

Student Presentations from Deward Walker's Applied Anthropology Class (ANTH 4510/5510)

Affordable Housing for the Latino Community in Summit County, Colorado Erin Underwood¹

This project focused on program design as a way of addressing affordable housing needs, specifically among the Latino population in Summit County, Colorado. I will define the need for affordable housing in Summit County, discuss the major obstacles to attaining affordable housing (especially in the Latino population), identify the major players in creating and providing affordable housing, and recommend plans that can work toward creating solutions to the problem. Finally, I will mention some possible obstacles that may affect the feasibility or complexities of the suggested solutions.

The affordable housing need in Summit County is extremely high when compared with other parts of the State. The problem exists especially in resort communities which often cater to second-home owners rather than working-wage laborers. Since a resort community requires the direct utilization of a large number of wage laborers, the lack of organization around the problem of affordable housing is extremely disconcerting. According to U.S. Census data comparing population growth between 1990 and 2000, Summit County's overall population grew almost 65 percent, with the Latino population increasing 10 percent during that same period. This tremendous growth prompted a response to the housing issue, but the response was chaotic and did not result in coordinated, collective aid to those who needed it. This lack of coordination proved to be a challenging framework within which to analyze potential aid and recommend specific solutions.

In researching this issue, four major sets of players emerged as directly involved in creating and providing solutions to the affordable housing problem in Summit County: 1) County government; 2) Federal and State government; 3) builders and/or contractors; and 4) financial advisors/brokers.

The first, and probably most visible, player is the County government. One of the most influential government agencies for the Latino community is the

Family and Intercultural Resource Center, a branch of Social Services. This center addresses the concerns of the growing Latino community as it acculturates within its surroundings; it is currently undergoing a Latino Needs Assessment for the County as a way of documenting the largest perceived need areas, one of which is predicted to be affordable housing. Also involved in the affordable housing problem is the Summit County Housing Authority (SCHA). Although a branch of the County government, the SCHA is actually in danger of losing funding and is currently without a permanent leader. President Doug Sullivan shared many of the programs and goals of the organization and its representative Board of Directors. Lastly, the Rural Resort Region (RRR) and the Northwest Council of Governments (NWCOG) have been created as a compilation of local municipalities and government representation in order to identify relationships between resort community issues and possible corresponding solutions, one of which is affordable housing. Their efforts will culminate at the statewide Affordable Housing Summit conference where they wish to position their unique problem and present it as a way of soliciting funding and other aid toward affordable housing solutions.

The second set of players is the Federal and State government. At this level the Fannie Mae Foundation, the Department of Housing and Urban Development (HUD), and the Colorado Affordable Housing Partnership function as a way of addressing the problem statewide and funneling some funding toward the resort community's efforts. The problem with this type of funding is that it mostly hinges upon strict regulations requiring documentation of income, which is often hard for those employed in the service industry (where most income is in the form of tips and is often not directly claimed), and undocumented immigrants.

The third set of players involves builders and/or contractors, both corporate and private. Talking with Lou Fishman at TCD, Inc., and Allen Guerra and Suzanne Allen-Guerra, put the affordable housing supply and demand problem into a more focused perspective. They also helped me to understand the difficulties they encounter when supplying affordable housing as well as some suggestions to make the

availability more widespread.

Finally, financial advisors/brokers are key players in enabling people to find the monies needed for down-payments and qualifying loans for affordable housing. Although help is available for these types of purchases, many problems become fatal in the loan-approval process once the documentation lands on the desks of financiers. I discussed some specific problems that prevent people from qualifying in Summit County, even for housing earmarked "affordable." Steve Smeckens, President of Avalanche Financial, Inc., in Breckenridge, Colorado, discussed the ramifications that many interested in buying homes encounter when their income levels are 80-100 percent of the median income instead of the 50 percent or lower that Federal stipulations require, or the 50-80 percent which many "exception" funding options allow.

