chamber of Commerce
4. Filipino-American Educators' Association of San Diego County (FILAMEDA)
5. Kahirup of San Diego County, Inc.

HISPANIC-AMERICAN ORGANIZATIONS

1. Chicano Federation of San Diego County, Inc.
2. San Diego Chapter of the Mexican-American Women's National Association (MANA)
3. The Mexican and American Foundation, Inc.
4. International Chamber of Commerce of San Ysidro

MULTI-ETHNIC ORGANIZATION

1. Neighborhood House Association (NHA)

Research Questions of the Study

The parameters of the research study were defined by four research questions.

1. Why did the different ethnic voluntary organizations develop in San Diego? Are there common reasons?
2. What roles do voluntary organizations serve in the lives of ethnic communities?
3. What are the attitudes of leaders of ethnic voluntary organizations about the participation of ethnic groups in the World Affairs Council of San Diego and other voluntary organizations?
4. How did the World Affairs Council of San Diego reach out to the ethnic populations to encourage participation in the Council?

The research questions guided the case study process by providing a focus for the information sought from leaders of ethnic organizations, Council founder, Council presidents, Council Board members, and the executive director.

Methodology

The aim of this study was to uncover the social strategies effective to involve ethnic groups in voluntary organizations. As Shaw (1978) suggested, "case studies concentrate attention on the way particular groups of people confront specific problems and take a holistic view of the situation" (Merriam, 1988, p. 11). The qualitative research questions addressed in this study warrant an understanding of ethnic participation in voluntary organizations. The research questions are intended to probe at the depth of beliefs or ideologies about cultural traditions, *morés*, community values and lifestyles rather than to discover hard empirical facts.

Through the method of inquiry and seeking of "historical explanations in situationally specific settings" (Merriam, 1988 p. 21), an understanding of the socialization process of ethnic groups and their involvement in voluntary organizations is likely to be realized. Ultimately, from the results obtained, other voluntary associations may refer to the World Affairs Council of San Diego as a prototype of the process to include ethnic groups and to achieve their participation in the Council.

Data Gathering Techniques

The strength of the case study is the diversity of documents and the multiple ways that data can be collected (Merriam, 1988). The researcher used a variety of research strategies to collect data including a mail-out survey, interview questionnaires, audio-taped interviews, magazine and newspaper articles, pamphlets, and archive documents of the World Affairs Council of San Diego.

Leaders of twenty ethnic organizations, the Council's founder, current Council president, four current WAC ethnic Board members, and the executive director were contacted by telephone to set a date and time of an audiotaped interview. A letter was sent confirming the date and time for the interview. Enclosed with each letter was a copy of the interview questions and a copy of the human subjects informed consent form. (Please refer to Appendix A-1 for a copy of the Human Subjects Informed Consent Form.)

The initial interviews with ethnic leaders, WAC ethnic Board members, current WAC president, and the executive director took 30 to 45 minutes each. The interview with the Council founder took 1 1/2 hours. The interviews were semi-structured with the researcher asking open-ended questions. (Please refer to Appendix A-2, Open-ended Interview Questionnaire for Ethnic Leaders; Appendix A-4, Open-ended Interview

Questionnaire for WAC Board Members; Appendix A-8, Open-ended Interview Questionnaire for Council President and Executive Director; and Appendix A-9, Interview Questionnaire for Council Founder). The open-ended questions stem from the four research questions addressed in this study. Audiotaped interviews were transcribed verbatim and transcriptions were edited. Within two weeks of the audiotaped interview, the participant was mailed a copy of the original transcription of the interview and an edited copy. The participants were mailed their transcriptions along with a covering letter that indicated the time and date of the follow-up interview.

Follow-up interviews were scheduled with each participant approximately two to four weeks after the initial interview. In the follow-up interview, discrepancies in the transcription were modified and, where necessary, the participant provided additional pertinent information that was not given at the time of the first interview. (Please refer to Appendix A-3, Follow-up Interview Questionnaire for Ethnic Leaders; and Appendix A-5, Follow-up Interview Questionnaire for WAC Board Members.)

To obtain an historical perspective of the organization, many Council documents were reviewed. In January, 1991, a mail-out questionnaire was sent to eight of eleven past Council presidents, from 1968 to 1990. (Two past council presidents were deceased and for one past president there was no current address.) For a copy of the mail-out questionnaire, please refer to Appendix A-7 Mail-Out Questionnaire.

Participants and Site Selection

In this study, the target populations include the four main ethnic groups in San Diego: American Indian, African-American, Asian-American, and Hispanic-American. The sample of twenty ethnic organizations was equally representative of the four ethnic groups. Unfortunately, one

Hispanic-American organization withdrew from the study following the initial interview. The information obtained from this interview was not included in this study. In addition, a multi-ethnic organization, the Neighborhood House, one of the largest multi-ethnic, multi-purpose organizations on the west coast, was contacted.

A variety of sources was used to identify twenty ethnic organizations: the San Diego Source Book, (1989), was used for a listing of American Indian and Hispanic-American voluntary organizations; the Filipino-American Directory of San Diego County, (1989), was used for a listing of Filipino-American voluntary organizations; and the San Diego Monitor News, (September 13, 1990, p. 13), was used for a listing of African-American organizations.

Organizations were selected according to the following criteria: the ethnic organizations must serve the community of San Diego and, in descending order, the five largest voluntary organizations for each ethnic group were selected. If contact was not possible with an organization, the next largest organization was contacted and so forth.

Twenty-three Hispanic-American organizations and six American Indian organizations were listed in the San Diego Source Book, (1989); seventy-five Asian-American (Filipino) organizations were listed in the Filipino-American Directory of San Diego County, (1989); and thirty-five organizations were listed in the San Diego Monitor News, (September 13, 1990, p. 13).

The participants in this study were presidents/vice-presidents, directors, chairpersons, or other designated authoritative representatives of ethnic voluntary organizations. Leaders of ethnic organizations participated in the semi-structured audiotaped interview process voluntarily and there

were no reasonable, anticipated risks or discomfort to the participants other than those ordinarily encountered in daily life.

The initial interview and follow-up interviews were conducted at the office site of the voluntary organization. In the case where an organization did not have an office site, the interview was conducted at the office of the World Affairs Council of San Diego or at the home or work site of the participant.

Each participant in this study was asked to sign a human subject informed consent form which included the basic considerations as specified by the University of San Diego. By signing the consent form, the participants agreed to having their names and organizations identified in this study. However, frequently the names of participants have been withheld for reasons of confidentiality in the opinions and statements presented.

Data Collection

The time-frame of this study extended from January 1, 1989, to February 28, 1991. Within this time-frame, the researcher collected data using a variety of sources. From January 1, 1989 to June 30, 1990, information that pertained to the Ford Foundation project called, "Community and Citizen Involvement in Foreign Policy," sponsored by the World Affairs Council of San Diego, was documented.

Audiotaped interviews with leaders of ethnic organizations began in October, 1989, and continued until December 1, 1990. Interviews with the Council founder, Council president, WAC ethnic Board members, and the executive director were conducted within three months, from December 1, 1990 to February 28, 1991. The mail-out surveys were sent to eight of eleven past Council presidents. Six surveys were returned by February 1, 1991.

Six interviews were conducted with ethnic Board members at their work site, and two interviews were conducted at the office of the World Affairs Council. Two interviews with the Council founder were conducted at his home. The initial interview with the Council president was held at his office, and the follow-up interview took place at the office of the World Affairs Council. The initial interview with the executive director took place in a room of the San Diego County Administration Building, and the second interview took place at the office of the World Affairs Council of San Diego. Both interviews took place in the early evening. The interviews with Board members, Council president, and Council founder were conducted during the day.

Information for this research project on ethnic participation in voluntary organizations was obtained from a variety of sources including newspaper and magazine articles, pamphlets, publications by ethnic groups, interviews with subject participants, and a variety of documents of the World Affairs Council of San Diego.

Data Analysis

The data were analyzed and triangulated for the purpose of gathering detailed, rich, thick, descriptions and explanations that built on addressing the four research questions. As Guba and Lincoln (1981) state, "thick description involves interpreting the meaning of . . . demographic and descriptive data in terms of cultural norms, . . . community values, deep-seated attitudes and motives" (p. 119). From the data collected, the researcher was able to obtain new insights and to add new meanings to the literature on ethnic participation in voluntary organizations.

The open-ended interview questions that were used during the interview with ethnic leaders stem from three of four research questions

addressed in this study. The information was transcribed verbatim and edited, and the transcriptions were sent to the participants for their review and comment. When the transcriptions were approved, the researcher grouped the information according to the three research questions. As the researcher compared and contrasted the data, the descriptive information was grouped according to common themes within each ethnic group; viz., American Indian, African-American, Asian-American, and Hispanic-American. The recurring themes and similar descriptions of opinions and attitudes found within the data ensured both the validity and the reliability of the research findings. The research findings were representative of four different ethnic groups. They are presented in Chapter Four, Parts One, Two, and Three of this study.

The interview questionnaires used in the interviews with ethnic Board members, Council president, executive director, and Council founder were designed to address question four of this research study. The information obtained was analyzed for opinions, reactions, and suggestions that were reflective of common themes which related to ethnic outreach efforts by the Council, attitudes of ethnic inclusiveness by the Council's Board members, president, and executive director, and the Council's success in achieving organizational ethnic inclusiveness under the auspices of the Ford Foundation Grant. The research findings are presented in Chapter Four, Part Four.

From the research findings that are presented in Chapter Four, from Part One to Part Four inclusive, conclusions were drawn and they are presented in Chapter Four, Section Three of this study.

Also, in Chapter Five an ethnic inclusion model is presented. The ethnic model was derived from the strategies that the World Affairs Council

of San Diego implemented in its outreach efforts to ethnic groups in the various ethnic communities of San Diego County. The model is also based on information obtained from a review of the literature and from the data collected through the interviews. The model emphasizes inclusion strategies to increase ethnic participation in voluntary organizations but, more importantly, the model is adaptable to any not-for-profit organization which is considering greater ethnic involvement.

Problems Encountered in Conducting the Study

Arranging interviews with ethnic leaders on two separate occasions took much longer than anticipated. Also, in arranging the interview dates, locations and times, the researcher had to remain very flexible.

Of the ten interviews conducted with American Indian leaders, nine were conducted during the day and one in the early evening. Four interviews were held at the office site of the organization, three at the participant's home, and three at the work site of the participant.

Of the ten interviews conducted with African-American leaders, six took place in the early evening and four during the day. Four interviews were conducted at the office of the World Affairs Council of San Diego, two at the home of ethnic leaders, and four at the office site of the organization.

Of the ten interviews conducted with Filipino-American leaders, six were conducted in the early evening and four during the day. Five Filipino interviews were conducted at the home of Filipino ethnic leaders, two at the office site of the organization, and three at the work site of the leader.

Of the eight interviews conducted with Hispanic-American leaders, seven interviews were conducted during the day and one in the early evening. Six interviews were conducted at the office site of the organization,

one at the office of the World Affairs Council of San Diego, and one interview at the work site of the ethnic leader.

The researcher had difficulty in conducting the interviews efficiently with leaders of ethnic organizations for several reasons. Some ethnic leaders who participated in the initial interview were difficult to contact for a follow-up interview, and some failed to keep their time commitment without notifying the researcher.

The researcher travelled to the work site of a participant three times before being able to complete a follow-up interview on the fourth try; and, in three cases, the researcher travelled to the office site of two organizations twice before being able to conduct a follow-up interview on the third try. In another instance, one of the interviewees had to return to his homeland on short notice for a family matter. Also, in another situation, eight months passed before a follow-up interview could be conducted; and, on one occasion, it took two months before being able to set a follow-up interview date.

The great amount of lag time between the initial interview and the follow-up interview with ethnic leaders may be the result of a number of factors including timing of the interview with regard to the time of the year; the researcher's availability to conduct the interviews; and, the leaders' ethnicity, based on their cultural meaning of time, their perception of the importance of the study, and their commitment to participating in a voluntary activity.

Interviews with ethnic leaders seemed easier to schedule during November and December. In the months of November, 1989 and November, 1990, twelve interviews were conducted, and seven interviews were conducted in December, 1989 and 1990. Twenty-one interviews were conducted throughout the other remaining months.

The interviews with each ethnic group were conducted within the following time periods: American Indian, from April 24, 1990 to January 29, 1991; African-American, from November 13, 1990 to February 1, 1991; Filipino-American, from October 17, 1990 to December 17, 1990; and Hispanic-American, from October 24, 1989 to January 24, 1991.

In summary, it took the researcher nine months to complete the interviews with American Indians, three months with African-Americans, three months with Filipino-Americans, and fifteen months with Hispanic-Americans. On average, it took the researcher 7 1/2 months to complete ten interviews with five ethnic organizations.

The amount of time it took the researcher to transcribe and to edit each interview seemed endless at times. The researcher conducted, transcribed, and edited all interviews. In undertaking a qualitative study of this magnitude, assistance in transcription would somewhat have decreased the amount of research time.

Future researchers, undertaking a project of this kind, may also consider the assistance of a key informant who can help the researcher in establishing contact with ethnic leaders and who can accompany the researcher when conducting interviews. The assistance of a key informant in the interview process can help in clarifying any misunderstandings and in resolving any potentially sensitive issues and situations that may occur during the interview.

Summary

In conducting this research study, and with the findings presented, I have provided the World Affairs Council of San Diego with insight into the ethnic inclusion process they undertook with the Ford Foundation Grant monies. In addition, the ethnic inclusion model and the conclusions of this

research project may not only assist the Council in its reflection on the organizational changes that occurred, but also the research project may be of benefit to the members of the Council in its understanding of the complexities of ethnic inclusiveness. Finally, through this study, I have provided a preliminary view of what it means for other not-for-profit organizations to be an all-inclusive ethnic voluntary organization.

CHAPTER FOUR

ANALYSIS OF DATA

Introduction

This chapter will report the data collected from the interviews conducted with twenty ethnic leaders of not-for-profit organizations in San Diego county, and the executive director, Council president, Council founder, and four ethnic Board members of the World Affairs Council of San Diego. The initial interview and follow-up interview were conducted on two separate occasions and address the four research questions in this study. The information obtained from a survey sent to past Council presidents and from a variety of Council documents are also presented.

The chapter is divided into three sections. In Section One, an historical perspective of the World Affairs Council of San Diego is presented. Section Two is divided into four parts and presents the research findings obtained in undertaking this research project. In Section Three, the conclusions are presented from the data analysis.

In Section Two, the information is presented in four parts and presented according to the four research questions. In Part one, a profile of each ethnic organization contacted in this study is presented. The information is grouped according to each ethnic group; viz., American Indian, African-American, Filipino-American, and Hispanic-American. Part Two outlines the role of voluntary organizations in the lives of ethnic groups and presents the findings to answer research question two. Part Three outlines the attitudes of ethnic leaders regarding ethnic participation in the World Affairs Council of San Diego and in other voluntary organizations.

Part Four outlines the outreach efforts conducted by the World Affairs Council to increase ethnic participation in the Council and addresses research question number four.

Section One: History of the World Affairs Council of San Diego

The World Affairs Council of San Diego owes its beginnings to the Institute on World Affairs. Dr. Minos D. Generales assumed the directorship of the Institute on World Affairs in 1949 when he joined the faculty at what was then San Diego State College.

In 1967, the Ford Foundation provided a financial grant to Professor Generales to research the organizational structure of existing World Affairs Councils all over the United States and to prepare the way for the establishment of a Council in San Diego. In 1968, after several months of travel and research throughout the United States, Professor Generales founded the World Affairs Council of San Diego with a Board of Directors and a women's committee. The general membership, Board of Directors, and women's committee were comprised of community leaders who were business executives, professionals, financial and political leaders, and educators. "The World Affairs Council was like a city council that brought everybody in the community together. The leaders of community organizations were supporters," indicated Professor Generales. The Council sponsored conferences, programs, and other activities which were attended by leaders of local organizations, corporations, universities, and members of local Chambers of Commerce.

Professor Generales' motivation in establishing the World Affairs Council was to create an instrument which would be a source of information on world affairs issues and would provide insight into the causes of conflict as well as their resolutions. In the beginning years of the Council, Professor

Generales used the Institute on World Affairs as a resource for input to the World Affairs Council. In essence, "we did not really plant a new seed to see it blossom, we transplanted the plant for it to take root," stated Professor Generales.

The purpose of the World Affairs Council has been to educate and to stimulate community interest in international affairs with an eye to awaken people to the realities of international conflict. The World Affairs Council of San Diego has provided a link between the community and policy formulation agencies of government.

A goal of the Council has been to institute the principle of the Pacific Settlement of Disputes (a term commonly used in international law). The Council provides a forum for people to discuss, share opinions, and mutually explore means to resolving international problems peacefully. As Professor Generales stated,

the long term goal of the Council has been to make people more nationally and internationally astute and to sensitize individuals to the fact that the quality of life in the United States is affected by domestic policies and the country's influence in international relations and foreign policy decisions. People by nature are very parochial, therefore, the more immediate goal is to effect changes in people's political opinions and understandings and to become increasingly internationally minded.

The Council strives to portray the realities and present a balanced and truthful interpretation of facts in accordance with "Audiatur et altera pars" which is an ancient Roman motto that means "Let the other side also be heard." A democratic organization hears not only one side of an issue but

hears all sides of an issue. When little is heard from the other side there is all the more reason to see to it that the both sides are brought into the picture, otherwise there may never be justice and there may never be peace. In fostering this philosophy, delicate situations may arise such as public demonstrations or vocal outcries, but this is part of the process in allowing all sides to voice their opinion. In fact, the surfacing of differences provides vitality to any democratic organization.

People should know how to find the real truth in issues, to react rationally rather than emotionally and, as such, not to be overcome by the inappropriate aspects of propaganda and nationalism. People are vulnerable to propaganda. Propaganda influences their behavior and thinking and becomes a point of reference for the opinions of ethnic minorities. Nationalism has its good and bad aspects. Nationalism is important for it can be the force that motivates people in formulating their opinions, and it can also enable them to make constructive contributions to humanity and to encourage creativity in human activity. However, nationalism carried to extremes, and exploited for the wrong interests, can destroy rather than promote creativity. Fortunately, the majority of people who are internationally-minded or sensitized to world issues through education or travel, intuitively understand that there is more to an issue than what is reported by the media.

Ethnic participation

The United States is a nation of ethnic groups; therefore, the World Affairs Council, by its institutional nature, seeks among many other aspects to cater to a variety of sometimes conflicting interests of ethnic groups. In so doing, the Council can be so much more exciting, so much more instructive,

and more importantly, so much more creative culturally with such ethnic participation.

The cultural base of politics is the source of people's political positions. If the cultural base is not democratic; that is, it does not recognize the existence of ethnic groups, it denies itself a most important element in a true democracy. Ethnic participation should not only be espoused but put into practice. The fact that the majority is becoming the minority in many states, including California, and with nearly one in every four Americans having African, Asian, Hispanic, or American Indian ancestry, it is all the more reason for increasing ethnic participation in an organization that is specifically oriented to world affairs (San Diego Union, 1991). "An international organization that brings together people in the foreign policy arena obviously includes ethnic participants, but perhaps it is taken for granted that ethnic people automatically are drawn into an organization that has interests beyond those of Anglos," indicated Professor Generales.

When the World Affairs Council of San Diego was founded, ethnic groups were quite inactive in San Diego community organizations. As an example, some Mexicans had limited interest in organizations such as the World Affairs Council because of their traditions and cultural values and their limited command of the English language. Many Mexicans had poverty problems and as Professor Generales indicated, "people looking for bread to eat were not thinking about international relations or what someone was doing in Africa." However, today, with the increase in population of Hispanic-Americans and with their considerable advancements in higher education, it is highly probable that within two or three generations their political involvement will become increasingly influential in California.

In discussing foreign policy issues, it should be remembered that the word, "ethnic," is derived from the Greek word, "ethnos," which means "country;" therefore, when referring to it, it is inevitable that there is a link between ethnic cultures and foreign policy. Even though ethnic groups may be comprised of American citizens, they are nevertheless people who may have imported traditions, a language unique to their culture, and an identification with their native country. In the World Affairs Council, these cultural aspects may surface at a local level, but really it is an international dimension which is typical, endemic, and a substantive part of the United States. As suggested by Professor Generales,

in the name of accuracy, perhaps it would be appropriate that the name of the United States be changed to United Peoples of America because that is what we seek to accomplish in this country. Our philosophical goal is, as I see it, to bring about an organic amalgam rather than a mosaic in this country. Ethnic people may feel a greater sense of being part of the political body if the United States of America was renamed the United Peoples of America.

Sometimes the values of ethnic cultures are in conflict with the values of the Anglo culture; e.g., some cultures emphasize material values in contrast to others which are more spiritual such as the Moslem, the Hindu, or the Christian. In the World Affairs Council's outreach efforts to ethnic participants, the philosophical value of personal worth in contrast to material worth should be promoted. An individual's worth is not the total value of his/her earnings but rather is the total value of character, capabilities, and contributions for the betterment of society. As in the Greek culture, for example, the statement--that man is a man of worth--does not imply the

amount of money that he earns, but rather defines the person's contribution as a member of the community. Ethnic groups may not feel inclined to join or feel comfortable joining an organization because they do not have the American material kind of worth. The point, however, is often buried in the subconscious and consequently difficult for people to recognize even though it is almost always present.

A ten year perspective of the World Affairs Council is presented in Appendix B, World Affairs Council of San Diego, Inc., Historical Calendar, 1968 - 1978. A brief outline of events from January, 1968 to December, 1990 is presented below.

1968	April	Organizational meeting for the Council
	May	Colonel Irving Solomon, president, 1968-73
	June	By-laws for the Council adopted
	July	WAC founded (Minos D. Generales)
	December	1st regional conference sponsored by the State Department
1969	May	Women's Auxiliary Committee formed
1970	June	World Affairs Council of San Diego registered as a not-for-profit organization
	July	Financial problems
1971	March	Inexpensive early-evening meetings and/or luncheons suggested
		1st office, House of Hospitality, Balboa Park with a full-time secretary
	October	2nd Regional Conference co-sponsored by WAC and the State Department
1973	May	Vernon H. Gaston, president, 1973-74
		The goal was to have officials from the State Department, ambassadors and experts speak to San Diegans on world affairs.

**World Affairs Council of San Diego
Historical Calendar January, 1968 - December, 1990 (Continued)**

1973	June	Membership problems and consequent budget problems. Possibility of holding more joint meetings with other organizations was suggested.
1974	March	The Women's Auxiliary Committee is deemed inactive and women are appointed to the Board of Directors.
	May	Herschel House, president, 1974-75
1975	January	3rd Regional Conference co-sponsored by WAC and the State Department
	May	Admiral Horacio C. Rivera, USN Ret., president, 1975-76 The goal was to provide the membership with a forum for discussion of topics which related to international affairs and world events.
	June	319 members
1976	May	Vice Admiral, Ray E. Peet, USN Ret., president, 1976-77 The goals were to provide well-known foreign affairs experts to the Council's membership and to promote growth in the number of Council members. The membership was mostly Anglo; less than 5% were Other. There were very few ethnic members, about 1 to 2 Asian-American and about 3 to 4 Hispanic-Americans.
	June	391 members
	August	The Executive Director position is abolished for a full-time secretary.
	Sept. - Dec.	Many resignations from the Council's Board of Directors.
1977	May	Alan R. Toffler, president, 1977-79
	October	Financial problems, and 344 members
1978	April	468 members
1978	December	Difficulty in obtaining quality programming. Members are not remaining active due to high price of dinner meetings.
1979	May	Laurence Springer, president, 1979-81

World Affairs Council of San Diego
Historical Calendar January, 1968 - December, 1990 (Continued)

- 1981 May Dr. James Davis, president, 1981-83
The goals were to provide informal adult education in international relations and to cultivate fellowship among members. The ethnic membership was very few, perhaps about 2 to 3 members.
- 1983 May T. Michael Holmes, president, 1983-1985
- 1985 May Dr. Pat Drinan, president, 1985-87
The goals were to consolidate North County Chapter (Rancho Bernardo); devise great corporate involvement; and reorganize the Council's office. The membership was 95% Anglo and 5% Other, with about 6 to 12 ethnic members.
- 1987 May Tim Haidinger, president, 1987-89
The goals were to increase visibility with San Diego business and community leaders; strengthen financial condition; and maintain good programs. Little ethnic participation, but high ethnic participation in specific programs. The ethnic membership consisted of about 40 members.
- 1988 September 1126 members
- October Relocation of the Council office to downtown San Diego
- November 1st publication of monthly events calendar
- December ASEAN Conference
- 1989 January Great Decisions program
Ford Foundation Grant \$60,000
- 1989 May International Women's Advisory Committee (IWAC) founded; John B. McNeece III, president, 1989-91
Annual General Meeting held with an election of the Board's Executive Committee.
- August Meeting with Barry Gaberman, Vice-President, Ford Foundation Program Development.
- September 1284 members

World Affairs Council of San Diego
Historical Calendar January, 1968 - December, 1990 (Continued)

October	African Festival, Ambassador from Kenya
Presentation made by members of the WAC Executive Committee to the Catfish Club.
November	IWAC formed Panel of American Women
1990 January	Great Decisions Program
Planning Grant of \$750 received to develop a forum on "Borders: A State of Mind."
March	Panel of American Women, 1st presentation to the American Association of University Women North County Chapter (AAUW) "Women Working in Different Ethnic Communities: the Global Village"
April	Panel of American Women presentation at UCSD "The Changing Role of Women in International Affairs"
August	Panel of American Women, Film series, premier showing of film "The Reincarnation of Golden Lotus"
September	1505 members (including North County Chapter)
October	Panel of American Women presentations: Palomar Unitarian Universalist Fellowship Church "United Nations Day"; and Dimensions, San Diego Women's Leadership Network and California Women in government "Diversification in the 90's"
	UCSD Extension--Great Decisions Series (6 sessions)
November	Financial Problems

Section Two: Ethnic Voluntary Organizations in San Diego County

Section Two of this chapter consists of four parts. Each part addresses one of the four research questions. In Parts One, Two, and Three, the research data obtained in the interviews with ethnic leaders of nineteen ethnic organizations and one multi-ethnic organization are presented. The four ethnic groups include American Indian, African-American, Asian-American (Filipinos), and Hispanic-American. In Part Four, the information obtained from four ethnic Board members, the Council president, and the executive director are presented.

In respect of the organizational typologies suggested by Bell and Force (1956); Gordon and Babchuk (1959); Blau and Scott (1962); Burke (1968); and Arnstein (1969) as presented in Chapter Two of this study, a typology of ethnic voluntary organizations is presented below. Consideration has been given to the salient variables suggested by the previous authors, with additional variables included, to present a thorough perspective of the role of each ethnic voluntary organization, the participation of ethnic groups in non-ethnic voluntary organizations, and the World Affairs Council of San Diego, and the interest in foreign policy and the foreign policy process among ethnic groups.

Part One: Research Question One

1. Profile of the organization (goals, purposes and structural characteristics such as meetings and communication strategies)
2. Characteristics of membership including ethnic make-up, socioeconomic status, age, and number of members

Part Two: Research Question Two

1. Purpose of ethnic organization
2. Variation in organizational participation

3. Cultural programs to meet organizational goals

Part Three: Research Question Three

1. Ethnic interest in other organizations
2. Ethnic interest in foreign policy and policy-making process
3. Potential ethnic participation in the World Affairs Council

Part Four: Research Question Four

1. Profile of the World Affairs Council of San Diego
2. World Affairs Council of San Diego organizational structure
3. Committees of the World Affairs Council of San Diego
4. Ford Foundation Grant
5. Ethnic outreach process
6. Involvement in the Council's outreach efforts
7. Educating Council members
8. Translation services
9. Exclusion of ethnic participation
10. Factors affecting organizational change
11. Summary

Part One: Research Question One: Why did the different voluntary organizations develop in San Diego? Are there common reasons?

To obtain some understanding of ethnic participation in organizations in San Diego County, data collected in the interviews with leaders of ethnic organizations are presented. The ethnic participants in this study had the following positions in their organizations: American Indian--a program coordinator, a secretary, a tribal leader, and two presidents; African-American--a chairman, polemarch/president, and three presidents; Filipino-American--a chairman, and four presidents; Hispanic-American--a president, two executive directors, and a vice-president; and a multi-ethnic organization--a president/chief executive officer.

For a break down of the interview questions which most appropriately addressed answering Research Question One, please refer to Appendix A-6, Dissertation Research Questions. The responses given by ethnic leaders to interview questions 1, 2, 3, 4, and 13 are summarized below.

Profile of American Indian Organizations

Introduction

Native Americans prefer being called American Indians and identify themselves by their tribe name. The term Native American, probably coined in the sixties, is confusing to Indians and Americans native to the United States. American Indians are first and foremost a nation of people comprised of a rich Indian heritage, traditions, diversity, and unity. Their long and proud heritage continues in many traditional foods, medicines, and names that all American Indians use. They have survived numerous disruptions in their lives and dislocations from their native habitats.

In San Diego County, some American Indians live on reservations, while others reside in urban and rural areas. There are eighteen reservations

in San Diego County. Members of voluntary organizations may be urban Indians who live in the city, rural Indians who do not live on the reservation but live outside the boundary lines of the Indian reservation, and reservation Indians.

A tribe or several tribes may reside on one Indian reservation. Only the tribe indigenous to a particular Indian reservation can control and make decisions about that reservation. A tribe or tribes not indigenous to the reservation may have no say in the decision-making that takes place. Tribes that are not indigenous to the reservation may carry on their own tribal ceremonies and activities but some tribes return to their homeland where their tribal functions are indigenous to their reservation. Many original reservations still exist today; however, many have been made smaller by the United States government. The American government identifies Indian reservations in the State of California by an umbrella title called California Mission Indians. For example, the Pala Indian Reservation is named the Pala Indian Reservation, California Mission Indians.

A tribal organization is usually comprised of different bands. A band is a group of Indians who stand for their own traditional values and ways of doing things within their tribal organization. For example, American Indians from Fort Duchesne, Utah are called Ute. Within the Ute tribe there are three bands: Umpogru, Untiah, and White River. Some bands may have similar traditions but there are some characteristics that make each band unique. An Indian band may also belong to different clans or communities which are significant as a whole within the tribal organization.

American Indians view land as being the basis of their very survival. It is this world view more than anything else that distinguishes them from ethnic groups and/or other racially oppressed people.

The Indians asserted, the land is their mother who gave us birth and who generates life; she is life itself and that is why we love, respect and protect her communally. Being life, she is sacred; to destroy her is to destroy ourselves" (Indigenous Peoples and the Environmental Ethic, 1990, p. 53).

Furthermore as a Navajo elder, explained:

Our way of life is our religion, and our teaching. If we are relocated by force, we will all die slowly. The people would not be in balance with Mother Earth and Father Sky and the spiritual people. In every way, here we are connected to the land. We belong here (In Defense of Sacred Lands, ND).

Today, many Indian communities use pow-wows as a vehicle to educate the public about their tribal customs and heritage. A pow-wow program is a pan-Indian expression of their living culture. A pow-wow celebration features inter-tribal music and dances and involves activities such as contests, food booths, and arts and crafts. At pow-wows and other tribal celebrations, the different tribal languages are used in performing native dances, in chanting and in singing. Although chants vary from tribe to tribe, American Indians can recognize songs, melodies, and themes which are representative of the different tribes. Indians, from many parts of North America, travel to participate in California pow-wows and to display their arts and crafts. They may come from as far away as Canada and Mexico, and from a variety of states including Oklahoma, Arizona, New Mexico, Alaska, Nevada, and North and South Dakotas.

Acknowledging American Indian history, culture, and traditions, an understanding of the role and purpose that voluntary organizations serve in the lives of Indians in San Diego County may be more fully appreciated.

American Indian Voluntary Organizations

The INDIAN HUMAN RESOURCE CENTER, INC. (IHRC) was founded in November, 1979. When the downtown Indian Center in San Diego folded, the Comprehensive Employment and Training Program (CETA) formed the beginnings for the Indian Human Resource Center which was established in 1979. There was an umbrella organization for the American Indians called American Indians for the Future Tradition which formed in 1968 or 1969 but it has subsequently closed. A health clinic was also part of the downtown Indian Center but it pulled out a year before the Indian Center closed in 1978. However, in 1979, to improve the overall health of urban American Indians living in San Diego, the San Diego American Indian Health Center, a private not-for-profit American Indian governed corporation, was established. The center is open to everyone regardless of race, color, ancestry, religion, or national origin and to all American Indians regardless of their residency or tribal affiliation (San Diego American Indian Health Center, ND).

The Indian Human Resource Center is a non-membership, community-based, grassroot service organization with its goal to meet specific needs of the American Indian urban community and to provide personal support services such as employment training and counseling. The purpose of the IHRC is to provide employment and training services for American Indians only. Classroom training, work experience, and on-the-job-training are also provided. Other training assistance programs that are available include career counselling, job development, job search training, and personal support services such as personal/family counseling.

The IHRC is principally funded by the Federal Job Training Partnership Act (JTPA). As a Native American guarantee, the IHRC is federally funded by

the United States Department of Labor, Employment and Training Administration, and Division of Indian and Native American Programs. A small grant is received annually from the state of California. The Indian Ministry of San Diego also contributes some funds annually for direct services only; the funds are not used for staff salaries and/or administrative costs.

The IHRC has a formal organizational structure. The IHRC has a nine member Board of Directors. The Board members consist of American Indians from the urban community. The IHRC does not serve reservation Indians but instead serves American Indians residing in San Diego County. The IHRC has a fully employed staff and no volunteers. The employment and training services provided by the IHRC are free to American Indians living in San Diego County. The American Indians eligible for IHRC services must be unemployed, underemployed or economically disadvantaged (Indian Human Resource Center, 1989).

The employment and training needs of reservation Indians are served through the California Indian Manpower Consortium. As well, reservation Indians receive funding from the Bureau of Indian Affairs. To meet the health needs of reservation Indians, there are health clinics located at the Rincon and Alpine reservations.

The IHRC helps American Indians who have left the reservation by providing employment training and job search skills. Many middle-aged and older Indians have established jobs and rarely seek services from the IHRC. To suggest that elderly American Indians do not seek IHRC services because they have assimilated into society is an inaccurate perception. American Indians do not really assimilate into society; instead, "they have a tendency to stay by themselves" suggested an Indian spokesperson. American Indians more or less acculturate into the work force but they do not necessarily

participate actively in Anglo-American activities. Many American Indians would prefer to participate in pow-wows and other activities related to their Indian culture.

A spokesperson for the Indian Human Resource Center indicated that the Center maintains contact with the community by publishing a monthly newsletter about up-coming Indian events, and many people drop by the office to pick up a variety of information sources. The IHRC annually sponsors Indian Cultural Days with a pow-wow at Balboa Park in May. Each Indian reservation promotes its own cultural days.

The SAN DIEGO AMERICAN INDIAN BOWLING ASSOCIATION is a bowling league for American Indians. Founded in 1975, by a group of American Indian military men, the Association was established for urban Indians living in San Diego County. Today a chairperson and secretary are trying to keep the Association active.

The San Diego American Indian Bowling Association is an affiliate member of the American Indian Bowling Association. The American Indian Bowling Association is a very small group of less than 50 members. Members are charged \$8.00 per year for their membership fee in the Indian bowling league.

The purpose of the San Diego American Indian Bowling Association, besides being a recreational and social organization, is to provide an environment where urban American Indians can voluntarily be with each other and can feel united with urban American Indians not living on a reservation. As indicated by a spokesperson for the Association, "my reason for belonging to the Association is to be with Indian people and to be identified with and/or to keep my roots with them because I am away from home and I just feel more comfortable with Indian people."

The Association annually organizes a bowling tournament in February in National City. For distribution to interested bowlers, tournament fliers are sent to American Indian Bowling Centers located in Los Angeles, Phoenix, San Francisco, and Reno to name a few.

A spokesperson for the San Diego American Indian Bowling Association indicated that the Association regularly publishes information in the American Indian newsletter published by the Indian Human Resource Center. The newsletter is mailed to many different American Indian communities in California. Sometimes a notice is also placed in the military newspaper to inform the servicemen of league bowling activities.

The San Diego American Indian Bowling Association sponsors some fund-raising activities to sustain the bowling association and to support the organizational costs in hosting the annual San Diego tournament. If additional monies are available, the Association may use some funds to help Indian people in need.

The PACIFIC COAST INDIAN CLUB was established in 1970. Prior to founding this Club, there was no other social Club for Urban American Indians in San Diego County. The Club was formed primarily for American Indian military families living in San Diego to get together with one another. In the beginning years, the Club advertised in the Navy newspaper to inform military American Indians of the Club.

The Pacific Coast Indian Club is a member of the American Indian Task Force. The American Indian Task Force is a voluntary group comprised of representatives from seven local urban American Indian agencies in San Diego County and the Kumeyaay Tribal Council. The member agencies of the American Indian Task Force include the Pacific Coast Indian Club, Indian Human Resource Center, Inc., San Diego American Indian Health Center,

Tonkawa Senior Club, San Diego American Indian Bowling Association, Indian Education Program, Title V, Part C, San Diego City Schools, and the Indian Child and Family Services.

American Indians voluntarily participate in the Pacific Coast Indian Club. The Club is not incorporated but it has a very informal and loosely knit organization. However, it has a formal structure that consists of four elected officers: a president, vice-president, secretary, and treasurer. Club meetings are held at the home of one of its members or at the Indian Human Resource Center. There is no membership fee to join the Club--people only pay for the activities in which they participate. Most members represent different tribes, such as: Omaha, Ute, Honi, Kiowa, Catle, Nez Perce, Arapaho, Sicamore, Comache, and Pawnee. One of the Club's founding fathers is Wilbur Solomon who is still very active in the organization and who is the Club's current patriarch, advisor, and symbolic figurehead.

The purpose of the Club is to be a social group that helps people stay in contact with and support one another. The members generally congregate once a month for a business meeting, a pot luck dinner or a birthday celebration. Club members organize social events like picnics, a Halloween party, and Easter activities.

The UNITED INDIAN WOMEN'S CLUB was incorporated under the auspices of Palomar District No. 24, in 1968. The Club has its homebase on Pauma Reservation, located twelve miles from Mission Saint Antonio. Founded by a group of Indian women who wanted to assist American Indian students, to share their American Indian ethnicity and culture with other women, and to keep their ethnicity and cultural spirit alive, the Club is flexible, informal, and open to women of different cultural backgrounds. Members do not need to be of Indian descent.

The United Indian Women's Club has a very formal organizational structure and follows Robert's Rules of Order. Elections are held annually for the positions of president, secretary/treasurer, chairperson, vice-president, member at large, and auditor. The Club has a yearbook which outlines its rules, regulations, resolutions, nominations, and articles.

The goals of the club are to be a support group for women and to organize fund-raising activities that generate funds for elementary school field trips and "hobby" scholarships. Hobby scholarships are awarded to grade 10 students as an incentive to further their education. Monies are also used to support students participating in elementary school field trips. At Christmas and Thanksgiving, the Club tries to help people in need who are living on Indian reservations.

The members of the United Indian Women's Club are representative of different reservations, tribes and bands including Viejas, Sequin, Pauma Valley, Pala, Rincon, and La Jolla Indian Reservation. The percentage of women in the club who are urban, rural, reservation, and non-reservation is impossible to determine as sometimes rural Indians become reservation Indians, and sometimes urban Indians become rural Indians or may move back to a reservation because it is too expensive to live in the city. Women attend meetings to help themselves feel good about who they are, what they are, what they represent, and to learn ways to feel positive about keeping their Indian cultural ties alive. The Club disperses information to the community by word of mouth and by using posters.

The VIEJAS INDIAN RESERVATION is located near the East San Diego County community of Alpine. Only the Viejas Band of Mission Indians lives on the Viejas Indian Reservation which is a spiritual place that enables the continuing of the Kumeyaay culture and spiritual ways of being.

The Viejas Tribal Council is an elected government agency for the Viejas Indian Reservation. An elected Council member, of about 40 years, is the most senior member of the Council and is also the tribal historian who advises on Council procedures which lend to custom and tradition. The Viejas General Council is comprised of all the people on the Viejas reservation. They are responsible for providing guidance to the Viejas Tribal Council.

The purpose of the Viejas Tribal Council is to maintain and to oversee the direction of the Viejas Indian Reservation. More specifically, the Tribal Council manages the economic resources necessary to maintain the Viejas Indian Reservation, speaks on behalf of the Viejas people, sustains an open communication with tribal members, and utilizes government action channels to promote economic developments that will benefit the people living on the reservation.

Members of the General Council attend Tribal Council meetings as a duty to participate in the government of their reservation and as a means of community involvement and support. The population of the Viejas Band of Mission Indians on the Viejas Reservation is about 235 adults and children, of which 108 are adult voting members. Men and women have equal voting rights. There is no monetary fee to become a member of the Viejas General Council "but there is a cost." On the Viejas Indian Reservation, the cost to live on the reservation, and to participate in the General Council and the reservation activities, is respect.

The Viejas tribe is about three to five thousand years old; the exact age is not known. The relationship of the tribal spokesperson and chief of the Viejas people with the Kumeyaay people is to continue the aboriginal vision which involves maintaining and developing the legislative, judicial, and

executive branches of the Kumeyaay government. As indicated by an American Indian spokesperson, "the Viejas tribe has sustained its government and its economic and spiritual institutions, not only through changes in environment but through genocide and through the dominant culture of the American government; the aboriginal tribe had a certain purpose, a certain vision, and a certain direction to sustain the Indian culture and spiritual values as time went on."

Urban and reservation Indians maintain personal contact at burial ceremonies. Urban Indians are usually buried on their homeland. Indians may wish to be buried on the reservation for economic reasons (as burial plots are free) or for spiritual connection. The Viejas Tribal Council promotes the cleaning of the graves in the summer and on November 2, All Souls Day.

Whenever the tribe has something to celebrate, they have a dinner. The Tribal Council also organizes senior dinners once a month and recognizes students for their academic progress. Special ceremonies are held for young children and for students who graduate from grade 8 and grade 12. The Tribal Council also conducted their first orientation session for students entering college in Fall, 1990.

Summary

American Indian voluntary organizations were mainly informal social support groups for urban Americans. American Indian organizations were largely mutual benefit organizations, suggesting that the members of the organization received the greatest benefits or the organization was mainly directed at satisfying the members. The purposes of Indian organizations were to promote cultural awareness, to be a support group for one another, to satisfy educational/recreational needs of the Indian community, to provide social services, and to provide manpower and training services for American

Indians residing in off-reservation areas of San Diego County. Most organizations were accessible to urban American Indians and they functioned largely as expressive groups. Through their pow-wow celebrations, tribal celebrations and tree-planting ceremonies, they projected some social influences.

Profile of African-American Organizations

Introduction

Southeast San Diego is considered the "Black, Brown, and Asian" community. Geographically in southern California, the African-American community is neighbor to Asian and Mexican communities. The Latino and African communities usually occupy adjacent ends in the same space and have many common issues including education. The high school dropout rate of Latinos is the highest of all ethnic groups and the African-American dropout rate is a close second.

Approaching 2000, in California, forty-one percent of the labor force will be made up of ethnic groups of which approximately 6.2 percent will be Black (Levy, 1990).

Although many Blacks are poor, two-thirds are not. . . . Today's Blacks are the most highly educated ever. They have the highest earnings in history. Education boosts income regardless of race. But for Blacks, education matters even more. . . . the gains Blacks have made in their high school graduation rates, [however] have not carried over into college (Waldrop, 1990 p. 32).

African-American Voluntary Organizations

The SAN DIEGO COUNCIL OF BLACK ENGINEERS AND SCIENTISTS was formed in 1976. The Council is a member of the San Diego

Engineering Society, the San Diego Coalition of Black Organizations, and the National Council of Black Engineers and Scientists which was established in 1981.

The San Diego Council of Black Engineers and Scientists is a voluntarily, not-for-profit membership-based organization which consists predominantly of Black members, but engineers and scientists of any ethnicity may join. By its very nature, the Council is a specialized interest group with a small membership; it is mainly of interest to people in a technical field. The Council prepares an annual calendar of activities and distributes it to its members, schools, and businesses in San Diego.

The purpose of the Council is to develop professionally and educate its members, to provide a liaison for professional networking opportunities, to bridge the gap between the corporate world and the Black community, to provide tutors and mentors for students, and to educate young people about various technical fields.

In 1976, aspiring to promote Black health care in the community of San Diego, Lottie Harris and five Black nurses identified the necessity of such an institution and, with the assistance of Ophelia Long, the present Chief Administrator of Alameda County Highland General Hospital, organized the SAN DIEGO BLACK NURSES ASSOCIATION.

The San Diego Black Nurses Association is a voluntary, not-for-profit membership-based organization and a chapter of the National Black Nurses Association. The San Diego Black Nurses Association was granted national chapter rights and privileges by the Board of Directors of the National Black Nurses Association in August, 1981 (San Diego Black Nurses Association, 1989). The Association is not an exclusive Black organization even though

the majority of its members are Black; it is open to any nurse who wants to join.

The San Diego Black Nurses Association is a formal organization with a Board of Directors and an Executive Committee which hold monthly meetings. The Association publishes a newsletter, regularly mails fliers to its members, and annually sponsors a membership drive and membership tea to help people stay abreast of the activities and programs in the community.

The San Diego Black Nurses Association has several purposes. The Association is an advocate in promoting health care for the Black community; supports professional growth of Black nurses and recruits those interested in nursing as a career; helps to upgrade community health care facilities to meet the needs of people of color; annually awards education scholarships to nursing students; provides a support system to nursing students by providing tutors; offers continuing education classes and workshops; tries to encourage graduate student interest in the Association and their involvement in the community to improve the health care of people of color; participates in community health activities; and networks with strategic organizations who speak out on issues of health.

The CATFISH CLUB is a voluntary, not-for-profit organization. The Club was founded by a firefighter, postal worker, and Reverend George Walker Smith who, on their days off from work, would get together and cook some catfish. As the word got around that fish was being served in the basement of the church, others joined and, as a result, the group grew. Today, the Catfish Club is a very formidable public forum that supports not only Black causes and the Black community but promotes public information for the good of the people throughout San Diego. Reverend George Walker Smith has been chairperson of the Catfish Club for about 18 years.

No one term can adequately or accurately explain its character. The Catfish Club is a multi-faceted group. The organization is multi-purposeful and ultimately seeks to provide information to its constituents. "Lack of information keeps people ignorant of the affairs about them and of their own lives. Information is power and the Catfish Club dwells on this aspect," stated a spokesperson.

The Catfish Club provides a public forum to dispense information, to be an advocate for all good and just causes, and to provide critical commentary on the political process or work of politicians generally. The organization provides a unique opportunity for people to meet other people, to network, to gain world information, and to become informed citizens.

The Catfish Club is a very loosely organized group. The executive committee is responsible for planning and promoting programs that are pertinent, educationally beneficial, and of immediate interest to members. Reverend Smith and group members like things to "hang a little loose" to maintain group flexibility and flexible opportunities for organizational change as needed.

To promote greater economic and educational opportunities among Black students, the Catfish Club annually awards a student scholarship. The Club publishes an in-house monthly newsletter summarizing past programs and featuring a Catfish member. It depends on its members to communicate and to maintain contact with the Club. "The purpose of any group is to carry their message to others, just as the priests and ministers expect the members of the church to spread its gospel message," suggested a Catfish spokesperson.

The ethnic make-up of the Catfish Club is predominantly African-American. The Club has Caucasian and Hispanic-American members who

are token members simply because they like the format of this group and like what it does. About one-third of the Catfish Club members are women.

The SAN DIEGO ALUMNI CHAPTER OF KAPPA ALPHA PSI FRATERNITY was established in 1957 by members of a San Diego fraternity. The alumni chapter is a voluntary, not-for-profit, membership-based organization.

Kappa Alpha Psi Fraternity was founded in 1911 at Indiana University by Eldon Watson Diggs. The Fraternity was established on college campuses for Black students to get together for social activities, studying purposes, and fraternizing. Since African-Americans were not able to participate in the predominantly White campus organizations at Indiana University, the group provided Blacks with an outlet. Over the years, chapters have been established at major college campuses, and at predominantly all-Black colleges. Each chapter is established by fraternity members who participated in a college pledge program and were a member of a college fraternity, or another alumni chapter.

The ethnic make-up of Kappa Alpha Psi Fraternity is predominantly African-American with an influx of ethnic groups. Many Caucasians, Mexicans, and Asians are members of the alumni association because, while being an undergraduate student, they participated in a university or college pledge program and were initiated into their school fraternity.

National members of Kappa Alpha Psi Fraternity are spread throughout the world, including chapters in Germany, Philippines, and Guam. The national fraternity publishes a newsletter and a quarterly journal for its members. Kappa Alpha Psi Fraternity is divided into four provinces around the country. In each province, conference meetings are held once a

year for college fraternity members and professional alumni. National meetings or grand conclaves are held every second year.

The fundamental purpose of Kappa Alpha Psi is achievement and service. The notion of achievement is instilled into fraternity members who carry on the message to younger students. Being an alumni member implies a college education with some status attached. Kappa Alpha Psi helps community organizations, serves the needs of students from kindergarten to college, and recruits people who are achievers, athletically or scholastically, and have leadership capabilities. Fraternities try to impress upon young people and young students the importance of sound role-models.

Being committed to service, Kappa Alpha Psi is directly involved with churches, the YMCA, and other community organizations. Fraternity members assist, develop, and implement community programs and, through their active participation, demonstrate their leadership skills and capabilities.

The San Diego Alumni Chapter of Kappa Alpha Psi Fraternity holds monthly meetings. The different fraternity action committees hold weekly meetings to discuss such things as scholarships, membership programs, and fund-raisers. The Alumni Chapter uses a phone tree or team captain process to keep in touch with members. Team leaders are provided with a list of members and each telephone captain is assigned a list of telephone numbers of fraternity members. Appointed yearly, team leaders are members of the polemarch's cabinet.

In 1953, the URBAN LEAGUE OF SAN DIEGO, a chapter of the National Urban League Association, was established. In 1910, the National Urban League Association was founded "to provide a voice through which Americans less fortunate could be heard" and, more specifically, to address inequalities in employment which primarily were racially motivated (Urban

League of San Diego, 1989, p. 2). The Urban League of San Diego, since its inception, has strived to serve the needs of a diverse community: Black, White, Hispanic, Asian, women and men, old and young. The Urban League is a service-based and membership-based, voluntary, not-for-profit organization.

The Urban League of San Diego publishes a quarterly newsletter. On a number of occasions, fliers are sent to notify members of different planned events. Occasionally, it uses public broadcasting to inform the community of its services. Administrative members are encouraged to join community organizations for their involvement in different organizations helps to promote community outreach.

"The mission of the Urban League of San Diego is to ensure that Blacks and others have every opportunity to cultivate and exercise their human potential to the fullest extent on par with all standards of American life" (Urban League of San Diego, 1989, p. 2). Cawthorne, (1989) past president/chief executive officer, stated that the purpose of the Urban League is to help support freedom, justice, and equality, to ensure well-designed programs, and to be a "visible, active, and aggressive advocate on behalf of all causes dear to the traditions of the Black community and its struggle for a better existence" (Urban League of San Diego, p. 1). The League is a voice for those in need and offers alternatives to the "dim reality of life" for people at or below the poverty line.

The Urban League has a number of functions that include providing health and family service programs including single parents' programs, information and education for the prevention of adolescent parents, AIDS awareness project, and homebased child and family support services; interfacing with health and family support systems to help people who are

not conversant with the language or the workings of these systems; promoting a variety of employment and training programs including Employment Referral Program, Construction Opportunity Program, Information Science Technology Training Program (data processing) and Microcomputer Repair Program; sponsoring a tutoring program staffed by volunteers; and participating in education projects.

The San Diego Urban League is one of six Urban League affiliates in the country to participate in a national pilot program called "Community Mobilization around Education." A goal of the pilot program, which is being jointly coordinated with the San Diego Unified School District, is to find ways to get parents more involved in the child's learning process. As a result of one of the pilot program activities, San Diego's African American Community Blueprint for Action, 1989 was published.

Also, the Urban League works with local businesses to assist in the locating of qualified "minority applicants" for their employment positions by maintaining a data base or bank of potential job applicants. Many local organizations/businesses have affirmative action requirements which are based on the receipt of federal dollars and contracts.

While a number of ethnic organizations address only the needs of their specific ethnic community, the Urban League helps whoever walks through the door. Even though the Urban League of San Diego is primarily an African-American oriented agency, more and more people, not of African origin, are beginning to avail themselves of the services of the Urban League. The Urban League of San Diego feels responsible to partner with the Latino community, to coalesce with them, and to provide them with support in order to satisfy needs of both groups.

Summary

African-American voluntary organizations were characterized as mutual-benefit associations with the members of the organization receiving the greatest benefits. The function of some organizations were expressive while others may be considered expressive-instrumental. The voluntary organizations were predominantly comprised of Blacks and, in this study, the organizations' members were mainly professionals.

Often members of voluntary organizations participated in community and school partnership activities as community role-models. Some Black organizations were helping to develop future leaders for the Black community and provided networking opportunities within the Black community. Fraternities and sororities were regarded as organizations that shed status and prestige on its members. Most African-American organizations in San Diego recognized educational achievements by awarding education scholarships and were involved in community service and activities that supported the Black community, such as the Martin Luther King parade and African-American cultural programs.

African-Americans, by virtue of their political involvement in the civil rights movement, also appeared to be very active in the political and professional contexts, whereas, the dimension of entrepreneurship was really not well developed. However, as more minority financing programs become available for small independent business owners, an increase in African-American businesses in San Diego County will be more likely in the future.

Profile of Asian-American (Filipino) Organizations

Introduction

The Philippines is an archipelago, 'a group of many islands.' The country has more than 7000 islands and is the second largest archipelago in the world after Indonesia. Anthropologically, the Filipinos are predominantly of Malay ancestry. Because of the many years of contact with other peoples, however, many Filipinos are part Chinese, Indian, Indonesian, Spanish, European, American, African, and Arabian (Majul, Majul & Majul, 1989, pp. 14 - 15).

The Philippines has at least 87 dialects and languages of Malay, Polynesian, and Sanskrit origin. The primary languages are "Tagalog, Ilocano, Cebuano, Ilongo, Pampang, Waray, Pangasinan and Bicol. Pidgin Spanish called Bhabacano is also spoken in a few areas. The official languages of the country, however, are English, Tagalog (otherwise known as Pilipino), and Spanish" (Majul, Majul & Majul, 1989, p. 15).

Although not popularly known, the majority of Filipinos are trilingual. They speak, read and write English and Tagalog, and speak a Filipino dialect (Majul, Majul & Majul, 1989). Some Filipinos speak Spanish, but those who do not speak their national language of Tagalog speak a Filipino dialect representative of a particular area in the Philippines. As an example, the official language or native dialect of the islands of Panay and Negros is called Hiligaynon.

In San Diego County, there are more than 62 Filipino organizations. Current efforts are being made to have all non-member Filipino organizations join the Council of Pilipino American Organizations (COPAO).

The Filipino organizations are formed according to Philippine towns and provinces. Some people join a provincial organization and others join a town organization as Filipino families customarily identify themselves as native of a Philippine town, region or province because of common interests, sentiments, and preference of values.

Between 1980 and 1989, the Asian-American population grew faster than any other major racial or ethnic group in the United States (O'Hare, 1990). Immigration plays a key role in California's population growth. Nearly one in two new residents living in California is a recent immigrant and most are from Mexico and Asia (Levy, 1990). Nearly four out of ten (39 percent) Asian-Americans living in the United States live in California (O'Hare, 1990). A substantial portion of the growth in California's labor force will come from Hispanic and Asian immigrants such that by 2000, approximately 13.5% of California's labor force will be Asian and other (Levy, 1990).

Asian-Americans are highly urbanized, with ninety-five percent living in metropolitan areas (O'Hare, 1990). As is apparent in Southern California, the Filipino population is especially increasing in North County, Rancho Bernardo, Poway, and Rancho Penasquitos. In North County, Filipinos are the fastest growing ethnic population.

Asian-American (Filipino) Voluntary Organizations

In the 1960's, the majority of Filipinos living in Southern California were from Cavite, a Philippine province centrally situated on the island of Luzon. In 1965, the Cavite people originated the beginnings of the CAVITE ASSOCIATION OF SOUTHERN CALIFORNIA in San Diego County. The Association is the provincial umbrella organization of twenty-three different towns located in Cavite.

The executive officers of the Cavite Association include a president, two vice-presidents, secretary, assistant secretary, treasurer, assistant treasurer, and sergeant of arms, auditor, and town presidents. The president maintains contact with the immediate Filipino community by conducting monthly meetings with Cavite town presidents. Each town organization has a town president. Town presidents organize monthly meetings with their town members to disseminate information.

The Cavite Association does not publish a newsletter. Fliers are used to advertise Filipino events and activities, and minutes of Board meetings are prepared and disseminated to town presidents.

The ethnic make-up of the Cavite Association is mainly Filipino and through racial intermarriage, some members are non-Filipino. The Association is a voluntary, not-for-profit, membership-based organization which is not entirely dependent on membership fees as funds are generated through some fund-raising activities. Each year the Cavite Association sponsors a beauty pageant and awards an academic scholarship.

The Cavite Association supports and participates in the celebrations of Philippine Independence Day because Cavite was the birthplace of Philippine's Independence. No matter which Filipino organization people belong to or the area people are from in the Philippines, many Filipino-Americans participate in local community affairs and in Philippine Independence Day celebrations.

The Cavite Association has a representative on the International Affairs Board of San Diego. As part of the Sister City Program initiated by President Eisenhower, through "its people to people program," Cavite is recognized as a sister city of San Diego.

The COUNCIL OF PILIPINO AMERICAN ORGANIZATIONS (COPAO) originated in 1974 when the Mayor of San Diego initiated the effort to unite the Filipino community into a cohesive entity. COPAO is a voluntary, not-for-profit, membership-based, and community-oriented umbrella organization which is comprised of 62 Filipino organizations.

COPAO has a formal organizational structure with a Board of Directors. The Board of Directors is made up of 62 Filipino presidents of member organizations. The Executive Committee of COPAO, composed of sixteen elected officers, takes responsibility to assist member organizations in planning their functions. The Board conducts monthly meetings. Meeting minutes are recorded and disseminated to Filipino province/town presidents who hold monthly meetings with their members to disseminate information from Board meetings.

The purpose of COPAO is to maintain a united cohesive Filipino community, to promote social functions within it, and to help in serving the needs of the Filipino community. COPAO awards education scholarships, organizes workshops, helps people to relocate and to resettle, and advises newcomers to San Diego on employment opportunities.

COPAO depends on volunteers to assist in the office. Member organizations are invited to channel all planned activities through COPAO in order to synchronize and to monitor more easily the Filipino activities that are planned for the community and to keep financial costs to a minimum. COPAO does not publish a newspaper or a monthly report, but consideration is being given to publish a newsletter or news bulletin in the near future.

The Council has no policy on membership fees assessed by other Filipino organizations. Filipino families who join COPAO are considered

members at large and their membership is not applicable to immediate membership in a province/town organization.

In 1974, the FILIPINO-AMERICAN EDUCATORS' ASSOCIATION OF SAN DIEGO COUNTY (FILAMEDA) was formed by a group of Filipino educators from San Diego. FILAMEDA is a voluntary, not-for-profit, membership-based organization which supports Filipino educators in all areas of education. The Association has presently five charter members. The members of FILAMEDA are primarily Filipino-Americans who are educators or retired educators in San Diego County.

The purpose of FILAMEDA is to unite efforts in support of the common goal of fostering personal involvement in the field of education through knowledge, leadership, and service. The members affirm the common intent of engaging in constructive activities to meet their goals and objectives; provide Filipino teachers a means for interchange of ideas and constructive group action; identify and find solutions to problems related to their teaching profession; initiate and formulate programs of activities which stimulate the interest of the members, including those which promote professional growth and job advancement opportunities; support educational programs on the local and national level, especially those in bilingual education; and provide community leadership as necessary (Filipino American Educators' Association of San Diego County, 1990).

The FILIPINO-AMERICAN CHAMBER OF COMMERCE was coordinated by Filipino-American business owners and began in 1981 as the United Pilipino Merchants. The United Pilipino Merchants was founded by John Oropesa. In 1987, the name of the organization was changed to the Filipino-American Chamber of Commerce. The Chamber has a formal organizational structure which consists of a six-member Board of Directors, a

president, vice-president, secretary, treasurer, public relations officer, and auditor.

The role of the Filipino-American Chamber of Commerce is to unite all Filipino-American businesses in San Diego County, to promote a common focus for business owners, and to provide networking opportunities for local business owners. The Filipino Chamber of Commerce conducts monthly meetings with its members. The ethnic make-up of the organization is predominantly Filipino business owners.

In the tradition of caring, Panayanons and Negrosanons in San Diego organized KAHIRUP OF SAN DIEGO COUNTY, INC. in 1981 at the residence of Tony Golingán, a founding member and current president of the Kahirup of San Diego County, Inc. Kahirup of San Diego County, Inc., represents the ancestral homelands of its members -- Panay and Negros Islands. The word Kahirup, an Ilongo term, (pronounced KA HE ROOP), simply means sweet relationship or togetherness among ourselves. Kahirup of San Diego County is a voluntary, not-for-profit, exclusive membership-based Filipino organization.

Kahirup of San Diego County is a private organization with a formal structure. The Board of Directors is a consulting advisory group or policy making body who present ideas to the general membership for approval. The Board of Directors establishes the by-laws for the organization and sets directives for the president to implement. The Board of Directors consists of eight elected member officers and the past president. The president appoints a parliamentarian and a historian. The executive committee consists of a president, first and second vice-presidents, secretary and assistant secretary, treasurer and assistant treasurer, three sergeants at arms, two auditors, and two public relations officers. An Executive committee meeting is held

monthly and fliers are sent to members to announce meetings and functions. Monthly meetings are held in the homes of Filipino members in order for members to become more easily acquainted with one another. The organization also has various committees which coordinate various programs.

The purpose of Kahirup of San Diego County, Inc., as stated in their constitution, is to unite Filipinos and Filipino-Americans who are former residents of Panay and Negros, to preserve and maintain the customs and traditions of Filipino ancestors, and to provide assistance and professional guidance to members and non-members who are eligible as members under the organization's by-laws, in the areas of education, culture, and economic and professional needs.

Kahirup of San Diego County, Inc. is completely different from African-American, Hispanic-American or even other Filipino-American organizations for it has a restricted membership. The organization is like an exclusive club because it is solely for former residents of the Philippine islands of Panay and Negros who are living in San Diego. The only way other people can join the organization is when a person marries a member or marries a sibling of a qualified member, stated a Filipino spokesperson.

A socially-oriented organization, the generosity of its members is directed toward charity, donating scholarships, and being involved in a variety of civic and philanthropic ventures which benefit deserving residents of Panay and Negros. In the past years,

Kahirup of San Diego County, Inc. has funded a feeding project of more than 300 malnourished children in the Bacolod area, and has donated in excess of 1.6 tons of used clothing to needy families in and around Bacolod, and hundreds of

reference books to Iloilo Provincial Library (Kahirup of San Diego County, Inc., 1989, p. 17).

Summary

The majority of Filipino-American voluntary organizations appeared to promote Filipino culture and were social clubs. There were few political, professional or business-oriented organizations with the exception of the Filipino-American Democratic Club and Filipino-American Chamber of Commerce. Most organizations were characterized as mutual-benefit organizations with members receiving the greatest benefits. The memberships in Filipino organizations were based on ethnicity and regionalism. Some organizations were exclusive and closed to other Filipinos and other races. The functions of Filipino organizations were largely expressive in nature. Currently, there appeared to be a movement among some Filipino-American organizations to become less socially focused and more oriented to increased involvement in political issues and or business concerns for the Filipino community.

Profile of Hispanic-American Organizations

Introduction

The southwest is America's most diverse region. [From San Francisco southward most of the] . . . area was settled by Spaniards and Mexicans before English-speaking Americans arrived for California's 1849 gold rush. In the first half of this century, immigrants from Mexico, China, Japan, and the Philippines took jobs as farm laborers in many of California's rural areas. Metropolitan California's diversity is mostly due to the flood of White and Black immigrants from other states, plus

an especially large number of immigrants since 1965 from Asian countries and Mexico (Allen & Turner, 1990, p. 36).

From the early 1960's to the late 1970's, ethnic groups were isolated as they were set aside from the majority. Today, like twenty years ago, Mexicans and Blacks continue to be discriminated against.

Historically and traditionally, most Hispanic/Latino groups were of a social nature. People were more interested in brotherhood associations and in attending a monthly dance than they were in joining voluntary organizations of a more serious nature. Today, it is considered passé to belong to social groups and the trend is to belong to networking groups.

About 15 years ago, there were very few Hispanic organizations in San Diego except for social service associations such as the ALBA 80 Society, and Chicano Federation of San Diego County. Within the last 10 years, there has been a proliferation of Hispanic business organizations such as the Mexican American Business and Professional Association (MABPA), San Diego County Hispanic Chamber of Commerce; Hispanic Bankers Association; Society of Hispanic Professional Engineers; Mexican American Faculty Association; and the California Chicano News Media Association. Hispanic professionals have formed groups as they believed the best way to move forward was by uniting. As people united, much duplication in groups occurred because everyone has his/her own idea of association. Over the course of time, however, it is likely that some groups may not prosper as much as others, some groups may merge with other groups, and some groups may become salient while other groups may change their purpose or limit their scope.

Some people distinguish between Latinos, Chicanos, Mexican-Americans, Hispanic-Americans, and Mexicans and are sensitive to the name

that is used. It remains a topic of much discussion among everyone as to which name is the most appropriate identification. Bernal, (1990), in a recent newspaper article, provided an explanation for the distinction between the names Hispanic and Latino. Years ago, Anglos called the natives *Hispanics*. These were Spanish speaking Indians with whom the *criollos* (American Spaniards) intermarried. Therefore, to call someone (who is not a Spaniard and who may be an American Indian) Hispanic is an insult. The name, Latino, is preferred because it acknowledges the use of French, Portuguese, and Spanish languages spoken in the Western hemisphere (Bernal, 1990). (In respect to the most appropriate name, in this study, the name Hispanic-American is used in accordance with the U.S. Department of Commerce, Bureau of the Census.)

During the Chicano movement, about the late 1960's, there existed much resentment against the majority community. There were feelings of oppression and poverty and deepening feelings of frustration among ethnic groups. A few people, who had a feeling of social responsibility and concern for a needed change in communication between Hispanics and the majority community, instituted the organizational beginnings of the MEXICAN AND AMERICAN FOUNDATION, INC. Founded in 1971, and incorporated in 1976, the foundation was established to build bridges of communication and understanding between Hispanic-Americans and Anglo-Americans in positions of influence. The Mexican and American Foundation helps Hispanics find new vistas, gain new recognition, and achieve new heights (Mexican and American Foundation, 1989).

The Mexican and American Foundation, Inc. promotes business networking in hosting conferences and monthly luncheons. Their monthly newspaper keeps people aware of the organization's activities and their

"California Forum" luncheons provide the opportunity for business owners to network. The luncheons are held every second Friday of each month and between 400 to 500 people usually attend.

Corporate donations and grants supplement the Mexican and American Foundation's budget. The Department of Commerce and the Minority Business Development Agency provide annual grants.

The Foundation has no set membership program--people pay only for the events that they attend. Since there is no membership fee to join the organization, there is no fixed membership base. People may contact the Mexican and American Foundation to have their names placed on a mailing list at no cost. Participants in the Foundation are often the elite from different ethnic communities.

People frequently become familiar with the organization through its newsletter, "The Forum," which is sent to supporters of the Foundation and through its press releases which are forwarded to Asian-American, African-American, and Hispanic-American media and newspaper sources.

The goals of the Foundation are to help promote transborder commerce and relations between Mexico and the United States; provide small business networking for the nation's diverse communities, and to allow these communities to interact on cultural, economic, and civic levels in order to encourage mutual awareness; and provide internships, scholarships and other forms of support which serve to increase the cultural, educational, and professional experience of tomorrow's leaders (Mexican and American Foundation, Inc., 1989). "The Foundation and all of its supporters help to shape the people of two great nations, people who are united by a single frontier as they share distinctive cultures. . . common dreams" (Mexican and American Foundation, Inc., 1989, p. 5).

The INTERNATIONAL CHAMBER OF COMMERCE OF SAN YSIDRO was founded in 1975. The Chamber tries to assist the Mexican traveler and the American business community with U.S./Mexican customs problems and import and export concerns; coordinate Hispanic business owners on the Mexican and United States border; conduct transborder affairs with different American and Mexican government agencies; coordinate American and Mexican political leaders to discuss the effects of trade among both countries; and determine American and Mexican purchasing priorities, with regard to the effects of American tourism in Tijuana and Mexico and Mexican tourism in San Diego County and the United States.

The International Chamber of Commerce is a not-for-profit membership-based agency. Members are of a variety of ethnic backgrounds: twenty-five percent of the members are Mexican business owners from Tijuana, and seventy-five percent of the members are American business owners. The majority of members are Caucasian and Hispanic-American, with a few African-American members.

The Chamber of Commerce maintains contact with members by telephone or letter, conducts regular monthly meetings, and sponsors workshops for its members.

Mexican-American women with different political, educational professional, and geographical backgrounds met in Washington D.C. to discuss the need for a self-identifying organization that could localize concerns of about 75 million Chicanos in the United States. As a result of the meeting, in 1974, the Mexican-American Women's National Association was established. In 1986, the SAN DIEGO CHAPTER OF THE MEXICAN-AMERICAN WOMEN'S NATIONAL ASSOCIATION (MANA) was established.

The Mexican-American Women's National Association is dedicated to the advancement of Mexican-American women. The purpose of the Association is to promote leadership, improve nation-wide communication, strive for parity, support organizations that are responsive to the goals of the organization, and create national awareness of the presence and concerns of Chicanos in the United States.

The Mexican-American National Women's Association publishes a newsletter which is called "MANA," but the San Diego County chapter does not produce a newsletter or any other publication. The San Diego Chapter of the Mexican-American National Women's Association distributes meeting minutes to its members. To advertise events, fliers are sent to members in the Hispanic community and to maintain contact with the community, members serve on other community boards. The Hispanic community becomes knowledgeable about the Mexican-American Women's National Association by their programs and through the Association's participation in the Hispanic community.

The CHICANO FEDERATION OF SAN DIEGO COUNTY, INC. was formed in 1968 by people who perceived a need for a unified voice to represent community issues and to advocate on behalf of Latinos in San Diego County. The Federation is a not-for-profit, social service resource center which provides direct services at no cost. The Federation provides direct services to different ethnic groups. According to the following statistics of the ethnic members that seek services, seventy percent are Latinos, thirteen percent are Asian-Americans and American Indians, ten percent are Caucasians, and seven percent are African-Americans. In essence, people go wherever they can receive help closest to their proximity; for example, Blacks do not go to Black organizations only to get assistance, stated a spokesperson.

The Federation essentially serves two types of clients; viz., individuals as clients, and people interested in advocacy development. Most of the people seeking a direct service tend to be between 20 and 60 years of age. In 1989, slightly more females (52.5%) than males (47.5%) sought direct services. The Federation's small staff handles issues such as: funeral arrangements, legal assistance, job related issues, compensation, and health service referral. People come for a hodgepodge of basic needs: consumer issues, legal advice, economic issues, personal issues, emancipation of a minor, or guardianship. The staff serves about 4000 families a year with direct consultation to resolve issues.

The constituency that participates in educational programs to build skills for community leadership and policy advocacy tend to be between the ages of 20 to 50, with equal male and female participation. Participants have college or higher education and tend to be in the emerging middle class. Generally, these people are involved in other organizations and have a greater awareness of what is happening in this county than the majority of Latinos in the community.

The Federation has a formal organizational structure with a Board of Directors representing various segments of the Latino community. The organization was named Chicano because, at the time the organization was founded, people were primarily of Chicano origin and identified with the name.

The Chicano Federation uses a variety of strategies which are not specifically one-on-one techniques. To maintain contact with the people in the community, it uses communication vehicles that already exist. The Federation conducts regular community meetings and publishes information in Spanish language newspapers, like the "Latino Weekly," and, on occasion,

it may contact major media corporations. The Federation also uses Spanish and English language media, word of mouth, and diverse organizations because they all have constituents.

The purpose of the Chicano Federation is to strengthen the Latino community, to promote its development by providing direct assistance to Latinos, and to satisfy their basic survival needs. It also seeks to impact social change, through the political policy-making process, by providing input to the political system. As a proactive organization, the Federation is influential in local and domestic policy. Its strength and impact lie at the policy level because it works with people at a grassroots level. By being a grassroots organization, the Federation is able to identify the immediate needs of the Latino community and consequentially, can affect change in the policies that are incongruent with meeting community needs by its role as a political advocate.

The Federation advocates in those areas, where public participation is necessary, on behalf of the Latino community, families, individuals, and all ethnic groups in the community. The Federation lobbies to resolve civil rights problems in the Latino community; works with parents and school districts; handles public advocacy primarily with local government and local public institutions on policy issues; addresses the concern for racism whenever public policy is made; and pursues other issues or concerns which impact peoples daily lives and which need to be changed

The Chicano Federation develops and provides programs that will enhance the community and that will help members in the community become self-sufficient. They include housing, employment, political representation, education, school dropout prevention programs, community development, direct public services, services to senior citizens, and leadership

training programs. The Federation also works with schools and with other organizations to provide training or just to share information.

Summary

Hispanic-American organizations were social service organizations, political advocacy groups, business, education, and support agencies. Most organizations were mutual-benefit organizations with the members receiving the greatest benefits. The Latino organizations were largely expressive in their functions. Some provided networking opportunities for the promotion of economic empowerment among the business community; promoted transborder relations between Mexico and the United States; assisted with promoting educational advancement among Hispanic students by awarding education scholarships; and provided social services for not only Latinos but also for other ethnic groups.

Profile of Multi-ethnic Organization

The NEIGHBORHOOD HOUSE ASSOCIATION (NHA) in San Diego County, a voluntary, not-for-profit, community-based and membership-based social service organization, established in San Diego in 1914, was incorporated in 1924. The Association is one of the largest multi-purpose, multi-ethnic, social service agencies on the west coast.

The Neighborhood House Association is an integral part of the neighborhood and works closely with the Urban League of San Diego, the San Diego city schools, the Probation Department, and the Welfare Department. To maintain liaison and communication with community service organizations, Board members take an active leadership role by serving on boards of community organizations such as the Fair Housing Council, the Community Housing Resource Board, the San Diego Association of Home Loan Counseling, the Human Relations Commission, and the Legal Aid

Society. The Neighborhood House Association has membership in the California Association of Community Centers and the United Neighborhood Centers of America.

The Neighborhood House Association publishes newsletters and brochures to reach out and to maintain contact with the community. However, eighty percent of the clients of the Neighborhood House Association hear about the agency from friends and/or relatives in the community (Neighborhood House Association, ND).

The Association receives financial support from a variety of sources including the Office of Economic Opportunity, the United Way, memberships, and donations. The Association provides assistance to anyone regardless of race, creed, color, age, national origin, or sex, and serves the needy in San Diego County by delivering health and human care services to clients.

The purpose of the Neighborhood House Association in San Diego County is to assist residents in the neighborhood improve their overall living conditions and quality of life. Through a variety of comprehensive support systems and social service programs, individuals and families are provided opportunities for self-development, self-esteem, self-determination, independence, and cultural enrichment. The goal of the Neighborhood House Association is to coordinate and to deliver social services in the community to individuals and families (Neighborhood House Association, ND).

In the United States, the Neighborhood House concept dates back to the late 1880's or 1890's and developed through the evolving adaptation of the settlement house heritage.

Throughout its long history, the agency has touched the lives of thousands of San Diegans, from the turn of the century immigrant who looked to 'Big Neighbor' to learn home management skills appropriate to life in a new country, to the urban immigrant of today who learns complex technical skills in preparation for a career" (Neighborhood House Association, ND, p. 1).

The name, "Neighborhood House," implies that the agency is part of the neighborhood, and it suggests that the neighborhood/the community is the client as opposed to the young adult or the senior citizen. The Neighborhood House Association is a "people" agency and, as its name suggests, its purpose is to be "A Good Neighbor".

The clients of the Association range in age from young children to senior citizens. People do not have to be a member of the Association to receive services from the agency. As a matter of fact, most of the people who receive services are not members. The membership base consists of financial supporters as opposed to members who join the organization to receive services. The staff members of the Neighborhood House theoretically and pragmatically work with the neighborhood to identify problems, concerns, and issues, and as a result, develop programs, activities, and strategies to meet the goals of the Association.

The Neighborhood House Association in San Diego County has a multi-ethnic membership. Forty percent of the members are Caucasian, twenty-five percent African-American, twenty-five percent Hispanic-American, and ten percent others. The clientele of the organization is slightly different, consisting of forty percent Hispanic-American, thirty-two percent

African-American, and the remaining twenty-eight percent is mixed -- Asian, Caucasian, and American Indian, indicated a spokesperson.

People of Hispanic, African, and Asian cultures are unquestionably in need of an organization like Neighborhood House to satisfy their health and social service needs, to have a voice in the decisions that affect them, and to participate in rehabilitation and community recreation programs. The Neighborhood House Association advocates on behalf of low-income families and serves as an intermediary between alienated minorities and the larger community. "The Neighborhood House Association is one of those rare organizations that is respected by the majority community without being suspected by the minority community" (Neighborhood House Association, ND, p. 3).

The general public is frequently under the impression that the Neighborhood House Association is a Black organization. The Neighborhood House Association is viewed as a Black agency probably because the Association's president/CEO is Black and actively networks with leaders in the Black community, and because the agency serves a substantial Black constituency. The agency, however, serves a variety of ethnic people and, in comparison, the Blacks make up a very small percentage of the total population of the Neighborhood House community. In 1988, the Association provided 224,801 services to 28,764 people (Neighborhood House Association, ND). In 1989, nearly 150,000 clients were served (Neighborhood House Association, 1990).

Tables Showing Profiles of Ethnic Organizations

An overview of information characterizing each of the ethnic organizations is provided in Tables 1, 2, 3, 4, and 5. An analysis of the information suggests the following conclusions.

As shown in Table 1: American Indian, the American Indian voluntary organizations were largely social/support organizations with members being strongly supportive of each other. The Indian organizations were mainly founded in the 1960's and early 1970's. Except for the Indian Human Resource Center, which was a service organization, most Indian organizations were mutual-benefit associations and they had a few members. There was seldom a membership fee charged to belong to an organization and the ethnic make-up of Indian organizations was predominantly American Indian. The socioeconomic income of Indians was very broad and it was difficult to provide an average income due to the small sample. The American Indians who participated or sought services from Indian organizations seemed to be young to middle aged.

As shown in Table 2: African-American, the African-American not-for-profit organizations were largely, mutual-benefit, professional organizations with members being highly educated. From this perspective, it may be suggested that among African-Americans there is a philosophical belief that education is the key to achieving professional status and success in society. Professional African-American organizations were established around the mid-1970's except for the Urban League of San Diego and fraternities which have provided support and direct services to Blacks since the 1950's. Except for the Urban League, which was a service organization with a fixed membership, most of the organizations had a small to medium-

TABLE 1: AMERICAN INDIAN

American Indian										
Name of Organization Organization	Year Founded	Type of Organization		Members	Gender		Range of Age	Annual Fee (\$)	Ethnic Make-Up	Average Income of Members (\$)
		Mutual- Benefit	Service		Male	Female				
San Diego American Indian Bowling Assoc.	1975	X		≤50	50%	50%	18 - 60	8 (league fee only)	American Indian	'broad range'
Indian Human Resource Center	1979		X*	N.A.	N.A.	N.A.	20 - 55	none	only American Indian	'broad range'
Pacific Coast Indian Club	1970	X		20 - 30	N.A.	N.A.	36 - 50	none	American Indian	'broad range'
United Indian Women's Club	1968	X		30		100%	25 - 65	5	American Indian	'broad range'
Viejas Tribal Council	N.A.	X		108**	N.A.	N.A.	≥ 18	none	Viejas Band of Mission Indians	'broad range'

* Service Units
** Voting Members

African-American

Name of Organization Organization	Year Founded	Type of Organization		Members	Gender		Range of Age	Annual Fee (\$)	Ethnic Make-Up	Average Income of Members (\$)
		Mutual- Benefit	Service		Male	Female				
Catfish Club	1972	X		75	70%	30%	40 - 50	300	mainly African-American	33 000
San Diego Alumni Chapter Kappa Alpha Psi Fraternity	1957	X		50	100%		23 - 87	70 - 500	mainly African-American	35 000 - 50 000
San Diego Black Nurses Association (Chapter)	1976	X		65	6%	94%	20 - 77	100 Indiv. 50 Stud. 35 Retir.	mainly African-American	20 000 - 50 000
The Urban League of San Diego (Chapter)	1953	X	X	422	57%	43%	36 - 65	≥ 25	mainly African-American, Hispano-American, Asian-American	'broad range' (majority 25 000)
San Diego Council of Black Engineers & Scientists	1976	X		30			20 - 50	35	mainly African-American	≥ 25 000

TABLE 2: AFRICAN-AMERICAN

size membership. Organizational membership fees appeared varied, from average to high in price, and African-American voluntary organizations mainly served the Black community. The socioeconomic income of African-Americans was very broad, but from the sample it may be concluded that a strata of Blacks earned above the average national income. The African-Americans who participated in or sought services from voluntary organizations ranged in age from middle age to old age.

As shown in Table 3: Asian-American (Filipinos), the Filipino-American not-for-profit organizations were mainly social organizations for Filipino families to meet with others who were from the same Philippine towns or regions. Except for business and professional organizations, the majority of Filipino organizations were mutual-benefit associations that were established as immigrants from various regions in the Philippines settled in San Diego. Most of the organizations had a large membership base and provided very limited social services for the Filipino community. Filipino organizations charged a small family membership fee to offset administrative costs. The socioeconomic income of Filipinos was slightly above the national average. The age range of Filipinos who participated in organizations was middle age to old age.

As shown in Table 4: Hispanic-American, many of the voluntary organizations were community service organizations that were founded in the late 1960's and early 1970's as a result of the Chicano movement. More recently, Hispanic-American organizations were formed to assist small business owners and as a means to promote an interest in trade relations between the United States and Mexico. Except for the Chicano Federation of San Diego County, Inc. and the Mexican and American Foundation, Inc. which provided community services to a large constituency, the business

TABLE 3: ASIAN-AMERICAN (FILIPINOS)

Filipino-American

Name of Organization Organization	Year Founded	Type of Organization		Members	Gender		Range of Age	Annual Fee (\$)	Ethnic Make-Up	Average Income of Members (\$)
		Mutual- Benefit	Service		Male	Female				
The Cavite Assoc. of South. California, Inc.	1965	X		500	N.A.	N.A.	35 - 50	5 per family	mainly Filipino (Cavite)	• 50%: 15 000-24 999 • 50%: 25 000-34 999
Council of Filipino American Organ- ization (COPAO)	1974	X*	X	20 000	N.A.	N.A.	N.A.	25 per family	mainly Filipino	25 000-45 000
Filipino-American Chamber of Commerce	1981	X		150	N.A.	N.A.	30 - 50	35 per business	mainly Filipino	≥ 50 000
Filipino-American Edu- cators' Association of San Diego (FILAMEDA)	1974	X		140	N.A.	N.A.	23 - 75	15 per member	mainly Filipino	• 50%: 15 000-24 999 • 50%: 25 000-34 999
Kahlrup of San Diego County, Inc.	1981	X		95	N.A.	N.A.	35 - 70	20 per family**	exclusive Filipino Assoc. (Panay & Negro)	35 000-49 000

* 62 Filipino Organizations in San Diego.

** Life-time member \$ 100; after 5 years automatic life-time membership.

TABLE 4: HISPANIC-AMERICAN

Hispanic-American										
Name of Organization	Year Founded	Type of Organization		Members	Gender		Range of Age	Annual Fee (\$)	Ethnic Make-Up	Average Income of Members (\$)
		Mutual-Benefit	Service		Male	Female				
Chicano Federation of San Diego County, Inc.	1968		X*		48%	52%	15 - 70	none	<ul style="list-style-type: none"> • 70% Hispanic-American • 13% Asian-American & American Indian • 10% Caucasian • 7% African-American 	30-40% below average national income
Mexican-American Women's National Association (MANA)	1986	X		27		100%	36 - 50	30	<ul style="list-style-type: none"> • 92% Mexican-American • 4% Caucasian • 4% Hispanic-American 	15 000-50 000
The Mexican and American Foundation, Inc.	1971		X**		N.A.	N.A.	41 - 60	none	<ul style="list-style-type: none"> • 85% Mexican-American • 5% Other • business owners 	≥ 50 000
International Chamber of Commerce of San Ysidro	1975	X		190	N.A.	N.A.	35 - 50	<ul style="list-style-type: none"> • 60 Indiv. • 100 Corp. 	<ul style="list-style-type: none"> • majority Caucasian and Hispanic-American • few African-American • business owners 	60% ≥ 50 000

* approx. 4000 Families per year.

** 300 - 500 people support major events.

organizations were mainly mutual-benefit associations and were comprised of a relatively large membership. Membership fees were comparable to other not-for-profit business organizations. The socioeconomic income of Hispanic-Americans was well above the national average income. This can be correlated with the fact that many organizations were mainly representative of business owners. The Hispanic-Americans who participated in voluntary organizations were young to middle age entrepreneurs.

As shown in Table 5: Multi-Ethnic, the Neighborhood House Association was a multi-ethnic organization that was unique to San Diego County for the ethnicity of its members and clients were considerably different. The organization was both a mutual-benefit and a service organization that served the diverse ethnic population of the neighborhood/community.

The Neighborhood House Association has become a model of a modern day, community-based, social service agency. It is founded upon a tradition of innovation in service delivery, strong leadership, sound fiscal and administrative management, and continued dedication to the philosophy of its settlement house heritage (Neighborhood House Association, ND, p. 3).

Multi-Ethnic Organization

Name of Organization	Year Founded	Type of Organization		Members	Gender		Range of Age	Annual Fee (\$)	Ethnic Make-Up	Average Income of Members
		Mutual-Benefit	Service		Male	Female				
Neighborhood House Association (NHA)	1914	X		200	40%	60%	36 - 50	**	• 40% Caucasian • 25% African-American • 25% Hispanic-American • 10% Other	25 000 - 34 999
			X*						• 40% Hispanic-American • 32% African-American • 28% Other	≤ 20 000

* In 1988 provided 224 801 services to 28764 people.

- ** \$... "Good Neighbor"
\$ 5 General (Youth, Seniors and Handicapped) Member
\$ 10 "Bronze" Member
\$ 25 "Silver" Member
\$ 50 "Golden" Member
\$ 100 "Century" Member
\$ 500 "Executive" Member
\$ 1 000 "Corporate" Member

TABLE 5: MULTI-ETHNIC

Part Two: Research Question Two: What roles do voluntary organizations serve in the lives of ethnic communities?

In the opinion of ethnic leaders interviewed, the following comments explain the purpose of ethnic voluntary organizations and the reasons American Indians, African-Americans, Filipino-Americans, and Hispanic-Americans voluntarily join their respective cultural organizations.

For a break down of the interview questions which most appropriately addressed answering Research Question Two, please refer to Appendix A-6, Dissertation Research Questions. The responses to interview questions 5, 6, 7, 8, 9, 10, 11, 12, 13, and 18 are summarized below.

American Indian Participation in Voluntary Organizations

Purpose of American Indian Organizations

One American Indian spokesperson stated that, "American Indians join the San Diego American Bowling Association to socialize and to seek unity and togetherness with people with whom they feel most comfortable."

People seek out the Indian Human Resource Center (IHRC) for services they cannot receive elsewhere and which are provided at no cost. Also, the environment is culturally relevant, for employees of the IHRC are also American Indians who support their clients' comfort zone and who can make their clients feel at ease; together, they share the same cultural understandings.

The Pacific Coast Indian Club is a social club which is beneficial for American Indian military families desiring to socialize with people of their own ancestry. As a spokesperson stated, "It is comforting to know that there are other American Indians in San Diego who understand me and can help me if I am ever in a crunch."

Women join the United Indian Women's Club for the sole purpose of desiring to belong to an environment that offers comfort and support in a pleasant setting and provides good companionship to American Indian Women.

Another Indian representative suggested that the main reason Kumeyaay people want to be part of the Viejas Indian Reservation is for its spiritual connection.

Members of the Viejas tribe want to belong and live on the reservation because their spiritual and cultural connections give meaning to their life. A special way of life evolves when a person grows up in an Indian community or on an Indian reservation, with aunts, uncles, extended family, and people not of immediate kin. The support people give to one another is very special.

The notion of connectedness is crucial. Kumeyaay people living in rural communities always return to connect with their land and their culture. Indians often return to their homeland or reservation because the cultural feeling of connectedness is not found outside reservation environments. Although some American Indians may never return to a reservation for any reason, they almost always return to be buried.

The celebration of death is very important. It is a significant historical moment for American Indians. The event pulls the tribal community together and the togetherness, unity, and spiritual feeling of being one with each other is tremendously important, according to an American Indian spokesperson.

All American Indian spokespersons reiterated that people join American Indian organizations for the same reasons as the organization's purposes which were outlined earlier in the organization's profile.

Variation in Organizational Participation

Three spokespersons indicated that the theory of ethnic community spirit best describes Indian participation in Indian organizations because among people there is a sharing of commonality, a common bond, and a common heritage. An Indian spokesperson indicated that,

American Indians have no cultural inhibitions. They will either share their culture with others or they will not because of their spiritual values and beliefs that they carry within. I don't call it cultural inhibition, I call it having a "free spirit." If American Indians feel comfortable in keeping their cultural traditions to themselves and sharing them only with their family, that is their privilege. On the contrary, some American Indians may share their cultural heritage and traditions with others, for different tribal organizations have different opinions. Sharing or not sharing of cultural traditions is not an inhibition that American Indians feel bad about; it's just their way of being.

Another spokesperson stated that although most Indians living in San Diego come from several different reservations, American Indians join an organization to compensate for the lack of contact with other Indian people because they all have the same roots.

Another spokesperson suggested that when American Indians feel isolated or are in need of assistance, they will more likely seek out referral services from American Indian organizations than non-Indian organizations.

Another participant suggested that American Indians generally do not seek to participate in non-Indian organizations because their needs are met within their own social community. Some urban and rural Indians may feel isolated living in an Anglo community when there are no other Indians; but, when children participate in recreational activities, they initiate their parents' involvement in non-Indian related organizations.

A spokesperson for the Viejas Tribal Council gave a perspective of why participation in activities varies. Alcoholism and drug abuse are factors that cause Indian participation to vary at cultural events. Most people suffering from drug abuse and alcoholism do not want to be part of the community for they feel alienated or uncomfortable.

The severe alcohol and drug problem is not only an individual problem or based on historical significances but, instead, it is a very complex problem among American Indians. In the past, the Kumeyaay people experienced much negative incidents. They were hunted down like animals to be exterminated and, eventually, their hunting lifestyle and their cultural ways of living were restricted. These upheavals caused negativism within the Indian families and within tribal organizations. The negativism of the past is passed on to following generations by family members and, as a result, even greater negativism evolves.

In the Indian community, generations of alcoholism are now showing its effects on children and on relationships. Other kinds of problems that are co-dependants of alcohol and drug abuse are resulting as well. Opportunities need to be made available to help people overcome their alcohol and drug problems. There may be light at the end of the tunnel as more students are pursuing college education. Currently, two-thirds of high school students are planning to attend college.

A spokesperson for the United Indian Women's Club indicated that participation at cultural activities depends on the location of the reservation, the tribe, the type of activity, and whether outsiders are invited. Some tribes may be reluctant to share their cultural activities with outsiders since they feel their cultural activities are their own business and they prefer not to share their cultural assets with outsiders. For example, some American Indians may not like to have their picture taken and/or to have the public share in their sacred ceremonials. Some senior citizens will not allow a person to take their picture or pictures of sacred ceremonials because they believe the camera takes their spirit away. People should be aware that when an elder disapproves of having his picture taken, he may shy away because he also feels that the camera will take his spirit away.

When American Indians join any organization they seek certain organizational qualities. There was somewhat of a high consensus among spokespersons that the instinct of American Indians is to participate in organizations with their own people for purposes of camaraderie. As an example, one of the first things American Indian newcomers to San Diego want to know is whether there are Indian organizations or Indian Centers. Some Indians may feel isolated when they have recently moved from a reservation to a rural or urban community.

Three spokespersons stated that when American Indians join any organization, they look for an organization that meets their needs and fits within their comfort zone, and often that suggests being with other American Indians. A spokesperson suggested that,

frequently people seek out people of a similar background or those who are familiar with or come from the same ethnic group because it provides a comfortable feeling to share with

others from the same culture. They are drawn to other Indians to exchange cultural experiences.

Another spokesperson suggested that American Indians will join an organization that fulfils an advocacy role and uses its political influence to speak to the United Nations to support and to promote environmental issues and the restoration of tribal treaties.

Urban Indians may join volunteer organizations when their spiritual needs cannot be satisfied through their own tribe. American Indians participate in organizations because they care to; it comes from their heart. Urban and rural Indians join Indian voluntary organizations to be part of a social group, to be with the community, to be able to socialize, to find contacts, and to be with someone to whom they can relate.

A spokesperson for the Viejas Tribal Council indicated that American Indians are more likely to join a group where there are other Indians. They feel very comfortable with other Indians, whether they are from Canada or Central America. If Indians see that a person looks Native American, they will make eye contact right away, introduce themselves and carry out an exchange. As diverse as Indians are in spiritualism or color, over time they gravitate to one another because there are feelings of common cultural backgrounds and mutual understandings.