Based on this information, I have three suggestions to help to curb this problem: 1) tax incentives to builders/contractors from County, State, and/or Federal governments; 2) builder/contractor incentives to become more involved in affordable housing projects; and 3) specific involvement of the Family and Intercultural Resource Center in securing and overseeing affordable housing projects for the Latino community in Summit County.

Based on the background information and the proposed solutions, it seems that obstacles may especially occur in proposed solution 1. Due to the red tape often involved in government policy changes, tax incentives may be "too little, too late," and financial breaks can be more easily created through reduced or waived inspector fees, water and sewage tap fees, and land donation or reduced costs specified for affordable housing projects. This leaves more optimistic perspectives for the other two measures. Providing both community-building and financial incentives for builders and/or contractors to invest in their own projects could produce an outcome that allows those with the capital for controlling cash flow to use it to the benefit of those in need of affordable housing. Such investment would also free up loopholes that are not present in many of the current funding regulations, such as income documentation requirements. Likewise, the Family and Intercultural Resource Center seems to be a severely underresourced entity in creating and managing affordable housing for the Latino population. If they were granted ownership, or management, of a

multiple-unit housing project geared toward Latinos in need, it may become a permanent structure for a revolving or permanent residency geared toward providing options for the growing number of Latinos in need of affordable housing.

Such measures are suggestions formulated based upon my collection of knowledge and perceived need of the population. Only the future will determine whether they are feasible and/or successful.

Archaeology in Colorado Sarah Case²

Concerning archaeology in Colorado, the twisting, difficult maze of Federal and State regulations will leave a person's head reeling. There are so many different Statutes, Acts, Amendments, and Proposals that it is easy to lose sight of what it is that we are trying to accomplish – historical and archaeological preservation. In some cases the concept of preservation itself is overwhelmed by the number of rules and regulations surrounding it. The most interesting idea in Colorado archaeology is that procedures on private land are different from those on public (City, County, or State) land. This is the also biggest problem concerning archaeology in Colorado. The Office of Archaeology and Historic Preservation in Denver is the biggest in-state source of archaeological material and one of the most funded archaeology-affiliated organizations in Colorado. I will evaluate the program's effectiveness and its relationship with the Colorado Historical Society.

The goal of the Office of Archaeology and Historic Preservation (OAHP) is "to help individuals, communities, and organizations to identify, protect, and preserve the State's cultural resources and to foster widespread appreciation of and respect for Colorado's cultural heritage" (www.coloradohistory-oahp.org). Is OAHP meeting its goals? Located on the third floor of the Colorado Historical Museum, the organization is indeed helping to foster an interest in the preservation of Colorado's cultural heritage not only by means of protecting historical buildings but also archaeological sites, when possible. The problem is that many archaeological sites are on private land, not in National Parks or on land owned by the State. Because these sites are on privately owned land, the State cannot interfere. The private landowner can do whatever he or she deems acceptable. The "ten basic steps" of listing

a property on the National Register of Historic Places or the Colorado State Register of Historic Properties (www.192.70.175.136/FAQ/list.htm) appear simple at the outset, but this simplicity is misleading. Steps including "Obtain a Preliminary Evaluation Form to record the property" seem simple enough, but within this step is a complex assortment of forms and rules and procedures that one must follow in order to list a property or site. It's no wonder that many private landowners do not want to take the time to register their land. The non-registration of land becomes a problem when, for example, Native American remains are found on private land. American Indians consider their ancestors' remains theirs, no matter who "owns" the land. The private landowner may think differently. Therefore, there is an impasse; neither the Indians nor the private landowners are willing to back down because both consider the finds and the site theirs.