An American Indian spokesperson suggested that some Indians may not participate in voluntary organizations because they do not want to be committed; they may have young children and may not be able to afford a baby-sitter, or their work schedule is incompatible. Some Indians may, therefore, prefer to participate in organizations that are family oriented. Some people work nights or graveyard shifts, while some have two jobs a week because living costs are very high in San Diego.

Some American Indians may not join organizations for personal reasons, upbringing, or cultural and spiritual factors. They may feel isolated, lack personal self-worth, have no interest in bettering society, have an unstable home life, or have unsupportive peer relations. A spokesperson for the San Diego American Indian Bowling Association indicated that some Indians are very private people who may not want to be bothered in participating in any organization.

Another spokesperson suggested that American Indians living on reservations are less likely to join voluntary organizations than urban or rural Indians. Reservation Indians have their social needs met through the support of other reservation Indians.

Some Indians are reluctant to join non-Indian organizations because involvement in Caucasian activities points up prejudices. They fear alienation and embarrassment, and they fear being less than or not so good as [Caucasians]. Their fear of insecurity prevails for they feel they can not measure up to the possible expectations of non-Indian organizations. American Indians have a great deal of pride and they wish to be just as good as everyone else.

There was a general consensus among all American Indian interviewees that Indians most often conduct organizational meetings in English, but sometimes a tribal council member may revert back to using a specific tribal language to enhance communications. Most tribal languages, however, are very different. Because many American Indian voluntary organizations are comprised of Indians from different tribes and reservations, tribal languages are rarely used. Moreover, young children are not learning

their tribal language and, as a result, are experiencing a loss in one of the significant components of their traditional culture.

Cultural Programs to Meet Organizational Goals

The United Indian Women's Club does not coordinate cultural programs because these are the responsibility of tribal organizations. At Indian gatherings, some women in the club sing and chant native songs that come from their tribal experiences since childhood. The Club tries to combine tribal assets to teach one another how each tribe is different. Other tribes within the community support activities coordinated by the Women's Club. Recently, the Club organized a tree planting friendship ceremony on reservations to promote environmental awareness.

The Pacific Coast Indian Club has been organizing pow-wows on the Labor Day weekend for the past twenty years. Since the Club was founded, its purpose has been largely social. Today, the Club is also instrumental in educating the San Diego community about American Indian culture through the hosting of pow-wows.

The American Indian Bowling Association focuses on organizing its bowling league and annual tournament. The San Diego annual bowling tournament is held in February, whereas other American Indian bowling associations hold their tournaments at other times during the year. On average, there is an Indian bowling tournament held every month in a different city of the western United States.

Summary

The data showed that American Indian tribes were very different from one another. They were as diverse as nations of people. No matter how different the tribal organizations were, American Indians indicated that support, togetherness, spiritual and cultural connections, and comfort were

significant reasons for joining their organizations. The opportunity of sharing with people of their own culture enhanced their personal understandings and spiritual connections among themselves. Indians described such qualities as difficult to find elsewhere. Sharing with people of the same ethnic group, they believed, brings the opportunity for good companionship, camaraderie, and a comfort zone that is secure and provides for comfortable socializing among one another.

The data revealed that American Indians joined organizations based on the theory of ethnic community because of the feeling of commonality, common bonds, and common heritage. The data also showed that their participation in organizations varied, based on historical experiences, the type of cultural activity, tribal differences, and alcohol and drug problems. The cultural programs American Indian organizations sponsored were mainly pow-wows, tribal ceremonials, cultural fairs, and recreational activities (with softball and bowling as most significant). Overall, American Indian agencies encouraged member participation by sponsoring cultural activities and programs that enhanced the spirit of support and friendship among Indians.

Some American Indians may not join Anglo-American organizations for personal reasons, upbringing, or cultural and spiritual factors. Some Indians preferred participating in organizations that were family-oriented. More specifically, some Indians may not participate in voluntary organizations for the following reasons: they did not want to be committed; they may have young children and are unable to afford a baby-sitter; or their work schedule was incompatible with organizational activities.

Although the tribes were very diverse, many believed in the same cultural roots which promoted a feeling of connectedness among themselves. The American Indians, in the past, have been directed and pushed into a

reservation mode, which is very unfortunate because it does not promote a twenty-first century kind of attitude. It may be a while before American Indians will be receptive to anything else, for many still feel wounded by the broken treaties of the past.

African-American Participation in Voluntary Organizations

Purpose of African-American Organizations

In the interviews, African-American ethnic leaders suggested that the philosophy, goals and aims of the organization, as mentioned in Part One of the organization's profile, strongly supported the reasons African-Americans join voluntary organizations.

A spokesperson suggested that Black engineers and scientists join the San Diego Council of Black Engineers and Scientists mostly to participate in the educational programs that the organization prepares for youth to motivate them toward a career in a technical field. Black businesses may also become members of the Council to increase their possible contact with engineer or science interns, fellowship students, or potential employees.

Nurses join the San Diego Black Nurses Association to meet and to communicate with other Black nurses and to support one another. People also join the Association to be involved with and to participate in the many sponsored community programs and activities.

People join the Catfish Club for a variety of reasons including to network, to experience camaraderie with other folks, and to acquire better understandings of issues from an educational perspective. For business owners to promote their business among Catfish members, the Catfish Club has established a public relations system. For \$25, the business owner can exhibit a table display at a Catfish Club meeting to advertise the business.

Many college graduates, with a Bachelor degree, participate in the San Diego alumni chapter of Kappa Alpha Psi Fraternity because at one time they were members of the college Fraternity.

A spokesperson for the Urban League suggested that people join the League for a variety of reasons.

Many people, at some point in their lives, probably sought help from the Urban League and, in remembering the support they received, people join the Urban League. Some people, who grew up during the civil rights movement, feel compelled to support civil institutions or organizations that were part of the movement, such as the Urban League and the National Association for the Advancement of Colored People (NAACP). The Urban League also receives a great deal of support from members of the business community who try to help cultivate the Black community and who see the Urban League as a partner of sorts in training people and in providing students with work skills.

Variation in Organizational Participation

From the data collected regarding theories of participation in voluntary organizations, three spokespersons indicated that African-Americans join voluntary organizations based on the theory of ethnic community because, in the past, African-Americans were excluded from many White organizations. Two interviewees suggested that participation is based on a combination of ethnic community and compensation theories.

In regard to non-participation, there was a general consensus among ethnic leaders that organizational exclusion best describes African-American non-participation in voluntary organizations. A spokesperson also suggested

that feelings of isolation or cultural inhibitions are inappropriate for describing non-participation of African-Americans, for some self-impose their isolation from the Black community and Black organizations.

Two interviewees suggested that Black participation in voluntary organizations is a combination of ethnic community and compensation theories. As one interviewee stated,

some folks participate . . . for it is the only African-American based-group that meets on a regular basis every Friday at noon. From the perspective of isolation and cultural inhibition theories, . . . anyone who wants to participate . . . is welcome. Some people probably feel they are not welcome and, therefore, would not even try to participate in or join an organization and . . . some folks may have misconceptions about an organization which may deter their voluntary involvement.

Three spokespersons suggested that African-Americans show great ethnic community participation. The theory of ethnic community is the main reason Black fraternities originated. As one participant stated,

Blacks were excluded from Anglo organizations at the University of Indiana. Blacks did not have an organization where they could step to the forefront and demonstrate their achievement and leadership skills.

Another spokesperson suggested that,

Blacks have . . . their visibility, common history, and ethnicity used against them . . . and these present the largest barrier in some cases. European groups can acclimate and disappear into the main stream of society without identification problems.

Human beings, however, are gregarious and it is part of human nature for people to form alliances and to feel part of a group where their participation is validated.

African-Americans are not beating down doors to participate . . . in non-African-American organizations . . . because originally they were excluded from participating in a variety of organizations which led to the establishment of different ethnic, political, and community groups. Blacks may not make joining a Black organization their first choice, but due to exclusion from White and other ethnic organizations, . . . they have no other choice.

Non-ethnic voluntary organizations ought to make overtures to ethnic people to become involved if there is the sincerity and desire for increased Black participation, stated a spokesperson.

One spokesperson suggested that,

Blacks, middle class and up, are not as isolated as the "underclass" who have no aspirations and for whom the main stream of America is not a viable option. In the Black Community, isolation by Black professionals seems to be self-imposed.

Particularly in San Diego County, middle-class Blacks are purchasing homes in non-Black communities and hereby are isolating themselves from majority Black communities. The only experience middle-class African-Americans may have with their Black community is attending church on Sunday and this provides limited interaction, stated a spokesperson. Unfortunately, as Blacks migrate to non-African-American neighborhoods, Black neighborhoods are experiencing a deficiency in role models.

The people who can best exemplify the proper *morés* for the Black community are its own members. Many of the people who remain, however, are people lacking in the talents and skills to create needed changes, and as a result, Black neighborhoods are being left with all of the wrong elements.

The perspective of organizational exclusion best describes why members of ethnic groups participate or do not participate in non-ethnic specific organizations. As organizations develop their culture or develop along an ethnocentric track, people are excluded by virtue of the fact that they may not relate well to its ethnocentricity. People may not be excluded deliberately; it happens willingly or unwillingly; it is not mean spirited; but people feel excluded because of the way the organization has been organized to operate. People participate in organizations where they feel comfortable.

Participation varies because certain activities attract a particular interest group. The degree of participation in various activities is determined by the individual's interest in an activity and his/her personal priorities. A generic answer to why participation varies is that people will participate in activities "in direct proportion to their fun and the cost of the activity," suggested an African-American spokesperson.

The Career Fair sponsored by the Urban League attracts the greatest participation from students and young people; and, the annual scholarship dinner which attracts corporate members and community members is also a big event.

Participation in activities organized by the San Diego Black Nurses Association may vary due to personal interests, religion, and the time of the scheduled event. Some people have different work shifts; some members have family commitments; while others may have to work on different

projects. Depending on the activity planned, the Association allows enough flexibility in its programming by providing a variety of events in which members can choose to participate.

Participation in fraternity programs varies because of a person's individual interests and personal priorities. For some people, their participation in a scholarship fund raising program is very much more important than attending the White/Black Ball at the end of the year.

One spokesperson suggested that African-Americans join voluntary organizations because it helps them keep abreast of career and/or job information, to network, to talk with others who share their beliefs, goals, and objectives, and to share their knowledge with the community. Sometimes Blacks join organizations for social, health, or political reasons.

Two spokespersons suggested that people join, unite, and support that which they like best and for a variety of personal reasons. A phrase to describe best the participation or non-participation of ethnic folks in voluntary organizations is, "different strokes for different folks . . . organizations exist for different people, for different age groups, and for different goals and purposes," stated an African spokesperson.

A consensus among African-American participants suggested that Blacks join any organization for a variety of reasons; such as,
 for a sense of purpose and personal satisfaction . . . for the
 opportunity to return something to the community and to be
 involved in something that is worthwhile . . . to meet people, to
 satisfy particular professional or personal endeavors, to work
 toward the attainment of a position with a particular institution,
 to fulfill a job requirement, to increase professional
 involvement and professional status.

Most importantly, however, when African-Americans join any organization, they seek to be welcome . . . and because they carry their ethnicity wherever they go . . . being the only Black persons in a number of events or activities, makes African-Americans feel most uncomfortable, but they expect others to respect it. Blacks do not want this to be an issue for they do not want to be treated differently.

One spokesperson suggested that in a broad sense, "people join an organization . . . they can identify with, they can relate to, and that will satisfy their range of needs." However, people often base their decision on joining an organization on their perception of what the positive outcome will be.

One spokesperson suggested that people join organizations based on "their perception of an organization . . . people tend to engage and direct their energies toward those things that meet their needs and that bring satisfying returns."

One spokesperson suggested that African-Americans may not participate in voluntary organizations because people may have no personal interest . . . their time is limited because of personal, business or professional commitments . . . they may feel that an organization is not of benefit to their community and to themselves, or they may have no concern about returning something to their community.

One spokesperson suggested that some people may not join fraternities for three particular reasons. Fraternities have been given a negative connotation through the media. For example, the movie Animal House depicted the destruction caused by fraternities. The pledge program may not appeal to everyone for, "the expected activities and pledge activities may be

considered below some people's personal standards." Thirdly, some people consider "fraternities and sororities elite organizations."

Another spokesperson suggested that some African-Americans may not join voluntary organizations because

they have nothing to offer the organization, they are unaware of the organization's existence, they may not be community-minded individuals, or they prefer to participate in an organization of only one gender or one color rather than with people of diverse cultures.

Cultural Programs to Meet Organizational Goals

The African-American spokespersons provided the following insights into community involvement, cultural activities, and programs for the Black Community. All African-American voluntary organizations conduct their meetings in English.

The San Diego Alumni Chapter of Kappa Alpha Psi Fraternity supports programs that are sponsored by the school, church, and African-American community. The Fraternity plans as many activities as possible that respond to public policy statements on contemporary issues. The topics may include racial violence; diversity in a multi-cultural society; role-models for young Black men; and education as the quest for equality. Many fraternity members participate in different role-model programs and in educational activities to help African-American students become leaders, to provide them with tutoring assistance, and to share fraternity beliefs. One of their main projects is Africare, and their special activities include scholarship fund-raisers and social programs for its members. Alumni members also annually participate in the Martin Luther King, Jr. parade, and they support activities sponsored by

the NAACP, the San Diego Coalition of Black Organizations, and the United Negro College Fund.

The Urban League sponsors a Career Fair and an annual dinner. The annual dinner is a major fund-raiser for the year. In the past, the Urban League promoted Marches as a strategy to draw attention to drug related killings and drive-by shootings, but since March, 1990, they have been discontinued. The Urban League is currently focusing its attention on different issues and aspects. There may be occasions when the Urban League is involved with some public demonstrations, but Marches are regarded as limiting in their impact.

The Urban League recently started a Saturday School to educate students about their African-American history. Black history month is an insufficient amount of time for teaching the entire African-American story, claimed a spokesperson. African-American history should not be taught separately but in context, and it should be taught with the reminder that a Black, Christopher Attucks, was the first person to die for the independence of the United States from Britain. In school today, African-American students are still confronted with the message, "well you used to be a slave," and "Lincoln freed you," and "basically we have to tolerate you." Seldom is a child told that some of the greatest scientists and builders were African-American. In fact, Africans were brought to America because they were good builders, not just because they could stand the heat, suggested an African-American spokesperson.

A goal of the Catfish Club is to expose members to a cross-section of programs and to topics of a social, economic, and cultural nature, for society is ethnically diverse. For the decade of the 1990's, the Catfish Club has adopted a theme called, "Education and Economics." Every community, but even more

so, the African-American community, needs to empower itself politically and economically and, in the process, this involves education, stated a spokesperson.

The San Diego Black Nurses Association produces a yearly calendar outlining the events and activities they have planned and sends it to different community organizations; coordinates community health fairs, conferences, and medical health workshops to upgrade community health care; provides blood pressure screening at churches; and participates in the Martin Luther King, Jr. parade. Black nurses also work in health clinics in San Diego as public health nurses and as nurse practitioners.

In 1990, the Association sponsored its first Education Rap Day at a Junior College. The Association also provides education seminars for nurses to accumulate the required educational credits mandated by the Board of Nursing; and it sponsors an annual scholarship banquet at which time education scholarships are awarded to nursing students. To avoid overlapping activities and events with other organizations, a public relations officer of the executive committee keeps the community informed of the Association's planned activities and, in addition, members serve on a variety of boards in the city.

The San Diego Council of Black Engineers and Scientists participates in the Partnership in Education Program (PEP), coordinated through the San Diego Unified School District. As participants in the PEP program, Council members serve as judges and presenters of awards at grade school or high school science fairs. They also participate in other school functions as role models, tutors, mentors, and guest speakers. Annually, in the early part of the school year, the Council coordinates a career fair for high school students,

consisting of five or six hands-on workshops which are representative of different engineering fields.

The Council organizes an annual scholarship dinner to raise funds for the student scholarship fund. Council members attend an annual conference sponsored by the National Council and participate in Engineering and/or Science seminars and workshops for professional development. The San Diego Council of Black Engineers and Scientists also entertains a corporate sponsorship program which helps to fund its many monthly programs.

Summary

The data revealed that African-American organizations served the purposes of education, camaraderie, networking, and support.

The majority of cultural activities or programs Black organizations promoted were directed toward community service, professional growth, and educational involvement. The members volunteered their efforts to help the young and to act as community role models. An important objective of voluntary organizations was seeking funding for education scholarships.

Voluntary participation in Black organizations was predominantly based on ethnic community and compensation principles because of the historical implications of exclusion. Some African-Americans wanted to participate in non-Black organizations, but they wanted to be more than just token members.

The data revealed that Blacks joined voluntary organizations for the following reasons: for their career, as part of their job, to network, to share a common identification with others, to obtain knowledge of the Black community, and for political, health, or social reasons. Some Blacks may not join organizations for the following reasons: they feel the organization may be elitist, they may have misconceptions about the organization, they may be

unaware of the organization's existence, or they exhibit cultural inhibitions and/or self-impose isolation.

Asian-American Participation in Voluntary Organizations

Purpose of Filipino-American Organizations

One spokesperson suggested that Filipino-Americans, especially Cavite natives, generally join the Cavite Association because they "are very community-minded, civic-spirited, and like to celebrate the customs, traditions, and heritage of the Philippines." Since towns in the Philippine province of Cavite are not far apart, in San Diego, Cavite people naturally feel close together. Because Cavite is committed to the San Diego Sister City program, the Cavite Association welcomes Filipinos from all provinces in the Philippines.

A Filipino spokesperson stated that Filipinos join the Council of Filipino American Organizations "to learn more about San Diego's activities, events, and city policies, and . . . to promote Filipino culture. To network with other Filipino business owners, Filipino business owners join the Filipino Chamber of Commerce.

Filipino educators join FILAMEDA to acquire professional assistance in developing their administrative skills, their leadership abilities, and their professional opportunities; to seek support in attaining their teaching credentials, to participate in leadership workshops, and to volunteer their services as role models in helping young Filipino-American students.

Filipinos join Kahirup of San Diego County, Inc. to socialize with other Filipinos from the islands of Panay and Negros and to reestablish contacts and renew relationships with their families and friends.

Variation in Organizational Participation

Two spokespersons suggested that Filipinos participate in community activities based on the theory of ethnic community, "they want to join other Filipinos who have . . . been working hard; involvement is a chain reaction." Others join "to share cultural ideas and values . . . among their own people and to acquire a better understanding of their role in American society."

One spokesperson suggested that Filipinos do not participate in organizations based on the theory of compensation; whereas, another spokesperson suggested that Filipinos find themselves in a cultural paradox. "Filipino-Americans are enriched with the Filipino culture, yet career success in American society gives way to careful consideration of the morés of both the Filipino and the American cultures." Filipinos sometimes seek a voluntary organization that is career specific in order to discuss their cultural philosophical differences which are difficult to share with co-workers.

Filipino-Americans are a silent minority. By their very nature, Filipinos are very quiet people, they closely associate with their family members, they do not publicly share their home problems, and they do not like to rock the boat, stated a Filipino-American spokesperson.

Three spokespersons indicated that non-participation of Filipinos in Anglo organizations is based on cultural inhibition.

Filipinos are very clannish. Most Filipinos join a Filipino organization . . . where their dialect is spoken, or that is representative of the Philippine region where they were born or where they grew up. It is these organizational qualities which make Filipinos . . . 'feel comfortable.'

As a spokesperson stated,

in my social group, we all grew up in the same community; we all went to the same school; and we all speak the same language . . . it is like a community reunion of . . . where we all grew up . . . of course people feel very comfortable. I would feel very, very strange to be in a group where I am the only Filipino.

In some cases, members are naive about the protocol for involvement in voluntary organizations. Sometimes policies within organizations prevent people from participating. On other occasions, it may depend on the organization's leadership. "If a leader of a Filipino town or province is actively involved in the organization and/or politics for the betterment of his/her community, then he/she will get great follower participation," suggested a Filipino spokesperson.

The participation in Filipino activities will vary because of the kind of event and the target population. For most Fiestas and Filipino celebrations, however, the entire Filipino community is invited and a large majority of the Filipino population attends. The Filipino organizations try to accommodate the many, varying needs and interests of members; but not all members can possibly attend all activities nor do people always want to attend all functions. Participation in activities is dependent on the emotional attitude, mental attitude, and personal priorities of members, stated a Filipino spokesperson.

The family workshops sponsored by FILAMEDA get about equal participation by parents and students; but the professional educators' conferences are attended by local educators with little participation by parents and students. In the future, greater student and parent participation will likely be sought.

One spokesperson indicated that Filipinos join voluntary organizations to

seek social interaction, professional contacts, and business networking opportunities and . . . to stay in touch with what is happening in the community. Filipinos join . . . to support and to be united with other Filipinos, and for recognition. Filipinos are very regionalistic when they join a Filipino association.

Four spokespersons suggested that, "Filipinos look for the recognition of their talents and . . . seek recognition." As a Filipino spokesperson suggested

Filipinos do not ask for recognition but they particularly like to be recognized. Although some people may argue that this viewpoint is true for all members of society, this opinion, however, is especially significant in the Filipino culture. At a Filipino function everybody is recognized, for it is part of the Filipino culture that everybody has to be recognized . . . for efforts or contributions. If a leader forgets to acknowledge somebody, oh no.....you are in trouble and you will really hear it; it comes back at you!

Most Filipinos who join an organization have the desire to give something personally . . . it is part of the Filipino culture . . . to be a leader.

Prevalent among Filipinos is the attitude that Filipinos contribute something to the organization of which they are a member, if not leadership or talent, then a financial contribution. As a Filipino spokesperson stated,

Filipinos like to be contributors rather than takers; that is their nature. Many Filipino leaders attested to the fact that Filipinos culturally want to be leaders, and when they can not be involved

in a leadership capacity, they want to be an active participant in the organization.

Two spokespersons suggested that when Filipinos join voluntary organizations,

they look for active participation . . . they want to be active participants . . . they want to be useful . . . they are very community-minded, with the commitment to share their time and talents. Filipinos view a request to participate or an invitation to accept responsibility . . . as an honor . . . it represents a symbol of group belonging and acceptance. They feel gratified when they are asked to provide financial assistance or to contribute their time or talent to a particular project.

When Filipinos are not asked to contribute actively or to participate, they feel ignored, left out, and rationalize that because people do not need me, they must not like me; or, they think that they do not belong to the organization because they are not being invited to take responsibility. There is an understanding among Filipinos that those who join an organization have a mental willingness and personal commitment to participate in the organization in every way they can and in every way they are asked to participate.

Filipinos may not participate in voluntary organizations for many reasons; viz., they may not be interested in community affairs, they may feel uncomfortable, they may have little interest in a progressive community organization, or they are unaware of the goals and purposes of organizations. They may be people of an older generation who are in conflict with the ideas

of the current generation and with the progressive attitude of the younger members, or they are too busy to participate.

Cultural Programs to Meet Organizational Goals

Five spokespersons suggested that meetings are normally conducted in English and meeting minutes are recorded in English as well. Three spokespersons indicated that, when someone does not feel proficient in speaking English, Tagalog, the native Philippine language, is used; or, in some cases, a native dialect of the Philippines may be spoken. One spokesperson suggested that Spanish may also be spoken if necessary.

Annually, COPAO organizes a walk-a-thon and, in June, coordinates the Filipino Fair which is the celebration in honor of Philippine Independence. Many Filipino groups actively participate in cultural celebrations and fiestas which are organized by the respective Filipino associations. The Cavite Association promotes voluntary civic participation and town Fiestas, and most members attend Independence Day Celebrations.

FILAMEDA is a very innovative professional group for several reasons. In October, 1988, FILAMEDA organized its first state-wide California Filipino Educators' Conference which led to establishing a state-wide Filipino Educators' Association (FAEAC) in November, 1989. In the near future, a national Filipino Educators' Association may be established.

FILAMEDA organizes inter-school athletic competitions like a volleyball tournament called, the "Friendship Tournament," with all the Pan-Asian clubs in the Sweetwater district. Usually, four junior high schools and five senior high schools participate in the tournament. The purpose of the athletic programs is to get students off the streets, to get them involved in something creative, and to get them to participate in relationships that are cordial, stated a Filipino spokesperson.

FILAMEDA supports the principles of the Filipino heritage and culture. It is currently involved in a major project with several school districts in San Diego to develop a family communication workshop titled, "Filipino Family Cohesiveness: Bridging the Generation Gap." The main sponsor of the family communication workshop is the Union of Pan-Asian Communities of San Diego (UNIPAC) which contributed \$18,000 in project funds. The Council of Pilipino American Organizations subsidizes the administrative costs for workshop facilitators and speakers. FILAMEDA arranges for the workshop speakers and coordinates the workshops. The programs are usually held in the school districts where there are high Filipino student populations and few Filipino educators to staff schools.

High school counselors espouse the idea that as young Filipinos assimilate into the American culture, they tend to become less aware of their Filipino heritage and culture; and, for this reason, older generations are experiencing difficulty in dealing with or understanding the present Filipino teenage mentality. While older generations sustain the values, attitudes, and traditions of the Philippines, the young Filipinos are expressing an American perspective of cultural morés and values. Through parent/student workshops, FILAMEDA's goal is to initiate greater communication and understanding among parents and students about the cultural differences between the American and Filipino cultures. The problem, however, is that young people are becoming Americanized by the American school system which projects the values of assertiveness, individualism, and independence. The values of the Filipino culture suggest that people ought to be interdependent, which is to be dependent on family for support and to have great respect for the family heritage. In the Filipino culture, the family unit is very significant and education is very highly valued; whereas, in the

American society, the family unit is less significant and education appears to be less highly valued. Many Filipino students excel in school because of parental pressure to achieve and to strive for a career that is professionally oriented.

In the past, the Filipino Chamber of Commerce hosted speakers from business groups like Score and the Minority Business Development to provide information about marketing and advertising in San Diego.

Kahirup of San Diego County, Inc. plans social functions for its members and helps needy families in the Philippines by sending used clothing, medicine, and money. The organization annually sponsors a family picnic in August, a Christmas party for family members, and three times a year, they plan trips to Disneyland and Las Vegas as fund-raisers for the organization.

Kahirup of San Diego County, Inc. annually awards a \$100 scholarship to a deserving student in the Philippines. Each Kahirup member nominates a student from the school he/she attended in the Philippines. The recipient of the scholarship award must be the valedictorian of a high school graduating class and have the desire to pursue a college education. The organization sponsors a beauty pageant dance in conjunction with the selection and coronation of their beauty queen. In June, Kahirup members participate in a flag-raising ceremony to honor and to celebrate Philippine independence from Spain.

Summary

Filipino associations were almost entirely based on the desire to transcend the Philippine heritage, customs, and traditions. Most Filipino organizations, about ninety-five percent, were directed toward the fulfillment of social needs. The Filipinos participated in cultural activities or programs

based on their regional affiliations, diversity in educational achievements, and professional/business careers.

Filipinos joined organizations to share their talents, to be contributors, and to seek social interaction, professional contacts, and business networking opportunities. The data revealed that Filipinos particularly valued the respect for recognition because it is a symbol of belonging and group acceptance. Filipinos liked to be recognized for their efforts and, whenever possible, to be considered for leadership opportunities, because Filipinos want to be active organizational participants.

Many Filipino leaders attested that often members want to be leaders. Because of this ambition, they are frequently very active participants. In essence, the majority of Filipinos believe that membership in an organization involves active participation; it is a mental attitude.

Some Filipinos joined largely those organizations in which people spoke the same language or dialect; and as a result, they tended to be very clannish in nature. The data also indicated that Filipinos participated in organizations based on the theory of ethnic community. They liked to share their cultural ideas and values among their people, for this is where they felt most comfortable.

Some Filipinos may not join organizations based on their cultural inhibition. Also, Filipino participation in an organization may be dependent on the organization's leadership and/or organizational policies because some organizations were closed to Filipinos unless they were members of the same Philippine region.

The majority of Filipinos participated in the celebrating of Philippine Independence Day and attended town Fiestas that were organized by different town organizations during different times of the year. Of all Filipino

activities in San Diego County, Independence Day Celebrations accounted for the greatest interest and participation among Filipinos.

In the Philippines, every town has its own patron saint, and Fiestas were held in honor of the patron saint. Although Fiestas originated through Christian traditions, they are also very social occasions. In San Diego, Filipino organizations invite other town organizations to participate in honoring their town's patron saint. According to Philippine tradition, it is customary that members of other Philippine towns be invited to Fiesta celebrations. Fiestas usually evolve into a romantic occasion, and "a lot of people get married on account of having met at a Fiesta," indicated a Filipino spokesperson. The occasion provides Filipinos the opportunity to exchange friendships, to meet socially, to meet people of a similar culture, and to maintain a connection with the Filipino lifestyle and heritage, stated a spokesperson.

Hispanic-American Participation in Voluntary Organizations

Purpose of Hispanic-American Organizations

People assume that Latinos are a monolithic community. A spokesperson for the Chicano Federation suggested that, "Latino communities are no more monolithic than whites or middle class; they are extremely diverse." Assumptions should not be made that the Latino community is ignorant. Latinos may not have the ability to access information but that is a very different issue than the point of ignorance.

Reaching out into a community to promote activities, like complying with the 1990 Census, requires a variety of strategies. For some people who are familiar with the process there is no problem. However, for people who are resistant to the process of executing government forms, there is the

challenge first of encouraging them to complete the forms, and secondly of providing assistance to them as needed.

Ethnic people of diverse cultures come to a grassroot organization seeking social services, suggested an Hispanic-American spokesperson. The organization provides professional assistance and services to satisfy people's needs on a day-to-day basis and the services are provided free. The Federation monitors its job success by seeking regular feedback from the members of the Latino community.

The Federation does something different for people to come here and not to go elsewhere. It has to do with language; it has to do with understanding the cultural context in which people bring up their problem; it has to do with what is an acceptable resolution to a person's needs. People may go somewhere else very easily; but, if they join an organization, it is really based on need, suggested a well respected community spokesperson.

Business owners join the International Chamber of Commerce to receive consulting services on ways and means to expedite problems in crossing the United States/Mexican border, to seek information about establishing a business in the United States or Mexico, and to inquire about the procedure to obtain an American or Mexican VISA.

Women join the Mexican-American Women's National Association (MANA) to help the Hispanic community, to fulfill a need, and to participate in an environment with people of the same ethnic background, with whom they feel comfortable, and by whom they feel supported.

Mexican/American business owners join the Mexican and American Foundation for the purpose of business networking, to acquire knowledge of

Mexico/United States trade relations, and to have a medium through which they can voice opinions to community leaders, congressmen, senators, and the President.

Variation in Organizational Participation

In San Diego, there are many voluntary organizations, but fewer Hispanic than Caucasian organizations. Two interviewees suggested that the majority of Hispanic-Americans may join organizations based on the theory of ethnic community but not for reasons of compensation.

Many Hispanic-Americans have the opportunity to join any group they wish. In an organization where the majority of its members is Hispanic, people share commonalities in attitude, values, and feelings of relatedness and sameness because of a similar cultural background. Generally, people who feel isolated or have cultural inhibitions may not join voluntary organizations, stated an Hispanic spokesperson.

Furthermore, a well respected spokesperson stated that,

Latinos must not only be token members but must be made to feel welcome and inclusive. There is an assumption by community leaders generally that ethnic groups, or people of a certain economic or social level will integrate quite easily, understand the way this country operates, the way not-for-profit organizations are organized, and the way boards function. The reality is that the majority does not understand how this country and not-for-profits operate. Reaching into the community to involve people in organizational leadership, therefore, suggests drawing people in while, at the same time, making them feel welcome. The key elements that affect participation or non-

participation in any organization are the cost of time to participate, the financial cost to be a member, the personal value of being a member, and the types of programs offered. Not-for-profit organizations interested in increasing their ethnic membership base must be flexible in their approach.

Why participation varies is often difficult to determine. Most participation likely varies because of a person's desired degree of involvement and his/her different interests and needs. As long as programs attract the majority of the peoples' interests, there always will be program participation.

In the case of the Mexican and American Foundation, participation varies for different programs because there is a wide-open invitation to all events. The event, "An Evening with the Stars," receives the greatest participation, while it is also the organization's major fund-raiser.

A spokesperson for the Chicano Federation suggested that the degree of participation in cultural activities and/or programs depends on the type of audience. A program that appeals to a vast number of people will result in a large attendance. Cultural activities, in particular, attract a large audience such as Independence Day celebrations. Approximately 40,000 people participated in Independence Day celebrations sponsored by the Council General of Mexico last year; it depends on the market. For example, a senior citizen Mother's Day program in the South Bay area may culminate with fifty people. There is a need for more cultural activities in the Latino community. It has become very, very obvious that there is a need to continue to reach into our communities so more people can more actively participate.

An Hispanic-American spokesperson suggested that,

Anglo-American women commonly participate in voluntary organizations, but many Hispanic women do not. In a Mexican family, traditionally the father or the husband does not want the mother or wife to participate in activities outside the home. The husband would not object if his wife were helping people in the neighborhood; but, if she attended a downtown evening meeting, it would make a difference to the husband. Hispanic women are volunteers by nature, but they commonly do not join or participate in structured organizations due to Hispanic cultural traditions.

One spokesperson suggested that people join a voluntary organization to fulfill a need, to get to know other people, to socialize, to network, or to establish business relationships with other business owners because it helps to create a good public image and it may benefit a person's business.

Another spokesperson suggested that,

Hispanics or Mexican-Americans do not join political organizations or political parties for cultural reasons. Mexican Americans do not vote, they do not care to vote, and they do not want to participate because of their cultural heritage.

Traditionally, Hispanics in the United States live their lives according to their Mexican culture and family experiences. To Hispanic residents, their Mexican citizenship is very precious. Many Hispanics intend to return to live in Mexico when they retire; therefore, to become an American citizen is not considered necessary for their time in the United States is only temporary.

Cultural Programs to Meet Organizational Goals

An Hispanic-American spokesperson suggested that meetings are conducted in English but, when necessary, Spanish may be used. Two spokespersons suggested that organizational meetings are most often conducted in English. Spanish is spoken when a guest speaker is non-English speaking. One spokesperson suggested that Board meetings and public forums are conducted in English. Community meetings, at a school with parents, are conducted in Spanish or English, whichever language is easier.

The International Chamber of Commerce co-sponsors events and seminars with the San Diego County Hispanic Chamber of Commerce, the City of San Diego, Mexican-American Chamber of Commerce, and the National Hispanic Chamber of Commerce. Throughout the United States, many Hispanic Chambers of Commerces have been established to help Hispanic small business owners. Many Hispanics feel that the Anglo Chambers of Commerce do not meet directly the needs of Hispanic business owners.

The International Chamber of Commerce co-sponsors workshops with the San Diego County Hispanic Chamber of Commerce. These are usually held every three to four months. Workshop topics may include international trade, Mexico's economy and the devaluation of the peso, international problems, imports/exports, consumer advertisements, and the many concerns in crossing the United States and Mexican border.

The only major cultural activity the Mexican and American Foundation sponsors to bring the Mexican and American cultures together is, "Evening with the Stars." This international event stages top musical talent from Mexico and the United States as a way to share two diverse cultures. The focus of this event is to honor outstanding community leaders. The

event includes a VIP reception, a major International Art Exhibit, a National Recognition Banquet, a Miss Latina Coronation Ball, an award presentation to business leaders and civic leaders, and a presentation of scholarship awards to young individuals.

The Foundation sponsors conferences to help small business owners network with other business owners and provides monthly luncheon gatherings named, "California Forum." Each month community leaders are honored with prestigious awards. Most people who attend the events are business professionals. The Executive Board consists of close to fifty members. Recently, the Foundation expanded its Career and Leadership Development Program and instigated the government-funded Southwest Business Development Network project which was designed to assist small business and minority entrepreneurs throughout the southwestern United States.

The San Diego Chapter of the Mexican-American Women's National Association invites guest speakers and sponsors workshops for its members and its Hermanitas. In 1989, the organization sponsored its first conference for Latina women and hopes to sponsor similar events in the future. The conference focused on the distribution of career information and on the promotion of job opportunities for Latina women. MANA also annually awards an education scholarship of \$1000, called the Sylvia Chavez scholarship.

MANA sponsors a big sister/little sister project called "Hermanitas" which is two years old. The San Diego Unified School District notifies the Association of girls from grades 7 through 9 who are in need of a female adult role-model. As a way to promote cultural awareness, women who participate in the program take their Hermanitas, a teen-age girl from 12 to 15 years old,

to community events on a regular basis. The events may include recreation, leisure or cultural events such as ballet, theatrical productions, movies, and museums. Not all members participate in the Hermanitas project, but many women join MANA, especially to support the project.

Through the Hermanitas program, MANA is trying to find out reasons why Hispanic girls drop out of school. Since the national school dropout rate among young Hispanics is about fifty percent, at around grade 9, teen sponsors provide support and encouragement for young Hermanitas to continue their education. The Hermanitas project has been very successful and is working very well.

In San Diego, there is a tremendous Spanish speaking population, and many of the families are very, very poor. Many families are first-generation American immigrants; some families are undocumented; and many parents are uneducated. MANA has discovered, through its communication with Hispanic families, that for many Hispanics, the necessity of survival is a greater priority, at times, than education. It is really true that the family needs the income from their children, and that children drop out of school for this reason. Due to limited financial resources, some children may not even attend school because the family is unable to provide its children with appropriate school clothing. Although the Hermanitas project cannot address entirely the problem of school dropout, for it requires a very broad approach, MANA is trying to make a difference in the Hispanic community in San Diego County.

The Chicano Federation of San Diego County is not a very large organization. In order to enhance Latino communities, it offers a variety of programs and spends much time working with people and organizations on very specific kinds of projects. In 1989, the Federation worked with 155

different organizations in San Diego County; about one-third were Latinos and two-thirds were other. The Federation provides training and leadership development programs and shares information with other organizations about the providing of social services to the community. The Federation has developed resource materials which people can duplicate and, when necessary, the Federation provides the technical assistance.

Although some programs may be fairly limited, programs continue throughout the year to help people confronted with any variety of issues. The programs/services include: direct service programs to help low income people with consumer problems, immigration issues, or lack of social services benefits from the department. The Federation works with seniors having social needs and having very few economic benefits. The In-Home Support Services program provides personal care and homemaking services to homebound seniors (Chicano Federation of San Diego County, Inc., 1987).

The Federation also provides services that include: the leadership development program to develop leadership skills, the telecommunication project to educate low income consumers/residences about telecommunication services, and the advocacy program to alleviate the needs of General Relief/Supplemental Security Income (GR/SSI) recipients. The Community Development program works with outside organizations, corporations, and neighborhoods, and develops and implements activities and programs to impact the socioeconomic and political environment of the Latino community and the San Diego community (Chicano Federation of San Diego County, Inc., 1987).

Programmatically, the Federation has sponsored a number of programs in the past. The Federation just finished a Report on Junior High Schools and Drop Outs, and is presently working to develop a report on potential

Drop Out Prevention Mechanisms and to host a Workshop on School Accountability the Report Card. The Federation also concluded a three year project called, "Project Success." Project Success was a program that focused on dropout prevention for junior high school students. In San Diego, it is estimated that 47.2% of Hispanics and 42.3% of Blacks will not finish high school (Chicano Federation of San Diego County, Inc., 1987). Other youth programs have included summer programs and programs for adolescents to be mentors. Many of the adolescents are recipients of a mentor program and in turn become mentors themselves.

During the day, the Federation may work on five or six different kinds of projects. The Federation is currently working on a project called, Latino Summer 2000. The goal of the project is to look at different ways to facilitate a community agenda, to get information out to communities and community organizations, to publish an event, and to get people who are not only from the Latino community but who are also from the greater San Diego community to buy into events. Recently, the Federation worked with another organization on Child Care Development and what it means to bring Latino communities together, and to enhance resource development for greater child care.

Currently, the Chicano Federation is pursuing the construction of 21 units of senior housing. The senior housing facilities, however, may not necessarily be built in the immediate community.

Besides providing individual assistance and the programs already mentioned, every year the Federation has an annual dinner which draws between 600 to 800 people. At the annual dinner, awards are presented, a guest speaker makes a presentation, and programs and activities hosted in the community during the past year are highlighted. The Federation does not

sponsor cultural events as such. Other organizations focus in on the cultural aspects like photographic arts, cultural dances, and museum interests; that is the beauty of multiple organizations.

The Latino community is very much like the Anglo-American community. The Latino community organizations focus on that which they are good at and the Federation does that which it is good at, stated a spokesperson.

Summary

The Hispanic-American population was very diverse in socioeconomic status, language, assimilation, and differences in cultural participations by men and women. The study revealed that Hispanics participated in voluntary organizations for reasons of ethnic community because they liked to share time with people who speak the same language and who have the same cultural background and values. Their participation in organizations varied because of gender, personal priorities, people's different interests and needs, the type of function or cultural program, and the magnitude of the importance of the cultural event.

From the research data, it may be concluded that Hispanic-American participation in organizations was not for reasons of compensation because Hispanic-Americans have the opportunity to join any group they care to. Hispanics made extensive use of social service agencies in the community that provided direct services to the client, but often their participation was not based on organizational memberships.

Many Hispanic-American organizations focused on communicating information to Hispanics that was based on "how to do." For example, the information they sought was "how to" establish a business in Mexico or the United States, or "how to" select a telephone company. Some of the Hispanic

organizations provided very basic kinds of consumer skills and functioned as multi-purpose information resource centers for Latinos. Some Latino community organizations also provided educational support for young adults and sought to satisfy basic family needs. In San Diego, Hispanic business owners participated in voluntary organizations to network and for economic purposes. Many business organizations provided public forums, workshops, and conferences related to trade relations with the United States and Mexico.

Hispanics may not join voluntary organizations based on theories of isolation and cultural traditions. Hispanic women may participate less in voluntary organizations than Anglo-American women because of cultural traditions and not because of cultural inhibitions. Also, many Hispanic women were more likely to be family-oriented than to have a career; therefore, there was less of a direct need or opportunity to participate in voluntary organizations. Hispanics may be isolated from participating in voluntary organizations because some may not be well-versed in speaking English.

Many Hispanic-Americans living in San Diego are largely from Mexico. They frequently do not join political organizations or political parties, based on their political experiences with Mexico's government. Furthermore, because many Hispanic citizens are first generation, undocumented immigrants, who intend to return to Mexico to retire, they see little significance in political involvement. Their lack of concern for political involvement was, therefore, reflective of their political experience in Mexico where political participation by the people was non-influential and minimal. Also, the lack of participation in voting or voluntary organizations by many first generation Hispanic-Americans was a result of their unfamiliarity with the complexity of American bureaucratic institutions.

Very few studies have focused on Latino involvement in voluntary organizations, only four Hispanic organizations were part of this study; and, because the Hispanic-American population is so diverse, with many residents in the United States being of first and second generation, in order to attain more definite results and to draw more precise conclusions about the theories of isolation and cultural inhibitions, further research is suggested.

Multi-ethnic Participation in Neighborhood House Association

The Neighborhood House Association reflects a forty percent Caucasian membership. Anglo-Americans, more than people of any other race, are not necessarily the people to receive service benefits; but, they may have a greater desire and need to participate in voluntary organizations. In the case of the Neighborhood House Association, members believe in the kind of services that it renders, and support the philosophy and thrust of the agency. But as a spokesperson for the Neighborhood House Association indicated,

whether people support the Boy Scouts, the YMCA, or family services, people have personal reasons for joining and participating. Even though people may not receive a service or a direct benefit in return for their participation, some people join organizations because they genuinely believe their support is advantageous to the organization or community in some way.

The Neighborhood House Association engages children in the Head Start program, Child Development program, and Child Care/Resource Development program; youth in a variety of leisure and recreational activities, and the "Hire a Summer Youth Program;" seniors in the Senior Nutrition program, and Adult Day Health Care program; and sponsors social service programs which include a volunteer component, and client-support

service programs that provide emergency assistance to needy families, and employment assistance to young and minorities; Mental Health Services which include Project Enable, a day treatment and socialization program for the mentally ill; Project Endeavors is a socialization program that serves the mentally ill, homeless, and near-homeless populations; and Project H.E.R.E., a program that provides services for the emotionally disabled (Neighborhood House Association, 1990). The programs are usually conducted in English. When there is a high concentration of people skilled in their native language, the program is conducted in the people's native language.

There are two major celebrations that are culturally bound which the agency promotes. The greatest number of Blacks participate in the Drum Major Awards and Luncheon which is a celebration in honor of Martin Luther King, Jr's birthday and the beliefs that he espoused. In May, the greatest number of Mexican Americans participate in Cinco de Mayo. The Martin Luther King, Jr. celebration has a high Black participation, and the Cinco de Mayo celebration has a large participation of Mexican Americans. Both groups, as well as whites and others, participate in these celebrations. There are no Asian celebrations of the same magnitude as the African-American and Hispanic-American celebrations. The Asian-American and American Indian communities tend to sponsor their culturally significant celebrations within their own ethnic communities.

Part Three: Research Question Three: What are the attitudes of leaders of ethnic voluntary organizations about the participation of ethnic groups in the World Affairs Council of San Diego and other non-ethnic voluntary organizations?

The opinions of ethnic leaders of American Indian, African-American, Asian-American, and Hispanic-American organizations regarding ethnic people's interests in past Council programs, in learning about foreign policy, and in participating in the World Affairs Council are presented.

For a break down of the interview questions which most appropriately addressed Research Question Three, please refer to Appendix A-6, Dissertation Research Questions (questions 15 to 17), and Appendix A-3, Follow-up Interview Questionnaire For Ethnic Leaders (questions 1 to 6).

American Indian Interest in Organizations like the Council

Interest in Other Organizations

An American Indian spokespersons indicated that American Indians join non-Indian organizations, but that they are mainly interested in Indian organizations if they are interested in any organization at all. American Indians are generally people who are very socially-oriented and very family-focused, and who show a tremendous support for one another. Two spokespersons indicated that,

some American Indians join the San Diego American Indian Bowling Association, and some . . . senior citizens participate in the American Indian Senior Citizen Club. Whether it is for social or cultural purposes, as long as organizations have something to offer American Indians, they will participate or join. I don't know if the World Affairs Council would work for

Indians because Indian involvement is mainly oriented toward Indian organizations, suggested a spokesperson.

Another spokesperson suggested that American Indians join other organizations but "not very often." Even professional American Indians do not join Anglo-American professional organizations. For example, it is hard going . . . to convince an American Indian social worker to join the National Association of Social Workers, stated a spokesperson.

Indians may choose to join non-Indian organizations, but most Anglo-women organizations are for women who live in the cities. Some American Indian women belong to school groups or to job-related organizations. American Indians will participate in any organization if it has something to offer, if it is of interest, and if it is not infringing on their family commitments. Some women belong to the Parent Policy Advisory Group of the elementary school where their children attend; they help the 4-H Association or Boy Scouts because their children belong; or, they belong to other Anglo organizations. It's the children who generate parent participation in different organizations; if it were not for the children, the parents would probably not participate in non-Indian organizations.

American Indians mostly join or participate in recreational kinds of activities because they are very social people. A spokesperson indicated that, on one occasion, the media criticized American Indians because they did not have nice green, well-kept, manicured lawns. In a rebuttal to the newspaper, he wrote, "community interaction is more important to American Indians than having manicured lawns." Another participant stated,

American Indians want to give something to an organization but they also want to know what is in it for them. Is it going to make them feel good? Is it going to give them self-esteem? Is it going to make them feel happy? American Indians do not necessarily join an organization for material gain, but rather to make them feel good and to be happy.

Another spokesperson suggested,

American Indians do not join Anglo organizations because the Indian Human Resource Center . . . meets the needs of the American Indian people pretty well. . . . it sponsors activities at Balboa park, including California Indian days in September, and Cultural Days in May. These types of activities . . . certainly help people recognize that American Indians are not an invisible minority . . . but rather . . . a visible group . . . who can add to the culture of San Diego. To the public, it may seem that American Indians are an invisible group, but they are very private people who tend to socialize more with people of their culture than with members of the rest of society. American Indians are more likely to socialize within their Indian context because of their feelings of comfort, security, and pride.

One spokesperson indicated,

American Indians are visual people; they have to see it, . . . look at it, . . . feel it, . . . read it, and . . . transcribe it. If a question is asked of an American Indian, the person may not give an answer immediately; the individual may think about it for days and months, then all of a sudden, at some time later, . . . come up with an answer. They are very methodical people; they are

thinkers, and they are oral people. Because of traditions, they may not write everything down, but days later they may come up with an answer to your question.

Interest in Foreign Policy and the Policy-Making Process

American Indian spokespeople gave the following opinions regarding American Indian interest in learning about foreign policy-making and the foreign policy process, and whether other interests and needs take precedence.

American Indians work, spend time with their family, socialize with other American Indians, and attend functions that originate within the American Indian circle; and, this is basically their lifestyle. American Indians are more interested in . . . things like pow-wows and Cinco de Mayo than learning about foreign countries and foreign policies, stated an Indian spokesperson.

Presently, many American Indians are concerned in fulfilling their own survival needs and in helping each other. However, some Indian women like to talk about foreign issues, so maybe they would be interested in learning about foreign policy; perhaps it could be looked at down the line, stated an Indian spokesperson.

Three spokespeople stated that, American Indians are not interested in learning about foreign policy. American Indians are concerned with taking care of their own interests first. . . . To work on personal, spiritual, and cultural situations, and to be with people of their own nation, take precedence. However, on an Indian reservation . . . the immediate priority, which takes precedence over all other things, is the concern for economic development.

Another interviewee stated,

we really do not have the manpower . . . we have enough problems handling our own affairs. It is not that we do not understand foreign affairs or that we do not discuss foreign affairs . . . there are only so many of us, and it requires that we participate in our own affairs; it is a matter of priority. Rather than discussing matters of foreign affairs, American Indians are most comfortable with activities and programs which are related to their cultural environment.

Potential Participation in the World Affairs Council

The following statements indicate American Indian willingness to join and/or participate in the World Affairs Council, the Indian organizations' interest in sponsoring future programs with the Council, and the Indian organizations' interest in having a representative or spokesperson be a member of the Council's Program Planning Committee.

One spokesperson suggested that, there is no correlation between costs of joining or participating in an organization, such as the World Affairs Council, and an individual's education and income. American Indians who have sufficient income may not participate because they just do not feel comfortable. Even if American Indians . . . could afford to pay \$45.00 for a dinner program, or \$5.00 to attend a Flashpoints program, they would not participate.

One spokesperson suggested, "it does not matter how much it costs to belong to an organization. As long as the organization meets the needs of American Indians, they will participate."

Another participant stated that, "education and income are factors that influence participation, but it largely depends on the type of organization and whether joining is considered a priority." A spokesperson suggested that,

cost is a factor in determining whether a person will join a voluntary organization . . . and there is a psychological price limit that American Indians place on joining any organization . . . one dollar. American Indians are illiterate, and they tried to fight the dominant culture through education . . . but the true system of education was refused. The Whites think they are the dominance of God and democracy, and they do not respect American Indians because American Indians are a minority.

Another spokesperson suggested that,

participating in the World Affairs Council is not a priority for reservation Indians because their economic dilemma is tied to their spiritual and cultural traditions which go hand-in-hand. They are struggling with economic development and the potential loss of culture and social spiritualism. American Indians are now seeking ways to initiate a process of educating their people through a modern, contemporary perspective that is tied to the perspective of their elders.

Furthermore, stated a spokesperson, ". . . the World Affairs Council programs are not a terribly high priority among American Indians whose priorities . . . are to help their own people." And as another spokesperson indicated,

my priority is to serve American Indians and to work with an American Indian women's group. American Indian women would probably not join the World Affairs Council because they

are too busy struggling with their own problems; they do not have time to be involved with foreign policy issues.

Another interviewee provided the opinion that

the World Affairs Council is a biased and a very elite organization, as the majority of its members are White male. I do not feel comfortable there. Although I am at the intellectual level, educational level, and probably at many people's income level, I just do not feel comfortable there and I do not belong there.

Another spokesperson indicated,

American Indians are not interested in programs offered by the World Affairs Council . . . American Indians are too busy trying to forge a life for themselves. Once American Indians are more emotionally secure . . . they may join voluntary organizations . . . it is natural for American Indians to want to be together with other Indians and to do something that they feel comfortable and secure in doing.

Another spokesperson indicated,

some American Indian members may be interested in attending programs by the World Affairs Council; they would have to be told about the role and purpose of the Council . . . but the organization must not be a threat to them; and, it would have to be a group with whom they felt comfortable.

Another spokesperson suggested that,

many American Indians live in the cities and are "city-aware Indians" who no longer belong to the reservation but are "Anglicized." Non-reservation Indians probably would be

interested in an organization like the World Affairs Council, and some reservation Indians are definitely interested in foreign affairs and international issues. If the doors are open for American Indians to join, they probably would even though the focus of the World Affairs Council is on international issues, and many American Indian concerns are reservation-based.

Four American Indian spokespersons suggested that they were not interested in sponsoring an event with the Council at the present time; and, one spokesperson said that it may be possible to sponsor an event in the future. Some comments included,

presently the Association has many priorities that need to be addressed first, before it can work with other organizations and co-sponsor events; no, because American Indians are too poor; it is difficult for an organization to become a member when the association is functioning as a not-for-profit; and, if someone came to the group and explained all about the WAC, the benefits of joining, and the benefits to the tribal organization and to the Council, then probably the association would be interested in working with the Council to sponsor a program.

Three spokespersons indicated no interest in having an American Indian participate on the Council's program committee. One American Indian spokesperson has been a member of the International Women's Advisory Committee of the World Affairs Council. Another spokesperson suggested that if the World Affairs Council would pay for an American Indian to attend a program committee meeting, they would send a representative.

Three spokespersons expressed interest in receiving regular literature on Council programs if there was no cost.

One spokesperson suggested that American Indians would be interested in attending a program on the topic of treaty rights and on the effect of AIDS for the American Indian people.

Summary

American Indians joined non-Indian voluntary organizations, but they mainly participated in Indian organizations that were recreational-oriented or were a support group. Being very social people and showing interest in recreational activities, bowling and softball were popular sports among American Indians.

Professional American Indians seldom joined Anglo-American organizations. If Indian parents joined Anglo-American organizations, it was because the children generated their parents' participation in the different organizations. As a spokesperson stated, "if it was not for the children, the parents would probably not participate."

The data indicated that American Indians did not join Anglo-American organization because their Indian organizations satisfied most of their needs; and, where there were needs to be met, the American Indian community attended so as to meet these needs. As an example, the Indian Task Force was planning for the construction of an Indian center for urban Americans living in San Diego.

The data showed that American Indians were more interested in social and recreational activities like pow-wows, Cinco de Mayo, and other cultural celebrations than learning about foreign policy and the foreign policy process. The data revealed that the cost of an activity did not significantly determine American Indian participation in activities; it was most important that

American Indians felt comfortable in their participation. A person's education and income were not factors that affected participation. The type of voluntary organization and a person's priority were factors that impacted American Indian participation in Anglo-American organizations.

American Indians suggested that participating in the Council was not a priority because basic survival concerns, helping one another, and taking care of their own affairs, took precedence. Also, spiritual and cultural issues took priority over education, income, and everything else. Furthermore, many reservation Indians had little interest in international affairs, as their concerns were reservation-focused.

The data revealed that American Indians were generally not interested in co-sponsoring activities with the Council. They were too busy trying to forge a life for themselves. They also expressed little interest in Council participation as a committee member. The attitude may change as local government agencies begin to conduct leadership training programs for American Indians, as suggested in Chapter two. American Indians, however, would be interested in attending Council programs that focused on treaty rights, AIDS, and reservation issues.

African-American Interest in Organizations like the Council

Interest in Other Organizations

African-American leaders suggested that African-Americans join Black voluntary organizations and take part in other non-Black organizations in the community. The African-American community, however, could not exist without the support of the church and its volunteers.

A spokesperson suggested that about ten percent of the members of the San Diego Council of Black Engineers and Scientists participate in

organizations which specialize in a particular engineering field, such as electrical or industrial engineering.

Two African-American spokespersons suggested that African-Americans belong to social organizations such as fraternities/sororities, church, school, political, and recreational organizations. Children are likely to be members of organizations such as the YMCA and Boy or Girl Scouts; and, adults are likely to join voluntary organizations such as the Rotary Club, Kiwanis Club, NAACP, United College Fund, and the Neighborhood House Association. Also, most African-Americans are interested in family-type organizations that involve family members. The family is the polarizing force that encourages parental involvement, and the types of activities in which they are likely to participate. Church, however, is the most important community group to which the majority of African-Americans belong.

Interest in Foreign Policy and the Policy-Making Process

The following comments indicate the degree of interest that African-Americans may have in learning about foreign policy-making and the foreign policy process.

A spokesperson suggested that in the African-American community, other interests take precedence over learning about foreign policy-making and its process. Even though members may financially support an organization, it is difficult to get African-Americans actively involved because family commitments take precedence.

Another interviewee suggested that some members may have interest in foreign policy-making and the foreign policy process. A current world crisis can especially raise people's interests in foreign policy, in current affairs, and in an organization such as the World Affairs Council.

A spokesperson suggested that about thirty to forty percent of the African-American population might be interested in learning about foreign policy. Another participant suggested that members have little interest in learning about foreign policy-making and the foreign policy process.

One spokesperson suggested that about the same percentage of African-Americans is likely to be interested in learning about foreign policy making and the foreign policy process, and in participating in the Council, as members of any other ethnic group. Human nature is basically the same. People largely do those things that interest them.

Potential Participation in the World Affairs Council

African-American spokespersons provided the following opinions about the potential involvement of Blacks in the World Affairs Council of San Diego:

A spokesperson suggested that about five percent of the members of the San Diego Council of Black Engineers and Scientists may be interested in WAC presentations. More members of the Black community would likely be interested in the Council if the subject matter were geared toward the interests of Engineers and Scientists, or more specifically, to the Black community.

A spokesperson for the San Diego Black Nurses Association stated that, "the members who are involved in world-wide health care would likely be most interested in programs by the World Affairs Council."

A spokesperson for the Catfish Club, who had been on the Advisory Board of the World Affairs Council of San Diego for a number of years, suggested that in his opinion,

most San Diegans do not know about the World Affairs Council of San Diego. People likely will not join the Council per se, but

may participate in Council programs when programs are specifically oriented to the African-American community and if programs are of a particular interest to them.

A spokesperson for the Alumni Chapter of Kappa Alpha Psi Fraternity stated that,

the programs presented by the World Affairs Council may be of interest to alumni members. Since fraternity members are involved in and have interest in community affairs, programs on world affairs issues would likely be of interest.

A spokesperson for the Urban League suggested that the,

African-American community would probably be interested in some topics presented by the World Affairs Council, but the majority of African Americans are not interested in topics in which they do not have a direct relationship. African-American participation in Council programs would be more likely if Nelson Mandella or Allan Boesak, president of the World Alliance of Reformed churches and a leader in the South African struggle against apartheid, or someone who was representative of a professional Black organization, were invited.

Leaders of African-American organizations provided the following opinions concerning their organizations' interest in supporting the World Affairs Council of San Diego.

The Catfish Club and the San Diego Black Nurses Association are not interested in participating in the Council at this time.

The San Diego Council of Black Engineers would be interested in co-sponsoring a program related to the field of technology. Also, the San Diego Alumni Chapter of Kappa Alpha Psi Fraternity would be willing to co-sponsor program(s) with the Council in the future especially if issues, such as voter registration and Africare, were addressed. Topics, such as ethnic involvement in voter registration and the voting process, ethnic participation in the country's military force, and ethnic political involvement in the policy-making process at the community level, are potential programs for the Council to consider.

The Urban League is interested in interfacing with the Council to develop a forum for hosting program speakers in the African-American community, and to create a vehicle for dialogue among different ethnic communities in San Diego.

The San Diego Council of Engineers and Scientists is unable to have a spokesperson participate on the Council's Program Planning Committee. The San Diego Alumni Chapter of Kappa Alpha Psi would be very interested in having a person liaison with the World Affairs Council program committee. The Urban League is unable to have a representative take part in the Council's program committee because their staff size is small, their resource time is very limited, and their current focus is directed at serving the immediate needs of the community.

An interviewee suggested that cost and time are factors in the types of activities in which Blacks participate. People who are trying just to make things work tend to assign different values to their time.

Income is a factor in whether or not people participate in voluntary organizations. Cost is most definitely the main factor why people participate or do not participate in organizations, social functions, or activities. Cost is

always the main factor. A \$5.00 activity would go over better than a \$25.00 dinner. A person's level of education, however, does not influence joining or not joining a voluntary organization. Regardless of the person's level of education or financial position, participation in a voluntary organization is determined by what a person wants to get out of the organization.

One spokesperson suggested that the degree of interest in Council programs is dependent on an individual's education. A person's socioeconomic status or income may indirectly influence joining an organization such as the World Affairs Council. More importantly, however, participation depends on whether people are involved in many other organizations and whether those organizations have participation costs.

Summary

African-Americans join Anglo-American organizations and Black organizations. African-Americans were mainly interested in church, family organizations and activities, and African-American professional organizations. There was little consensus among ethnic leaders about African-American interest in learning about foreign policy and the foreign policy process. The data suggested that there was a broad array of views. It may be concluded that interest in foreign policy depends on the attitudes of individual members.

The church, however, carried a very influential role in the African-American community. The church is a mainstay in the Black community and is a catalyst for some community programs. For example, the 4th District of San Diego County initiated several meetings with community leaders and sought input from the Black community to establish an employment program in the 4th district. As suggested by a spokesperson, the leaders of the 4th District believed that, "to impose a program that was created in isolation

upon a group of people would likely receive little support unless people had a part in shaping it, and had the opportunity to carry a leadership role in the process." As a result, they created an employment process, administered by church ministers that bridged the gap between young adults seeking employment and potential employers. In the employment program, church ministers provide Blacks with a character reference letter that guarantees potential employers of a person who is of silent character and who is willing to give a fair day's work for a fair day's pay. The church is, therefore, the resource facility that carries the responsibility in making the employment program work. Blacks seldom use available employment channels for reasons of discrimination and lack of information on how to connect into the mainstream of society, suggested a spokesperson.

The data revealed that many African-Americans did not know of the World Affairs Council of San Diego. However, with increased awareness of the organization, some Blacks may participate in programs related to their ethnicity or to which they have a direct relationship. For example, Blacks would likely attend programs that were related to their career or that which provided professional growth opportunities.

From the data, it may be concluded that African-Americans have a moderate interest in attending programs sponsored by the Council and in co-sponsoring or interfacing with the Council. However, there was little expressed interest in sending a delegate to the Council, except by the San Diego Alumni Chapter of Kappa Alpha Psi.

African-Americans suggested that income was a factor which affected participation in voluntary organizations. The level of one's education did not influence joining a voluntary organization; but, a person's socioeconomic status or income directly influenced the joining of an organization like the

World Affairs Council. Overall, in determining one's participation in a voluntary organization, the type of organization, participation costs, time, and the number of a person's memberships in other organizations, were more important factors than education and income.

Asian-American Interest in Organizations like the Council

Interest in Other Organizations

Filipino leaders suggested that Filipinos participate in non-Filipino organizations according to their respective interests. Some Filipinos want to enter the mainstream of society to interface with others who are external to their Filipino community in order to increase their business contacts and/or to achieve economic success in the United States, but some are unsure of the way to get involved.

Three spokespersons indicated that Filipinos join non-Filipino voluntary organizations, based on their work, their families, and their professional careers. The organizations may include the Real Estate Association, Accountants Association, or Life Insurance Association, Sweetwater Counselling and Guidance Association, and doctors and nurses' associations. Retired military Filipinos join the Fleet Reserve Association, Disabled Veterans, and other American military related organizations.

A spokesperson suggested that, if joining the World Affairs Council meant being in contact with few Filipinos then very few people would join. And another spokesperson suggested that,

only a very small percentage of Filipinos join non-ethnic related organizations, except for professional organizations. Filipinos prefer to join organizations related to their own Philippine culture. Besides, why should Filipinos join non-Filipino

organizations when there are over sixty Filipino organizations in San Diego County?

Interest in Foreign Policy and the Policy-Making Process

Whether Filipinos would be interested in learning about foreign policy-making and the foreign policy process, or whether other interests and needs take precedence, leaders of Filipino voluntary organizations stated the following opinions:

A Filipino leader suggested that Filipinos are interested in foreign policy-making and the policy process but not to the extent of participating in making such policies or in studying the process. Another spokesperson indicated that,

a very small percentage of Filipinos would be interested in foreign policy making. Only those that have attained a certain educational background would be interested in world affairs. Most people are too engrossed in their small world and do not know what is really happening around the world.

A spokesperson suggested that,

Filipinos will be more aggressive participators in programs sponsored by the World Affairs Council when the topic/program is related to the Philippines. Filipinos like to know what is happening in their mother country.

Another spokesperson indicated that a person's degree of involvement in serving his/her country may determine the amount of interest in foreign or world events, and that they may have a different perspective from those who have not served their country. Interest in foreign policy-making and the foreign policy process is based on personal interest and not on educational achievement.

Potential Participation in the World Affairs Council

Filipino leaders provided the following opinions about Filipino interest in participating in programs offered by the World Affairs Council of San Diego:

A Filipino spokesperson suggested that few members of the Cavite Association would be interested in programs by the World Affairs Council. Members of the Cavite Association are intelligent professionals but many of them are not globally-minded. Generally, people are not very concerned about international affairs. However, many Cavite members, who are interested in current world affairs, do not have time to watch "CNN" or "KPBS" or other informative programs and; therefore, would likely be very interested in learning more about a world affairs organization such as the World Affairs Council.

Another Filipino spokesperson suggested that COPAO members would be very interested in the Council. Filipinos wish to stay informed, and they wish to be very active in the affairs of the San Diego community. Filipinos may participate, if they were encouraged, stated a spokesperson. Whether FILAMEDA members would join is difficult to estimate, because no one has approached FILAMEDA about this before, suggested a Filipino spokesperson. At the present time, members likely would not be interested in the World Affairs Council because educators are engaged in major projects which take up much of their time.

Filipino members of the Filipino Chamber of Commerce would be interested in learning about other ethnic groups and attending Council programs. Another spokesperson suggested that very few, if any, members of Kahirup of San Diego County, Inc. would likely join the World Affairs Council. The majority of Filipinos may have difficulty associating

themselves with such an organization because Filipinos do not see active participation in an organization like the World Affairs Council as a priority in their lives. Filipinos are more interested in activities related to their culture than they are in discussing ideas related to world affair issues.

The following opinions indicate the interest Filipino organizations have in supporting the World Affairs Council:

Kahirup of San Diego County, Inc. and FILAMEDA were not interested in joining or working with the Council at this time. A spokesperson for COPAO suggested they would be interested in co-sponsoring a program with the World Affairs Council of San Diego and would be willing to have a representative or spokesperson participate in the Council.

Another Filipino leader suggested that the World Affairs Council seems to have the potential to be a role model for the community by showing that it is an organization which has a unified membership consisting of ethnic and cultural diversity.

A spokesperson for the Cavite Association indicated an interest in participating and receiving program information and in helping the Council by providing a mailing list for the Council to send program information to Filipino members.

As Cavite members become more informed about the World Affairs Council, more people may attend Council programs, stated a spokesperson. A Filipino program speaker would not necessarily attract Filipino interest. Filipinos like to attend a program with a credible speaker, but the speaker does not have to be a native Filipino or a representative of the Filipino community, stated a spokesperson. The issue of being credible is more significant than the speaker's culture or nationality.

In the Filipino community, many are working-class people, but for Filipinos, the program cost is not the deciding factor in participation or in joining an organization; where there is a will, there is a way. If Filipinos desire to attend a function, they will attend, stated a Filipino spokesperson.

Summary

Filipinos joined other Anglo-American organizations, based on work, family needs, and professional careers. However, very few Filipinos will join an organization like the Council if contact with other Filipinos is minimal. Filipinos prefer to join organizations of their culture.

Filipinos were interested in foreign policy and the policy-making process, but not to the extent of participating in making such policies or in studying the process; they were too engrossed in their small world.

Filipinos preferred to participate in programs related to the Philippines. The data revealed that interest in an organization like the Council was affected by a person's level of education, but personal interests take priority over educational achievement. A person's degree of involvement in serving his/her country may influence a person's interest in foreign policy and/or world events, stated a spokesperson.

It may be concluded, from the data, that the people of the Philippines were more concerned with issues of their Filipino community and their homeland, and were less concerned about global issues and international events. Filipinos, who were active members within the San Diego community, such as business owners, or people who had a personal desire to stay informed on international and world events, would be interested in an organization like the World Affairs Council of San Diego.

The COPAO expressed a willingness to have a delegate participate in the Council and to co-sponsor an activity with the Council. The Cavite

Association indicated an interest in receiving literature on future Council programs.

Hispanic-American Interest in Organizations like the Council
Interest in Other Organizations

Hispanic-American leaders provided the following information about Hispanic participation in non-Hispanic voluntary organizations. A spokesperson for the Chicano Federation suggested that,

members of the Latino community do not join outside organizations besides church. There is very little joining by Latinos in very broad-based organizations, primarily because broad-based organizations operate in a context that Latinos can not relate to. Latinos, even if they are interested, will not join such organizations; they are too busy doing other things.

Latinos are interested in community-related activities, like a park activity with all their neighbors. Latinos join organizations based on ethnic community spirit and on their own comfort zone. The Chicano Federation tends to be neighborhood-based; therefore, it tends to portray an image like an extended family. Latinos are not big joiners of formal organizations; it is not something Latinos do culturally. Latinos tend to join an organizational orientation of a much "looser kind," a very informal kind.

An Hispanic-American spokesperson suggested that many members of MANA have been involved in several different English-only and Spanish-speaking organizations. Hispanics join organizations that are personally most important to them. Most often Hispanics participate in organizations

that are important to the family, such as school organizations and, for example, the Parent and Teacher Association.

An Hispanic-American spokesperson suggested that participation by Hispanic-Americans in a voluntary organization will depend on the type of program, program topic, and activity, and on the interests of the person.

Another Hispanic-American spokesperson suggested that the Hispanic population is very diversified and people have varied interests. Some members of the Mexican-American Women's National Association (MANA) are very politically-minded and like to receive a lot of information about world affairs. On the contrary, some people may not want to be involved in world affair issues and may instead participate in local community affairs.

Interest in Foreign Policy and the Policy-Making Process

Hispanic-American leaders suggested that members may or may not be interested in learning about foreign policy-making and the foreign policy process because other interests and needs take precedence.

When Latinos first come to the United States, they are concerned about their economic survival and, therefore, are generally not interested in foreign policy-making and the foreign policy process. In essence, foreign policy issues may be of interest to Latinos only when they are retired.

A spokesperson suggested that a select group of Latinos may be interested in attending programs on foreign events, but that at the grassroot level, the majority of people would likely not participate. This opinion, however, may be espoused by most people and not just ethnic groups.

Some Hispanic-Americans, however, are interested in learning about foreign policy because foreign policies affect United States policies. On the other hand, when there is a choice between learning about foreign policy or helping Hermanitas, people will most probably choose to help their

Hermanitas before they will attend a foreign policy meeting, suggested a spokesperson. Members of the San Diego Chapter of the Mexican-American Women's National Association want to help and to be involved personally with the changes in the Hispanic community. Presently, however, many MANA members are not politically active and feel their input will unlikely affect policy decisions.

Potential Participation in the World Affairs Council

Hispanic-American leaders provided the following comments about Hispanic-American interest in an organization that is focused on world affairs such as the World Affairs Council of San Diego:

An Hispanic leader suggested that members of the International Chamber of Commerce of San Ysidro would likely participate in programs sponsored by the World Affairs Council. Hispanic business owners tend to be especially interested in topics related to world affairs.

A spokesperson for the Mexican and American Foundation mentioned that ethnic groups are likely not interested in Council programs unless programs are ethnic specific. Some members would not be interested in attending an African or Soviet presentation; they would be more interested in United States and Mexico transborder issues. The higher their education, the more aware they may be of world affair issues, and the more involved they may want to become in an organization such as the World Affairs Council, stated a spokesperson.

The Mexican and American Foundation would be interested in participating in an advisory capacity and would be interested in co-sponsoring an event with the Council, but it all depends on the type of program.

A spokesperson for the International Chamber of Commerce of San Ysidro would be glad to do some joint projects with the World Affairs

Council, such as the sharing of speaker costs and/or the coordinating of a joint program.

The International Chamber of Commerce of San Ysidro would like to be kept aware of the Council programs, but to send a representative to the program planning committee would be too time-consuming at this time.

Some MANA members are probably interested in participating in some of the presentations sponsored by the World Affairs Council. There are women in the organization who are politically-minded and who would likely be interested in sponsoring some joint projects with the World Affairs Council. A current member of MANA is presently a Board member of the World Affairs Council; therefore, the organization is already providing input and supporting the Council.

The Chicano Federation is glad to do some joint projects with the World Affairs Council, but not any long-term projects; its priority is to focus on its own community. The Chicano Federation is unable to have a representative participate on the Council's program committee; it is an additional burden that takes the organization away from meeting its community's needs and, as well, the Federation is already too stretched-out. Community organizations need one another, however, and the potential for increased community networking, among different organizations in the community, is a viable consideration for the future. In fact, the problems among ethnic groups are all the same, suggested a well respected Latino spokesperson.

Summary

The data suggested that Latinos seldom joined broad-based Anglo-American organizations, primarily because they operated in a context to which Latinos can not relate. Latinos were interested in social activities that

were community related. They liked to join organizations that were based on ethnic spirit and where they felt comfortable.

The Hispanic population was very diversified and people have varied interests. Latinos preferred to participate in a very informal kind of organization but it really depended on the person's interest. They will join organizations important to the family such as the church and the Parent-Teachers' Association.

The data also indicated that a select group of Hispanic-Americans would be interested in foreign policy, but people who are first generation Hispanic-Americans would likely not be interested. Furthermore, when there is a choice between learning about foreign policy or helping their Hermanitas, people will most probably choose to help their Hermanitas rather than attend a foreign policy meeting.

There appeared to be minimal interest by Hispanics to participate in an organization like the World Affairs Council unless Council programs were ethnic specific or people were of a professional group. However, business owners and Hispanic professionals would likely be interested in the Council's programs. Education may affect a Latino's interest in Council programs, but the program topic was the major factor which affected program attendance.

The four Hispanic-American organizations contacted in this study expressed interest in co-sponsoring programs with the Council. The San Diego Chapter of the Mexican-American Women's National Association and the Chicano Federation of San Diego County, Inc. already have members involved on Council committees. A spokesperson for the Mexican and American Foundation expressed interest in having a delegate participate in the Council. The International Chamber of Commerce of San Ysidro would like to be kept aware of Council programs.

Multi-Ethnic Interest in Organizations like the Council

A spokesperson for the Neighborhood House Association suggested that although their membership is based on a very broad spectrum of members, based on personal reasons, some members would be and others would not be interested in foreign policy-making and the foreign policy process. Some members are middle class and up; and, on the other end of the spectrum, some members are "community folks" whose interests depend on their socioeconomic condition, their education, and their whole life experiences. Interests run the whole gamete, stated the Neighborhood spokesperson.

Although the membership in the Neighborhood House Association is multi-ethnic and broad-based, interest in foreign policy and participation depends largely on personal reasons. A spokesperson for the Neighborhood House Association expressed openness to the idea of Council participation and would like to give the idea further consideration. Based on cursory information and with additional Council information, the Neighborhood House Association expressed interest in the possibility of cooperating and collaborating in co-sponsoring future programs.

Part Four: Research Question Four: How did the World Affairs Council of San Diego reach out to the ethnic populations to encourage participation in the Council?

Four Board members, the executive director, and the president of the World Affairs Council of San Diego, provided their opinions regarding the outreach efforts conducted by the Council to increase ethnic participation. Also, a variety of Council documents were used, including magazine and newspaper articles and committee reports.

For a break down of the interview questions which most appropriately addressed Research Question Four, please refer to Appendix A-6, Dissertation Research Questions; Appendix A-4, Open-ended Interview Questionnaire for WAC Board Members; Appendix A-5, Follow-up Interview Questionnaire for WAC Board Members; and Appendix A-8, Open-ended Interview Questionnaire for Council President and Executive Director.

Profile of the World Affairs Council of San Diego

"The World Affairs Council of San Diego, Inc., is a nonprofit mutual benefit corporation incorporated under the laws of the State of California. The specific and primary purpose for which this Corporation is formed is to promote interest in, and to encourage and facilitate the study of international problems" (By-laws of the World Affairs Council of San Diego, Inc., 1986). For a copy of the By-laws, please refer to Appendix C, By-laws of the World Affairs Council of San Diego, Inc.

In March, 1989, the Long-Range Planning Committee reported that the World Affairs Council of San Diego was as an organization with quality programming, a Board of Directors with diverse members, a dedicated staff, a loyal core group of members, and an emerging reputation for a credible organization in international affairs (Long-Range Planning Committee, 1989).

The organization's weak aspects included its financial condition, the small size of its membership (considering San Diego's population and sophistication), its difficulty in attracting and retaining younger members, and a more diverse membership base, its uneven record in establishing visibility in the community, and its moderate influence and stature with major governmental and business decision-makers (Long-Range Planning Committee, 1989).

The mission of the Council, as expressed by the Council's president, was for the "World Affairs Council of San Diego to become the primary focus for the discussion of international affairs in San Diego, among the educated public, and to become the primary forum for that discussion." The Council's Long-Range Planning Committee, in 1989, indicated that the Council must accomplish four specific goals to become the primary forum for international affairs in San Diego. The four specific goals were to expand and diversify its individual and corporate membership base; to broaden and strengthen its financial base; to maintain its positive reputation, but spread its reputation more broadly among the interested public, and deepen its reputation among major decision-makers; and to use programming as the means to attain the long-term goals of an increase in membership, a consistent financial well-being, and a greater reputation and visibility in the community (Long-Range Planning Committee, 1989).

The mission, although fairly broad in focus, because people are interested in a variety of issues such as Japan, Mexico, business and ethnic concerns, is pretty clear, stated the president. As an aside, however, the Council's role is becoming increasingly more difficult as universities are trying to accomplish some of the same objectives. For example, the School of International Relations and Pacific Studies (IRPS) at the University of

California, San Diego, the Institute of the Americas, the Center for U.S./Mexico Studies, and the Japan Studies Institute at San Diego State University, to name only a few, are also competing for participation from the local community.

Organizational Structure of the World Affairs Council of San Diego

The structure of the World Affairs Council of San Diego is represented in Figure 1: World Affairs Council of San Diego: Organizational Chart. As shown by the diagram, the directives of the Council were imposed by the leadership role of the Council's Board of Directors. However, the actual situation of interaction and networking among the organizational components of the Council was quite different as is shown in Figure 2: World Affairs Council of San Diego: Interaction and Networking. In this diagram, the executive director was positioned to carry extensive responsibility for the organization. The Board of Directors delegated much of the organizational responsibilities and decision-making to the executive director. Generally, the executive director orchestrates fund-raising initiatives through grant writing, implements the directives received from the Board, and fulfills a programmatic role. In the case of the World Affairs Council of San Diego, the executive director had an influential role that extended beyond the parameters of the organizational norm. Perhaps, the role of the executive director was a reflection of the \$60,000 Ford Foundation Grant that the Council was awarded and for which the executive director took full responsibility.

Ethnic Board Members

When the executive director joined the Council in February, 1987, there were no ethnic members on the Board of Directors. When the Ford

FIGURE 1: WORLD AFFAIRS COUNCIL OF SAN DIEGO:
ORGANIZATIONAL CHART

* Members: President, First Vice President,
Vice Presidents (5), Past President, Secretary,
Chief Financial Officer

FIGURE 2: WORLD AFFAIRS COUNCIL OF SAN DIEGO:
INTERACTION AND NETWORKING

* Members: President, First Vice President,
Vice Presidents (5), Past President, Secretary,
Chief Financial Officer

** By-Laws, Communications, Community
Affairs, Development, Discussion Groups, Great
Decisions, Finance, Membership, Program,
Planning, Travel Tours, Volunteer

Foundation Grant was received, there were two Hispanic-American Board members. As of December 31, 1990, there were four Hispanic-American Board members, four African-American Board members and, no Asian-American or American Indian representatives. The newly appointed ethnic Board members, who are prominent ethnic leaders in the community, were invited by current Board members, who had extended a personal invitation to them, to join the Board.

Council Committees

The functioning committees of the Council during the presidency term 1989 - 1991 included: Program Committee, Marketing Committee, Executive Committee, Membership Committee, Corporate Committee, International Women's Advisory Committee, and Great Decisions Study Group Committee.

The role of the Corporate Development Committee was to seek corporate memberships. The Executive Committee was responsible for raising organizational funds in conjunction with the executive director who was responsible for seeking grant opportunities and writing grant proposals. The World Affairs Council is dependent on grants, membership fees, and program receipts for its financial well-being.

The Program Committee was responsible for formulating the program topics, identifying appropriate speakers, and selecting the program format. As a result of the committees' efforts, the World Affairs Council was able to host program receptions, corporate luncheon meetings, breakfast, lunch, and dinner and address programs, and Flashpoints.

Until 1987, the Council's programming was almost exclusively Euro-focused; since then, the Council has sponsored programs on Mexico, Latin America, Japan, and other cultures. As the statistics indicate below, from

January 1, 1987 to December 31, 1988, the Council sponsored fifty programs (excluding discussion groups and Great Decisions Study Group sessions) (World Affairs Council of San Diego, 1989). For this two-year period, statistically, the Council's programming was as follows:

Programs related to specific issues--18%

Europe--14% (Russia--5%; Other--9%)

Asia--13%

Latin America--13%

Middle East--13%

United States--9%

Others--10% (Canada--2%; Australia--2%; Cuba--2%; India--4%)

United Nations--5%

Africa--5%

During the two year period, from January 1, 1989 to December 31, 1990, the Council coordinated eighty-one programs. From January 1, 1989 to December 31, 1989, the Council offered twenty-eight programs (excluding the UCSD Extension Series I which consisted of six sessions, October 5, 1989 to November 9, 1989; group tours; and programs sponsored by the North County Chapter). From January 1, 1990 to December 31, 1990, the Council sponsored fifty-three programs (excluding the UCSD Extension Series II which consists of six sessions February 1, 1990 - March 8, 1990; group tours; and programs sponsored by the North County Chapter).

In 1990, the Council increased considerably its number of programs. The zealous programming was a result of the hard work displayed by the Council's office staff, and because of the Council's two-track programming system.

During the eighteen-month period of the Ford Foundation Grant, from January 1, 1989 to June 30, 1990, the World Affairs Council sponsored fifty-five programs. Excluding the two UCSD Extension Series (each series consisted of six sessions) October 5, 1989 to November 9, 1989 and February 1, 1990 to March 8, 1990; group tours; and North County Chapter programs. Statistically, the Council's programming was as follows:

Europe--23% (Russia -- 10%; Other 13%)

Programs related to specific issues--19% (i.e. environment, drugs, information, and free will)

United States--14%

Asia--10% (China--4%; Hong Kong--2%; Japan--4%)

Latin America--10% (Mexico--5%; Brazil--2%; Other--3%)

Middle East--9% (Israel--5%; Arab--2%; Iraq--2%)

Others--8% (Cyprus and Cuba--4%; United Nations--4%)

Africa--7%

The kinds of Council programs during the Ford Foundation Grant from January 1, 1989 to June 30, 1990 included corporate luncheons, evening receptions, breakfast, lunch, and dinner and address programs. The statistical break down of programs was as follows:

Noon programs--48% (formal lunch and address--26%; corporate lunch--22%)

Evening programs--46% (dinner and address--16%; reception--30%)
(including Flashpoints and High Tea)

Early morning programs (Breakfast)--6%

The data show that the Council narrowly hosted an equal number of noon and evening programs. However, the interview data revealed that ethnic members were less likely to be able to attend noon programs due to

work commitments. In essence, fifty percent of the council's programs were not accessible to them. Furthermore, the possibility exists that, if noon programs are more often scheduled for one ethnic group than for other ethnic groups, it is probable that some ethnic members may be excluded, by virtue of the program scheduling. There appeared to be no pattern in program topics or program themes, except that corporate lunch programs appeared to be of a narrower content focus than evening programs. The program topics of dinner and address programs and Flashpoints appeared to be of a broader context and, as a result, would probably appeal to a wider audience.

Although the Council produced good programs and had much to offer community members, the Council programs were not getting the attendance they deserved. As a result, the Marketing Committee, a new committee, established in 1990 and, since disbanded, designed a long-range marketing plan for the Council. This group, which was made up of Board members, examined the Council's past, present, and future marketing strategies. Their report was not available to be included in this study for it had not been presented to the Board of Directors for approval.

The Membership Committee, a three member committee, looked at different approaches for membership renewals and for the recruitment of new members. The World Affairs Council of Northern California had indicated that former members were the Council's best source of new members (McNeece, 1990). Other World Affairs Councils use the direct mail approach to increase their membership. They purchase mailing lists from direct-mail brokers. The mailing lists are comprised of the names and addresses of magazine subscribers who subscribe to such magazines as the Wall Street Journal or Time. Another strategy some large Councils use to

recruit new members is to contract with a direct mail company to handle direct-mail membership recruitment. On account of the concern for increased memberships, the Membership Committee of the World Affairs Council of San Diego undertook a massive effort to address their membership problem. Apparently their suggestions for membership recruitment were reported to the Board of Directors, and the implementation of their ideas was under consideration.

In a report, prepared by the Long-Range Planning Committee in March, 1989, the Committee believed that the services provided by the Council justified the current level of dues. The Committee recognized, however, that for many members, the cost of events was becoming a financial burden. The Committee suggested that there should be a broad range of program formats offered to Council members, including some programs that were even low-cost (Long-Range Planning Committee, 1989).

Also, the Council addressed the need for increased media coverage of Council programs in order to build the Council's profile, to enhance its reputation, and to increase its visibility. Committee members felt that many of the Council programs were worthy of much more attention and attendance than they were receiving from major decision-makers in the community and from the general public. In 1990, to make the public more aware of the excellent programs and Council events, the Council considered making media advertising a financial priority. Consideration was given to using KPBS television, for the Council members felt that its audience would likely be most interested in Council programs. Because of the Council's unstable financial perspective, the idea was not pursued.

The types of membership categories and membership fees of the World Affairs Council are outlined in Table 6: World Affairs Council of San Diego

TABLE 6: WORLD AFFAIRS COUNCIL OF SAN DIEGO:
MEMBERSHIP DESCRIPTION, DECEMBER, 1990

<u>Category</u>	<u>Description</u>	<u>Annual Fee (\$)</u>
Student	For full-time students.	10
Individual	General Membership	40
Family	General Membership For two persons.	50
Senior Family	General Membership For two persons.	45
Senior	General Membership For members over age 65.	35
Young Professionals	For individuals, contributing an amount beyond the general membership fee.	≥ 40
Contributing	Any individual member giving a contribution to support the organization.	100 - 499
Ambassador Circle and Life	For most generous donors. These members are invited with esteemed speakers, in addition to regular meetings.	≥ 500
Corporate and Organizations	Variety of benefits offered to the corporations, including from four to ten selected employees, identified as members based on their member- ship contribution. They are invited to small receptions and a monthly corporate lunch briefing series.	250 - 5000

Source: World Affairs Council of San Diego, 1990

Membership Description, January, 1991. A three-year comparison of the number of Council members is shown in Figure 3: World Affairs Council of San Diego Membership Report, September 1, 1988 to August 31, 1990. The line graph, in Figure 4: World Affairs Council of San Diego--Membership Report, New Members per Month, September 1, 1988 to August 31, 1990, shows the months when members were most likely to join the Council. Also, to present a perspective of the World Affairs Council financial operating situation for the period July 1, 1988 to June 30, 1990, and budget projections for July 1, 1990 to June 30, 1991, please refer to Table 7: World Affairs Council of San Diego, Income and Expense Statement, from July 1, 1988 to June 30, 1990.

The Great Decisions Study Group Committee, which was composed of Council members, was coordinated by a volunteer member of the Council. The Committee was responsible for promoting the Great Decisions Program, as an educational tool, to help people gain an understanding of the foreign policy-making process and world affair issues. The people who participated in the Great Decisions program attended study group sessions that were held in various locations throughout San Diego County. The program was also introduced into the schools for classroom and student use. The strength of the program is that it provides the logic that decision-makers have used in designing important foreign and domestic policies.

International Women's Advisory Committee

In the early years of the Council, there was a Women's Auxiliary Association. As the name implied, the women provided organizational support at Council functions. The International Women's Advisory Committee was founded, in May, 1989, by the executive director of the World

FIGURE 3: WORLD AFFAIRS COUNCIL OF SAN DIEGO:
MEMBERSHIP REPORT, SEPTEMBER 1, 1988 - AUGUST 31, 1990

Membership Category	Number of Members		
	9/1/88	9/1/89	9/1/90
Individual	495	371	471
Family (2 pers.)	708	680	335
Sen. Family (2 pers.)		164	155
Senior		201	231
Corporate & Org.	129	164	164
Student	88	79	96
Contributing	27	22	33
Young Professional	24	17	10
Ambassador Circle & Life	9	8	10
Total Members	1480	1706	1505

Source: World Affairs Council of San Diego, 1990

FIGURE 4: WORLD AFFAIRS COUNCIL OF SAN DIEGO:
MEMBERSHIP REPORT--NEW MEMBERS PER MONTH
SEPTEMBER 1, 1988 - AUGUST 31, 1990

TABLE 7: WORLD AFFAIRS COUNCIL OF SAN DIEGO:
INCOME AND EXPENSE STATEMENT
JULY 1, 1988 - JUNE 30, 1990

	Actual 7/1/88 - 6/30/89		Actual 7/1/89 - 6/30/90		Budget 7/1/90 - 6/30/91	
	\$	%	\$	%	\$	%
Income						
Dues-Membership	29566	21.2	26138	20.4	33500	27.8
Dues-Corporate	11000	7.9	13000	10.1	18000	14.9
Meetings	47717	34.2	27289	21.3	40000	33.2
Great Decisions	7938	5.7	5239	4.1	6000	5.0
Contributions	2150	1.5	5765	4.5	5500	4.6
Special Events	10250	7.3	15662	12.2	15000	12.4
Ford Grant	30000	21.5	30000	23.4	0	0.0
Dividends	593	0.4	1435	1.1	500	0.4
Miscellaneous	393	0.3	3797	3.0	2000	1.7
Total Income	139607	100.0	128325	100.0	120500	100.0
Expenses						
Salaries & Wages	44044	33.4	62050	45.0	60000	41.2
Benefits	3742	2.8	9685	7.0	9000	6.2
Accounting/Consultant	1455	1.1	4068	2.9	3500	2.4
Meeting Expense	47844	36.3	18961	13.7	30000	20.6
Postage/General	5261	4.0	2353	1.7	2500	1.7
Postage/Meetings	0	0.0	2499	1.8	2500	1.7
Office Rental	5978	4.5	7543	5.5	9000	6.2
Telephone	3150	2.4	3074	2.2	3000	2.1
Great Decisions	5292	4.0	2116	1.5	4500	3.1
Printing/General	3418	2.6	3835	2.8	4000	2.7
Printing/Programs	5554	4.2	13549	9.8	6000	4.1
Office Supplies	1197	0.9	1600	1.2	1500	1.0
Travel/Converence	462	0.4	1142	0.8	1000	0.7
Speaker Expenses	89	0.1	0	0.0	1500	1.0
Miscellaneous	4471	3.4	5433	3.9	7500	5.2
Total Expenses	131957	100.0	137908	100.0	145500	100.0
Funds Balance	7650		-9583		-25000	

Source: World Affairs Council of San Diego, 1990

Affairs Council of San Diego. The Board did not collectively assign the executive director the task to form a women's committee, the impetus came from the executive director, and the whole notion was welcomed by the Board of Directors, stated the Council's president. The executive director's vision, ability to network and to establish contacts and relationships with members of the ethnic community, and capabilities to encourage ethnic women to attend Council functions that reflected the guest's ethnic background, shaped the beginnings for the International Women's Advisory Committee and the Panel of American Women.

The IWAC was a multi-cultural committee, comprised of a mosaic of ethnic members. The goals of the committee included:

to serve as a resource and catalyst to the Board and Program Planning Committee; to recommend programs that will reach out to minorities and women to raise their awareness of international issues; to increase the membership of ethnic women in the World Affairs Council; and to develop a panel of women to function as the educational arm of the World Affairs Council (International Women's Advisory Committee, 1989, p. 1).

The Panel of American Women was formed in November, 1989. The Panel, a cadre of women identified for a series of panel presentations, was available to agencies, organizations, and community groups. The panel made five presentations from March, 1990 to October, 1990, on a variety of topics and world issues.

Since the International Women's Advisory Committee was founded, the Committee assisted the Council in promoting ethnic outreach efforts to ethnic women and ethnic community organizations, and took an active

advisory role in Council programming and in other issues, within the dimensions of the World Affairs Council, which were different in scope and context, from those undertaken by the previous Women's Auxiliary. The IWAC conducted seventeen meetings from May, 1989 to December 31, 1990. The number of committee participants varied from eight to fifteen members.

Ford Foundation Grant

For more than twenty years, the World Affairs Council of San Diego has served San Diego County. The Council has brought programs to the community on international affairs, established a strong track record of quality programs, and received good community support. It was these qualities which provided the Council with a good basis for obtaining a sizable grant from the Ford Foundation. The Ford Foundation Grant bestowed a great deal of prestige upon the Council. Council members were enthusiastic about the many potential opportunities that would be available to the Council. Members projected that the Grant would help the organization build for the future.