The Historical, Prehistorical, and Archaeological Resources Act of 1973 (CRS 24-80-401 to 410) created the office of State Archaeologist within Colorado's Historical Society "to coordinate, encourage, and preserve the full understanding of Colorado's archaeological and paleontological resources to benefit Colorado's citizens" (www.coloradohistory-oahp.org/publications/pubs/1308b.pdf). It gave the Society and the State Archaeologist "explicit authority . . . to promulgate rules and regulations defining how the duties prescribed in the Act were to be carried out" (www.coloradohistory-oahp.org/publications/pubs/1308b.pdf). The 1990 Act counts the types of groups that are "'political subdivisions' of the State . . . and adds a new statutory section, part 13, pertaining to unmarked human graves" (www.coloradohistory-oahp.org/publications/pubs/1308b.pdf). Section 13 of the Historical, Prehistorical, and Archaeological Resources Act of 1973 states that "On all nonfederal lands in Colorado the discovery of unmarked human graves more than 100 years old shall cause the procedures defined in part 13 of the Act to take effect. Disinterment of human remains from such graves will require an excavation for in Sections 4 through 8 of these regulations . . ." (www.coloradohistory-oahp.org/publications/pubs/1308b.pdf, page 15). An entire section is devoted to violations of rules and procedures; Section 7, Subsection L, states that "The state of Colorado, including its agencies and employees, shall be held harmless for any and all events, deeds or mishaps resulting from the activities of the permittee, regardless of whether or not they arise

from operations authorized under the permit" (www.coloradohistory-oahp.org/publications/pubs/1308b.pdf, page 11). Even though the State gave a permit to Archaeologist A, if Archaeologist A damages the site or otherwise causes harm, the State suddenly accepts no responsibility. Isn't the State responsible indirectly for issuing a permit to excavate to Archaeologist A who is deemed unworthy to hold one?

The Colorado Historical Society's OAHp prepared Colorado Preservation 2005 "under the guidance of citizens of Colorado. . . . Public input for the plan came from a mail and Internet-delivered historic preservation survey given [in] 2000" (<http://192.70.175.136/publications/pubs/1507.pdf>). The Colorado Preservation 2005 plan "is a stepping stone to expanding awareness and commitment to preserving Colorado's rich history" (<http://192.70.175.136/publications/pubs/1507.pdf>). Some parts of the State, suffering from economic decline or other strains, pose a huge threat to preserving Colorado's heritage. Some sites are in serious danger because of rapid residential growth. This kind of growth "often consume[s] farm and ranch land...expanding awareness and commitment is our vision for the future . . ." (<http://192.70.175.136/publications/pubs/1507.pdf>). Still, after all this talk of preservation and expanding awareness, the concrete details of Colorado Preservation 2005 remain elusive.

Over the next two years this project will address these five challenges: rapid growth, rapid change, disappearing landscapes, appreciating diversity, and rights and responsibilities. In addition, the Colorado Historical Preservation has 7 more goals which Colorado Preservation 2005 will address:

- Goal A: Assume Responsibility. Local participation, decision-making, and responsibility strengthens the preservation of important places from our past;
- Goal B: Participate in Preservation. Coloradans of various cultural and ethnic groups, ages, and abilities participate in preserving important places from our past;
- Goal C: Educate People. Coloradans understand the necessity of properly preserving important places from our past;
- Goal D: Exchange Information. Cultural resource information is regularly gathered, maintained, and exchanged;
- Goal E: Offer Financial Incentives. Expanded grant

programs and other financial incentives encourage the preservation of important places from our past; Goal F: Preserve Places. A more representative collection of important places from our past are protected and preserved; and

Goal G: Use places responsibly. Responsible heritage tourism offers a means of knowing and preserving important places from our past.

Interestingly enough, these goals are set forth so the Historical Society has a plan; however, there are no guidelines as to how exactly these seven goals will be fulfilled. This is another problem with the Colorado Preservation 2005 plan.