In May, 1989, the World Affairs Council of San Diego received the Ford Foundation Grant of \$60,000. The Grant provided financial funding for eighteen months, with the possibility of receiving up to a maximum of \$100,000 for two years. The initial monies received were for the period January 1, 1989 to July 1, 1990. The Ford Foundation Grant proposal titled, "Community and Citizen Involvement in Foreign Policy," was submitted by the World Affairs Council of San Diego to the Ford Foundation in August, 1988, and is included in the appendix of this study. (For a copy of the proposal, please refer to Appendix D: Community and Citizen Involvement in Foreign Policy.)

Selected statements of program purpose, as stated by the World Affairs Council of San Diego in their project proposal titled "Community and Citizen Involvement in Foreign Policy," (1988), proposed to:

- increase ethnic minority, women and youth participation in the foreign policy making process and make foreign policy issues more relevant to them;
- develop a demonstration model for citizen participation in foreign policy with a focus on these population groups that can be replicated nationwide; and
- raise the level of understanding throughout San Diego County about the U.S. foreign policy-making process and encourage local dialogue on foreign policy issues so citizens can make more informed decisions about those policies and access the process (p. 4).

More specifically, some of the anticipated tangible outcomes selected from the project proposal entitled, "Community and Citizen Involvement in Foreign Policy" (1988) included:

1. formation of a San Diego International Leadership Council of thirty representatives from ethnic minority and women's organizations;
3. development of a model for involving their organizations and communities in the foreign policy process that can be replicated nationwide with similar organizations . . . ;
4. documentation of this model, for implementation by local and national organizations, for training their leaders and members in citizen involvement in foreign policy, with a bilingual training booklet and a thirty minute video;

5. expansion of the World Affairs Council Great Decision Study Groups and programming to twenty ethnic community and women's organizations, three county schools, three community colleges, and other institutions where there are minorities, women, and youth, including military bases, corporations, and trade unions; and

8. a strengthened World Affairs Council of San Diego with new Council members from recipient and collaborating organizations, local corporations and foundations; from media exposure to the general public; through more collaboration with other community organizations and institutions; by developing new leadership within the World Affairs Council of San Diego, particularly among minority and women members, and by increasing the revenue base for 1988-90 (p. 5).

The Ford Foundation Grant monies partially funded salaries for the Council's staff, office rental, printing, postage, and other expenses. Please refer to Table 8: World Affairs Council of San Diego, Ford Foundation Grant Expenses, January 1, 1989 to June 30, 1990, for a detailed summary. Also, the Grant gave the executive director the privilege to spend a portion of the organization's time, to carry out development work to reach out to ethnic communities, and to develop ethnic programs. "Without the Grant I am not sure that the Board would have supported my time developing ethnic community programs," stated the executive director.

TABLE 8: WORLD AFFAIRS COUNCIL OF SAN DIEGO:
 FORD FOUNDATION GRANT EXPENSES
 JANUARY 1, 1989 - JUNE 30, 1990

	January 1, 1988 - June 30, 1989		July 1, 1989 - June 30, 1990	
	Expenses	Percent	Expenses	Percent
Personnel	\$29069	68.4%	\$30116	80.6%
Rent	3600	8.5	3000	8.0
Insurance	0	0.0	345	0.9
Materials	2082	4.9	0	0.0
Program Events	2827	6.7	2512	6.7
Printing and Copy	2500	5.9	994	2.7
Mileage	480	1.1	150	0.4
Office Supplies	500	1.2	47	0.1
Telephone	1200	2.8	59	0.2
Miscellaneous	245	0.6	124	0.3
TOTAL	42503	100.0	37347	100.0

Source: World Affairs Council of San Diego, 1990

To increase membership in the Council is a costly undertaking and a time-consuming process. Even though the Ford Foundation Grant provided the Council with a sound start to promote ethnic inclusion, the Council also continued seeking grants from other sources, which unfortunately never materialized. The Council had had financial problems four years ago, and in pursuing the innovative challenge of ethnic inclusion, the Council was really taking a risk, stated the executive director. The financial problem, however, was overcome when the Council increased program fees, somewhat reorganized organizational structure (changed office locations and increased staff size), and obtained corporate funding from corporations.

Ethnic Outreach Process

The vision of the World Affairs Council of San Diego was to involve people from the different ethnic communities in planning local ethnic programs, and to produce ethnically diverse programs that would take people beyond their vested interests. As the Long-Range Planning Committee (1989) indicated,

many ethnic groups still have close ties to their country or origin, and have a strong interest in international affairs, particularly as it involves their country of origin. Ethnic groups in many cases are also seeking enrichment programs which would improve the education within the ethnic community.

In order to achieve the objective of greater ethnic inclusiveness, with the funds of the Ford Foundation Grant, an ethnic outreach process was implemented by the Council. The process involved much development work on the part of the Council with ethnic people, groups, and organizations. The Council also sought to implement different kinds of program events. They planned some programs that were low-cost and low-

key, and took some events to the people by staging the program in different neighborhoods.

The Council also oriented its outreach efforts toward specific segments of the potential membership market. Their strategy of targeting a group was based on raising issues that were naturally appealing to the targeted groups. Common interests among group members included nationality, cultural background, and geographical area.

In their outreach efforts, the World Affairs Council of San Diego also sought help from ethnic representatives from different communities in San Diego to host and to promote the Council's ethnic programs. In December, 1988, the Council co-sponsored the Association of South East Asian Nations (ASEAN) conference with the World Trade Association. The ASEAN organizational countries represented at the conference included: Indonesia, Philippines, Malaysia, Singapore, Thailand, and Brunei.

The ASEAN conference gave the Council a high level of publicity and new inroads to the business community. A successful fund-raiser, the conference provided a model of an event including economic and trade components as well as political and cultural elements. The model would help the Council in organizing future fund-raisers (Long-range Planning Committee Report, 1989). In planning the ASEAN conference, the Council built a coalition of people who represented different Asian groups. The Council used the program as a model for future outreach efforts with the ethnic community.

In April, 1989, the Council sponsored a lunch program with Maureen Reagan and presented a Panel of Multi-Cultural Women who addressed the topic, "The Changing Role of Women in International Affairs." As a result of this program and the ASEAN conference, the executive director got to know

other ethnic women in San Diego County, which helped in recruiting members to join the International Women's Advisory Committee.

To promote ethnic interest in the Council, programs that related to the country of origin of the various ethnic groups were built. Furthermore, the Council pursued outreach efforts to ethnic members by involving the leadership in each ethnic community group to form a Great Decisions study group. Although considerable efforts were made contacting ethnic leaders to establish Great Decisions discussion groups in ethnic communities, the number of discussion groups remained constant. On average, each year the Council coordinates twenty-six to twenty-eight decision groups in San Diego County.

To facilitate the successful launching of an African-American program, the Council sought assistance from members of the African community. African-American members spent several months organizing and opening doors into the African community in order for the World Affairs Council of San Diego to sponsor an African event within the perimeter of the African community. Negotiating with the Washington State Department for an African Ambassador took several months; but, contacting the speaker and setting a program date was relatively easy, indicated the executive director.

In October, 1989, as part of the African Festival program, the African Ambassador, Denis Afande, Kenya's Ambassador to the United States, made a presentation at the Educational Cultural Complex in a Black community. The African-Americans who attended the community program were exposed to learning about the Council's role in facilitating the study of international problems. Participants were also personally invited by Council members to attend future Council programs. The program was attended by approximately 350 people. The Ambassador was also given a tour of the Wild Animal Park

and, at the park, he spoke on the topic of , "Endangered Species: What Must Be Done." However, the program at the Wild Animal Park had only forty-two people in attendance.

To receive greater participation from the Jewish community in attending Council programs, the Council sponsored a unique program on the Middle East Conflict: "Prospects for Peace: The Arab-Israeli Conflict." To inform the Jewish community of the reception event, the Council placed a quarter-page advertisement in the Jewish Times which has a circulation of 16,000 subscribers in San Diego County, and directly contacted rabbis at a number of synagogues (McNeece, 1990). Approximately 150 people attended the event. The number of members who attended the event and joined the Council, as a result of the program, was difficult to determine as membership follow-up was inconsistent.

To include greater Latino participation in the Council, the Council co-sponsored an event with the Institute of the Americas. In December, 1989, Ambassador John Negroponte, the U.S. Ambassador to Mexico, addressed the Hispanic-American community at a dinner program and spoke on the topic "U.S./Mexico Relations: Looking Toward the '90's." For this program, the Council mailed personalized letters to 408 members of the San Diego Coalition of Hispanic Professionals and to 120 San Diego members of the Board of Trade Alliance (McNeece, 1990). Over 220 participants attended this program.

In January, 1990, the Council sponsored a lunch program with General J.L. Piotrowski, USAF Commander-in-Chief of NORAD, the North American Aerospace Defense Command and the U.S. Space Command, who spoke on the topic, "Countering A National Epidemic: NORAD's Role in the War on Drugs." The Council's outreach efforts for this program included mailing

letters to 700 members of the San Diego Defense Preparedness Association. The program was attended by about only 84 participants even though the Council received very good press coverage from both the newspaper and television media (McNeece, 1990).

The Council also sponsored a dinner and address program in January, 1990. The speaker, Dick Carlson, Director of the Voice of America, spoke on the topic, "Information and Free Will." The program attendance, however, was relatively disappointing; only 96 people attended the dinner and address program, and only 22 people registered for the speaker's address (McNeece, 1990).

In April, 1990, the World Affairs Council co-sponsored an event with the Japan America Society of Southern California. At the lunch program, a presentation was made by Mayumi Moriyama, the Immediate Past Chief Cabinet Secretary, Government of Japan, who spoke on the topic of, "A Candid View on Social and Political Change in Japan." This program helped to promote greater outreach efforts to the Asian community in San Diego.

In September, 1990, the Council sponsored an Hispanic-American program. The program was the result of a "Civic Leaders" tour of NORAD, (North American Aerospace Defense Command) United States facilities, at Peterson Air Force Base in Colorado Springs, Colorado in which four leaders of the Hispanic Community participated (one of the participants was a Council Board member). While on the tour, they met Vice Admiral Diego E. Hernandez, Hispanic-American, USN, Deputy Commander-in-Chief, U.S. Space Command, North American Aerospace Defense Command and the U.S. Space Command (NORAD). The group invited Admiral Hernandez to speak to San Diegans on behalf of the World Affairs Council. At the dinner

and address program, he spoke on the topic, "The Role of Defense in Space in the '90's."

The World Affairs Council also sponsored a major Filipino-American program. The executive director had established a collegial relationship with some Filipino members who had attended the ASEAN conference. The Filipino members, also participants in the International Women's Advisory Committee, approached the World Affairs Council to co-sponsor a Filipino event. As a result, in October, 1990, the Council co-sponsored an event with a Filipino organization called, "Movement for a Free Philippines." At the Filipino-American dinner and address program, the Honorable Raul S. Manglapus, Secretary of Foreign Affairs, Republic of the Philippines, spoke on the topic, "Issues and Answers from Raul." The program helped the Council promote outreach efforts to members of the Filipino community, and to present more broadly the Council as open and welcoming to participation from ethnic communities in San Diego. The importance of protocol in some cultures must be recognized and appreciated. As a result of this program, in the Filipino community, there was considerable debate regarding the rightful co-sponsorship of such a program.

As part of the ethnic community development work, a list of names and addresses of program participants, ethnic groups, and special interest groups was compiled. The information formed the basis for an ethnic membership data-base. To inform ethnic target groups of upcoming programs, the data-base was a useful resource for mailing program information. In the case of the African festival program, information was sent to African-American community interest groups. For Japanese and Asian programs, the Council sent information to members who were members of Japanese or Asian groups in the community. When people from

other cultures attended Council programs, their names were placed on a recruitment list, and program information was forwarded to them as well.

For a limited period of time, program mailings kept ethnic people informed about the Council's programs. Mailing and printing costs were covered by funds from the Ford Foundation Grant. The Council hoped that their direct mailing efforts would increase people's interest in world affairs, far beyond their parochial concerns. Unfortunately, the direct mailing efforts, instituted for specific ethnic programs, and the ethnic community outreach efforts, did not create a significant increase in the general membership of the World Affairs Council of San Diego. It may be concluded that specific ethnic programming may be less effective than previously thought because people seemed to participate in only those programs that were related to their ethnicity; and, for reasons of personal priorities, they exhibited little interest in Council participation on a continual basis.

Through programming, the goals of the Council were, to expand their general membership by mailing program information to ethnic target groups, to involve ethnic communities and ethnic members in program development, and to present program topics that addressed a variety of issues and which were globally representative of ethnic cultures. The Council's programming focus, for many years, had been Eurocentric.

The World Affairs Council of San Diego sponsored seventeen programs that were related to the Ford Foundation proposal. For a list of the programs the World Affairs Council of San Diego sponsored during the project's time-frame from January 1, 1989 to June 30, 1990, please refer to Appendix E: World Affairs Council of San Diego, Programs Sponsored on Account of the Ford Foundation Grant, January 1, 1989 - June 30, 1990.

At some Council programs, local ethnic artists displayed their art work. By the Council's featuring art work of local artists, local artists had a venue to display their art work, which was not ordinarily open to them. Featuring the work of local ethnic artists also helped to bridge the gap between diverse cultures. The Council, however, lacked vision to the extent that although it was willing to exhibit art work on occasion at Council programs, there was no Council commitment for continual art exhibits.

On account of the Ford Foundation Grant, some programs were planned with the assistance of ethnic leaders in their respective ethnic communities, coordinated by the International Women's Advisory Committee, arranged by the Council's Program Planning Committee and, with the assistance of Board/Council members, evolved through the participatory involvement of ethnic communities in the Council.

Involvement in the Council's Outreach Efforts

The executive director presented the concept of the Grant proposal to the executive committee, in July, 1988.

If the Grant had been contrary to the Council's mission, the Ford proposal would have been taken to the Board for acceptance, but usually grant proposals were considered programmatic kinds of things which were not presented to the Board for approval, stated the executive director.

The Long-Range Planning Committee, (1989) in their March report, cautioned the Council that if the Ford Foundation Grant was to be received, the Council would need to use the funds to build for the future, rather than simply to treat it as additional operating funds. The executive director explained, however, that,

. . . once the Ford monies were received, most of the Board members paid little attention to the Ford Grant; all they knew was that it had brought in money for the Council, but they really did not understand what it meant . . . [even though] . . . they had been told and briefed.

The Council president explained that,

in accepting the Grant monies, the Board understood that their task involved expanding the Board, expanding the general membership, and sponsoring some ethnic programs.

Board members believed that the Grant would likely not change the organization until people really implemented the necessary strategies, suggested another Council spokesperson. As well, stated the executive director,

. . . not very many of them realized how revolutionary the whole thing really was and how much it would change the Council . . . and it did. The Council will not know for a few years . . . if indeed this [ethnic outreach project] created a financial crisis for the Council because it happened during a recession and a war.

A Council spokesperson stated that,

in principle, the Board bought it and some Board members acted on it, but many Board members appeared quite distraught at the kind of things that resulted. At one level of the organization, there was the need and vision to make ethnic inclusion and outreach a living word, while on the other hand it was all rhetorical.

"Whether the Council lost members on account of increased ethnic programming was difficult to determine. The attrition rate was somewhat similar to other years," indicated the executive director.

The behavior of some Board members also appeared to suggest that the Board's efforts and interests were directed at sustaining an exclusive organization that provided programs on international affairs. Many Board members, respected for their prestige, political leadership status, and membership in the Council for many years, directed their energies at protecting the Council's upper-class image and the Council's mission. As the Council president indicated:

to have changed the Council's programming focus would have suggested changing the focus of the organization and, in so doing, there may have been a loss of strong corporate members. Furthermore, it was not the focus of the present core membership for the Council to become an ethnic organization, . . . it was not consistent with the history of the World Affairs Council of San Diego, and the Council would have become a different organization as a result.

The Council president suggested that,

the Council members who attended Council programs really liked the subject of foreign affairs. There was no major effort of people [Council members] going out of their way to welcome ethnic members, because the Council's interest was international affairs. As a volunteer organization, if others wanted to have volunteered their efforts to promote outreach to ethnic groups, then greater ethnic involvement in the Council might have happened; but, when energies are down in putting

on a program or getting people excited, the leadership can only demand and expect so much.

The Board of Directors gave the nominating committee the mandate to broaden the Board in diversity. "The Ford Foundation Grant was an impetus for diversifying the Board," stated the Council president. Within the last two years, through the nominating committee's efforts, which included the executive director, president, and other Board members, ethnic representatives were appointed to the Board. As a result, "their participation changed the organization a lot," suggested a Council spokesperson.

The effort to reach out to ethnic groups, in order to increase their participation in the Council, was definitely a part of the agenda of the executive director. In May, 1989, the International Women's Advisory Committee was founded because of the foresight displayed by the executive director, who believed that the enrichment of the Council would come through the participation of various ethnic groups. The Committee was composed of several women with an array of ethnicities, backgrounds, and interests.

The executive committee and the Council's Board of Directors leaned extensively on the International Women's Advisory Committee to accomplish the proposed objectives of the Grant, to put forth the outreach activities, to promote the concept of ethnic inclusion, and to provide the leadership in pursuing greater ethnic involvement, stated a spokesperson.

In support of the Council's outreach efforts, the Council's Executive Committee, proposed two membership recruitment strategies to the Board of Directors in March, 1990. The Executive Committee suggested to the Board of Directors that the Council offer ethnic organizations a membership in the

Council at a discounted price, and that Board members host membership parties at their homes for potentially new Council members. It was believed that these informal gatherings, at the homes of Board members, was a more personal way for leaders of ethnic organizations to get to know members of the Council. Also, at the informal gatherings, the plan was to have a speaker make a brief presentation about a particular issue. In this way, new members could get acquainted with the Council's special interest in international affairs. The Executive Committee recommended both ideas to the Board, and some Board members agreed to host the informal gatherings, but both ideas never got off the ground, indicated the executive director.

Educating Council Members

Some like-minded individuals on the Board attempted to convey the importance of increased ethnic participation and the need for the Council to be representative of the community that it served. As a sign of some progress, the Council's Marketing Committee and Membership Committee examined the Council's system of membership renewals and its strategies to attract to new members.

There was a consensus, among the Council spokespeople, that the members of the International Women's Advisory Committee and women on the Executive Committee shared with Board members and general Council members, on an individual basis, the necessity for and the benefits of ethnic inclusion in the Council. The educational process did not take place at Board meetings, when members were busy examining papers and documents, but instead, it took place behind the scenes. More concretely, the educational process was projected through the Council's diversity in sponsoring ethnic programs, suggested a spokesperson.

The principles of ethnic inclusion in the Council were often expressed to Board members in a professional way by the executive director. "The executive director was committed to supporting the promotion of increased ethnic programming and to achieving a greater representation of ethnic diversity in the Council," stated a Board member. A critical defeat to the educational efforts was the departure of the executive director, in December, 1990.

Translation Services

Most people who attended Council programs were fluent in English; therefore, translation services were not necessary unless the program speaker was not well versed in English. Translation services would be a concern, however, if the Council involved people from Tijuana and if the Council's bilingual programs were in Spanish/English and were hosted near the Mexico/United States border or in Tijuana, Mexico.

Most of the Council's programming was not at the level or scope of the United Nations. The programs were for people in the local community, who were interested in world events, or who wanted to interact with functionaries or interesting people from other parts of the world, explained a spokesperson.

The idea for the World Affairs Council to make translation services available to the community was supported by most participants in this study. Two spokespersons suggested that,

it could be argued that a partial function of a world affairs organization would be to have available to the San Diego Community, at large, a pool of language interpreters. The service could certainly bring some vitality to the organization and there could be some potential entrepreneurial advantages, if the Council challenged such an endeavor.

Some World Affairs Councils in the United States offer translation services to help new immigrants and to serve the International Visitors Council.

The World Affairs Council of San Diego had not considered translation services in the past because of lack of finances and its small staff size. The availability of translation services was a challenge that the International Women's Advisory Committee considered, but the group needed time and financial support to pursue the idea. The idea was also represented in the Grant proposal, suggested a Council spokesperson.

The Council participants in this study generally agreed that in the future, the World Affairs Council would likely not have to offer translation services at programs, even with increased ethnic participation. The Council's president explained that,

translation services are very expensive. The WAC is a shoestring operation . . . that is . . . small and out-stretched financially. The quality of programming was fantastic and the accomplishments of a small staff were fantastic, but they were very limiting.

Exclusion of Ethnic Participation

Limited programming was one way that excluded ethnic groups and others from participating or joining the World Affairs Council. By virtue of the program topic, program cost, and the fact that an organization programmed in a certain way, people were excluded, stated an ethnic Board member. For example, corporate lunch programs, which were held once a month, excluded some people who were unable to leave their jobs for an extended lunch period.

The executive director suggested that the small program attendance at corporate programs provided a good vehicle for people of different cultures to

intermingle. Because of the small group size, it was easier for people to interact intensively, to network, and to communicate with people who shared similar interests. From observations, it appeared that representatives of the Hispanic community attended more corporate programs on trade relations with Japan, Mexico, and the United States, in 1990 than in 1989. A Council spokesperson also suggested that,

by virtue of the lack of consciousness that ethnic groups have of organizations, such as the World Affairs Council, and their lack of understanding of how mainstream associations generally operate and exist, ethnic groups are excluded. Also, some of the Council's programs excluded the average and lower income earner because of program scheduling. Many people viewed the World Affairs Council as an organization that satisfied an upper class of well-educated individuals who attended programs to indulge in their self-interests rather than provoke challenging thinking that would awaken the entire community to a higher level of understanding.

Some ethnic groups were interested in the programs that the Council offered, but the content of programming remained most crucial. Programming should be carried out in a way that is interesting to a greater variety of people, stated a spokesperson.

The Council's programs appeared to meet the interests of only its present members, suggested a Council spokesperson. The committee structure and committee system were organized in a way that prevented organizational growth. Members presented ideas to various Council committees, but some committees were only minimally receptive to input from others. If the Council expects to receive cooperation and input from its

members and new members, Council members in decision-making positions must listen to the advise given by other members.

Factors Affecting Organizational Change

Six significant factors prevented organizational change in the World Affairs Council of San Diego and the accomplishment of the objectives of the Ford Foundation Grant, as outlined in their proposal titled, "Community and Citizen Involvement in Foreign Policy."

FIRST, the objectives of the Ford Foundation Grant appeared contrary to the Council's mission and history.

In the opinion of some Board members, the Council's objectives to increase ethnic inclusion efforts and ethnic programming were inconsistent with the Council's past performance. As well, "some Board members who had raised funds for the Council, in the past, were unable to meet the Council's estimated budget," stated a spokesperson. Board members indicated that, "money had dried up or they had had little time or this, that, and the other reason," suggested a Council spokesperson.

Board members appeared disinterested in raising money for programs they were not particularly supportive of, especially when the monies raised were likely to be used to bring people of color into the organization.

Whether their behavior was directly related to the ethnic inclusion efforts or was influenced by a downturn in the economy, it was difficult to pin-point, expressed two spokespersons for the Council.

As Board members resisted the creative ethnic outreach suggestions by the International Women's Advisory Committee, there was also the unspoken side of having no desire in accomplishing the objectives of the Grant. However, the Council was deterred from fully retreating to their old

strategies of programming because of their commitment to the broader perspective of ethnic programming, suggested a Council spokesperson. "Some ethnic representatives supported the Council's outreach efforts because that was their role, and they understood that when they joined the Board," outlined the executive director.

SECOND, there was minimal involvement by the Board members of the World Affairs Council in the outreach efforts for greater ethnic inclusion.

Some Board members felt uncomfortable with increased ethnic participation, for their customized environment was being threatened, indicated a spokesperson. Because Board members showed little support for the Ford Foundation project, it was obvious that Board members felt uneasy about the potential increase of ethnic involvement. Even though some Board members felt uncomfortable about the potential changes, a spokesperson suggested that,

by recruiting ethnic participants to join the association, the Council was channelling itself into a source of information that may increase its appetite for further developments and organizational growth.

THIRD, the Council's programming strategy was not collaborative.

The Council's financial problem was also partially caused by its zealous programming. The Council coordinated three times more mailings and programs than other Councils who have the same staff size, indicated the executive director. Furthermore, the Council followed a two-track programming system.

The Program Planning Committee followed a programming track that met the interests of only a few and, in addition, they selected program topics that centered around Eurocentric issues, war issues, or geopolitical issues.

Three Council spokespersons also explained that the Program Planning Committee, primarily composed of White, retired, military officials, and retired European and Middle Eastern Ambassadors or academicians, whose personal contacts were European and Middle Eastern, and whose expertise was the same, focused on speakers of like-minded individuals. Although some speakers represented an ethnic group, they expressed similar thoughts because they held a similar career or were of a like professional status, stated a spokesperson.

Meanwhile, on the second programming track, efforts focused on providing programs that reflected diversity in cultural ethnicities and in third world issues. In this respect, the executive director, with the support and assistance of the IWAC, was keen on increasing ethnic programming.

Different Council spokespersons also explained that,

it appeared that the more diverse programming the International Women's Advisory Committee pursued, the more programming the Program Planning Committee instituted. Even though it may not have been a deliberate attempt by the Program Planning Committee to sabotage the organization, it spilt the audience. The Council was competing for the same dollar among its members, which caused the organization to fracture rather than to sustain its unity. In addition, the conflicting underpinnings among Council members unequivocally influenced the Council's overall outreach efforts and its programming goals.

When the Council introduced Flashpoints in February, 1990, the office was inundated with even more program planning expectations. As a result,

there was a further decline in program attendance, and the Council incurred increased financial losses.

Because of the Council's two-track approach to programming, the Council's staff was unable to carry out an adequate marketing job. Even though the programs always maintained their quality, the audiences were small; people attended only those events that were within their financial reach and that suited their time schedule. The executive director stated that, people have vested interests in programs that reflect their own subject interests; therefore, to keep people informed of Council programs, the Council not only sent program fliers in the mail but also used a one-on-one outreach approach which took a tremendous amount of staff time and personal time on the part of the executive director.

The follow-up efforts with ethnic groups, however, were minimal and limited. Because direct mailing is expensive, and the Ford funds were insufficient and eventually discontinued, the Council was unable to do a good job in the area of follow-up recruitment with ethnic members.

FOURTH, the Council's financial perspective was weak.

In October, 1990, it was discovered that the organization was in the red \$17,500. Because the organization was run on a cash-bases system of accounting, the organization's liabilities had not previously shown up on the books. To overcome the financial liability problem, the organization focused on raising money through corporate memberships and sought grants from other organizations. Unfortunately, as mentioned earlier, for a variety of reasons, the Council was unable to acquire additional grant funds from other sources and the corporate sponsorships were few in number. Additionally counterbalancing the Council's outreach efforts to ethnic communities, the

organization's poor program attendance and its financial insolvency proved detrimental. Furthermore, the Council president stated,

when the organization was on even keel, and with the support of the Ford Foundation Grant, the big picture was to have great programs and to follow-up program participants with individual memberships. More ethnic memberships would have been achieved, if a membership drive had been conducted with presentations to various groups and with a break in membership dues granted to new members; but, when the Ford Foundation funding was discontinued, the Council's ethnic outreach efforts were also set back.

FIFTH, the Council's inconsistent program attendance affected outreach efforts.

In January, 1990, the Council president noted in a report to the Board of Directors, that perhaps the Council was, "having too many programs and becoming too diffuse" (McNeece, 1990, p. 5). In his report to the Board of Directors on January 31, 1990, McNeece suggested that,

if we could have more emphasis on fewer but bigger programs, we might get better attendance and have a better focus for Board and staff efforts. At the same time, we need low-cost programs for those who cannot afford the big events. Many people in this category have been loyal members for years. Perhaps, we could have regularly-scheduled, low-cost events which are not staff-intensive, plus bigger -- focus events (p. 5).

In the same report, the Council president also suggested that the Council sponsor, beyond the Flashpoints series, which is an event that emphasizes local speakers and is held once a month at a regular time and

place, one major program a month in addition to the monthly North County Chapter event, the corporate lunch programs, and other corporate events (McNeece, 1990).

In addition to the financial crisis which was noted in October, 1990 and the program attendance which had notably declined in November, 1990, the North County Chapter spun off on its own. They sponsored programs at no cost to participants, which added to the Council's financial dilemma. (The North County Chapter has since taken responsibility for their programming, printing, and other expenses. Their budget is half of the total monies received through Council memberships.) When the North County Chapter spilt away, "it really fractured the organization in some ways," stated the executive director. Since the incident, there has been very little contact between the North County Chapter and the downtown World Affairs Council of San Diego.

SIXTH, the minimal involvement by ethnic Board members because of placation by other Board members.

In December, 1990, the Council was concerned about whether the Board's ethnic participants would continue to participate on the Board of Directors. Some ethnic Board members, since they joined the Board almost two years ago, were not too engaged in the organization. As one Board member explained,

I feel I have something to contribute; I just have not found my particular niche in the organization yet. Most of my involvement to date has simply been very parochial . . . I am waiting for the opportunity to get involved in the Council. I signed up for a committee, . . . I have not seen much activity in the committee, . . . maybe I signed up for the wrong committee.

The ethnic Board members were loyal members, and they showed great dedication to the Council; but their efforts were ineffective in transforming the organization. Two Council spokespersons suggested in concern that unless ethnic Board members are encouraged to stay involved, they may even leave the Board, and that the people who were committed to making the Council an outreach organization may lose their confidence as they become tired of fighting for ethnic inclusiveness and ethnic outreach efforts.

In essence, some Council participants were speculating, that the Council could potentially lose its ethnic Board members; and consequently, the Council could regress to the state it was prior to the outreach project. As for the analogy, "for the wall to fall in Berlin, a lot of something else went on before," stated a Council spokesperson.

Summary

The World Affairs Council showed great potential in its implementation efforts to include ethnic participation in the Council. However, it was obvious that some of the events, activities, and situations, the political agendas by some Board members, and the organization's financial insolvency, influenced the outcome of the project.

Although, as a result of the Ford Foundation monies, the Council diversified its Board's ethnic membership; promoted outreach activities to local ethnic communities in San Diego County; increased cultural program diversity; formed an International Women's Advisory Committee and Panel of American Women; contacted leaders of ethnic organizations in San Diego County; made a presentation to the Catfish Club to exemplify ethnic outreach efforts to community organizations; compiled a data bank of names and

addresses of ethnic contacts; and increased Council mailings to ethnic target groups.

A goal of the Council was to reach much broader audiences and much more ethnically diverse audiences. The Council was headed in that direction until the economic crunch hit. Funding efforts by Board members had decreased as Board members pursued their own self-interests; the financial funding from the Ford Foundation was unexpectedly discontinued in November, 1990, (which was back-dated to June 30, 1990); and, an economic downturn in consumer spending, were elements that simultaneously influenced the Council's ethnic outreach efforts.

As of December, 1990, the World Affairs Council of San Diego continues to pursue ethnic inclusion efforts. The Council has received financial funding from other sources to continue the implementation of additional ethnic inclusion strategies.

SECTION THREE

CONCLUSIONS

In this study, the researcher qualitatively investigated the ethnic participation of American Indian, African-American, Asian-American, and Hispanic-American groups. The data of this study did not show whether Anglo-Americans, more than African-Americans, Asian-Americans, Hispanic-Americans or American Indians participated in voluntary organizations because this project was not intended to be a comparative study.

Although divergent in form, voluntary organizations promoted a forum of a very, very closed stratum. In examining the various ethnic groups in this study, although the organizations were open to everyone regardless of race, color, or creed, with the exceptions of a few, they tended to serve their immediate ethnic communities.

Four theories of ethnic participation among ethnic groups

American Indians and African-Americans participated in and joined voluntary organizations for ethnic community and compensatory reasons. Latinos and Filipinos did not join or participate in voluntary organizations based on compensatory theory. Hispanic-Americans and Filipino-Americans joined voluntary organizations based on the common spirit of ethnic community.

Non-participation in voluntary organizations by some African-Americans was not due to cultural inhibitions, but was due to self-imposed isolation. American Indians showed non-participation in voluntary organizations for reasons of isolation and cultural inhibitions. In the case of Filipino-Americans, there were no data to support the idea that non-participation by Filipinos was the result of isolation or cultural inhibition.

The data revealed that non-participation by Hispanic-Americans may be related to cultural inhibitions, but not to isolation.

American Indians have a tendency to join Indian organizations because of their cultural traditions and religious beliefs. By the fact that the government imposed the concept of reservations upon American Indians, the theory-in-use was discrimination and denial of spontaneous involvement in Anglo-American functions. In this study, the data showed that American Indian participation in voluntary organizations seemed to be more largely influenced by the theory of ethnic community than by compensatory theory, although both theories reasonably justify American Indian participation in voluntary organizations. Perhaps a larger sample could more easily have determined whether there was a real significance in theoretical differences.

Today, to promote social influence in the community and to increase their visibility in Anglo-American communities, American Indians frequently unite to conduct pow-wow celebrations and other tribal celebrations in local communities. When the issue of treaty rights is a concern or other issues regarding reservation or non-reservation issues arise, urban Americans Indians, from many different tribes, unite to promote their political influence.

This study showed that, today, American Indian non-participation in voluntary organizations is the result of cultural inhibition and isolation. Urban Indians feel most comfortable and secure in an environment that is comprised of American Indian members only, and where they can share in the understanding of similar roots and cultural beliefs. Reservation Indians tend to participate in fewer voluntary organizations than urban Indians because their responsibility is directed toward the political and economic well-

being of their reservations. However, as more reservation Indians become urbanized, their attitude of civic and political involvement may change, especially when leadership-training programs in civic government become more accessible to them.

This study also showed that African-Americans participate in and join African-American voluntary organizations for political and social influence, due to exclusion from many Anglo-American organizations in the past. Furthermore, African-Americans joined voluntary organizations for prestige and leadership opportunities. The principle of compensatory may best explain African-American participation in voluntary organizations. For reasons of exclusion and leadership opportunities denied in Anglo-American organizations, African-Americans initiated the development of ethnic-based voluntary organizations. This attitude was especially prevalent with African-American fraternity and sorority organizations and professional organizations. Whether African-American participation was more clearly influenced by the theory of ethnic community or compensatory, it was difficult to determine in this study. Perhaps a larger sample would be necessary.

African-American ethnic groups felt excluded from participating in non-ethnic voluntary organizations because of historical experiences. They also tended to participate in African-American organizations for they felt that the largest barrier, in some cases, to participate comfortably in Anglo-American organizations was their visibility, history, and ethnicity. European groups can acclimate and disappear into the main stream of society without identification problems. However, it may also be mentioned that human beings are gregarious individuals. It is part of human nature for people to form alliances and to feel part of a group where their participation is

validated. Whether multi-ethnic voluntary organizations, however, can help to change the attitude of the past conquests and struggles, particularly encountered by African-Americans and American Indians, is a difficult task and perhaps an unfair expectation at best.

Filipino-Americans joined voluntary organizations based on the common spirit of ethnic community but not for reasons of compensatory theory. They joined Anglo-American organizations based on work, family needs, and professional careers. The data revealed that non-participation by Filipinos was not the result of cultural inhibition or isolation theory. Many Filipinos may not join Anglo-American organizations because they feel it is not a personal priority.

The study showed that Hispanic-Americans tended to join organizations based on the theory of ethnic community. There is very little joining by Latinos in broad-based organizations. They tended to join an orientation of a much "looser kind," a very informal kind. Their voluntary priorities were to participate in activities such as neighborhood functions, Hispanic cultural events like Cinco de Mayo celebrations, and family and church-related events.

The data revealed that non-participation by Hispanic-Americans may be related to cultural inhibitions but not to isolation. Generally, non-participation of Hispanic-Americans in Anglo-American organizations is due to the fact that non-Hispanic organizations operate in a context that Hispanic-Americans cannot relate to; they just do not know how to gain entry into such an organization, and they are unaware of the workings of bureaucratic structures. Latina women who were married did not join organizations because of cultural beliefs and traditions, and because their husbands preferred that they stay at home to attend to the family needs. Hispanic males

tended to join voluntary organizations for very definitive purposes, such as for reasons of business, improvement in economic well-being, or to acquire knowledge of the current trade relations between the United States and Mexico. However, because the Hispanic community is very diversified, consisting of members of different generations and different ethnic groups, these generalizations may not necessarily apply to all members of the Hispanic community.

Hispanic-Americans and Filipino-Americans joined voluntary organizations based on the common spirit of ethnic community, but for reasons other than those suggested by Olsen (1970), Lane (1959), and Antunes and Gaitz (1975). Latinos and Filipinos participated in voluntary organizations for cultural reasons, social purposes, common interests, and similar ethnic background. Latinos and Filipinos did not participate in voluntary organizations based on compensatory theory because these groups can join in or participate in any Anglo-American organizations. They did not join their specific ethnic groups for reasons of discrimination or because society has exerted pressures against them. Society has never denied them entry or restricted their involvement.

Variables which Influence Participation in Voluntary Organizations

Because there was great diversity in the socioeconomic status of ethnic populations, and a broad range in the types of voluntary organizations in San Diego County, the findings of this study did not support whether a relationship existed between social status and membership in voluntary organizations. The findings of this study suggested that members of professional groups generally expressed a greater interest in Council activities than members of social-service organizations, or social and support groups;

therefore, it may be concluded that there is likely to be a relationship between social status and interest in international affairs.

American Indians joined voluntary organizations because of their ethnicity instead of their socioeconomic status. For African-Americans, their socioeconomic status appeared to be as important as their ethnicity in joining voluntary organizations. For Filipino-Americans, their ethnicity had more impact on their voluntary memberships than their socioeconomic position.

When Hispanic-American businessmen joined voluntary organizations, their socioeconomic status was more important than their ethnicity. Memberships in voluntary organizations were less common among Hispanic women than Anglo-American. The participation in voluntary organizations by Hispanic women was based on their ethnicity and cultural traditions rather than on social status. For example, Hispanic women seemed to participate in events that were related to church, school, and family, and very few participated in professional organizations.

For ethnic groups, psychological and sociological factors greatly influenced membership and participation in voluntary organizations. The sociological factors of language or dialect spoken, opportunities for leadership, ability to contribute, respect for who they are, being a token member, degree of commitment, unaware of the way to enter an organization, the number of other members of the same cultural group in a non-ethnic organization, and place of birth or region within their native country, were factors that significantly impacted the participation and non-participation of ethnic groups in Anglo-American organizations.

The psychological findings that were most significant in this study were the descriptive terms people used to express their opinions and feelings about participating in voluntary organizations. For example, the feelings of

acceptance, belonging, security, comfort, and being welcomed were important. American Indians placed a high importance on feeling comfortable. Filipino-Americans placed great emphasis on receiving recognition, and felt personally unhappy if they could not make useful contributions to an organization of which they were a member. They believed that by being an active contributor, it helped to maintain democratic leadership.

African-Americans did not appreciate being invited to participate in non-Black organizations as token members; instead they respected being acknowledged for their expertise, professionalism, and skills. Many professional African-Americans were interested in participating in non-Black organizations that were educationally oriented. They preferred, however, to be personally welcomed and invited. They also preferred to participate in organizations that were of a natural extension to their personal interests.

For ethnic group's, situational factors, such as citizenship, neighborhood, cultural traditions, parenthood, and the type of job they had, affected an individuals participation in a voluntary organization. American Indians were less likely to join voluntary organizations because of their work schedule and cost of a baby-sitter, if they had children. They often preferred family-oriented groups, support groups, and recreational organizations that required minimal commitments. American Indians participated in voluntary organizations for spiritual connection and cultural togetherness, to socialize with people of their own kind, to share common cultural understandings, and to receive social services.

African-Americans joined voluntary organizations to support one another, to meet other African-Americans, to network, to acquire knowledge, to support institutions that supported the civil rights movement, and for reasons of camaraderie and the opportunities for professional growth.

Filipino-Americans joined voluntary organizations to celebrate customs, traditions, and the Philippine heritage, to provide professional support to one another, to share cultural values, beliefs, and ideas among members of their culture, and to be with other members of a Philippine region who spoke their dialect or language.

Hispanic-Americans joined voluntary organizations to network, for improved economic well-being, and to share commonalities in attitude, sameness of values, and similar cultural backgrounds.

Leaders of Hispanic-American and Filipino-American groups expressed that their members would have difficulty participating in some community activities and non-ethnic voluntary organizations because of their work schedules.

In most ethnic groups, people of middle age often participated in voluntary organizations, except for Filipinos who tended to participate in organizations from middle age to old age. Also, in some special interest groups, retired members were active members because the organization reflected the member's past career.

The data of this study also revealed that the high participation, among all ethnic groups, in voluntary organizations was based on a feeling of group identity and common purposes. Especially in the African-American community, the church had a significant role in bridging the gap between potential employers and young employees.

The results of this study did not show whether organizational affiliation was attributable to sex or age because many ethnic groups based their membership records on family or business affiliations.

In this study, it was also apparent that for most ethnic members, participating in social groups, support groups, and professional groups

precedes political participation. This finding was also supported by Lane (1959), Olsen (1970), Antunes and Gaitz (1975), and Welch, Comer and Steinman (1975). Membership rates in non-ethnic voluntary organizations also vary among ethnic groups due to the number of available voluntary organizations. In the case of Filipino-American organizations, there were sixty-two different Filipino groups that were related only to language in San Diego County. Differences among ethnic groups, in social and political participation, and the kinds of organizations most individuals were likely to join, were largely attributed to cultural differences.

The study indicated that a person's income or the cost of the event did not significantly affect ethnic participation in the World Affairs Council. A person may not have been able to attend all events, but there was sufficient choice in the kinds of programs that the Council sponsored and, most Council functions were very affordable to the majority.

In the case of American Indians, the cost of the event was not the issue; it was whether the individual would feel comfortable in the setting that was significant. In the case of African-Americans, the study revealed that income and the cost of the event affected a person's ability to participate. In the Filipino community, the cost of a program was not the factor that influenced joining an organization. More important was the number of other Filipinos that were members of the organization, and whether there was the personal will to join. Hispanic-Americans tended to join those organizations that were personally most important to them.

The ethnic people referred to in this study were adults and the majority were educated citizens; therefore, a person's education was not a factor that significantly determined one's participation in a voluntary organization. The data revealed that the program content, whether it related to one's ethnic

culture, and people's personal preferences, priorities, and interests, were more important than one's level of educational achievement. When people judged whether the Council was a priority, education and income, to some degree, affected a person's participation in an organization like the World Affairs Council. When an organization offers people something that is of interest to them, by virtue of the fact that people are interested in the activity and/or program content, they will find a way to participate.

Ethnic participation in the World Affairs Council

By virtue of the Council's culture and mission, the people the Council addressed were middle class and up. Joining the Council was, generally, not a priority among people of lower socioeconomic status. Even though the Council attempted to reach out to volunteer ethnic organizations, the assumption that the organization was reaching out to low income people was inaccurate, for ethnic voluntary organizations served many different purposes.

Participation by American Indians in the World Affairs Council was not a priority, for their concerns were directed at serving the needs of other American Indians and participating in other Indian organizations. Four of five spokespersons indicated no interest in sponsoring an event with the Council. Most of the activities and programs, or educational opportunities that American Indians prefer to participate in, are related to their community, individual concerns, and survival needs, such as housing, tribal resources, and reservation needs.

African-Americans may participate in Council programs that are specifically oriented to their ethnicity, but few African-Americans are likely to join the World Affairs Council of San Diego. Family, church, African-

American professional organizations, and community activities in African-American communities, take precedence over joining any other Anglo-American organizations. Three of five spokespersons of the African-American community expressed an interest in co-sponsoring an event with the Council.

Only a very small percentage of Filipinos will join non-ethnic related organizations, except for Anglo-American professional and business organizations. If joining the Council suggests being in contact with few Filipinos, then very few people would join the organization. Some Filipino-Americans would likely join the World Affairs Council because of their involvement in the military, their desire to stay informed about their homeland, and their interest in the program topic. Three of five spokespersons expressed a willingness to co-sponsor an event with the Council.

All four Hispanic-American spokespersons expressed an interest in working with the Council to coordinate some joint programs. However, more Hispanic-American males than females would likely participate in the Council because of cultural traditions.

Generally, among ethnic groups, people were not overly excited about participating in an organization that promoted education in world affairs. It seemed that ethnic individuals, who had a personal interest in international affairs, would make joining an organization, such as the Council, a priority. It was also apparent that ethnic organizations were largely focused on meeting the personal needs of its members, which were similar to Maslow's basic hierarchy of needs.

Future Goals of Ethnic Groups in San Diego County

The goal of the American Indian Task Force is to raise sufficient funds to build an Indian Center which is intended to be the headquarters for all American Indian organizations. The construction of the Indian Center is supported by urban Indians only. American Indians, living on reservations, conduct meetings and social gatherings at their tribal office. Urban Indians do not have a place to meet like a tribal office. Most urban American Indian organizations, which are socially oriented, are coordinated from the homes of dedicated members. When the Indian Center is built, social groups will no longer have to meet in people's homes for meetings, dinners, social functions and fund-raisers.

The future needs of African-Americans, in which voluntary organizations will continue to have a significant role, include building an African-American Cultural/Learning Center with facilities for after school student learning. Since the percentage of school dropouts among African-American students is over fifty percent, African-American professional role-models can help only less than fifty percent of the students through structured strategies and/or Black community organizations. Even though fraternity and sorority organizations and many other Black organizations assist with community programs and sponsor educational programs, the day-to-day role-models that children and young people continually need access to are becoming less visible in their immediate African-Americans communities.

The present and future focus of the Filipino-American community is to build a Filipino Community Center. Every ethnic group should have the experience of funding and building its own community center, for it brings

pride to its members and the entire ethnic community, stated a Filipino spokesperson. Every community, however, has limited capabilities.

Filipino-Americans want to build their own Filipino Community Center, which is their obsession at the present time. The Center will provide meeting facilities and a place where a common identity can unfold. Perhaps the constructing of this building may be the great unifying force, to less segregation, and less fragmentation among members of the Filipino community, stated a Filipino spokesperson.

As for the Neighborhood House Association, a multi-ethnic and multi-purpose organization, it is looking at ways to meet more comprehensively the needs of senior citizens. In the area of child development and child care, the Association is seeking ways to improve its quality and to make it more available and affordable. Of primary importance are social and recreational programs, youth programs, and an improved delivery system that serves young people from 5 to 18 years of age (Neighborhood House Association, ND).

The findings of this study have provided insights into the development of an ethnic inclusion model which is presented in Chapter Five of this study. In addition, the findings of this study have provided further information on the perspective of ethnic group participation in voluntary organizations such as the World Affairs Council of San Diego. It can be concluded that ethnic involvement in an organization that is educationally focused rather than socially oriented, may not be a priority among ethnic members, unless people have a personal interest in the subject of foreign affairs.