I have some suggestions to offer concerning the problems I have addressed. Perhaps Colorado rules and regulations for archaeologists and historical preservationists should be re-evaluated and altered – simplified not in terms of being less complicated, but clearer to keep the amount of confusion at a minimum. In addition to re-evaluation, perhaps the Colorado Historical Society, the OAHP, and the State Archaeologist could meet with a council of American Indians, private and public landowners, and archaeologists to seek a compromise or middle ground among them. After all, the State issues the permits, and the Historical Society is trying to preserve important places of our past. American Indians are often caught in the middle of land rights and fighting for NAGPRA to be upheld, and the private and public landholders are involved as well. Everyone should sit down to rewrite the rules, procedures, and policies of Colorado if archaeology is to remain.

A Freirean Approach to Public Schools **Alex Rothberg³**

The work and philosophy of Brazilian educator Paulo Freire are becoming ever more relevant in the U.S.. We are witnessing a growing lower-class, minority, and immigrant population that come from traditionally oppressed backgrounds within the U.S. and in their native countries. Minority-focused neighborhoods are increasingly being neglected and suffer from high drug use and increasing gang activity due to a sense of powerlessness within society. It is this sense of powerlessness in communities that Paulo Freire addressed, but in a much different context.

Beginning with the urban and rural poor in Brazil,

Freire fought to educate illiterate adults in a way that would ideally lead to the empowerment of their communities. He labeled this “liberatory education,” or the process in which, through learning, one can become aware of the existing power structures of their social realities, namely that of the oppressed and the oppressor as well as their power to alter that reality. Freire’s teaching style linked learning to action and then action to transformation within the social context. He stressed the importance of teaching materials in a way that related directly to the students’ lives and, therefore, used the “people’s knowledge” as a basis for curriculum in order that they may see a more direct link between education and their own lives.

In the current context of the U.S. we need to look at Freirean approaches to our public schools, for with high dropout rates and little community involvement in inner-city/minority population schools something needs to change. I would like to use the case of Linda Vista Elementary School, in San Diego, from 1987-1995 as a good model for change and a good example of applying many aspects of the Freirean legacy to the U.S. public school context.

Before the arrival of Principal Adel Nadeau in 1987, the school, as Nadeau puts it, “was demoralized.” There was virtually no community involvement, gang activity and drug use were high, and student achievement was low. The population consisted primarily of low-income Limited English Proficiency (LEP) students of which 50 percent were Spanish speaking, 22 percent Hmong, 16 percent Vietnamese, and 6 percent Lao. Nadeau completely restructured the school structure; within the first year there were dramatic differences. Rather than the traditional top-down approach in which a rigid curriculum is presented without room for flexible teaching techniques, the new system stressed the presentation of class materials in ways that would be relevant to the context of the students’ lives. This was facilitated through the Parent and Community Outreach Program in which parents assumed a much greater role in the operation of the school structure, including formation of the curriculum. This system proved to be successful for student test scores as well as overall English proficiency, which rose drastically.

Through the Parent and Community Outreach Program, hundreds of parents, many of whom came from illiterate backgrounds, also began attending the

parent education program. The parent volunteer program was a huge success, and many parents became part of the Outreach Committee as well as assuming other important positions in the school's faculty. The communication between parents, the community, and the school about local problems such as drugs and violence were enhanced by frequent conferences. Community business owners were also incorporated into the system through the outreach program. One example was the collaboration of the local McDonald's owner with the neighborhood YMCA in which students were provided with more resources for physical education than the school was able to offer.

"The mindset of the parents and the community was completely turned around," as Nadeau put it. Freirean-style education was shown to work in the U.S. context. The community as a whole felt more empowered and had more of a say in the decision-making process. Students were taught in a way that related materials to their social contexts, thus leading to a higher interest in learning. Community problems were attacked on a more local level with increased communication between more realms of the community. The case of Linda Vista Elementary School provides a good example of the Freirean goal of empowering traditionally oppressed communities, hopefully leading to a more democratic society through education.

**Evaluation of the Honor Code at the
University of Colorado
Alan S. Hyde⁴**

The purpose of this evaluation was to assess the impact of an Honor Code introduced to the University of Colorado, Boulder, in 2002. The Honor Code sought to "establish a fundamental social contract within which the university community agrees to live."

The goals of the evaluation were to:

1. Assess the impact of the Honor Code at the University of Colorado at Boulder;
2. Determine the means in which students obtain information about academic integrity at the University of Colorado at Boulder;
3. Examine the changes in academic integrity that have occurred between Spring 2000 and Spring 2003.

The Adjudication Director of CU's Honor Council, Christian Garner-Wood, offered insights into the affects of the Honor Code. As students and faculty became aware of the Honor Code in the first year of its inception, a substantial increase in reported violations occurred. The number of reported violations is expected to grow for the next two to four years until students are fully aware of the system. At that point the number is expected to plateau and then fall.

I examined the means by which students obtain information about academic integrity and the changes in it that occurred between Spring 2000 and Spring 2003 by conducting a survey previously administered to CU Boulder students in the Spring of 2000 and the Spring of 2001 by Donald McCabe, Professor of Organizational Management at Rutgers University.

Over the past three years at the University of Colorado, the number of students who were sure that another student had cheated during an exam increased. In 2000, 20 percent of students responded they were sure another student had cheated on an exam at least once, while in 2003, 22 percent of students responded they were sure.

The number of students who believe plagiarism occurred often or very often at the university increased from 2000 to 2003. Forty-six percent of students believed plagiarism occurred often or very often in 2000; this number increased to 48 percent by 2003.

Similarly, the number of students who believed that inappropriate sharing of work in group assignments occurred often or very often increased from 2000 to 2003. Seventy-one percent of students believed that inappropriate sharing of work in group assignments occurred often or very often in 2000; this increased to 74 percent in 2001 and 75 percent in 2003.

The means in which students obtain information about academic integrity at CU Boulder have not changed significantly over the past three years. Eighty-seven percent of students responded that they had learned some or a lot about academic integrity from faculty members in 2000; this was ranked as the best source of information. Faculty remained at the top in 2003 as well; 72 percent of students responded that they had learned some or a lot about academic integrity from faculty.

Using other students as a source of information performed poorly in 2000; 47 percent responded that they had learned some or a lot about academic integrity from them. Other students as a source of information came in as the worst means in 2003; 32 percent of students responded that they had learned some or a lot about academic integrity from them.

The Honor Code has had some impact on the academic integrity of students at the University of Colorado at Boulder. The culture of awareness toward expectations of integrity has begun to change, and by disseminating information through effective means the University will reach its goals in the future.

A Youth Program Evaluation **Angela Forcier⁵**

I evaluated a program in Colorado for middle-school and high school-aged youth. Its statement of purpose is: Youth Envisioning Social Change Through the Arts. Frierean ideas are central to the program's interaction with youth and the community. The program provides after-school activities such as graphic arts classes, service-learning and leadership workshops, hip-hop dancing, visual arts classes, and music, as well as workshops that allow the youth to create professional artwork for their community. I evaluated one of these workshops.

The program has been established in the community for several years and already has many evaluation techniques in place. One area in which they particularly asked for my help was the Diversity Mural workshop. This mural is to be painted by high school students on a 60 by 7-foot wall in front of a local high school. The workshop itself involves community building, discussions about diversity, and the actual art creation. The youth are given most of the control and leadership for how the group functions and how the mural is created and produced. The four goals for the workshop are: 1) to develop youth leadership; 2) to foster youth understanding of art as a tool for positive social change; 3) to promote civic engagement and service learning among youth; and 4) to empower youth and promote youth voice. My evaluation looks at how well these goals were met.

My methods for assessing the success of these goals included surveys, interviews, and observations. The surveys were given to each youth on the first and

last days of the workshop. They contained specific questions about the goals to quantitatively assess how well each student felt he or she fulfilled the roles mentioned (for example, the student would respond to the question, "I think I am a leader" with: definitely not, not really, not sure, I think so, or definitely yes). The interviews were conducted within the first and last weeks of the workshop and consisted of more open-ended questions that allowed the youth to respond with whatever they felt they really did or did not get out of the workshop (for example, "How do you think this mural will impact your community?" and "What are you learning in the workshop?"). The observations took place throughout the workshop during the youth meeting times to see how the youth interacted with one another, what their ideas were about art and diversity, how they thought their work would impact their community, and how or if these things changed in the process of the workshop.