Attracting ethnic groups to participate in an organization whose goal is to educate San Diegans about world affairs requires focusing on people who

have similar interests because of their job, culture, ethnic background, and nationality, or who have a professional career in political science or an interest in international business. There appears to be potential to increase ethnic participation in the World Affairs Council, but the approach requires much community development work and extensive one-on-one interactions with ethnic citizens and groups.

To increase ethnic participation in the Council, one Filipino leader advised that the Council should start with an activity that the majority of people were interested in, and that related to their ethnic group or culture. The Council should take programs to the different ethnic communities, focus on programs that reflect on the learning of other cultures, and pursue programs which are most likely to meet the interests of ethnic people cross-culturally. Once this approach is taken, the Council may consider injecting other academic agendas, such as foreign policy matters.

While ethnic participation in Anglo-American organizations may be small at this time, the concept of ethnic inclusiveness is in its infancy stage. Any organization that challenges the inclusiveness of ethnic diversity will be a most timely organization. It is a goal that will be most widely considered by many organizations in the 1990's. Furthermore, the concept of ethnic inclusiveness is a sound alternative to acculturation and assimilation, which are ideologies that are not highly regarded by many ethnic groups.

Also, as ethnic members become a large part of the work force and begin to achieve higher levels of education, organizations that are representative of society's ethnic make-up portray the strengths of democracy in its truest form, and will certainly survive well into the next millennium. As Tocqueville (1966) stated, "in democratic countries knowledge of how to

combine is the mother of all other forms of knowledge; on its progress depends that of all the others" (p. 488).

CHAPTER FIVE

ETHNIC INCLUSION MODEL FOR THE WORLD AFFAIRS COUNCIL

Introduction

In this chapter, an ethnic inclusion model is presented and conclusions about the study are provided.

Social change has come a long way. People of various ethnic groups and/or organizations have increasingly vocalized their very specific community concerns/problems. Over the years, ethnic groups have tackled issues from their ethnic stand point; however, the problems many ethnic groups face in society today are no longer unique. Their problems may be perceived as different, for some do not feel part of the mainstream of society; and, as a result, seldom interface with people of their own culture. If ethnic people interacted more often with other members of society, they would discover that their needs and problems were not really peculiar to their ethnicity or to them. Ethnic groups need to find ways to work together because many of their problems are common to all of society's ethnic members.

Before starting this study, an assumption on the part of the researcher was that people of various ethnic backgrounds might have different needs, and that they would look differently at voluntary organizations. As an example, African-Americans might differ from Hispanic-Americans in their expectations of joining or participating in voluntary organizations. The findings of this study indicated that, no matter which ethnic race people were part of, people had basic needs that they all sought to satisfy. The attitude of voluntary participation among different ethnic members was largely due to

their cultural differences and traditions. Basically, however, people joined and participated in voluntary organizations, depending on their needs, personal interests, preferences, and priorities.

Apathy and disinterest in political affairs characterized some ethnic populations. Lack of political interest by some Hispanic-Americans was a result of their experiences with Mexico's government. Hispanic-Americans, therefore, were less likely to become involved in local government or voluntary organizations that focused on world affairs. Unless community leaders personally invite and reach out to Hispanic-Americans, their political participation will be slight. On the contrary, political involvement by American Indians was often related to reservation concerns or the issues of broken treaties. Political involvement by Filipino-Americans was almost non-existent. As the population of Filipino-Americans increases, their participatory involvement in political affairs will become more noticeable. Today, it is still apparent that the civil rights movement greatly influenced the importance of political participation among African-Americans. However, much of their current political involvement seems to be directed at addressing local concerns.

Most ethnic citizens, when personally invited to participate in the Council, desired to take part in programs and/or activities that addressed their specific ethnic community or were related to their ethnicity. Generally, most ethnic members were not quite ready to extend themselves beyond their daily basic concerns and ethnic interests. Over time, their interests in community voluntary organizations may become more prevalent, as Anglo-American organizations become more sensitive to ethnic cultures and more welcoming. Also, as civic leaders make available to ethnic groups leadership training programs and opportunities for increased participation and

involvement in the workings of bureaucratic institutions at the local level, their interest in learning about the formulating of foreign, domestic, and local policies may increase. Efforts to encourage ethnic people to become involved in the policy-making process should start with local governments and voluntary organizations such as the World Affairs Council.

To promote ethnic interest in foreign policy, the World Affairs Council of San Diego received a Ford Foundation Grant of \$60,000. The ambitious project titled, "Community and Citizen Involvement in Foreign Policy," extended for eighteen months, from January 1, 1989 to June 1, 1990. Some of the goals of the project included increasing the participation by ethnic groups, women, and youth in the foreign policy-making process by making foreign policy issues more relevant to them; developing a demonstration model for citizen participation in foreign policy, with the focus that it can be implemented nationwide; and raising the level of understanding throughout San Diego County about the role of the World Affairs Council of San Diego.

The underlying principle of ethnic inclusion by the Council was to be all-inclusive. Considered for inclusion were special interest groups, women, youth, community organizations, and four major ethnic groups including African-American, American Indian, Hispanic-American, and Asian-American communities. To avoid the issue of discrimination among ethnic participants, the Council used education as the vehicle to increase ethnic participation. Because people all have their "hot buttons" or idiosyncrasies, the Council used the subject of foreign policy as the common subject matter for involving ethnic citizens.

The Council's ethnic inclusion efforts were a catalyst and a bridge builder that promoted the unification of ethnic communities. Through

increased participation by ethnic members in Council programs, the inclusion efforts necessitated a collaborative and cooperative working relationship with people of diverse ethnic communities. The Council used programming to create behavioral change among its members and to promote ethnic interest in the Council. Quite candidly, ethnic people tended to be most comfortable among their own ethnic groups, participated in programs that were ethnically representative of their culture, and coalesced with other ethnic members, to satisfy their common needs or interests.

In implementing the project, it was incumbent upon Council members to take the lead and the responsibility to increase ethnic interest, participation, and involvement in the Council. However, in most cases, the executive director and the International Women's Advisory Committee appeared to compensate for the Board's self-interests and the Program Planning Committee's selective programming. As long as outreach efforts did not interfere with normal Board activities, it seemed that others were responsible for implementing ethnic inclusion efforts, and others were expected to be the risk-takers and the progressive thinkers. In some regards, the attitude of Council members was simply to treat the Grant as additional operating funds.

For voluntary not-for-profit organizations to be successful in implementing an innovative challenge, a strategic systematic procedure must be followed. For an organization to undertake a challenging project, all Council members must be involved in the planning and implementation process of organizational change. Leadership of any organization that imposes an innovative project on its members, without having sought and acknowledged their input, will likely see members who are disillusioned, frustrated, and disinterested.

According to an analysis of the literature and the data obtained in this research project, the following inclusion model will help not-for-profit organizations undertake any innovative project successfully.

Stage One--Adoption Process

Planning for change is difficult because designers of change are unaware of the potential implementers.

In the case of shaping a grant proposal or adopting the plans for greater ethnic inclusiveness by a not-for-profit organization, Board members, and committee members should participate in the decision to adopt, reject, or modify the idea. As Fullan (1982) suggests, the adoption process includes the events that take place to initiate, mobilize, and plan for a change.

The adoption process is a crucial phase. It is the foundation to implementation and the means to initiating organizational transformation. The adoption procedure should not be viewed by leaders of not-for-profit organizations as constituting no apparent progress, or as an ineffective use of time. A hasty adoption perspective causes severe implementation problems such as disillusionment, apathy, and cynicism among members of the organization (Fullan, 1982). Every new project places different demands on the setting of an institution and has a significant impact on the outcomes of change (Berman and McLaughlin, 1976).

In this phase, some of the most troublesome areas of all are the choice of strategies for adopting any innovative project. In this stage, members of the organization ought to be encouraged to participate in the decisions that affect the well-being of the organization. "Anything less is a betrayal of . . . democratic tradition" (Burke, (1968). Frequently, participation by all members of the organization is advocated as an administrative technique to protect the stability, or even the existence, of an organization; in another, it is viewed as

an educational or therapeutic tool for changing attitudes; in perhaps another case, it is proposed as a means for assisting an organization to define its goals and objectives (Burke, 1968). No matter which adoption strategy is used by a not-for-profit organization, there are several factors that influence the decision to accept or adopt it.

1. Quality of the innovation (including characteristics of need, clarity, complexity, image, and potential organizational outcomes)
2. Access to information about the innovation
3. Advocacy from Council members
4. Pressure exhibited by the executive committee and executive director
5. External community pressure/support/apathy/opposition
6. Funding
7. Council member expectations and involvement in the implementation
8. Grant expectations, as set out by the named source

As shown in Figure 5: Planning for Ethnic Inclusion, the members of the Board of Directors, Program Committee, and Membership Committee plan a strategy for greater ethnic inclusion in the organization. As members negotiate, discuss, and reflect on the impact of the planned organizational change, various other committees, may also be preparing to understand their role in the anticipated implementation process. As an example, in the implementation process, the role of the Program Committee is to seek input from representatives of various ethnic communities in order that they may participate in the Council in an advisory capacity. The Membership Committee may be conceptualizing the ways and means to recruit new members or to follow-up on participants who have previously attended

FIGURE 5: PLANNING FOR ETHNIC INCLUSION

Council activities. Both committees, in essence, are reaching out into the community for greater ethnic inclusion in the organization.

Stage Two--Implementation

Each attempt at implementing an innovation is, in effect,
a voyage on uncharted seas (Pellegrin, 1975).

Implementation of an innovation is not a one-time event. Implementation is an organizational process that involves the interaction between the innovation and the institutional setting and it is, therefore, neither automatic nor certain (Berman and McLaughlin, 1976). The implementation of an innovation is also viewed as a time when implementers or, in the case of a not-for-profit organization, Council members, attempt to make meaning of the innovation or organizational changes.

Implementing an innovation in an institutional setting suggests the creation of a new environment (Common, 1983). Attitudes of Board members, staff members, and general membership will change; and, new relationships among council members will develop as the organization moves toward achieving new and common goals. The programs and activities that the organization undertakes may be different from those previously espoused, resulting in expectations not recognized before, and an environment that reflects the innovation's objectives.

To ensure that the majority of factors affecting implementation are considered, implementing an innovative project demands a systematic procedure (Fullan, 1982). Because the process is significantly complex, the implementation of an innovation is a process that is time consuming, for many factors affect successful implementation (Fullan, 1982). The many

factors that affect the implementation of an innovation are presented in the following outline.

FACTORS AFFECTING IMPLEMENTATION OF AN INNOVATION

BY A

NOT-FOR-PROFIT ORGANIZATION

A. Characteristics of the Change (e.g. Ethnic Inclusion)

1. Need and relevance of change
2. Clarity of change to Council members
3. Complexity
4. Quality and practicality of innovation (Fullan, 1982)

B. Characteristics of a Not-for-Profit Organization (strengths and weaknesses)

1. History of the organization
2. Mission/purpose of the organization
3. Adoption process
4. Board of Directors
5. Executive Committee
6. Executive Director
7. Office Staff
8. Various committees (Program, Membership, Marketing etc.)
9. General members
10. Time frame (evaluation and feedback)

C. Characteristics External to the Not-for-Profit Organization

(opportunities and threats)

1. Types of community organizations (mutual-benefit, business related, service and commonweal organizations)

(Blau & Scott, 1962)

2. Leaders of community organizations
3. Leaders in bureaucratic institutions (City, County etc.)
4. Television, newspapers, magazines and other resources

D. Program Expenses

1. Program speakers
2. Program venues
3. Project coordinator and additional staff assistance

E. Strategies to achieve organizational purposes

1. Education-therapy
2. Behavioral-change
3. Additional staff
4. Cooptation
5. Community power (coalition groups) (Burke, 1968)

F. Characteristics of influence among the members in an organization

1. Power structure manipulates organization
2. Therapy for the organization (grant is therapy)
3. Token participants (enlightened organization)
4. Placation
5. Membership power and membership control
6. Delegated power
7. Consultation (Arnstein, 1969)

G. Typology of the Organization

1. Association's accessibility to members (achievement/talent; and qualification; i.e., kinship)
2. Ability to grant status to members
3. Instrumental (social/political influence in society)
4. Expressive (meeting personal satisfaction)

5. Instrumental-Expressive (social and personal)

(Gordon & Babchuk, 1959)

H. Degree of Institutionalization

1. Ability to adapt to changes versus rigidity of procedures
2. Complexity of the hierarchical structure versus simplicity or flatness of the organization
3. Philosophical consensus among Council members (executive director, board members, office staff, committees, and general membership) and socialization of new members
4. Extent of autonomy versus subordination
5. Commitment at all levels of the organization
6. Provisions for intrinsic and extrinsic rewards

I. Characteristics of Not-for-Profit Organizations

1. Small dimensions
2. Multiple job descriptions
3. Financial environment (corporate memberships, grants, and general membership fees)
4. Altruism
5. Role of executive director in power structure
6. Labor of love/emotional commitment of members
7. Ethnic representation
8. Role of Board of Directors in day-to-day operations of the organization.

(Levinson, 1987)

Stage Two: Implementation, Phase 1--Outreach

Fostering rapport for ethnic inclusiveness requires much development work, extensive one-on-one interactions, and the building of relationships with ethnic members and leaders of community organizations.

In Stage Two of the implementation process, the organization must be sensitive to the needs and interests of ethnic members and to the psychological and sociological aspects of cultural differences as mentioned in Chapter Four, Section Three: Conclusions. In essence, the strategies that the Council implements, to become more ethnically inclusive, must consider the variables which influence participating in a voluntary organization, such as socioeconomic status, education, income, program cost, age, sex, and social status.

The first phase in the implementation process, is implementing the strategy called, outreach. As shown in Figure 6: Stage Two: Implementation, Phase 1 -- Outreach, the process simply requires that the organization target an intended population, contact leaders of voluntary organizations, and seek to meet new members of an intended population. The bottom line is for members of the organization to spend time developing personal relationships with ethnic groups.

Establishing new relationships, finding ways to enter into a new community, and getting a community interested and ready for an event, are difficult, yet challenging activities. Conducting a program in an ethnic community, with active involvement by community members in program planning, helps to stimulate ethnic interest in the organization. A genuine interest, on behalf of administrative members of the organization, in attending a variety of ethnic/non-ethnic community functions, is also part of the outreach process in establishing contacts.

FIGURE 6: STAGE TWO: IMPLEMENTATION
PHASE 1 -- OUTREACH

Legend:

1. Ford Foundation Grant:
WAC received \$ 60 000 in May, 1989
(Funds were back-dated to January 1, 1989).

Stage Two: Implementation, Phase 2--Ethnic Recruitment

Ethnic recruitment is the second phase of the implementation process as is shown in Figure 7: Stage Two: Implementation, Phase 2 -- Ethnic Recruitment. The recruitment process is a three-step process which includes invitation, participation, and evaluation. The process involves the building of relationships which are mutually rewarding and which meet the needs of the recruiter and the new participant.

In step one, the organization is depending upon community support and sanction and is relating itself to the community as a participant. A common method is for a not-for-profit organization to tap into already existing citizen groups (Burke, 1968). In this case, Council members personally invite ethnic members or leaders of ethnic organizations to participate in activities sponsored by the Council, without the commitment or obligation to become a member.

On behalf of the organization, people are personally invited to attend social functions and to participate in particular activities as a guest of the organization. The objective of this strategy is not to enable people to participate in planning or conducting programs, but to enable powerholders to educate new participants. The process usually involves a degree of manipulation and/or the potential for therapy on behalf of the powerholders in the organization (Arnstein, 1969). Also, the underlying assumption in this process is that an individual's participation in a particular event or organization will be educationally or therapeutically beneficial to the person (Burke, 1968).

In this strategy of public relations efforts, Council members may also make presentations to other community organizations. In this approach,

FIGURE 7: STAGE TWO: IMPLEMENTATION
PHASE 2 -- ETHNIC RECRUITMENT

people are made aware of the organization and they are invited to attend a specific program that reflects their ethnic interest. The organization is presented as welcome and open to ethnic participation. The presenters inform the intended population about the organization in a personal and formal environment, and provide literature on the organization and on the planned ethnic program.

In this step, the organization may also institute the strategy of direct mailings to various community populations, or hire a broker of a direct mail company to handle the responsibility of recruiting new members.

In step two, ethnic members and ethnic organizations become more participatory in the functions of the organization. Ethnic participants are coopted to be involved in the organization in order to achieve organizational objectives. Their involvement is a means to avert the threats of organizational instability and insecurity.

In this stage, new members are viewed as token members who have the potential to contribute to the organization, but in a limited capacity. Powerholders consult with new members and permit new members to act as key informants, but the power to influence organizational decisions is retained by the powerholders (Arnstein, 1969). Participants lack the power to insure that their views will not be averted. The underlying assumption is that particular individuals are considered to have sufficient resources or influence, such as a strong financial background, decision-making skills, or specific expertise, to affect vitally the operation of the organization. Such persons who may be external to the organization, are coopted to participate at the policy-making level of the organization for his/her influence is crucial to the organization's image. Also, in some cases such persons are coopted to avert his/her political influence upon the organization from outside of the

organization. The strategy of cooptation is also used to win consent and legitimacy from the citizenry at large (Burke, 1968).

In step three, the organization seeks evaluation and feedback from its old members and new members to determine problems, successes, and failures. The organization may use a variety of measures to scale its progress in the form of surveys, interviews, questionnaires, and discussion sessions.

As Buchanan (1980) suggests, throughout the implementation of the innovation, evaluation feedback is one of the most effective communication channels for furthering planning and monitoring progress toward the implementation of project goals.

Stage Two: Implementation, Phase 3--Ethnic Inclusion

Ethnic members become active participants in the organization's programs, and activities are mosaic in nature.

In this stage, as shown in Figure 8: Stage Two: Implementation, Phase 3 -- Ethnic Inclusion, council members continue to seek greater participation and representation from participants in community centers of power, including religious groups, other ethnic groups, women's groups, educational institutions, organizations, community leaders, and youth.

Members of ethnic groups become more involved in the functions of the organization internally as they begin actively to take responsibility and ownership of the organization's success. The organization is realizing the benefits of ethnic participants and, consequently, organizational changes are becoming apparent. Programs are becoming more culturally diverse, and as a result of the active involvement by ethnic members, organizational memberships are becoming diverse and more representative cross-culturally. There is an increase in active participation by members of special interest

FIGURE 8: STAGE TWO: IMPLEMENTATION
 PHASE 3 -- MOVING TOWARD ETHNIC INCLUSION

groups and ethnic groups and in the co-sponsoring of ethnic programs by corporate sponsors and community organizations.

In this stage, powerholders enable new members to have increasing clout in the workings of the organization. The new members are considered organizational partners who are able to engage in trade-offs, to negotiate with traditional powerholders, and to become more influential in the decision-making and policy-making processes of the organization. In essence, power has been delegated to new members to lead and to influence the future direction of the organization (Arnstein, 1969). It is also important to note that there are centers of power that exist outside of the formal political structure of a community and that the power centers may influence the shaping of organizational decisions (Burke, 1968).

Stage Three - Organizational Transformation

In this stage, the organization has moved from one state into another state. Through leadership, the needs, aspirations, and consciousness of the Council members have been raised. The changes that have occurred are a result of the enactment of the not-for-profit vision.

In the process of organizational changes, power was redistributed, policies and procedures changed, greater collaborative behavior among Council members took place, realities of the social and political world were reflected on, and fundamental organizational values and perspectives shifted. The changes that took place were morphogenetic. At this point, on account of greater ethnic involvement, it is obvious that the organization has undergone a complete transformation. Also, while the organization was accomplishing its vision, the reputation of the not-for-profit organization became more formidable in the community. In conclusion, the organization has been re-energized as new members take ownership of its mission and

purposes. As shown in Figure 9: Stage Three -- Organizational Transformation, the organization has become all-inclusive. Council members are representative of the different organizational power centers which exist in the community.

Summary

The ethnic inclusion model is a creative expression of the reality of a not-for-profit organization's pursuing organizational change. The rational-managerial model is based on a review of the literature and evolved as a result of the information that was collected by the researcher in the interviews with leaders in the different ethnic communities. However, the outcomes of this ethnic model will depend on the leadership of the organization, the type of not-for-profit organization, and the nature of the organizational changes or innovative challenges undertaken.

As apparent from the model, there are significant gradations of citizen participation. The ethnic inclusion efforts and strategies, exhibited by the powerholders in the respective stages and phases are dependent on the condition and situation of the organization. The difficulty in implementing this model is that each organization will have to adapt the suggested ethnic inclusion model to meet the demands of their environments.

Acknowledging that no single model for planned change is completely effective, Foster (1986) suggests that there are five ways to conceptualize organizational change. They include: the rational-managerial model wherein the behavior of organizational members is considered rational; the personal-therapeutic approach which assumes that organizational change begins with the individuals in the organization; the organic-systems model which assumes that the organization has the ability to adapt to new

FIGURE 9: STAGE THREE -- ORGANIZATIONAL TRANSFORMATION

environments; the symbolic-cultural model which assumes that changes in the metaphors, myths, symbols, rituals, cultural beliefs, and values of the organization will influence organizational change; and finally, the political-economic model which assumes that organizational change can be achieved through political strategies and economic resources. Depending on the type of situation with which the organization is confronted, the implementation of a variety of change strategies to promote the enactment of a vision will be necessary.

Analysis of Ethnic Inclusion by the World Affairs Council

An analysis of the ethnic inclusion efforts by the World Affairs Council of San Diego suggests the following conclusions. The conclusions presented are the responsibility of the researcher only.

Stage One--Adoption Process

The Board of Directors should have been sold the Ford Foundation proposal before receiving the Grant package. The presentation of the proposal to the executive committee did not effectively set the stage for Council members to take ownership of the project, to understand the magnitude of its implications, and to prepare themselves for an active commitment in accomplishing the Grant objectives. As a result, many Council members were unsure of their individual roles in the project and the potential organizational changes and expectations that would be forthcoming. Furthermore, when the Grant monies were received, it was naive on the part of the Board members to believe that by conducting a few ethnic programs, the ethnic involvement would increase, and that ethnic participation in the Council would not influence changing the organization, and that ethnic inclusion would happen because the organization advertised that it was open and welcome to ethnic participants.

The general membership appeared to be informed about the ethnic inclusion process through the Council's program mailings and newsletters. The general membership, however, was seldom aware of their specific role or their needed organizational support, except through financial requests by the president and the occasional newsletter. If the Council's membership had been more actively involved as decision-makers in the planning and implementation of the ethnic inclusion efforts, they would likely have been more enthused about the project, and Council members would less likely have gone about setting their own agendas.

The Council should have implemented an affirmative action committee or insured that ethnic inclusion issues were kept at the forefront of all Board discussions. If a goal of the World Affairs Council, through the Ford Grant, was to integrate partially a representative cross-section of the world in its membership, then more importantly, the Board of Directors, Council committees, and agenda setters should have implemented an affirmative action approach. An affirmative action committee, per se, was not necessary, for most of the people who join an organization like the Council are of a mind that is much more accepting of cultural differences. The Council should have institutionalized a regular turnover in committee members to provide greater involvement by other Council members and, to prevent the same people from always having the decision-making power. Also, the Council should have integrated more ethnic inclusion strategies at all levels of the organization and changed its procedure of programming in order that the issue of ethnic inclusion be kept at the forefront of organizational discussions.

As apparent from the ethnic inclusion efforts of the World Affairs Council of San Diego, it is especially important for an organization to build

consensus among its Council members prior to undertaking innovative change and to evaluate continually and reflect on the ethnic inclusion efforts throughout the process.

Stage Two--Implementation

Some members of the World Affairs Council showed a conscientious effort in helping the organization become more ethnically inclusive. Also, some programming strategies showed great potential for increasing ethnic participation in the Council. It was obvious that the organization's financial insolvency and political actions, such as coalition building, and the polarizing of efforts by some Council members, influenced the outcome of the project.

The outreach process involved extensive community development work with people, groups, and ethnic organizations. The work to launch ethnic programs in specific ethnic communities and to recruit new members took much time and involved a variety of people. The aspects of ethnic outreach included: identifying the leaders in other ethnic communities, establishing relationships with people, inviting ethnic organizations to participate in co-sponsoring programs, seeking alternative ways to enter into an ethnic community, and getting a community interested and ready for an event. Frequently, the Council relied on the Council members' current relationships with ethnic leaders to build new contacts, acquaintances, and relationships.

Reaching out to ethnic people should have been the function of the Membership Committee which should have been made up of a cross-section of ethnic representatives. A sub-committee should have been established to enhance membership outreach, and their responsibilities should have included: outlining organizational goals reflecting affirmative actions, identifying ethnic groups and community organizations, and specifying

outreach opportunities. A committee of ethnically diverse members would have represented to the community that ethnic participants were more than token members in the World Affairs Council. Also, as a result of an increase in ethnic members in the general membership, eventually a ground swell in the popular vote for an increase in ethnic representation on the Board would likely have occurred, and the committees would ultimately augment the general assembly. The Board was probably the place where everyone felt the action, so the effort ought to have been to "prime the pump," stated a spokesperson.

In planning the ethnic programs which the Council hosted in specific ethnic communities, the Council sought assistance from ethnic members of different ethnic communities. Ethnic members must be involved in planning an ethnic program. To impose a program on an ethnic community by an organization which is external to the ethnic community, will not work, stated the executive director. As an example, the World Affairs Council of San Diego was able to sponsor an African program in an African-American community because members of the ethnic community worked on behalf of and in collaboration with the Council for several months, organizing and opening doors into their community.

Another ethnic outreach strategy that the Council used was co-sponsoring a program with an ethnic group. As an example, on account of the executive director having established a relationship with two members of the Filipino community, the World Affairs Council of San Diego was invited to participate as a co-sponsor of a Filipino program.

A third approach involved Council members' participating in activities with the opportunity to meet government officials. As an example, the World Affairs Council of San Diego hosted an Hispanic-American

program because four leaders of the Hispanic Community, one of which was a Council Board member, participated in a NORAD tour and met Vice Admiral Hernandez.

In the recruitment phase, Council members made presentations to a variety of community organizations to invite people to attend ethnic programs sponsored by the Council. As an example, the World Affairs Council used this approach when making a presentation to the Catfish Club in an African-American community.

Due to the Council's planned recruitment efforts, Board members should have made more extensive community talks and presentations to small neighborhood community organizations in order to build an interest in and an awareness of the Council. Also, members of the Council should have made a greater effort to invite San Diego community leaders, as special honorary guests, to attend Council programs.

As a means of evaluating the success of the Council's ethnic inclusion efforts, the World Affairs Council used ethnic programming to involve ethnic groups and used program attendance as the measurement for evaluating success at ethnic inclusion. However, it was not until the organization's finances were in disarray that members of the organization seriously reflected on and evaluated the outcomes of the ethnic inclusion efforts, the financial burden of promoting ethnic inclusion, and the organizational changes that had occurred.

In the inclusion phase, ethnic people attended Council programs and became familiar with the organization. Members began to take greater interest in the operations of the Council and began to assume a more active role in Council participation. As a result, some ethnic members became

involved in the International Women's Advisory Committee, and some members joined the Council's Board.

In the future, the Council may consider programs that highlight Tijuana issues, especially since San Diego is a transborder region. However, in promoting such programs, the Council's commitment to making translation services available may be necessary. The Council may also consider conducting programs in Tijuana, and this indicates the need for an increase in Board representation from members of the Tijuana community. Currently, there are no professional representatives from Tijuana's business community on the Council.

The Council's programming should also consist of a cross section of ethnic themes and program topics which emphasize issues that are common to all ethnic groups. Following a year-long series of individual sessions, the programs and activities should reflect separately the interests of each ethnic group. For example, one program could focus on African-American issues, while another could focus on Hispanic-American concerns. To target a single ethnic group with one large major ethnic event is insufficient. Ethnic programming has to be continuous. Programs need to be within the socioeconomic means of the majority of the members of the ethnic population; they need to be of a minimal length; they need to be scheduled when the greatest number of people are most able to participate (lunch programs are often not accessible to the society's majority); they must be presented in locations that are non-threatening to the general population; and, programs must be supported and attended by a strong representation of the Council's leadership and general membership. This approach is not intended to promote segregation, to reduce the quality of programming, or to

change the image of the organization. The approach suggested reflects the findings in this study.

Promoting ethnic involvement is a process that takes time; it takes the building of trust; it takes an organization that is flexible and adaptable; it demands promoting a friendly, sociable, welcoming, and appreciative atmosphere; and, it requires an approach which is informal and non-threatening. Ethnic communities are already bi-cultural in their daily living; therefore, it takes time to expose ethnic communities to other diverse cultures. At some point, when ethnic groups become more familiar with the organization, programming may focus on correlating the similarities and differences which are representative of various ethnic groups.

The World Affairs Council may promote program topics that emphasize local, state, national, and international health care problems. Health care issues are within the context of ethnic community interests, as most citizens have a vested interest in the economic situation of their respective communities. Other program topics that create ethnic community interest and participation may be related to the differences in cultural *morés*, such as the issue of moral dilemmas, values, and cultural components of how people ought to relate to the world, not necessarily on a national basis, but from the perspective of becoming a citizen of the world. The responsibilities that are inherent in this principle, the ethics and morals of the double standard which are inherent in providing aid and services to certain countries and not to other countries, and how the United States views the world with regard to certain foreign policy commitments, together with the priorities inherent in these decisions, all need analysis and should spark interest.

The Council may also want to consider changing its program format for certain programs. Preference could be given to programs that are more interactive in nature, such as round table discussions, which encourage people to talk more openly, provide for greater in-depth discussions of issues, and allow for more inquisitive questioning. Also, people could submit written questions to the speaker beforehand to insure that more of the audience's questions may be answered.

Stage Three--Problems of Change

After eighteen months of pursuing ethnic inclusion activities, the Council was far from becoming the central forum for public debate in the community; the increase in ethnic membership was slight; and, many people in the community were still unfamiliar with the role of the Council. Although articles had been published in local magazines and newspapers about the Council, and on occasion the organization received press coverage, the publicity efforts were inadequate.

Unfortunately, the Council's small staff size and the zealous programming efforts, that were implemented as a result of the two-track system, were counterforces in achieving the objectives of the Grant proposal. With a united strategy among committee members, the project would have been less demanding for the executive director and Council president, and also less overwhelming for a few members who genuinely, and with tremendous dedication, tried to support the achievement of the project's objectives. Perhaps the challenge was just a little too large.

Implementation of change is a process that takes place over time. The project was much too extensive for only an eighteen-month period. The magnitude of the Grant was overwhelming for a Council with a small staff and a small membership base. Furthermore, everyone who participated in

the inclusion efforts seemed to work independently, without members displaying a common vision of collaboration. Outreach efforts at times were tedious and time consuming. Innovative projects take time to take root and to get people enthused.

The leadership must ensure that there are rewards for the Council and its members during the organizational process of change. Many members were involved in the Council on the basis of it's being a "labor of love." To demand too much time from its volunteers is too taxing. The Grant may have been more easily supported if some members had received a financial honorarium for their involvement and support. If the Council had kept the magnitude of the project to a specific focus, perhaps more concrete outcomes would have been more easily achieved.

As a result of the Ford Foundation Grant, however, the Council diversified its Board with a few ethnic participants; promoted ethnic outreach activities to local communities in San Diego County; increased cultural diversity in its programming; formed an International Women's Advisory Committee and the Panel of American Women, who made presentations to the community on a variety of topics; made a presentation to an African-American organization; compiled a directory of names and addresses of ethnic contacts; increased mailings to ethnic target groups; and, as a result of this study, through the researcher's efforts, twenty leaders of ethnic organizations were contacted.

Summary

Through the analysis of the ethnic inclusion model, it is apparent that many factors affected the implementation of the ethnic inclusion project.

There appeared to be a conflict between the characteristics of the Grant proposal and the role of the organization as perceived by the members of the

organization. Through the implementation of a variety of programs, program expenses increased as venues were changed, and as a result, program participation was inconsistent and notably declined. The Council used a variety of strategies, including diverse programming, outreach efforts that were personal, working directly with ethnic communities to plan programs, and increasing program mailings. However, institutionalizing greater ethnic participation in the Council, at all levels, was prevented by the organization's inability to adapt to change, the lack of a philosophical consensus among Council members about the tangible outcomes of the project, the lack of intrinsic and extrinsic rewards for Council members, and the smallness of the organization.

To broaden and increase cultural diversity in the Council's membership, the Council should have considered hiring an outside consultant rather than the executive director being totally responsible for its implementation. Additionally, a re-examination of the Council's statement of purpose and mission may have helped to clarify the mutual benefits of organizational change. Some questions in the process of re-examination may include: Whom does the Council seek as its members and how are the people to be reached? Where are the new members going to come from? How can high school social studies teachers, university student associations, and political science professors receive regular Council program mailings?

Most universities have international student organizations that are made up of a mosaic of ethnic members. For the Council to contact these organizations would be one way to invite ethnic youth to participate in the Council. Contrary to the American culture, some ethnic cultures may be less likely to become involved due to their cultural traditions and family influences. By and large, the next generation has not considered itself as

belonging to a global community. The Middle East War, however, may have brought about a change in their thinking. Even though many universities are coordinating their own international programs, there is great value in the Council's reaching out to college students and high school students, for they are tomorrow's leaders. Perhaps, if Council members considered themselves as potential mentors for the young people who are interested in foreign service careers, the involvement of younger members would be more likely. Also, some programs may be co-sponsored with movie theater companies and international student organizations on university campuses. Public announcements on local television and radio may help to publish more broadly World Affairs Council programs.

As the Council builds for growth, translation services for the general public, and translation services for the hearing impaired may open the door to people who may not otherwise participate in an organization like the Council. As a private organization, capable of imparting much information on international affairs, the Council would do well to make translation services available to the community. In building a bank of language translators, the organization may have a significant role in serving the community of San Diego by helping conference organizers and other organizations that are in need of written and oral language services. As a result of the service, the Council also may indirectly gain access to prominent international speakers visiting San Diego. Especially, as the San Diego's business community hosts more international conferences, a global organization should be planning for future opportunities.

The composition of the Board of Directors requires a multi-ethnic character. The leadership of the World Affairs Council itself should be internationally-minded, and among the qualifications of its members, they

should have the maturity that comes from exposure to and experience in the international scene. The ultimate success of the Council will depend on a Board that is ethnically diverse, for this will automatically ensure that a balanced variety of programs is offered. Naturally, the leadership should also include members who have the personality and talent to inspire interest and to respond to the often emotional nature of world affairs.

No organization will succeed in increasing ethnic participation and membership unless ethnic people are made to feel comfortable and at home. Ethnic members feel at home when they feel that others accept them and that they are welcomed as equals. Making people feel at home involves being able to communicate with them at their level, and finding out their interests, needs, and objectives for joining. A hospitality committee to welcome members at Council events is suggested. This "modis operandi" is a method which should assist in building a World Affairs Council that is successful and multi-ethnic in its make-up.

Establishing a strong relationship with Washington's State Department is imperative in order to obtain the cooperation in setting up programs which involve representatives from the State Department, foreign officials, foreign diplomats, foreign visitors, and military service officers. In turn, it may be beneficial to the State Department that the World Affairs Council act as a resource for sounding public opinion and reaction to American foreign policy.

Consulates are an important resource for providing information on their countries and for furthering contact with foreign diplomatic visitors. Also, by inviting ethnic people to attend a program at which a Consul of a certain country will speak on the interests of that country, they will be naturally introduced to the World Affairs Council.

The World Affairs Council should establish contact with ethnic role-models in the different ethnic communities in order to assist with programming and to invite their participation in Council activities. Leaders of other World Affairs Councils have suggested that the guest approach is a good strategy for recruiting new members.

The World Affairs Councils should establish a strong rapport with other Councils in their State and across the Country. As World Affairs Councils work together in collaboration to share information, to obtain good speakers, and to build strong programs, it may be financially advantageous and helpful in building a formidable reputation within local communities. As an example, a speaker who is making a presentation for a particular World Affairs Council may be able to make the same presentation(s) at other World Affairs Councils located within the same state. In essence, greater sharing of information and more communication among Council members of the national body of the World Affairs Councils may assist all Councils to improve their local Council programming. Also, the sharing of knowledge and acquiring insight into the common needs, concerns, and interests of Councils alike may be mutually beneficial.

All Councils need to obtain financial support from the community. Financial sources may include: local corporations, banks, well-to-do individuals, and occasionally, through an organization sponsoring a profit-making event. Also, a large corporation may be able to assist in other ways such as providing office space for the association, sharing personnel and/or underwriting Council programs and conferences.

In San Diego, while there are few elite community groups and few large corporations, small business is the backbone of the economy. The Council may seek the support of several small businesses to finance jointly

the sponsorship of a program. The co-sponsoring of programs is advantageous to small business, for the opportunity provides reasonable advertising costs, a means to promote public relations, a way to advertise their product, and/or community service, the prestige of offering an educational program to staff employees, and the occasion for networking with other small business owners.

An organization that presents various issues that are globally representative of ethnic communities and that wishes to be successful in efforts to increase ethnic program participation must obtain strong media and press support. The Council needs to look at the press in broader context. The Council needs to publish upcoming programs in ethnic newspapers, university newspapers, and high school parent and student newsletters. For example, the Filipino community has access to six different Filipino newspapers. Some of the newspapers are biweekly; others are weekly. The WAC should place announcements in the Filipino newspapers to achieve greater publicity within the Filipino community. The two most popular local Filipino newspapers are The Filipino Press (Biweekly Newspaper) and the Asian Journal (Asian-Filipino Weekly Newspaper). The Asian Journal is San Diego's most widely circulated Asian publication, targeting some 500,000 Asian Americans: Filipinos, Chinese, Japanese, Vietnamese, Koreans, Cambodians, Laotians, Pacific Islanders, Thais, and others. The press that supports will report!

Ethnic Board members may write articles in their native language for publication in newspapers. Articles written by members make a real statement to the community about the genuineness of ethnic inclusiveness, as opposed to a good faith effort. The WAC should communicate regularly with the International Affairs Board of San Diego to inform members of

programs, events, and Flashpoint series sponsored by the WAC. The ethnic organizations, contacted in this study, also should be sent follow-up notices, bulletins, and information on Council programs.

In the future, to expand the organization, additional chapters of the World Affairs Council of San Diego may be established to promote local programming in suburban areas, to enhance increased participation in programs, and to promote a change in program venues.

Endemic in San Diego alone is the role of the Navy and the many people involved in all aspects of the military. Cultivating a strong rapport with people in this area is advantageous not only to attract members of this important group but also to help in building an organization that is ethnically diverse. The Council could also act as a resource on world affair issues in providing information to the community in general and to other community organizations.

One of the benefits of the ethnic inclusion model was that it showed the World Affairs Council as being the catalyst for bringing members of different ethnic groups together. In the community, few ethnic organizations were keeping in touch with one another. The programs of the World Affairs Council of San Diego could be the mode for improving communication among all ethnic and internationally-related organizations in San Diego.

Community organizations need one another for many of the problems encountered by ethnic groups were similar. It should be a token gesture among ethnic organizations and community organizations to share more globally information with one another. Perhaps a semi-annual meeting with all ethnic leaders of not-for-profit organizations in the community may be a useful strategy for the sharing of information among the various cultural organizations in San Diego. Also, the approach may help leaders to become

more aware of the diverse roles of not-for-profit organizations in the community.

Preparing the World Affairs Council for the next millennium suggests organizational change. Looking at an organization long-term suggests the unfreezing, changing, and refreezing of traditions. Also, it suggests being sensitive to not only the accepted American values but also to the values of ethnic cultures and to values which are globally significant. Some of the American values are monetarily significant and tend to dominate organizational values and memberships. The Council's future success depends on the efforts of its membership and its leadership.

Current history has revealed to the average citizen the vital importance of world affairs in matters relevant to war and peace. How the Council handles the Pacific Settlement of Disputes, and how it intends to marshal, organize, and bring together those elements in the community that provide a solid foundation for meetings, conferences, dinners, and seminars, are the aspects that will influence successful outreach efforts and the inclusion of ethnic participation in American and/or Canadian World Affairs Councils.

Strengths of the Study

The World Affairs Council of San Diego, by virtue of its name, implied an organization that was cross-cultural and had multi-ethnic participation. By the nature of the Ford Foundation Grant, regarding the goal to promote ethnic inclusion and to increase ethnic programming, the World Affairs Council of San Diego became a role-model for the community of San Diego and for other chapters of the National World Affairs Council.

During this study it became clear that researching the idea of greater ethnic inclusion strategies for voluntary activities and/or organizations was a

timely focus. Especially, as people focused on the world and the Persian Gulf War, the importance of a community organization like the Council became even more apparent. As well, as the population of ethnic groups begins to diversify and rapidly increase in California, the inclusion of ethnic people in non-ethnic organizations is becoming a concern for many local organizations. Many organizations are currently seeking steps to achieve greater ethnic involvement.

The World Affairs Council, one of the most relevant organizations in the community, which provides ethnically diverse programs for members of the San Diego community, provided the perfect forum for studying strategies to increase ethnic participation in an organization. Through this study, the findings have provided support for the literature on the role of voluntary, not-for-profit organizations, and have qualitatively added to the literature on the participation of ethnic involvement in voluntary organizations.

The study has also helped to develop a typology of the types of ethnic voluntary organizations that were most prevalent within a community, and has helped also to determine the needs of ethnic populations when they join voluntary organizations in San Diego County.

Finally, through this study, the researcher has provided an account of the ethnic inclusion efforts that were undertaken by the Council through the financial aid of the Ford Foundation Grant; determined the attitude of leaders of ethnic voluntary organizations regarding the participation of ethnic groups in non-ethnic organizations; and designed an ethnic inclusion model.

Weaknesses of the Study

The study focused on a broad array of ethnic voluntary organizations, but too few of the organizations were of the same ethnicity to allow the researcher to generalize findings to other populations. Largely due to the

limited available ethnic organizations in the area and the geographic location of the voluntary organizations, the findings of this study were predominantly applicable to the community of San Diego.

Due to the limited time-frame of the Ford Foundation Grant and this research study, the organizational changes that were likely to unfold as a result of the project may not be fully represented herein.

Recommendations for Future Research

Researchers may consider the following topics for future research:

To complete a case study that analyzes the current political climate nationally and/or internationally and determines the impact of public interest on an organization like the World Affairs Council.

To replicate this study in another geographical area to determine variations in ethnic group interests in accordance with changes in geographic location, and to investigate how ethnically diverse populations and the variable of socioeconomic status impact participation in voluntary organizations like the World Affairs Council.

To select one ethnic group mentioned in this study and to expand on contacting all ethnic leaders of voluntary organizations in a specific community in order to justify the generalization of findings to the general ethnic population.

To complete a comparative case study between two World Affairs Councils in the United States. The study should seek to investigate a strong and a weak World Affairs Council organization or a large versus a small membership-based organization, to provide an analysis of the degree of involvement by ethnic groups, and the organization's strategies for success in promoting greater ethnic involvement.

Conclusions of the Study

The following conclusions were drawn from this study:

1. All Council members must participate in the adoption process of the project. The adoption of an innovative project by all members of a not-for-profit organization is crucial to the project's success and organizational outcomes.
2. The implementation of the project was a time-consuming process and a costly undertaking. For a not-for-profit organization to undertake a large project that places considerable demands on a shoestring operation is risky. However, not-for-profits may be short lived in some cases unless they seek to maintain a timely focus.
3. The Council's history and mission curtailed successful implementation of the project. The historical perspective of an organization may provide insight about the potential problems in implementing an innovative project.
4. Factors of organizational change affect ethnic inclusion. The individual members' concern for change, the assumption that the organization wishes to change, and that the organization is comprised of rational individuals, the political and economic agendas of members, the organization's cultural values, metaphors, and symbols displayed by the organization, may affect the tangible outcomes of any ethnic inclusion project (Foster, 1986).
5. Zealous programming caused financial problems. Not-for-profit organizations, that are largely dependent on the membership fees of general members, and corporations must be cautious about zealous programming, for it may spilt the audience and cause financial problems.

6. The ethnic voluntary organizations in San Diego were largely expressive groups and mutual-benefit organizations. Different voluntary organizations have developed in San Diego because of historical incidents and circumstances, common languages, common needs among ethnic groups, and exclusion from Anglo-American organizations. Perhaps ethnic members who belong to expressive-instrumental organizations are more likely to be interested in political activities and in foreign policy.

7. Ethnic groups were largely concerned with basic survival measures and interested in issues, activities, and programs that were related to their ethnicity. Seeking ethnic involvement in voluntary organizations which are focused on international issues and foreign policy education is most challenging at this time.

8. Anglo-organizations have to reach out to ethnic people through personal and natural outreach efforts. Some ethnic people would like to be involved in Anglo-American organizations as board members or as active participants but do not know the way to enter and to become involved. People who are unaware of the workings and responsibilities of being a board member may attend a series of seminars offered by the United Way on the role and responsibility of being a board member. Also, present members may be mentors to those who are apprehensive in becoming involved, for the experience of getting involved in local voluntary associations generates a sense of responsibility for the public good (Tocqueville, 1966).

9. The African-Americans generally were interested in participating in professional organizations. Also, they strongly supported involvement in community activities that were within the context of their ethnic community.

10. There was great diversity in voluntary participation among Hispanic-Americans. The Hispanic business owners were interested in joining voluntary organizations for economic betterment. Hispanic women were less likely to participate in voluntary organizations because of their cultural traditions and heritage. Political involvement by Hispanic-Americans is less likely due to their political experiences in Mexico and their desire to return to Mexico to retire.

11. The American Indians participated in support groups and recreational activities within their ethnic community. They felt most comfortable and secure in their Indian communities.

12. The Filipino-Americans commonly joined Filipino groups that were social in nature. They joined organizations based on regionalism and language.

13. A systematic procedure for ethnic inclusion is important for the realization of ethnic inclusiveness by any organization. The ethnic inclusion strategies that the World Affairs Council implemented appeared ad-hoc in approach and seldom involved the participation of Council members. Not-for-profit organizations intending to include ethnic participation may consider using a strategic process that involves three stages and depends on support and involvement from its entire community.

14. The roles of voluntary organizations in the lives of ethnic communities were diverse. The organizations were most significant in the following ways: they satisfied the needs of professionals within ethnic groups; they provided networking opportunities, camaraderie for its members, and social services to ethnic communities; and they provided for social interaction and recreational activity with members of the same ethnic communities.

15. Ethnic participation in a not-for-profit organization is a "two-way street." To include ethnic people in voluntary organizations, such as the World Affairs Council, future efforts ought to be sensitive to the needs, interests, and cultural similarities and differences of ethnic members, and efforts should be directed at redesigning the organization in order that greater ethnic inclusiveness can take place at all levels of the hierarchy, and to assure that ethnic participants can become totally immersed in the organization.

16. Finally, changing the cultural paradigm of any organization is a long-term process. As Lewin (1952) suggested, "there are always forces in the system toward change and forces in the system toward stability and equilibrium; therefore, human systems exist in quasi-stationary equilibria" (Schein, 1985, p. 299). Also, as Lewin (1952) suggested, organizational change is a three-step process which includes the stages of unfreezing, changing and refreezing the organization (Schein, 1985).

The ethnic inclusion efforts that were instituted by the World Affairs Council of San Diego, as a result of the Grant funding, helped to unfreeze the organization and focused on identifying both the constraints and the enhancing features of the organization's culture. The ethnic inclusion strategies and activities were efforts to prepare the organization for cultural change. Over the long-term, the organization's efforts should be directed at the process of change and at the means to refreeze the organization.

When an organization is unfrozen, to manage the change process is complicated. For an organization to adapt to organizational changes, brought on by unfreezing, requires that the leadership be flexible, operate according to their espoused theories, and use metaphors and symbols to help the organization change. Finally in the cultural change process, the organization ought to use steps of incrementalism (each decision is a small change), and in

the process of refreezing, the organization ought to implement appropriate therapeutic interventions.

In concluding, as America's ethnic diversity continues to grow, demographic statistics suggest that one-quarter to one-third of all Americans will belong to racial or ethnic groups, and that no single ethnic or racial group will be the majority. With high ethnic diversity predicted to be the norm in California for the twenty-first century, this implies that more and more ethnic groups will share in the population, and no single ethnic group will command the power to dictate. As a result, the role of not-for-profit, voluntary organizations will become all the more significant in helping to moderate individualism, and in providing an environment where ethnic groups learn to work together cooperatively and where collaborative leadership is the norm. As Allen and Turner (1990) suggest, high ethnic diversity in society may imply new political alliances and the forming of new cultural hybrids in the future, for currently different ethnic groups who live in the same neighborhoods do not necessarily socialize together or attend the same schools.

All in all, this project was a challenging undertaking. The qualitative process was an interesting method for studying ethnic inclusion in voluntary organizations. The process was personally rewarding and very insightful. In this study, I came across several types of associations in California, of which I previously did not have the slightest knowledge. Also, through this study, I have come to admire the extreme skill that leaders of ethnic organizations showed in proposing a common purpose for its members. The ethnic leaders seemed to display the highest perfection in the art of pursuing common desires. Often, however, each ethnic organization appeared to be working alone and independently from other not-for-profit community organizations.

The ethnic landscape appeared to consist of little worlds that sometimes touched but did not interpenetrate.

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APPENDIX A

APPENDIX A-1**HUMAN SUBJECTS INFORMED CONSENT FORM****UNIVERSITY OF SAN DIEGO RESEARCHER**

Adriana Cornelia Theresia Zylmans, World Affairs Council of San Diego

DISSERTATION TOPIC: Ethnic Inclusion Strategies for the World Affairs Council: A Case Study

PURPOSE OF RESEARCH STUDY

The research study will investigate the process of reaching out to members of ethnic minority groups in San Diego. The data for this study will be obtained through an audiotaped interview process. The results of the study will help reveal the needs of ethnic minorities, reasons why ethnic minorities participate in voluntary organizations, attitudes of group leaders regarding ethnic minority participation in the World Affairs Council, and activities or strategies that foster outreach to ethnic minority groups. From the data collected, a pilot outreach model will be designed that can be instituted by other World Affairs Councils in the United States and Canada.

Leaders of ethnic organizations and WAC ethnic Board members will have the opportunity to inform the researcher about San Diego's ethnic minority participation and involvement in voluntary organizations, cultural events, international issues, and foreign policy.

No risks are anticipated other than those ordinarily encountered in daily life.

I may withdraw from the study at anytime.

The interview will be approximately 30 - 45 minutes in length, and will be audiotaped. The data collected will be transcribed for my review. Changes to the transcript can be made in a follow-up interview to take place two weeks from the initial interview.

My participation and the organization's participation in this research study are voluntary.

I had the opportunity to ask questions and seek clarification before agreeing to participate.

My name and that of the organization will be identified in the study.

The audiotape recordings will be erased when the dissertation has been accepted.

The Human Subjects Informed Consent Form will be submitted to the Human Subjects Committee after the date of the dissertation defense.

At the completion of this research project, the organization will receive a copy of the dissertation.

APPENDIX A-1 CONTINUED

HUMAN SUBJECTS CONSENT FORM

There is no additional agreement written or verbal, beyond that expressed on this consent form.

I, the undersigned, understand the above explanations and, on that basis, I give consent to my voluntary participation in this research project.

Signature of Subject/Participant	Position	Date
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Name of Organization	Address	Zip Code	Telephone
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Signature of Researcher	Date
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Signature of Witness	Date
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APPENDIX A-2**OPEN-ENDED INTERVIEW QUESTIONNAIRE FOR ETHNIC LEADERS**

1. What is your role with the organization?
2. How did your organization come about?
3. What is the purpose of your organization?
4. What is the ethnic make-up of your organization? How old are the members of this organization? Are the majority between 20-35, 36-50, 51-65, over 65?
5. Why do people join this organization?
6. How does your organization reach out and maintain contact with the community?
7. What cultural activities or programs does this organization promote?
8. Do all cultural activities or programs get equal participation? Are there some that get more? less? Why do you think the participation varies?
9. In my research of ethnic participation in voluntary organizations, there were theories that described why members of ethnic groups participate or do not participate in an organization like yours. Could you tell me which of the following terms best describe ethnic participation and/or non-participation in voluntary organizations: ethnic community; compensation; isolation; or cultural inhibition.
10. What are members of your ethnic group looking for when they join any organization?
11. Why do you think some do not join?
12. What is the estimated socioeconomic status of the majority of the members?
Under \$10 000; \$10 000-14 999; \$15 000-24 999; \$25 000-34 999;
\$35 000-49 999; \$50 000 up
13. How many members belong to the organization? Do people pay a membership fee to join this organization? What is the price to join?
14. Do members prefer meetings to be conducted in English, Spanish, Filipino dialect or language of an American Indian Tribe?

APPENDIX A-2 CONTINUED**OPEN-ENDED INTERVIEW QUESTIONNAIRE
FOR ETHNIC LEADERS**

15. Do you think your members would participate in programs by the World Affairs Council like the ones shown here? (Show Folder of Flyers). Why or Why not?
16. Would your members be interested in learning about foreign policy-making and the foreign policy process or do other interests and needs take precedence?
17. Will your members join or do they belong to other voluntary organizations that communicate in English only?
18. What activities, programs or educational opportunities do members of your ethnic group wish to participate in or be involved with that this organization is not able to provide?

APPENDIX A-3**FOLLOW-UP INTERVIEW QUESTIONNAIRE FOR ETHNIC LEADERS**

1. Are there any discrepancies in the transcript, corrections, changes, and/or additions that you would like to make?
2. Do you think your organization would be willing to participate with the World Affairs Council?
3. If so, how do you see your organization working with the Council?
4. Would you like to co-sponsor an event with the World Affairs Council?
What kind of event?
5. Would your organization like to send a representative or spokesperson to the program committee?
6. The World Affairs Council would greatly welcome your input and participation as a corporate member. The corporate membership fee is being offered at a discounted price. The World Affairs Council is presently able to offer a membership discount because of the financial support from the Ford Foundation Grant. The benefits of joining the Council include: regular mailings, quarterly newsletter, monthly events calendar, programs with ambassadors, finance advisors to government leaders, parliamentarian/statespeople, and other distinguished political representatives.

APPENDIX A-4**OPEN-ENDED INTERVIEW QUESTIONNAIRE
FOR WAC BOARD MEMBERS**

1. What is your role as a leader in the community of San Diego?
2. How so you perceive that the World Affairs Council of San Diego can reach out to ethnic groups in San Diego?
3. Are there activities and/or organizational aspects that presently exclude ethnic groups from joining the World Affairs Council?
4. What organizational changes do you foresee that the World Affairs Council of San Diego should make to increase and to maintain ethnic membership in Council programs? Do you foresee the need for an additional committee to cater specifically to the needs of ethnic members in the World Affairs Council?
5. Do you think present members would feel comfortable with more ethnic participation?
6. Do you foresee the World Affairs Council having to educate the other Board members and/or Council members about the need for ethnic inclusion?
7. With an increase in ethnic members, do you foresee the need for the Council to offer translation services at their programs?
8. What types of programs should the Council promote to encourage the interest of ethnic community members in joining?
9. What are some specific programs that educate about foreign policy that would appeal to ethnic members or the ethnic community?
10. What is your model of ethnic inclusion for the Council?
11. What do you see as the differences/similarities between ethnic groups?

APPENDIX A-5**FOLLOW-UP INTERVIEW QUESTIONNAIRE
FOR WAC BOARD MEMBERS**

1. Are there any discrepancies in the transcript, corrections, changes, and/or additions that you would like to make?
2. Have any other thoughts occurred to you about ways the WAC can encourage and invite increased participation from members of the ethnic community?

APPENDIX A-6**DISSERTATION RESEARCH QUESTIONS****RESEARCH QUESTION ONE:**

Why did the different ethnic voluntary organizations develop in San Diego? Are there common reasons?

1. What is your role with the organization?
2. How did your organization come about?
3. What is the purpose of your organization?
4. What is the ethnic make-up of your organization? How old are the members? Are the majority of the members between 20-35, 36-50, 51-65, over 65?
13. How many members belong to the organization? Do people pay a membership fee to join this organization? What is the price to join?

RESEARCH QUESTION TWO:

What roles do voluntary organizations serve in the lives of ethnic communities?

5. Why do people join this organization?
6. How does your organization reach out and maintain contact with the community?
7. What cultural activities or programs does this organization promote?
8. Do all cultural activities or programs get equal participation? Are there some that get more? less? Why do you think the participation varies?
9. In my research of ethnic participation in voluntary organizations, there were theories that described why members of ethnic groups participate or do not participate in an organization like yours. Could you tell me which of the following terms best describe ethnic participation and/or non-participation in voluntary organizations: ethnic community; compensation; isolation; or cultural inhibition.
10. What are members of your ethnic group looking for when they join any organization?

APPENDIX A-6 CONTINUED

DISSERTATION RESEARCH QUESTIONS

11. Why do you think some do not join?
12. What is the estimated socioeconomic status of the majority of the members? Under \$10 000; \$10 000-14 999; \$15 000-24 999; \$25 000-34 999; \$35 000-49 999; \$50 000 up
14. Do members prefer meetings to be conducted in English, Spanish, Filipino dialect or language of an American Indian tribe?
18. What activities, programs or educational opportunities do members of your ethnic group wish to participate in or be involved with that this organization is not able to provide?

RESEARCH QUESTION THREE:

What are the attitudes of leaders about the participation of ethnic groups in the Worlds Affairs Council of San Diego and other voluntary organizations?

15. Do you think your members would participate in programs by the World Affairs Council like the ones shown here? (Show Folder of Flyers). Why or Why not?
16. Would your members be interested in learning about foreign policy-making and the foreign policy process or do other interests and needs take precedence?
17. Will your members join or do they belong to other voluntary organizations that communicate in English only?

Please refer to Appendix A-3, Follow-up Interview Questionnaire for Ethnic Leaders.

RESEARCH QUESTION FOUR:

How did the World Affairs Council of San Diego reach out to ethnic groups to encourage participation in the Council?

Please refer to Appendix A-4, Open-Ended Interview Questionnaire for WAC Board Members; Appendix A-5, Follow-up Interview Questionnaire for WAC Board Members; and Appendix A-8, Open-Ended Interview Questionnaire for Council President and Executive Director.

APPENDIX A-7MAIL-OUT QUESTIONNAIRE

Dear Past President of the World Affairs Council of San Diego:

I am a doctoral student at the University of San Diego and in the process of collecting data for my dissertation. The dissertation topic is, "Ethnic Inclusion Strategies for the World Affairs Council: A Case Study." I am interested in obtaining an historical perspective of the World Affairs Council of San Diego from the Council's past presidents. The information collected is confidential and for the purpose of the dissertation only. Your participation in completing this questionnaire is voluntary. Please return the questionnaire by February 1, 1991 in the self-addressed envelope provided.

1. Please indicate the year(s) you were president?

DATE: _____ NAME: _____

2. When you were president, what were the goals of the World Affairs Council of San Diego?

3. What kinds of programs were most often provided? Breakfast, Lunch, or Dinner Programs, after work receptions, conferences, study groups, travel tours (please circle). Other comments

4. What was the ethnic membership base during your presidency?

Was there much ethnic involvement in the organization? Were many of the members retired and/or business executives?

5. What were the perceived needs of members who participated in the organization?

6. What committee groups existed during your presidency?

APPENDIX A-8**OPEN-ENDED INTERVIEW QUESTIONNAIRE
FOR COUNCIL PRESIDENT AND EXECUTIVE DIRECTOR**

1. What specific activities did the Board/Council undertake to promote or to increase ethnic participation in Council events and on committees as outlined in the Ford Foundation Grant? Who carried out the outreach efforts?
2. What was the role of the International Women's Advisory Committee as perceived by Board members? Was it the mandate of the Board for the women's committee to carry out the ethnic outreach efforts?
3. Are there activities and/or organizational aspects that presently exclude ethnic groups from joining the World Affairs Council?
4. What organizational changes do you foresee that the World Affairs Council should make to increase and to maintain ethnic membership in Council programs? Do you foresee the need of an additional committee to cater specifically to the needs of ethnic members in the World Affairs Council or do you think the efforts by the Board of Directors is sufficient.
5. Do you think Board members and the general membership would feel comfortable with more ethnic participation in the Council?
6. Do you foresee the World Affairs Council having to educate Board members and/or general members about ethnic member participation?
7. With an increase in ethnic members, do you foresee the need for the World Affairs Council to offer translation services at their programs or in the future?
8. What types of programs does the Board feel promotes or encourages ethnic members to join the Council?
9. What is the mission or purpose of the World Affairs Council?
10. What is the role of the Board of Directors and other committees?
11. Do you think the outreach efforts were a success/failure? Was there a problem with follow-through in the outreach efforts? Whose responsibility was it to do outreach and follow-through?

APPENDIX A-9**OPEN-ENDED INTERVIEW QUESTIONNAIRE FOR COUNCIL FOUNDER**

1. How did the World Affairs Council of San Diego come about? When was the Council founded/incorporated? What was your purpose and what were its goals? What was your vision of the Council's influence in the community and in reflection what does yesterday's vision look like today?
2. What were the difficulties in getting started and what were the smooth parts? Which committee groups existed during your presidency?
3. What did the membership look like when the World Affairs Council was founded and how is it the same or different today? Were the majority of members professionals, navy personnel, business executives, educators etc.?
4. What was the socioeconomic status of the people who joined the Council when it was founded? Do you think the people who participate today are of the same socioeconomic status?
5. By the institution's very nature, does it exclude people? Do you think that education and/or income affects a person's interest in joining an organization like the World Affairs Council?
6. How are the activities or programs that the Council organizes today different or similar from yesteryears?
7. What was the ethnic membership make-up during your presidency and as a founding member? Percentage of Hispanic-Americans, African-Americans, Native Americans, Asian-Americans?
8. What is your model/vision of ethnic inclusion? What organizational changes do you foresee that the World Affairs Council should make to increase and to maintain ethnic membership in the Council?
9. Do you think present members are prepared for and /or would feel comfortable with increased ethnic diversity in the Council?
10. How do you think the Council should be preparing for the next millennium?

APPENDIX A-10
INTERVIEW LETTER

722 "C" Street
San Diego, CA 92101
September 25, 1990

Council of Pilipino American Organizations (COPAO).

Dear

This afternoon I spoke to you by telephone regarding my doctoral dissertation.

Thank you for accepting to participate in an interview about the Council of Pilipino American Organizations (COPAO). The audiotaped interview should take no longer than thirty minutes.

The title of my doctoral thesis is, "Ethnic Inclusion Strategies for the World Affairs Council: A Case Study."

Enclosed, please find a copy of the Human Subjects Informed Consent Form and a copy of the Open-ended Interview Questionnaire to be used during the audiotaped interview.

I look forward to meeting you on Wednesday, October 17, 1990 at 7:00 p.m. at the office of the Council of Pilipino American Organizations.

Thank you for your interest and support.

Sincerely,

Adriana Zylmans
Doctoral Candidate
University of San Diego

APPENDIX B

WORLD AFFAIRS COUNCIL OF SAN DIEGO, INC.

HISTORICAL CALENDAR

1968 - 1978

WORLD AFFAIRS COUNCIL OF SAN DIEGO

HISTORICAL CALENDAR

1968 - 1978

- 1943 Founding of Institute on World Affairs at San Diego State College by Minos D. Generales.
- 1954 October 8, 1954 - "Council of International Affairs, Inc." formed. Articles of incorporation signed by Thomas Moran, Clifford Graves, M.D., Roger Woolley, and Gaylord Parkinson, M.D. Only one meeting was ever held.
- 1955 December 5, 1955 - Articles of incorporation changed name to "World Affairs Council of San Diego, Inc." with same signatures as above.
- 1966-1967 Foreign Affairs Association recommended study of San Diego with an eye to the possibility of establishing a World Affairs Council. Funded by a Ford Foundation Grant to Minos D. Generales. The study was made in the first six months of 1967.
- 1967 March 14, 1967 - Minos Generales puts forth his ideas for a World Affairs Council at a luncheon of the Associates for Contemporary San Diego hosted by Marian Longstreth.
- 1968 April (?) - Preliminary organizational conference for Council at Cuyamaca Club luncheon, particularly to discuss funding.
- June 3, 1968 - Ad Hoc Committee meeting decides to incorporate the World Affairs Council of San Diego. Officers were elected provisionally as follows:
- Dr. Minos Generales, Executive Director
 Col. Irving Salomon, President
 Marian Longstreth, Chairman of Women's Auxiliary
 Vernon Gaston, Treasurer
 James Hewitt, Secretary
- June 12, 1968 - Board of Directors organizational meeting for the World Affairs Council of San Diego, at the Cuyamaca Club. Bylaws for the Council were officially adopted. The following Directors were present:
- Gaylord B. Parkinson, M.D.
 Roger S. Woolley
 Clifford L. Graves, M.D.
 Thomas Moran

1968 June 12, 1968, continued -

Officers officially elected:

Col. Irving Salomon, President
 Walter Wancke, Vice President
 Armistead Carter, Vice President
 H. Cushman Dow, Secretary
 Vernon H. Gaston, Treasurer

June 19, 1968 - Articles of Incorporation verified by California Secretary of State.

June 24, 1968 - Inaugural dinner for the World Affairs Council of San Diego held in the International Room of the El Cortez Hotel, Charles E. (Chip) Bohlen, speaker (Former ambassador to USSR, current Deputy Undersecretary of State for Political Affairs).

July 1, 1968 - Official date of founding of World Affairs Council of San Diego. No Charter was issued at this time. The Council was informed that a Charter already existed for the earlier organization. The Council therefore adopted the name and the existing Charter.

August 26, 1968 - Board of Directors meeting to clear up loose ends of Council. President Salomon introduces Minos Generales as the Founder of the World Affairs Council. Discussion was made of British Foreign Office seminar attended by Col. Salomon.

November 18, 1968 - Board of Directors meeting to amend Bylaws to set Board of Directors between 50 and 75 members.

December 11, 1968 - First Regional Conference of the US State Department held in San Diego. Sponsored by the US State Department and the World Affairs Council at the El Cortez Hotel. A well-attended success, this conference proved to be a watershed for interest in the Council.

December 11, 1968 - Annual meeting of the members of the World Affairs Council and election of Directors.

December 17, 1968 - Letter of thanks from the State Department for the conference of December 11, 1968.

1969

February 4, 1969 - Board of Directors meeting to set new membership categories and dues. Amendments to Bylaws adopted, stating intent of World Affairs Council to influence legislation and providing for disbursement of assets of Council upon dissolution.

March 4, 1969 - Bylaw Committee meeting of Women's Auxiliary of the World Affairs Council held, Marian Longstreth, Chairman.

- 1969 May 1, 1969 - Amendments to Articles of Incorporation, including provisions not to attempt to influence legislation and for providing for disbursement of assets upon dissolution of Corporation. These measures were necessary for the granting of tax-exempt status.
- May 6, 1969 - Women's Auxiliary adopts Bylaws at a luncheon meeting at the La Jolla Beach and Tennis Club.
- June 1, 1969 - Officers installed for the Women's Auxiliary, with Marian Longstreth as chairman.
- June 12, 1969 - First Annual Meeting of the Board of Directors held, followed by dinner meeting with Dr. Herbert York, speaker, at the El Cortez Hotel.
- October 20, 1969 - Board of Directors meeting, mostly discussing membership problems.
- 1970 February 26, 1970 - Television interview sponsored by the World Affairs Council of San Diego with the Ambassador of Romania with Col. Salomon and Dr. Generales.
- March 16, 1970 - Decision made as non-profit organization not to contribute to employees Social Security, Employer Reporting Number 45-258553.
- April 29, 1970 - Television interview with Leonard Marks, former Director of United States Information Agency by Col Salomon and Dr. Generales, sponsored by the World Affairs Council of San Diego.
- June 12, 1970 - World Affairs Council of San Diego registered as a non-profit organization, therefore no state unemployment taxes had to be paid, but with withholding taxes and disability payment being made.
- July 31, 1970 - Board of Directors meeting, with discussion centering on high quality of the speakers, the increase in membership, but with continuing financial problems.
- September 23, 1970 - Annual meeting of the Board of Directors at the Hotel Del Coronado with corresponding Annual report.
- 1971 March 16, 1971 - Irving Salomon issues letter inviting input regarding inexpensive early-evening meetings and/or luncheons.
- March 24, 1971 - Office space taken in the House of Hospitality in Balboa Park, with a full-time secretary.
- March 31, 1971 - First notice received of taxes owed, due to failure to file funds with IRS for withholding taxes of employees.

1971 October 5, 1971 - Request received from State of California for clarification of Charitable Trust status, and financial reports for fiscal 1970 and 1971.

October 19, 1971 - Regional conference on United States foreign policy co-sponsored by the World Affairs Council of San Diego and the U.S. State Department with Alfred Atherton and William Sullivan among other State Department speakers at the El Cortez Hotel.

1972 October 26, 1972 - Annual membership meeting held at the La Valencia Hotel, with the election of officers and the Board of Directors. Dr. Generales proposed program for tours for interested members.

1973 June 18, 1973 - Board of Directors meeting, discussing membership problems and consequent budget problems. The possibility of holding more joint meetings with other organizations was also discussed.

July 30, 1973 - Notice received from the IRS that the World Affairs Council tax problems had been resolved satisfactorily.

December 6, 1973 - Annual meeting of members and Board of Directors, with election of officers.

1974 Records for this year are missing from the World Affairs Council files. Attempts are being made to locate appropriate records. 1974 was mainly occupied with arrangements for the State Department Conference that was held in 1975.

March 31, 1974 - The Women's Auxiliary decided to remain inactive for the present but to continue offering volunteer services. It was proposed that women take an active and participatory role in Council deliberations through appointments to the Board of Directors, and subsequently Jean Brace, Ernestine Grimm, Florence Hartman, Ruth Murphy, Kathleen Porter, and Kathryn T. McReynolds were nominated to the Board. Purchase of a telephone answering device and flags for the head table was recommended and carried out, the office Code-a-Phone being funded through contributions from Mrs. Helen Copley, Col. Irving Salomon, Adm. Herschel House, and Adm. and Mrs. Edward E. Grimm.

- 1975 January 23, 1975 - Regional Conference on United States foreign policy co-sponsored by the World Affairs Council of San Diego and the United States State Department. Joseph Sisco, Under Secretary of State for Political Affairs, was keynote speaker at the El Cortez Hotel.
- May 14, 1975 - Board of Directors meeting, election of new Board members.
- June 19, 1975 - Board of Directors meeting and election of Board officers. Council had reached 319 members.
- August 26, 1975 - Board of Directors meeting, with budget discussion predominating, with hopes for increased membership.
- 1976 Sometime during this year the World Affairs Council of San Diego moved into another office as the sole occupant. Col. Salomon defrayed the costs of moving. Council membership reached 391.
- April 4, 1976 - Executive Committee meeting to discuss proposal for Life Memberships.
- June 3, 1976 - Board of Directors meeting at the Cuyamaca Club to discuss routine business matters.
- August 17, 1976 - Special meeting of Board of Directors called for September 1, concerning unilateral move by Executive Committee to abolish Executive Directorship in favor of a full-time secretary.
- September 1, 1976 - After much heated discussion, the position of Executive Director was declared vacant by secret ballot. Dr. Minos D. Generales submitted letter of resignation from Council.
- September, October, December, 1976 - Various other resignations from Council and/or Board of Directors received in light of Board of Directors action of September 1, 1976.

1977 During this year, the World Affairs Council of San Diego reached a maximum of 344 members.

January 4, 1977 - Executive Committee meeting held to discuss organization of program committee and some other sub-committees. Also discussed was the high cost of dinners for student members, future speakers, and actions to be taken in the light of recent resignations.

February 2, 1977 - Executive Committee meeting with discussion of the Los Angeles World Affairs Council (membership - 7000), and of sponsoring a State Department Conference, now sponsored primarily by Dr. Generales' Institute on World Affairs.

March 30, 1977 - Discussion of possible revisions in bylaws.

July 15, 1977 - Executive Committee meeting, discussing guiding role of Executive Committee, as well as membership, honorariums, programs, and contact with local universities.

August 18, 1977 - Meeting of Board of Directors to approve amended Bylaws. Report of previous Executive Committee meeting, programming problems, and reports by various committees - membership, public relations, education and hospitality, bylaws and nominations.

October 27, 1977 - Executive Committee meeting to discuss financial problems and visits to other nearby Councils and associated membership problems.

November 11, 1977 - Board of Directors meeting, no minutes available.

1978 April 12, 1978 - Board of Directors met to approve a "discretionary fund" for the President in the incursion of World Affairs Council expenses. 468 active members were reported, though some were delinquent in dues. Reports made by Nominations, Education, Hospitality and Travel committees.

1978 June 6, 1978 - Annual Membership meeting, with Bylaws revision named a major accomplishment for the year. New officers recommended by the Nominations committee were approved. A report was made on a visit to the Los Angeles World Affairs Council, with 7000 members and 26 full-time staff members, and therefore able to attract better speakers.

June 6, 1978 - Meeting of the Board of Directors, with Nominations committee recommendations approved for new officers. Resignation of office secretary and consequent need to locate another were discussed.

August 23, 1978 - The Executive Committee met to discuss programming, secretarial office needs, and the need for a balanced budget. Janice Sears presented an extensive report on volunteer assistance, totaling 595 hours by thirteen individual for the past year.

September 21, 1978 - The Board of Directors met to introduce themselves to the new full-time office secretary. Reports made by Education and Public Relations committees. The Membership committee suggested that some emphasis be put on obtaining institutional memberships.

December 11, 1978 - Executive Committee meeting, with much discussion of difficulty in obtaining quality programming. Reports made from Travel and Educations committees. Discussion of "active" members delinquent in dues and effectiveness of publicity activities.

December 21, 1978 - Board of Directors meeting. Discussion of high prices of dinners as a possible reason for members not remaining active. Report made by the Program committee on meeting with representative from the State Department handling speakers.

The World Affairs Council of San Diego would like to thank the following individuals for their assistance in supplying or obtaining past information: Dr. Minos Generales, Marian Longstreth, Vernon Gaston, Adm. House, Adm. Murphy, Adm. Hartman and K.T. McReynolds. This report was prepared by Janice Sears and Randy Wheeler, May and June, 1979.

OFFICERS OF THE WORLD AFFAIRS COUNCIL 1968-1979

1968-1973

Col. Irving Salomon, President
George A. Scott, VP
Armistead Carter, VP
Warren Currier III, VP
RAdm. Herschel A. House USN (Ret.), VP
Clinton McKinnon, VP
H. Cushman Dow, Secretary
Vernon H. Gaston, Treasurer
Mrs. Marian Longstreth, Chairman, Women's Auxiliary
Minos D. Generales, Executive Director

1973-1974

Vernon H. Gaston, President
Anderson Borthwick, VP
Clayton H. Brace, VP
Richard Capen, Jr., VP
Armistead Carter, VP
RAdm. Herschel House, USN (Ret.), VP
Clinton McKinnon, VP
James O. Hewitt, VP, Secretary
Robert D. Evans, Treasurer
Mrs. deWitt H. Merriam, Chairman, Women's Auxiliary
Col. Irving Salomon, President Emeritus
Minos D. Generales, Executive Director

1974-1975

RAdm. Herschel House, USN (Ret.), President
Anderson Borthwick, VP
Clayton H. Brace, VP
Richard Capen, Jr., VP
Armistead Carter, VP
Clinton McKinnon, VP
James O. Hewitt, VP, Secretary
Col. Irving Salomon, President Emeritus
Minos D. Generales, Executive Director

1975-1976

Adm. Horatio Rivero, President
VAdm. Ray Peet, USN (Ret.), VP
Gene Gamble, VP
Mrs. Jane Guymon, Treasurer
Mrs. Ernestine Grimm, Secretary
RAdm. Herschel A. House, Chairman of the Board
Richard Capen, Jr., VP

1976-1977

VAdm. Ray Peet, USN (Ret.), President
RAdm. Herschel A. House, USN (Ret.), Chairman of the Board
Clayton H. Brace, VP
Mrs. Edward E. Grimm, VP
Gene Gamble, VP
Dr. James Kitchen, Secretary
Mrs. Jane Irons Guymon, Treasurer

1977-1978

BGen. Alan R. Toffler, USA (Ret.), President
Gerald Warren, VP
Mrs. Ernestine Grimm, Secretary
William W. Stover, Treasurer

1978-1979

BGen. Alan R. Toffler, USA (Ret.), President
Robert Letts Jones, VP, Program
Harper C. Olmstead, VP, Development
Mrs. Edward E. Grimm, Secretary
William W. Stover, Treasurer

WORLD AFFAIRS COUNCIL OF SAN DIEGO

CHRONOLOGICAL LIST OF SPEAKERS

This list was compiled in May and June, 1979, from the World Affairs Council files. Where possible, dates have been included.

1968

"Chip" Bohlen, U.S. Ambassador to West Germany, June 24, 1968

Hon. Colin Jackson, British Member of Parliament

Dr. Edward Teller, "Father of the H-Bomb", October 30, 1968

His Excellency Tan Sri Ong, Ambassador of Malaysia

Hon. Lionel Chevrier, Canadian Member of Parliament, November 18, 1968

Joint Foreign Policy Conference with Department of State, December 11, 1968

Featuring: Eugene V. Rostow

William Bundy

John Holdridge

Joseph Fisher

1969 Alfred Puhon

H.E. Frank H. Corner, Ambassador of New Zealand, February 13, 1969

Br. Owin Klapp, Former Cultural Attache, U.S. Embassy, Athens, Greece
February 24, 1969

Richard N. Gardner, Professor of Law and International Relations at
Columbia University, March 5, 1969

H.E. Oliver Weerasinghe, Ambassador of Ceylon, March 12, 1969

Dr. Henry Koeppler, Warden, Wilton Park, Sussex, England, April 2, 1969

Arthur Maxwell Stamp, British Financier, May 5, 1969

NBC News Correspondents, May 10, 1969

Featuring: Frank Bourgholtzer

Pauline Frederick

Irving R. Levine

John Chancellor

Ray Scherer

Liz Trotta

Chief S. O. Adebo, Executive Director of United Nations Institute for
Training and Research, May 23, 1969

Dr. Herbert York, Professor of Physics, UCSD, June 12, 1969

V. Adm. William Raborn, Vice President-General Representative for Aerojet-General Corp., September 30, 1969

Hon. Colin Jackson, British Member of Parliament, October 20, 1969

Mrs. Marian Longstreth, Chairman, Women's Auxiliary of World Affairs Council, November 3, 1969

Angier Biddle Duke, White House Chief of Protocol, November 20, 1969

George A. Morgan, Ambassador to the Ivory Coast, December 17, 1969

1970

H.E. Bui Diem, Ambassador of South Vietnam, January 15, 1970

H.E. Corneliu Bogdan, Ambassador of Romania, February 6, 1970

Galo Plaza, Secretary-General, Organization of American States, February 17, 1970

William Foster, Former Director, U.S. Disarmament Agency, March 4, 1970

Leonard Marks, Former Director, United States Information Agency, March 24, 1970

Maharajakrishna Rasgotra, Acting Ambassador of India, April 6, 1970

Alexis Johnson, Under-Secretary of State, April 16, 1970

Erwin Canham, Editor-in-Chief, Christian Science Monitor, May 4, 1970

Walter Kotschnig, Deputy Assistant Secretary of State for International Organization Affairs, May 19, 1970

Malcolm Adiseshiah, Deputy Director-General, UNESCO, July 29, 1970

Robert G. Neumann, Ambassador to Afghanistan, September 14, 1970

Najeeb Halaby, President, Pan-Am World Airways, September 30, 1970

Chakravarthi V. Narasimhan, Deputy Administrator, United Nations, October 16, 1970

H.E. Harold Taswell, Ambassador of South Africa, December 10, 1970

1971

Richard N. Gardner, Professor of Law, Columbia University, January 25, 1971

Dr. Arvid Pardo, Ambassador of Malta, February 25, 1971

Lt. Gen. Victor H. Krulak, President, Copley News Service, March 4, 1971

Monroe E. Spaght, Chairman, Shell Oil Company, March 19, 1971

Kenneth Holland, President, International Institute of Education,
April 5, 1971

H.E. Umit Haluk Bayulken, Ambassador of Turkey, May 17, 1971

H.E. Guy Elwin Millard, Minister, British Embassy, May 26, 1971

Lt. Gen. Ira C. Eaker, USAF (Ret.), September 8, 1971

Lt. Gen. Sir John Glubb, British Army Officer, September 28, 1971

Hon. Henry R. Labouisse, Executive Director, UNICEF, November 1, 1971

Mary Pillsbury Lord, Head of International Refugee Organization, November
16, 1971

1972

Mrs. Elizabeth Luce, former head of Institute of International Education,
January 11, 1972

Asher Naim, Counselor, Embassy of Israel, January 31, 1972

H.E. Yoshio Okawara, Embassy of Japan, February 10, 1972, co-sponsored by
the San Diego - Yokohama Sister City Society

Hon. Colin Jackson, Member of British Parliament, February 25, 1972

William R. Cotter, President of the African-American Institute, March 20,
1972

Leonard Tennyson, April 5, 1972

H.E. Ebenezer Moses Debrah, Ambassador of Ghana, April 28, 1972

Christian Herter, Special Assistant to the Secretary of State for En-
vironmental Affairs, May 11, 1972

H.E. Shaheddine El Goulli, Ambassador of Tunisia, June 9, 1972

Joseph H. Price, Vice President for Insurance, Overseas Private Investment
Corporation, September 29, 1972

Dr. Leslie Cooper, Marine Biological Laboratory, Plymouth, England, October
26, 1972

Erwin D. Canham, Editor-in-chief, Christian Science Monitor, November 30,
1972

H.E. Jacques Kosciusko-Morizet, Ambassador of France, December 5, 1972, co-
sponsored by the San Diego Chamber of Commerce

Warner Heineman, Executive Vice President, Union Bank, December 11, 1972
1973

Dr. Max Howell, Dean of the College of Professional Studies at San Diego State University, January 23, 1973

Max and Marjorie Breitenbach, visitors to Nepal, February 27, 1973

Dr. Richard Clutterbuck, Politics Department, University of England, March 26, 1973

H.E. Everett Drumright, former U.S. Ambassador to China, April 30, 1973

Hal Bruno, Chief Political Correspondent, Newsweek, May 21, 1973

Gen. Michael S. Davison, U.S. Army, June 12, 1973

Lionel Van Deerlin and Bob Wilson, U.S. Congressmen from San Diego, September 28, 1973

Conference on Soviet Strategy, co-sponsored by the National Strategy Information Center, November 14, 1973, with
Dr. Richard Staar, Associate Director of the Hoover Institution on War, Revolution and Peace at Stanford University
Dr. Frank Trager, Prof. of International Affairs, New York University
Dr. Alvin Cottrell, Director of Research, Center for Strategic and International Studies, Georgetown University

Robert Bee, Senior Vice President of the International Division, Well Fargo Bank, December 6, 1973

1974 - The files are incomplete for this year. An effort is being made to bring this information up to date. The lapse extends through most of 1975 as well.

1975

Conference on foreign policy, co-sponsored by the Department of State, January 23, 1975, with
Robert H. Miller, Deputy Assistant Secretary of State for East Asian and Pacific Affairs
Arthur A. Hartman, Assistant Secretary of State for European Affairs
Joseph Sisco, Under Secretary of State for Political Affairs

H.E. Simcha Dinitz, Ambassador of Israel, October 11, 1975

H.E. Jose Juan de Olloqui, Ambassador of Mexico, November 11, 1975

H.E. Menelas D. Alexandrakis, Ambassador of Greece, December 9, 1975

1976

H.E. Abdullah Salah, Ambassador of Jordan, January 12, 1977

H.E. Sahabzada Yaqub Khan, Ambassador of Pakistan, January 15, 1976

Panel conference, co-sponsored by the National Strategy Information Center,
February 17, 1976, with
Dr. Alvin J. Cottrell, Director of Research, Center for Strategic and
International Studies, Georgetown University
Dr. Yuan-li Wu, Professor of Economics, University of San Francisco
Dr. Stephen Gibert, Professor of Government, Georgetown University

H.E. Byung Ki Han, Ambassador of Korea to the United Nations, March 29, 1976

J. William Middendorf, Secretary of the Navy, April 1, 1976, co-sponsored
by the San Diego Chamber of Commerce, the San Diego Council, Rotary
Club of San Diego, and the Navy League

Hon. Sir Peter Ramsbotham, KCMG, British Ambassador, June 11, 1976

Leonard Fielding Chapman, Jr., Commissioner of the Immigration and Natural-
ization Service, November 3, 1976, co-sponsored by the Navy League

H.E. Melih Esenbel, Ambassador of Turkey, November 18, 1976

Anna Chennault, Asian expert, December 2, 1976

1977

Franklin G. Alverson, Vice President, Living Marine Resources, February 22,
1977, main speaker, with the following panel members discussing
Ken Hudson, moderator, San Diego Union
Samuel D. Timmons, President, National Steel and Shipbuilding Co.
Adm. U.S.G. Sharp, US Navy, Ret.
Carlton A. Counts, Narcotics Bureau
Lawrence R. Wales, Eastman Kodak Co., Ret.

Abdul Aziz Rowas, Under-Secretary in the Ministry of Information and Culture
for the Sultanate of Oman, April 14, 1977

Raymond Gibbs, Metropolitan Opera Company, May 11, 1977

Hon. James D. Hodgson, Former U.S. Ambassador to Japan, June 8, 1977, co-
sponsored by the San Diego Chamber of Commerce and the San Diego-Yoko-
hama Sister City Society

Fernand Spaak, Head of Delegation to the U.S. of the Commission of the Euro-
pean Communities, June 10, 1977

Barbara Walters, ABC News Commentator, June 27, 1977, co-sponsored by KGTV
and other news media organizations

Reception for NATO Parliamentarians, August 15, 1977, co-sponsored by the San Diego Council of the Navy League and the San Diego Chamber of Commerce

H.E. Helvi Sipila, Assistant Secretary-General of the United Nations, September 11, 1977, co-sponsored by the City Club of San Diego, The American Association of University Women, the Institute of World Affairs, the League of Women Voters and the United Nations Association

John Reinhardt, Director of the U.S. Information Agency, October 19, 1977

Amb. Zvi Brosh, Consul General of Israel, November 14, 1977

Thomas C. Barger, former President, Arabian American Oil Co., December 6, 1977
1978

Sig Mickelson, President, Radio Free Europe, Radio Liberty, January 11, 1978

John Howard Chettle, Director for North and South America of the South Africa Foundation, February 8, 1978

H.E. Chaim Herzon, Ambassador of Israel to the United Nations, February 23, 1978

Carolina T. Mouritzen, Consul for Panama in San Diego, and Lt. Gen. Victor H. Krulak, former President Copiay News Service, March 15, 1978

Kazutoshi Hasegawa, Counselor of the Embassy of Japan, March 30, 1978, co-sponsored by the San Diego Chamber of Commerce, San Diego Unified Port District, International Affairs Board of the City of San Diego, World Trade Association of San Diego, Foreign Trade Association of Southern California and the Consulate General of Japan at Los Angeles

Conference on Middle East Peace, April 18, 1978, co-sponsored by the University of San Diego College of Arts and Sciences, with
Eytan Bentsur, Counselor of the Embassy of Israel, Washington, D.C.
Mohamed I Hakki, Counselor for Press and Information, Embassy of the Arab Republic of Egypt
Woodward Romine, Diplomat-in-Residence, University of San Diego

Dr. K.W. Watkins, Royal Institute of International Affairs, May 18, 1978

Adm. John S. McCain, Jr., USN (Ret.), former Commander-In-Chief, Pacific, June 8, 1978

Dr. Anastassios K. Simonidis, Consul of the Republic of Cyprus, June 21, 1978

Dr. William Nierenberg, Director, Scripps Institution of Oceanography, October 17, 1978

Vice Adm. Robert P. Coogan, Commander Naval Air Force, U.S. Pacific Fleet, October 27, 1978, co-sponsored by the San Diego Council of the Navy League

Amb. David D. Newsom, Under Secretary of State for Political Affairs, November 15, 1978, co-sponsored by the City Club of San Diego

H.E. Wilhelm Wachtmeister, Ambassador of Sweden, December 18, 1978

This list was compiled by Randy Wheeler during May and June, 1979, from World Affairs Council of San Diego files. Attempts are being made to fill in the gaps.

WORLD AFFAIRS COUNCIL OF SAN DIEGO

ADDENDA TO

HISTORICAL CALENDAR

1974 Much of 1974 was spent in planning the Regional Conference to be held in January 1975.

March 31, 1974 - The Women's Auxiliary decided to remain inactive for the present but to continue offering volunteer services. It was proposed that women take an active and participatory role in Council deliberations through appointments to the Board of Directors, and subsequently Jean Brace, Ernestine Grimm, Florence Hartmen, Ruth Murphy, Kathleen Porter, and Kathryn T. McReynolds were nominated to the Board. Purchase of a telephone answering device and flags for the head table were recommended and carried out, the office Code-a-Phone being funded through contributions from Mrs. Helen Copley, Col. Irving Salomon, Adm. Herschel House, and Adm. and Mrs. Edward E. Grimm.

June 2, 1974 - Board of Directors meeting at Cuyamaca Club to discuss plans for annual meeting of members and Board of Directors and other matters.

June 7, 1974 - Annual meeting of members of the Council and election of Directors. Meeting of Board of Directors to elect officers.

1975 January 23, 1975 - Regional Conference on United States foreign policy co-sponsored by the World Affairs Council of San Diego and the United States State Department. Joseph Sisco, Under Secretary of State for Political Affairs, was keynote speaker at the El Cortez Hotel.

May 14, 1975 - Board of Directors meeting for consideration of new officers for the 1975-1976 season.

June 19, 1975 - Annual membership meeting. New Directors recommended by Nominations Committee were approved. Board of Directors meeting and election of Board officers. Council had reached 356 members as of May 13, 1975.

August 26, 1975 - Board of Directors meeting, with budget discussion predominating, with hopes for increased membership.

ADDENDA

The Speakers List for the World Affairs Council of San Diego lacked entries for 1974-75. Our thanks to Admiral Herschel A. House for his assistance in locating these.

1974

Dr. William Nierenberg, Director, Scripps Institute, La Jolla, January 17, 1974

Dr. Andrew Cordier, Dean of Columbia University, February 15, 1974

Mr. Isaac D. Levine, foreign press correspondent, March 19, 1974

Mr. Waltar A. Zitlau, President, San Diego Gas & Electric Co., March 19, 1974

Mr. Charles W. Yost, New York, May 23, 1974

H.E. Toma Granfil, Ambassador of Yugoslavia, June 7, 1974

VADM. Robert B. Baldwin, Commander Naval Air Force, U.S. Pacific Fleet,
September 19, 1974

Mr. Thomas Aston, Consul General of Great Britain, Los Angeles, October 11, 1974

H.E. T.N. Kaul, Ambassador of India, November 19, 1974

Mr. John M. Borges, Executive Director, Interamerican Development Bank, December
10, 1974

1975

Conference on foreign policy, co-sponsored by the Department of State,
January 23, 1975 with
Robert H. Miller, Deputy Assistant Secretary of State for East Asian
and Pacific Affairs
Arthur A. Hartman, Assistant Secretary of State for European Affairs
Joseph Sisco, Under Secretary of State for Political Affairs

Mr. George M. Keller, Vice-Chairman, Standard Oil of California, February 27, 1975

Lord and Lady Lindsay of Birker, Member of Parliament, British House of Lords,
March 18, 1975

H.E. J.S.F. Botha, Ambassador of South Africa, April 17, 1975

Dr. Abdelrahman Al-Zamel, (The Saudi Arabian Delegation), Professor at the
University of Petroleum and Minerals, Dahrán, Saudi Arabia, April 30, 1975

H.E. Abdullah Salah, Ambassador of Jordan, May 26, 1975

Ambassador Horacio Rivero, Former U.S. Ambassador to Spain, June 19, 1975

1976

H.E. Abdullah Salah, Ambassador of Jordan, January 12, 1977

H.E. Sahabzada Yaqub Khan, Ambassador of Pakistan, January 15, 1976

Panel conference, co-sponsored by the National Strategy Information Center, February 17, 1976, with
Dr. Alvin J. Cottrell, Director of Research, Center for Strategic and International Studies, Georgetown University
Dr. Yuan-li Wu, Professor of Economics, University of San Francisco
Dr. Stephen Gibert, Professor of Government, Georgetown University

H.E. Byung Ki Han, Ambassador of Korea to the United Nations, March 29, 1976

J. William Middendorf, Secretary of the Navy, April 1, 1976, co-sponsored by the San Diego Chamber of Commerce, the San Diego Council, Rotary Club of San Diego, and the Navy League

Hon. Sir Peter Ramsbotham, KCMG, British Ambassador, June 11, 1976

Leonard Fielding Chapman, Jr., Commissioner of the Immigration and Naturalization Service, November 3, 1976, co-sponsored by the Navy League

H.E. Melih Esenbel, Ambassador of Turkey, November 18, 1976

Anna Chennault, Asian expert, December 2, 1976

1977

Franklin G. Alverson, Vice President, Living Marine Resources, February 22, 1977, main speaker, with the following panel members discussing
Ken Hudson, moderator, San Diego Union
Samuel D. Timmons, President, National Steel and Shipbuilding Co.
Adm. U.S.G. Sharp, US Navy, Ret.
Carlton A. Counts, Narcotics Bureau
Lawrence R. Wales, Eastman Kodak Co., Ret.

Abdul Aziz Rowas, Under-Secretary in the Ministry of Information and Culture for the Sultanate of Oman, April 14, 1977

Raymond Gibbs, Metropolitan Opera Company, May 11, 1977

Hon. James D. Hodgson, Former U.S. Ambassador to Japan, June 8, 1977, co-sponsored by the San Diego Chamber of Commerce and the San Diego-Yokohama Sister City Society

Fernand Spaak, Head of Delegation to the U.S. of the Commission of the European Communities, June 10, 1977

Barbara Walters, ABC News Commentator, June 27, 1977, co-sponsored by KGTV and other news media organizations

Reception for NATO Parliamentarians, August 15, 1977, co-sponsored by the San Diego Council of the Navy League and the San Diego Chamber of Commerce

H.E. Helvi Sipila, Assistant Secretary-General of the United Nations, September 11, 1977, co-sponsored by the City Club of San Diego, The American Association of University Women, the Institute of World Affairs, the League of Women Voters and the United Nations Association

John Reinhardt, Director of the U.S. Information Agency, October 19, 1977

Amb. Zvi Brosh, Consul General of Israel, November 14, 1977

Thomas C. Barger, former President, Arabian American Oil Co., December 6, 1977
1978

Sig Mickelson, President, Radio Free Europe, Radio Liberty, January 11, 1978

John Howard Chettle, Director for North and South America of the South Africa Foundation, February 8, 1978

H.E. Chaim Herzon, Ambassador of Israel to the United Nations, February 23, 1978

Carolina T. Mouritzen, Consul for Panama in San Diego, and Lt. Gen. Victor H. Krulak, former President Copiây News Service, March 15, 1978

Kazutoshi Hasegawa, Counselor of the Embassy of Japan, March 30, 1978, co-sponsored by the San Diego Chamber of Commerce, San Diego Unified Port District, International Affairs Board of the City of San Diego, World Trade Association of San Diego, Foreign Trade Association of Southern California and the Consulate General of Japan at Los Angeles

Conference on Middle East Peace, April 18, 1978, co-sponsored by the University of San Diego College of Arts and Sciences, with Eytan Bentsur, Counselor of the Embassy of Israel, Washington, D.C. Mohamed I Hakki, Counselor for Press and Information, Embassy of the Arab Republic of Egypt
Woodward Romine, Diplomat-in-Residence, University of San Diego

Dr. K.W. Watkins, Royal Institute of International Affairs, May 18, 1978

Adm. John S. McCain, Jr., USN (Ret.), former Commander-In-Chief, Pacific, June 8, 1978

Dr. Anastassios K. Simonidis, Consul of the Republic of Cyprus, June 21, 1978

Dr. William Mierenberg, Director, Scripps Institution of Oceanography, October 17, 1978

Vice Adm. Robert P. Coogan, Commander Naval Air Force, U.S. Pacific Fleet, October 27, 1978, co-sponsored by the San Diego Council of the Navy League

APPENDIX C

BY-LAWS

OF THE

WORLD AFFAIRS COUNCIL OF SAN DIEGO, INC.

APPROVED BY

BOARD OF DIRECTORS

JANUARY 15, 1986

BY-LAWS

OF THE

WORLD AFFAIRS COUNCIL OF SAN DIEGO, INC.

BY-LAWS
OF THE
WORLD AFFAIRS COUNCIL OF SAN DIEGO, INC.

Approved by the Board of Directors

January 15, 1986

TABLE OF CONTENTS

<u>ARTICLE</u>		<u>PAGES</u>
I	Purpose	1
II	Implementation of Purpose.....	1
III	Memberships: Types and Dues.....	2-3
IV	Annual and Special Meetings of Members..	4
V	Board of Directors	4-7
VI	Executive Committee	7
VII	Committees	8-9
VIII	Officers and Staff	9-11
IX	Finances	11-12
X	Contracts, Checks, Deposits and Funds...	12
XI	Books and Records	12-13
XII	Endowment Fund	13
XIII	Gifts	13
XIV	Robert's Rules of Order	13
XV	Amendment	13

BYLAWS
OF THE
WORLD AFFAIRS COUNCIL OF SAN DIEGO, INC.

ARTICLE I

PURPOSE

SECTION 1. Primary Purpose:

The World Affairs Council of San Diego, Inc., is a nonprofit mutual benefit corporation incorporated under the Laws of the State of California. The specific and primary purpose for which this Corporation is formed is to promote interest in, and to encourage and facilitate the study of international problems.

SECTION 2. General Policy:

The Corporation shall encourage free and fair discussion of any problem or issue pertinent to its purposes. It shall itself take no stand on any public issue, nor shall it recommend any policy, party or candidate, and it shall make every effort to prevent any representation that it has done so.

ARTICLE II

IMPLEMENTATION OF PURPOSE

SECTION 1. Outline of Corporation Activities:

The Corporation shall as means of accomplishing its primary purpose: (a) secure and distribute authoritative information upon international questions; (b) sponsor meetings and discussions with authorities on international affairs; (c) sponsor research papers and scholarships for students of history, economics, and international relations; (d) establish a library of current publications, speeches, papers, hearings, reports, books and periodicals for the use of its members, students working in this field and interested members of the general public; and (e) sponsor periodic conferences to bring together eminent economists, scientists, historians, teachers, religious and social workers, journalists, and persons in government for study of international affairs.

SECTION 2. Reports:

The corporation may issue reports of its educational activities. Those reports shall contain fair and accurate

statements of areas of agreement and disagreement; but no summary or report of any area of agreement shall be presented in a way which would appear to commit the Corporation or its members to any particular point of view.

ARTICLE III

MEMBERSHIPS: TYPES AND DUES

SECTION 1. Types of Membership:

There shall be the following classes of membership:

- A. Regular Annual Memberships
- B. Student Annual Memberships
- C. Organization Annual Memberships

Upon resolution, adopted by the Board of Directors, these three (3) categories of memberships may be subdivided in any manner that the Board of Directors deems appropriate.

SECTION 2. Regular Annual Memberships:

Regular Annual memberships shall be open to all persons who are in sympathy with the general program and aims of the Corporation. These shall be the following classes of regular annual memberships:

- A. Individual
- B. Family
- C. Contributing
- D. Ambassadors Circle

A family membership extends membership privileges to any immediate family residing at the same address but such membership shall be entitled to only one (1) vote at membership meetings, regardless of the number of persons in the family membership.

SECTION 3. Student Annual Memberships:

Student annual memberships shall be open to all persons who are currently enrolled full time as students in any educational institution and who are in sympathy with the general program and aims of the Corporation. Student members shall not be entitled to vote at membership meetings.

SECTION 4. Organization Annual Memberships:

Eligibility for organization membership shall extend to business corporations, nonprofit corporations, civic clubs, veterans' groups, trade unions, educational institutions,

churches, religious groups, women's organizations, service clubs, trade associations, student groups and other organizations of types similar to these listed. The current president of each such member organization, unless the organization designates another person in writing, shall be considered the representative of the organization for maintaining contact between the member organization and the Council and for the purpose of exercising that organization's vote at all membership meetings. The member organization's representative shall be on the mailing list of the Council for notices and other appropriate material, and shall be eligible for membership on the Board of Directors. Each organization membership shall have one vote at membership meetings. There shall be the following classes of organization memberships:

- A. Business Corporation Memberships
- B. Nonprofit Corporation and Other Organization Memberships

Upon resolution, adopted by the Board of Directors, these two (2) categories of organization memberships may be subdivided in any manner that the Board deems appropriate.

SECTION 5. Termination of Membership:

The membership of any organization, regular, or student member, more than three (3) months in arrears in payment of dues, and after due notice, may be terminated by a majority vote of a quorum of the Board of Directors at any special or regular meeting. Any person or organization may be refused membership, or having been admitted, may be expelled, after due notice, by a quorum of the Board of Directors at any regular or special meeting, if they find that the person or corporation refuses to comply with these bylaws or has conducted himself in a manner detrimental to the best interests of the corporation.

SECTION 6. Dues:

The amount of dues to be paid by each class and subclass of membership and the times and manner of payment for such dues shall be fixed and determined from time to time by the Board of Directors at a regular or special meeting called and held for such purpose.

SECTION 7. Liabilities and Property Rights of Members:

No member of the corporation shall be personally liable to its creditors for any indebtedness or liability of the corporation, and any and all creditors of the corporation shall look only to the assets of the corporation for payment. The members, directors and officers of this corporation shall have no right, title, or other property interest in or to the properties of this Corporation.

ARTICLE IV

ANNUAL AND SPECIAL MEETINGS OF MEMBERS

SECTION 1: Annual Meeting:

The annual meeting of members shall be held at such time and place as may be designated by the Board of Directors and specified in the notice of such meeting.

SECTION 2. Special Meetings:

Special meetings of members may be held at such time and place as may be designated by the Board of Directors and specified in the notice of such meeting.

SECTION 3. Notices:

A notice of the annual or any special meeting (including an agenda for the meeting) shall be deemed sufficient if deposited in the regular mail not less than ten (10) or more than ninety (90) days prior to the date of such meeting, addressed to the members at the respective addresses as appearing on the records of the Corporation.

SECTION 4. Quorum:

At the annual or any special meeting, twenty-five (25) or more members shall constitute a quorum to transact any and all business. At any meeting at which a quorum is present, a majority of those present and voting may bind the membership. Each individual and organization member shall be entitled to vote, either in person or by proxy. The vote of any organization member shall be cast by that organization's representative appearing of record on the Corporation's books as being the representative of that corporation or by its proxy.

ARTICLE V

BOARD OF DIRECTORS

SECTION 1. Components:

The Board of Directors shall consist of two groups:

- A. Regular members
- B. Honorary members

SECTION 2. Powers:

All powers of the Corporation and management of its property and affairs shall be controlled by the regular members of the

Board of Directors, composed of not less than five (5) or more than fifty (50) members. The exact number of directors shall be fixed from time to time by resolution of the Board of Directors at a regular or special meeting called and held for such purpose. Each regular member shall be an officer of the Corporation and/or a member of a Committee.

SECTION 3. Election and Term of Office of Regular Members:

Effective at the 1986 annual membership's meeting, the Directors shall be classified into two classes as nearly equal as possible, as determined by the Board, one class to be elected for a term expiring at the annual meeting to be held in 1987 and the second class to be elected for a term expiring at the annual meeting to be held in 1988. Beginning in 1987, the successors of the class of directors whose term expires at each annual meeting shall be elected for a term of two (2) years and shall be eligible for two (2) additional consecutive terms of two (2) years each. If a Director, other than the immediate past President, shall have served the three consecutive terms, such Director shall be ineligible for reelection to the Board as a regular member for a period of one (1) year. Thereafter, any such person shall be eligible for election and reelection to the Board the same as any other member. The immediate past President of the Corporation shall be eligible for reelection to the Board as a regular member even though he has served three consecutive terms.

SECTION 4. Resignations or Vacancy:

Resignation by a regular or honorary member of the Board of Directors shall be effective only upon acceptance of the Board, unless the resigning Director specifies in writing and submits to the Secretary of the Corporation, or to the Board of Directors, that his resignation is to be effective forthwith, or as of a date therein specified. In the event of any vacancy in the Board of Directors caused by death, resignation or otherwise, such vacancy may be filled for the unexpired term by a majority vote of the remaining members at a regular or special meeting of the Board of Directors, whether or not the remaining members constitute a quorum.

SECTION 5. Quorum:

At any regular or special meeting of the Board, one-fifth (1/5) or more but not less than three (3) of the regular members shall constitute a quorum to transact any and all business, and at any meeting at which a quorum is present, a majority of those present and voting may bind the Board of Directors and the membership.

SECTION 6. Removal:

A Director may be removed from office for cause, after due notice, by the vote of a majority of all the regular Directors. Continued failure to attend regularly scheduled Board meetings may be deemed sufficient cause for removal.

SECTION 7. Compensation:

The members of the Board of Directors shall serve without compensation. No officer or members of the Corporation shall receive compensation from Council funds. Any regular member of the Board of Directors, before accepting paid employment from the Corporation, shall resign from the Board.

SECTION 8. Meetings:

The Board of Directors shall hold an organization meeting as soon as practicable immediately following the annual members meeting for the purpose of electing officers and conducting such other business as may come before the Board. Regular meetings of the Board shall be held four times during each year (approximately three months apart), one of which shall be the organization meeting. An agenda shall accompany notice of meetings. Special meetings of the Board of Directors shall be held at the call of the President, or at the request of a quorum of the Board of Directors. An agenda must accompany that call. The agenda for the regular meetings shall include reports from each standing committee.

SECTION 9. Notices:

A notice of any special or regular meeting shall be deemed sufficient if deposited in the mail not less than ten (10) days prior to the date of such meetings, addressed to the Directors at the respective addresses appearing on the records of the Corporation, and notice of any and all meetings may be waived by Directors in writing, orally, or by attendance at the meeting.

SECTION 10. Honorary Members of the Board of Directors:

The Honorary Members of the Board of Directors shall consist of individuals who are in sympathy with the general program and aims of the Corporation and are of such standing in the community that they will bring honor to it. Honorary members of the Board may attend all regular and special meetings of the Board of Directors and may participate in the discussions. They shall be nominated annually, by the Nominating Committee, to the Board of Directors who shall vote on their membership. Honorary Members shall have no vote at Board of Directors meetings and their presence shall not be counted for quorum purposes.

SECTION 11. Executive Director:

The Executive Director of the Corporation shall serve as an exofficio member of the Board of Directors without voting rights.

ARTICLE VI

EXECUTIVE COMMITTEE

SECTION 1. Composition:

The officers of the Corporation having been duly elected per the Bylaws, plus any one or more additional Directors as may be selected by the Board of Directors, shall constitute the Executive Committee. It is a committee of the Board.

SECTION 2. Powers:

The Executive Committee shall have authority to exercise all the powers of the Board of Directors between meetings of the Board, except in the following areas:

- A. Approval of the annual budget
- B. Changes in the membership dues
- C. Changes in the bylaws
- D. Filling of vacancies on the Board
or Executive Committee
- E. Appointment or removal of officers

SECTION 3. Quorum:

Not less than one-third (1/3) of the members of the Executive Committee shall constitute a quorum.

SECTION 4. Meetings:

Meetings of the Executive Committee shall be called at least quarterly by the President of the Corporation, or by three (3) members of the Executive Committee (after conference with the President, if he is available). The Executive Committee may invite, to part or all of a meeting, office staff and any other individuals it deems appropriate. The Executive Committee shall report periodically and upon request to the Board of Directors actions taken.

SECTION 5. Vacancy:

In the event of any vacancy in the Executive Committee, caused by death, resignation, or otherwise, such vacancy shall be filled for the unexpired term by vote of the Board of Directors.

ARTICLE VII

COMMITTEES

SECTION 1. Standing Committees:

The Corporation shall have the following Standing Committees:

- A. Development
- B. Membership
- C. Program
- D. Nominating
- E. Discussion Group

The Committees shall be appointed annually as soon as practicable after the organization meeting of the Board of Directors. The rights and duties shall be determined by the President with the advice and approval of the Board of Directors or the Executive Committee. Such Committees are not committees of the Board and need not consist solely of Board members.

SECTION 2. Nominating Committee:

The President, with the advice and consent of the Board of Directors, shall appoint a Nominating Committee of five (5) members, at least three (3) of whom shall be regular members of the Board of Directors, and the remainder from the general membership, all in good standing. At least two weeks prior to the annual meeting, that Committee shall prepare and circulate to the corporate membership a slate of nominees for Board membership. Additional nominations from the floor shall be entertained at the annual meeting. The Committee shall also prepare a slate of officers to present at the organization meeting of the Board of Directors. This slate shall be circulated to the Board members at least two (2) weeks prior to the meeting.

SECTION 3. Special Committees:

Special committees may be appointed to serve such periods as designated by the President or Board of Directors, but each Special Committee shall automatically be dissolved at the completion of the fiscal year in which it is appointed. Special Committees may include, but are not limited to, coverage of the following areas: bylaws, meeting arrangements, education, fund raising, travel, hospitality and public relations.

SECTION 4. Committee Chairmen and Membership:

Chairmen and members of the committees shall be appointed by the President and approved by the Executive Committee. All committee members shall be members of the Corporation in good standing.

SECTION 5. Committee Chairman's Reports:

Committee chairmen shall be prepared to report the work of their committees when requested at regular meetings of the Board of Directors and at annual meetings of the membership or, if unable to attend, have their report in writing delivered to the chairmen of such meetings.

ARTICLE VIII

OFFICERS AND STAFF

SECTION 1. Officers:

The officers of the Corporation shall be President, one or more Vice Presidents of whom one shall be designated First Vice President, Chief Financial Officer, and Secretary who shall discharge the duties and responsibilities usually pertaining to their respective offices. Each officer shall be a duly elected regular member of the Board of Directors. The Board of Directors may also elect, at its discretion, such other officers with such responsibilities and powers as the Board of Directors may from time to time determine. One person may hold two offices, except that the same person shall not hold the offices of President and Secretary concurrently.

SECTION 2. Nominations, Elections and Term of Office:

The officers of the Corporation shall be elected by the Board of Directors for a term of one (1) year and shall hold the office until their successors are elected and have accepted office. The Nominating Committee shall present a list of persons recommended for nomination as the officers of the Corporation to the Board of Directors at the organization meeting of the Board of Directors, following the annual membership meeting.

SECTION 3. Additional Nominations:

Following the presentation of the slate recommended for nomination by the Nominating Committee, and before the vote to elect, the chairman of the meeting shall call for any additional nominations from any Board member for the offices of the Corporation.

SECTION 4. Removal:

Any officer elected or appointed by the Board of Directors may be removed by a majority of a quorum at any meeting of the Board of Directors whenever, in its judgment, the best interests of the Corporation would be served thereby. Before the meeting, the Board and the officer in question shall be notified of the recommendations to be made.

SECTION 5. Vacancies:

A vacancy in any office because of death, resignation, removal, disqualification, or otherwise shall be filled by the Board of Directors for the unexpired portion of the term.

SECTION 6. President:

The President shall be the chief executive officer of the Corporation and shall, in general, supervise and control all the business and affairs of the Corporation. He or she shall preside at all meetings of the corporate membership. He or she shall also preside at meetings of the Board of Directors. The President may sign with the Secretary or any other proper officer of the Corporation authorized by the Board of Directors any deeds, mortgages, bonds, contracts, or other instruments which the Board of Directors have authorized to be executed, except in cases where the signing and execution thereof shall be expressly delegated by the Board of Directors or by these Bylaws or by statute to some other officer or agent of the Corporation; and, in general, he or she shall perform all duties incident to the office of President and such other duties as may be prescribed by the Board of Directors from time to time.

SECTION 7. Vice Presidents:

In the absence of the President or in the event of his or her inability or refusal to act, the First Vice President and then the Vice Presidents, in the order designated by the Board of Directors, shall perform the duties of the President, and when so acting, shall have all the powers of and be subject to all the restrictions upon the President. The Vice Presidents shall perform such other duties as from time to time may be assigned to them by the President or by the Board of Directors.

SECTION 8. Chief Financial Officer:

The Chief Financial Officer of the corporation shall keep and maintain, or cause to be kept and maintained, adequate and correct accounts of the properties and business transactions of the corporation, and shall send, or cause to be sent, to the members of the corporation such financial statements and reports as are by law or these Bylaws required to be sent to them. The books of account shall at all times be open to inspection by any director.

The Chief Financial Officer shall deposit, or cause to be deposited, all moneys and other valuables in the name and to the credit of the corporation with appropriate depositories. The Chief Financial Officer shall disburse, or cause to be dispersed, the funds of the corporation as may be authorized by the Board, shall render to the President and the Board of

Directors, whenever they request it, an account of all transactions as Chief Financial Officer and of the financial condition of the corporation, and shall have such other powers and perform such other duties as may be prescribed by the Board.

If required by the Board of Directors, the Chief Financial Officer shall give a bond for the faithful discharge of his duties in such sum and with such surety or sureties as the Board of Directors shall determine. The cost of such bond will be paid by the Corporation.

SECTION 9. Secretary:

The Secretary shall keep the minutes of the meetings of the members and of the Board of Directors; see that all notices are duly given in accordance with the provisions of these Bylaws, or as required by Law, be custodian of the corporate records; keep a register of the post office address of each member which shall be furnished to the Secretary by such member; and, in general, perform all duties incident to the office of Secretary and such other duties as from time to time may be assigned to him or her by the President or by the Board of Directors. It shall be the duty of the Secretary to have at every meeting a copy of: The Articles of Incorporation, and the Bylaws.

SECTION 10. Administrative Staff:

The Corporation shall have such paid administrative staff personnel as the Board of Directors or Executive Committee shall determine from time to time. Such staff may include an Executive Director. The terms and conditions of employment of the staff personnel shall be under control and direction of the Board of Directors or Executive Committee, provided the Board or Executive Committee may delegate such responsibility to the Executive Director for all staff personnel other than the Executive Director.

ARTICLE IX

FINANCE

SECTION 1. Fiscal Year:

The fiscal year of the Corporation shall be fixed by resolution by the Board of Directors.

SECTION 2. Tentative Budget:

Before the commencement of each fiscal year, the Board of Directors shall adopt a tentative budget for the ensuing

fiscal year. Each such budget shall set forth all the assets and sources of income, current and anticipated, and all existing obligations and anticipated expenditures for the fiscal year.

ARTICLE X

CONTRACTS, CHECKS, DEPOSITS AND FUNDS

SECTION 1. Contracts:

The Board of Directors may authorize any officer or officers, agent or agents of the Corporation, in addition to the officers so authorized by these Bylaws, to enter into any contract or execute and deliver any instrument in the name of and on behalf of the Corporation, and such authority may be general or confined to specific instances.

SECTION 2. Checks, Drafts, etc.:

All checks, drafts, or orders for the payment of money, notes or other evidences of indebtedness issued in the name of the Corporation, shall be signed by such officer or officers, agent or agents of the Corporation and in such manner as shall from time to time be determined by resolution of the Board of Directors. In the absence of such determination by the Board of Directors, such instruments shall be signed by the Chief Financial Officer and counter-signed by the President or a Vice President of the Corporation.

SECTION 3. Depositories:

The Chief Financial Officer shall designate suitable depositories for all moneys and other valuables of the Corporation.

SECTION 4. Audit:

The Board of Directors shall, once each year, cause an audit to be made of the accounts of the Corporation.

ARTICLE XI

BOOKS AND RECORDS

The Corporation shall keep correct and complete books and records of account and shall also keep minutes of the proceedings of its members, Board of Directors, Executive Committee and any other committee having any of the authority of the Board of Directors, and shall keep at the registered or principal

office a record giving the names and addresses of the members entitled to vote. All books and records of the Corporation may be inspected by any member, or his agent or attorney for any proper purpose at any reasonable time.

ARTICLE XII

ENDOWMENT FUND

Subject to the availability of funds over and above the operating costs of the Corporation, an endowment fund may be established. Any interest which accrues may be used for current expenses for the Corporation. However, the principal shall not be used unless the majority of the Board of Directors, in a Special or Regular Meeting, votes to do so.

ARTICLE XIII

GIFTS

The Board of Directors may accept on behalf of the Corporation any contributions, gift, bequest or devise for the general purposes or for any special purpose of the Corporation.

ARTICLE XIV

ROBERT'S RULES OF ORDER

Robert's Rules of Order shall be applicable to all meetings and, where appropriate, to all other actions of this Corporation.

ARTICLE XV

AMENDMENT

These Bylaws may be amended by the Board of Directors by a majority vote of those present at any regular or special meeting, provided written notice including the full text of such amendment has been sent to all members of the Board of Directors not less than ten (10) days before such meeting.

APPENDIX D

**COMMUNITY AND CITIZEN INVOLVEMENT
IN FOREIGN POLICY**

A PROJECT PROPOSAL FOR THE FORD FOUNDATION

BY

THE WORLD AFFAIRS COUNCIL OF SAN DIEGO, INC.

AUGUST 1, 1988

Community and Citizen Involvement in Foreign Policy

A Project Proposal for the Ford Foundation

The World Affairs Council of San Diego

August 1, 1988

Section 1. The Proposed Program in Brief

The World Affairs Council of San Diego proposes to undertake an ambitious project which will educate and stimulate citizen participation in the foreign policy process with a focus on reaching ethnic minorities, women and youth. A pilot demonstration model will be designed with the leadership of targeted organizations to involve their members in study groups using the Great Decision Series and materials.

Leadership training in community participation in foreign policy will be provided to these organizations and Great Decisions study groups will be organized within the targeted organizations. The level of understanding of international issues and their relevance to San Diego will be raised and local dialogue on the issues will be substantially increased.

The project will be documented for implementation nationwide by groups similar to the World Affairs Council of San Diego. We will be collaborating with the Foreign Policy Association, testing their Great Decisions and other materials with this model. They are the largest and oldest nonpartisan adult education program in the field of foreign affairs.

We are requesting funding of \$65,628 for the first year and \$37,704 for the second year.

Section 2. San Diego: A World-Class Vision

San Diego's special geographic and demographic circumstances make it particularly appropriate as the model city for a "Community and Citizen Involvement in Foreign Policy Project." The city's international aspirations and interests are clear to most observers and were evident in a recent three-part series in *San Diego Magazine* entitled "San Diego as a World-Class City: How Do We Get There?"

Many San Diegans are concerned with national security and defense, which has an immediate local impact: the non-Communist world's largest naval base is located in San Diego. Nearly \$8.2 billion dollars was spent in the defense sector in the county in 1986. Beyond the pocketbook

importance, San Diego is home for nearly a dozen peace advocacy groups and several military associations, university-based international research institutes, and a score of ethnic cultural groups.

As the home of one of the world's busiest border crossings and a major Pacific Rim importer and exporter, many in San Diego have recognized the need to become more aware of our hemispheric neighbors and nations around the globe. The World Affairs Council of San Diego has experienced a great deal of interest with its programs which reach out to the schools, the retired community and San Diegans in general. Citizens are concerned about growing border problems with Mexico, the maquiladora industry, increasing local Japanese ownership, and U.S. involvement in global crises.

Section 3. San Diego's Ethnic Communities

Tremendous growth has been occurring in San Diego's ethnic communities; overall, San Diego is nineteenth in population among U.S. metro areas and rapidly expanding. The 1980 census showed that citizens of Asian and Pacific island heritage constituted five percent of the population. The Filipino community alone has been estimated to have doubled in the past decade and now approaches 70,000. Blacks constitute more than six percent of San Diego County's population while those of Hispanic decent account for as much as fifteen percent of the total. Moreover, San Diego's schools, Asian, Black and Hispanic students are the majority of the student body.

Numerous articles published during the last decade document the perception by the members of these communities that they are politically under represented and have not achieved economic advantages comparable with their numbers. One prominent San Diego Hispanic artist echoed these sentiments, "[San Diego] is an area controlled by traditional self-interest groups who only pay lip service to the need for honoring and respecting cultural diversity."

Although there is great interest in general international issues and those particular to individual communities, the newly arrived and members of ethnic minority groups have been more engaged in their own social problems. Members of these communities have not been encouraged to participate in the important debates on global political issues, especially those which affect them and San Diego.

Section 4. The World Affairs Council: Who We Are

The World Affairs Council of San Diego (WAC) is attempting to respond to the varied needs of San Diego's diverse communities. Since 1968, it has educated San Diegans about foreign policy and other international issues. The Council believes that knowledge of other cultures brings understanding and that informed citizens are the strength of a democratic society. The San Diego WAC is one of the most active of the 156 member groups in 38 cities which constitute the National Council of World Affairs Organizations.

The WAC has a substantial record of accomplishment which demonstrates its competence to undertake the proposed project. During the past year, the Council has provided 45 public programs to 4,764 attendees on topics including the Mexican election, African development strategies and U.S. naval policy in the Persian Gulf. In addition, dozens of articles, radio interviews and television programs have featured WAC speakers. The attached list of programs was made possible in large part by the dedicated volunteer efforts of the WAC Board of Directors, a diverse group of public-spirited San Diegans (see Exhibits 1 and 2).

During the past two years, the WAC improved its ability to serve the community by diversifying its membership and leadership and broadening its programs. Among the most active members of the Council are leaders representing important ethnic groups, educational institutions and businesses. The new San Diego WAC strongly believes that cultural awareness should accompany political and economic education. In addition, greater attention should be paid to regions and problems outside the developed world. In keeping with these views, the programs of the Council now incorporate discussion, art and music, and lectures covering a larger slice of the globe.

The 1,500 members of the Council and the 700 adults and 700 high school students involved in the highly-successful Great Decisions program constitute another area of growth and broadening of focus of the Council. While still serving middle aged and older San Diegans with vigor, the Council has expanded its programs into city schools and universities, businesses and into the ethnic media. It is in the ethnic community that we see the greatest challenge and opportunity for service. This challenge has inspired the construction of the program discussed in this proposal.

Section 5. Description of Need

During the recent Democratic convention, the Rev. Jesse Jackson half-jokingly recalled how he had been invited along with other black leaders to bill-signing ceremonies during the Carter

years for food-stamp programs and aid to black colleges. "Finally," said Jackson, "I sent word: Don't invite me to any more [such] ceremonies. Invite me to a SALT II briefing. I may think it's Morton's the first time I go, but I will learn. Give me a chance to grow."

The World Affairs Council wants to give minority citizens an opportunity to grow by making the foreign policy process and international issues in other than their country of ethnic heritage accessible and understandable to them.

Current studies and anecdotal data from WAC meetings and study groups support a strong need for addressing these problems. A recently published Gallup poll conducted for the National Geographic Society reported that one out of seven adults could not locate Japan, France or the Persian Gulf on a map.¹ Other studies produced equally disconcerting results:

- Just 5% of the electorate is knowledgeable and active in foreign policy, 75% are involved depending on the issue and 20% are disengaged, disenfranchised and alienated.²
- A National Endowment for the Humanities study revealed the level of knowledge of 17 year olds of geography and history is exceedingly low.
- A Carnegie Foundation Study of U.S. schools reported a high level of unpreparedness of urban students to live productive lives in an interdependent and international world.³

Section 6. Statement of Overall Program Purpose

The WAC's "Community and Citizen Involvement in Foreign Policy" project proposes to:

- Increase ethnic minority, women and youth participation in the foreign policy making process and make foreign policy issues more relevant to them.
- Develop a demonstration model for citizen participation in foreign policy with a focus on these population groups that can be replicated nationwide.
- Raise the level of understanding throughout San Diego County about the U.S. foreign policy making process and encourage local dialogue on foreign policy issues so citizens can make more informed decisions about those policies and access the process.

Section 7. Tangible Project Outcomes

¹*San Diego Union*, July 27, 1987

²Russell Newman study, MIT.

³Carnegie Foundation, March 1988.

1. Formation of a San Diego International Leadership Council of thirty representatives from ethnic minority and women's organizations.
2. Enlargement of the leadership base in international affairs in San Diego through leadership training to these organizations.
3. Development of a model for involving their organizations and communities in the foreign policy process that can be replicated nationwide with similar organizations designed and implemented *with* the International Leadership Council.
4. Documentation of this model for implementation by local and national organizations for training their leaders and members in citizen involvement in foreign policy with a bi-lingual training booklet and a 30 minute video.
5. Expansion of the WAC Great Decisions Study Groups and programming to 20 ethnic community and women's organizations, three county schools, three community colleges and other institutions where there are minorities, women and youth, including military bases, corporations and trade unions.
6. Involvement of the San Diego media in a supportive educational campaign in connection with the project designed to increase international understanding.
7. Increased awareness of international issues by San Diego youth, preparing them for participation in the foreign policy process.
8. A strengthened WAC of San Diego with new Council members from recipient and collaborating organizations, local corporations and foundations; from media exposure to the general public; through more collaboration with other community organizations and institutions; by developing new leadership within the WAC, particularly among minority and women members and by increasing the revenue base for 1988-90.

Section 8. Program Approach: The Leadership Model

The WAC will accomplish these goals the first year through the following activities:

1. Organizations will be recruited to participate with the project and will send leadership to form an International Leadership Council to steer the project. Leadership training will be provided and a model for citizen and community involvement in foreign policy will be designed *with* the organization representatives.
2. The WAC will assist in organizing Study Groups within these organizations which will employ Great Decisions '89 materials produced by the Foreign Policy Association.

3. Organizations other than these recipient groups will be contacted and involved for collaboration in the project.
4. On-going WAC Great Decisions Study Groups will be contacted and encouraged to continue with the '89 Great Decisions Series. (Exhibit 3)
5. SD Unified Schools, targeted high schools and community colleges will be contacted and organized for the Great Decisions '89 Series.
6. Teacher and leadership training will be offered to these school groups.
7. Field test the Foreign Policy Association's new Leadership Manual with this project.
8. Media will be contacted. The annual KPBS Great Decision Series will be expanded to include a panel and local programming on San Diego citizen involvement in the project.
9. Four public programs with major speakers will be scheduled and provided in San Diego County on four major foreign policy topics from Great Decisions '89. The WAC will use as an outreach model for ethnic participation the series of events programmed with Leonard Robinson, President of the African Development Foundation, in April 1988. (see Exhibit 4)
10. Public Access Cable TV for Elders (PACE) will video the process for replication as a 30 minute film. PACE has produced international affairs programs with WAC and UN Association of San Diego and is interested in giving in-kind time to the project.
11. A summer seminar will be held on the University of San Diego (USD) campus for 20 students selected from the high school Great Decisions Study Groups. The USD Graduate Program in International Relations proposes to offer an intensive week of multi-cultural and international education to these students.
12. Documentation will be kept on the process and progress as the "community involvement" model is developed and implemented. This will be the basis for the bi-lingual training booklet.

Goals which will be accomplished during the second year are:

1. The International Leadership Council will be maintained.
2. A bi-lingual training booklet will be published.
3. The "community involvement in foreign policy" model will be used to maintain the new Great Decisions groups and expand to others, including two groups in Tijuana, Mexico.
4. Work with the Foreign Policy Association to translate study materials into Spanish.

Section 9. World Affairs Council and Community Leadership

A. Staff

Resumes are attached for the Executive Director and Development Associate of the WAC.(Exhibits 5 and 6) They will assume the positions of half-time Project Coordinator and half-time Development Assistant respectively. Two interns will be recruited from the University of San Diego Graduate Program in International Relations and and the Graduate School of International Relations and Pacific Studies, University of California, San Diego.

The WAC Executive Director, Marilyn Fowler, has twenty years of experience in community and organization development, fifteen years in local, state and national grants management, and holds a Masters in Public Administration degree. She served on the National Board of Planned Parenthood/World Population for six years and represented the Board at the First International Women's Year Conference in Mexico City, 1975 and the U.N. Population Conference in Mexico City, 1985. A bi-lingual magazine which she published is enclosed. (Exhibit 7)

The WAC Development Associate, Michelle Gerald, has a Masters in International Relations with eight years background in TV, radio and marketing. She has developed an extensive support network in the ethnic media community in San Diego which will facilitate program education.

B. The World Affairs Council

A list of the fifty Board of Directors of the WAC is attached. It includes nine ethnic minority members and eight women. Our dynamic Board members are involved in many local and state civic activities. Three major WAC committee lists are attached to show the diversity of membership in the ethnic, educational and corporate community (Exhibit 8). Principal Board members who will be working with the project are:

1. Tim Haidinger, President, a member of the Board of Governors of California Community Colleges.

2. Amb. Richard Matheron (Ret.) will chair the project for the WAC. Amb. Matheron served as U.S. Ambassador to Swaziland from 1979-1982 with earlier postings in Ethiopia, Madagascar, Burkina Faso, Zaire and Cameroon. He recently retired after 38 years in the Foreign Service with 25 years concentrating on furthering U.S. interests in Africa.

3. Dr. Patrick Drinan, Chair, Department of Political Science, University of San Diego. The former President of the WAC will coordinate the summer session at USD for students and serve as a special advisor to the grant. His resume is attached (Exhibit 9).

4. Lee Tablewski, WAC Vice President for Communications, will assist in the design and production of the video, all publications materials and in marketing the project locally. He has previous experience with Ford Foundation programs including programs at the Center for the Study of the Presidency and the Columbia University - Ford Foundation Program on Superpower Involvement in Regional Conflicts in Rimland Asia

C. Volunteers

This project is based on an estimated 10,000 volunteer hours as a "citizen" participation program, which includes PACE TV, an organization of senior citizens who donate their time and produce community videos. It also includes many citizens who will be involved through recipient organizations which include the following:

Chicano Federation	Arab-American League
SD County Hispanic Chamber. of Comm.	Mexican-Am. Political Assn.
Educational Cultural Complex	Japanese-Am. Citizens League
Urban League	Union of Pan Asian Communities
Black Leadership Council	Mexican Am. Bus. and Prof's
Black Federation	The Catfish Club
National Naval Officers Assn.	Peace & Justice Commission,
Chinese-American Society	Christ the King Church

Also collaborating will be corporations, unions and organizations with minority and women populations including:

LEAD San Diego	Cal Western School of Law
League of Women Voters	United Nations Association
YWCA and YMCA	USD Grad. Prog., Int'l Relations
National Naval Officers Association	US-Arab Chamber of Commerce
World Trade Association	UCSD Graduate Sch. of IRPS
California Women in Government	Luce, Forward, Hamilton & Scripps
Society for Professional Journalists	Center for Latin Amer. Stud., SDSU

U.S. International University	Navy League
UCSD International Center	City of San Diego Bi-National Office
Australian-Amer. Chamber of Comm.	County Office of Trans-Border Affairs
Institute of the Americas	SD Chamber of Commerce

The WAC has collaborated with many of these organizations during the past year.

D. Community Support

The following community leaders have endorsed this grant proposal:

Endorsements received: Phil Blair, LEAD San Diego; Bruce Boland, Deputy Chief Administrative Officer, County of San Diego (Trans Border Affairs); Tom Payzant, Supt. of San Diego Unified School District; M'Lafi Thompson, Cultural Director, Educational Cultural Complex; Gil Contreras, Mexican-American Business & Professionals; Lyn Krieger, Asst. Dean for External Affairs, Graduate School of International Relations & Pac. Studies, UCSD; Kathleen Roche-Tansey, Chair, San Diego International Affairs Board; Michel Anderson, Black Leadership Council and KPBS-TV Board; Dr. Patrick Drinan, Chair of Dept. of Political Science, USD; Vince Siciliano, Pres., International Savings Bank; Bob Thomas, Producer and PR Dir., PACE TV; Dr. Robert Matthews, Pres., Cont. Ed. Centers, Community College Dist.; Charles Reid, Pres., SD Community College Dist. Board; Cassandra DeBerge, Pres., World Trade Ass'n.

Others contacted with support anticipated: Herb Klein, Editor and Chief, Copley Press; Mayor O'Conner, City of San Diego; Jess Haro, Pres., Chicano Federation, Board of WAC; Beverly Yip, Director, UPAC; Charles M. Gonzalez, SD-Tijuana Sister City; Jessie Navarro, SD County Hispanic Chamber of Commerce; Herb Cawthorne, Urban League.

E. Other Support

Other community support for this program will be forthcoming:

- Arthur Young, Co. will provide in-kind accounting services to the grant.
- Luce, Forward, Hamilton & Scripps, a corporate member of WAC will donate their \$500 membership as a match to the grant.

- The University of San Diego will provide in-kind services to match the proposed budget for the summer seminar on their campus as will PACE TV.
- The WAC presented a proposal for a \$10,000 match to the grant on July 22, 1988 to the San Diego Community Foundation, a local clearinghouse for community funding.

We will continue to approach local corporations and funders for support for this project.

Section 11. Program Evaluation

The project will be monitored by the WAC Board and the project's Leadership Council. The results will be measured by an evaluation tool which will be designed to pre and post-test participants and survey them six months following the end of the first year. It will also be measured by feedback from participants and by increased membership to the WAC and Great Decisions Series.

A quarterly progress and financial report will be sent to the Ford Foundation with an annual report at the close of the first and second year.

BUDGET

COMMUNITY AND CITIZEN INVOLVEMENT IN FOREIGN POLICY World Affairs Council of San Diego

PROPOSED BUDGET FOR FORD FOUNDATION

<u>Personnel</u>	<u>Year 1</u>	<u>Year 2</u>
Half-time Project Coordinator	\$20,000	13,500
Half-time Development Assistant	8,320	
Benefits and Employee Tax (.20 %)	5,664	2,700
Two Interns: 10 hours a week for 9 months @ \$6.00 per hour	<u>4,560</u>	<u>4,560</u>
Subtotal	\$38,544	21,064
 <u>Administrative Costs</u>		
Rent (\$300 month x 12)	\$3,600	1,800
Telephone (\$100 month x 12)	1,200	600
Printing & Copying	3,500	1,000
Milage (200 mls per month @ .20 per ml x 12)	480	240
Office Supplies	1,000	250
Miscellaneous	<u>1,000</u>	<u>250</u>
Subtotal	10,780	4,140
 <u>Other</u>		
Four Program Events with Speakers	\$4,000	2,000
PACE Video (Produced by volunteers, costs covers production expenses)	2,000	
Foreign Policy Asso. Great Decisions Book & other printed materials for new participants	3,500	3,500
USD Seminar: Room and board for 20 high school students plus 3 faculty stipends	6,500	
1000 Training Booklets (20 pages; English & Spanish)		5,000
Translation of Great Decisions Handbook	_____	<u>2,000</u>
Subtotal	\$16,000	12,500
Accounting in-kind, Arthur Young Co.		
 TOTAL	\$65,628	37,704

BUDGET NARRATIVE

This project is dependent on people working with people. It is labor intensive.

The Project Coordinator will be responsible for recruiting and developing the International Leadership Council, participating and collaborating organizations; coordinating the leadership and teacher training; the design and implementation of the "citizen involvement" model and the overall management of the grant.

The Development Assistant will be responsible to the Project Coordinator and will coordinate the schools program, the on-going Great Decisions groups, media relations and general office support of the project.

Interns will be assigned on special projects and assist in general support services.

The second year will need less development, more maintenance and support to the newly involved organizations and communities and continued recruitment of interest groups. The Project Coordinator will be responsible in Year Two for generating corporate and local funding to sustain the program in future years.

ACTIVITIES	PROPOSED PROJECT TIME LINES YEAR 1												YR2
	O	N	D	J	F	M	A	M	J	J	A	S	
Recruit organizations and identify reps to Leadership Council	X												
Leadership Council	X												
Provide Leadership Training		X											
Design "cit. involvement" model			X										
Organize new Gr. Dec. study groups			X										
Contact collaborating organizations	X												
Coordinate on-going Gr. Dec. groups	X												
Contact SD schools for Gr. Dec. series: Unified County Community Colleges	X												
Provide Teacher training			X										
Provide Leadership trng. to school personnel on "cit. involvement"			X										
Contact media re project & Gr. Decisions: SD Union-Tribune L.A. Times KPBS-TV (annual series) KSDO radio others				X									
Great Decision Series					X		X						
Schedule & coordinate 4 major speakers/events	X				X			X		X			

PROPOSED PROJECT TIME LINES YEAR 1

[illegible]

APPENDIX E

WORLD AFFAIRS COUNCIL OF SAN DIEGO, INC.

LIST OF PROGRAMS

SPONSORED ON ACCOUNT OF

THE FORD FOUNDATION GRANT

JANUARY 1, 1989 - JUNE 30, 1990

APPENDIX E: WORLD AFFAIRS COUNCIL OF SAN DIEGO, INC.
PROGRAMS SPONSORED ON ACCOUNT OF
THE FORD FOUNDATION GRANT
JANUARY 1, 1989 - JUNE 30, 1990

April 25, 1989 The Council sponsored a lunch program with Maureen Reagan and a Panel of Multi-Cultural Women. The program topic included: "The Changing Role of Women in International Affairs."

May, 1989 The Executive Director of the World Affairs Council of San Diego founded the International Women's Advisory Committee. The committee was comprised of members of multi-cultural backgrounds.

October, 1989 The Council president and a Board member made a presentation to the Catfish Club, a predominantly Black organization. In the presentation, Blacks were informed that the Council welcomed their participation.

October 28, 1989 The Ambassador to the United States from Kenya, H.E. Denis Afande, made a presentation at the Educational Cultural Complex. As part of the African festival, local artists displayed an exhibition of African-American art. The Ambassador also toured the Wild Animal Park, which was an event co-sponsored with North County Chapter. At the Park, the Ambassador spoke on the topic: "Endangered Species: What must be done." These two events were particularly planned to promote outreach efforts to the African-American community.

November 28, 1989 The Deputy Chief of Mission, Embassy of Israel, Oded Eran, made a presentation on, "The Prospects for Peace: The Arab-Israeli Conflict," Part I. For this program, the Council particularly focused on outreach efforts to the Jewish community.

November, 1989 The International Women's Advisory Committee formed a Panel of American Women consisting of women who were diverse in culture and expertise.

January 11, 1990 The Council sponsored a lunch program with General J.L. Piotrowski, USAF Commander-in-Chief of the North American Aerospace Defense Command and the U.S. Space Command (NORAD). The Council's outreach efforts for the program, "Countering A National Epidemic: NORAD's Role in the War on Drugs," were to members of the San Diego Defense Preparedness Association.

January 22, 1990 The Council sponsored a dinner and address program. The speaker, Dick Carlson, Director of the Voice of America, spoke on the topic, "Information and Free Will."

January 27, 1990 The Council co-sponsored, with KPBS radio and World Beat Productions, in order to increase African-American participation in the Council, the program, "Afropop Worldwide," with George Collinet, Producer, Afropop, PBS, VOA Broadcaster.

March 30, 1990 The Panel of American Women made a presentation to the American Association of University Women (AAUW), North County Chapter. Topic: "Women Working in Different Ethnic Communities: the Global Village."

April 12, 1990 The Panel of American Women, presentation at UCSD. Topic: "The Changing Role of Women in International Affairs."

April 30, 1990 The World Affairs Council co-sponsored an event with the Japan America Society of Southern California. Mayumi Moriyama, the Immediate Past Chief Cabinet Secretary, Government of Japan, spoke on the topic of, "A Candid View on Social and Political Change in Japan." This program promoted outreach efforts to the Asian community in San Diego.

August 9, 1990 The Panel of American Women coordinated its first Film of a Film Series: "The Reincarnation of Golden Lotus."

September 20, 1990 The Council sponsored an event with Vice Admiral Diego E. Hernandez, USN Deputy Commander-in-Chief, U.S. Space Command and NORAD, who spoke on the topic, "The Role of Defense in Space in the 90's." The goal of the dinner and address program was to solicit more input from the Hispanic community and to increase involvement in the Council from the Mexican/Hispanic business community.

October 10, 1990 The Honorable Raul S. Manglapus, Secretary of Foreign Affairs, Republic of the Philippines, spoke on the topic: "Issues and Answers from Raul." The Council co-sponsored the program with a "Movement for a Free Philippines." The purpose of the dinner and address program was to promote outreach efforts among the Filipino community and, more broadly, to present the Council as open and welcoming to increased ethnic participation from ethnic communities in San Diego.

October 14, 1990 The Panel of American Women made a presentation to Palomar Unitarian Universalist Fellowship Church. Topic: "United Nations Day."

October 25, 1990 The Panel of American Women made a presentation to Dimensions, San Diego Women's Leadership Network and California Women in Government. Topic: "Diversification in the 90's."