With the workshop only half-way through, I do not have anything conclusive to comment on. However, there are a couple significant observations and ideas that have come up that I will pursue further. First, some observations. All the youth said they were fairly active in their school, although none said they were involved in community service (based on the surveys). Most of the youth commented in their interviews (conducted in the third week) that they were learning how to respect and interact with people they normally would not interact with, as well as being more self-confident. I also saw a sense of community grow within the group; they were more comfortable around one another, more talkative in general, and more open in their discussions. The main area in which I would suggest change is the recruitment process. All of the students involved were invited by their art teacher, are fairly confident as artists, and are active in school activities. What if youth who weren't all these things got involved in a project like this?

The workshop is planned (tentatively) to end the last week of May. My final assessment with the project leaders will take place later in the summer.

Christianity and Ecology **Gabriel Grant⁶**

Rampant destruction of tropical rainforests, a rapidly vanishing ozone layer, toxic and nuclear waste seeping slowly into healthy ecosystems and fertile soil, and

oppressive auto emissions plaguing African urban centers are but a few grim facts of the modern environmental situation. In the wake of these hazardous developments, and in conjunction with a growing general awareness of the interrelatedness of terrestrial bio-culture (all of the above symptoms represent externalities of global commerce), some people are beginning to turn or return to religious traditions for alternative remedies, to initiate collaborative efforts for change, and to urge complicity in existing ecological movements. One manifestation of this movement to bring ecological concerns and religious traditions into a common discourse was a graduate seminar recently offered by the Religious Studies department at the University of Colorado, Boulder. Under the guidance of Dr. Rodney Taylor, students critically examined numerous articles scrutinizing religious and scientific worldviews for their possible environmental impacts. The syllabus for this course drew upon two anthologies, *Worldviews, Religion and the Environment* edited by Richard C. Foltz (2003), and *Worldviews and Ecology: Religion, Philosophy and the Environment*, edited by Mary Evelyn Tucker and John Grim (1995), as well as articles from the American Academy of Arts and Sciences journal *Daedalus*, Fall 2001 issue, "Religion and the Environment: Can the Climate Change?" at: www.daedalus.amacad.org/issues/fall2001.

In my preliminary envisioning of a term project relevant to the course material, the intimate link between ecology and action took central importance. Well-represented in the course materials and graduate student discussions was the idea that religions, both intentionally and tacitly, establish environmental ethics with a greater or lesser degree of sustainability and respect for transglobal externalities. What seemed less clear, however, was how worldview is embodied by human beings to achieve the identified outcomes and, likewise, how these same worldviews might be encountered as embodied when the living religious are confronted by outsiders coming forth by decree of public policy, mandate of international law, or with the intention of good-faith, mutual action. Influenced by Bourdieu and de Certeau I am inclined to take a more praxis-oriented view of the impact of religious worldviews, one that takes into account how, on a daily basis, religious ideals, metaphors, rituals, scriptures, and forms of authority are invoked by practitioners in their everyday existences. Furthermore, my second critique, that religious worldviews are primarily

encountered as they are particularly embodied, comes to bear on the efficacy of efforts to work out global solutions to environmental problems. In that sense I am equally concerned with how religion might be studied with a greater sensitivity to encounter and mutual understanding, beyond concerns of theoretical sophistication, exhaustive textual research, intensive language training, and thick description. If one is inclined to concede a practical agenda for academic study, abandoning for a moment pure study, this may necessitate a concomitant shift in our scholarly approach to one that is self-aware of the role that academic rituals and artifacts play in not only providing accurate data but in establishing and sustaining action-oriented relationships that are symbiotic, culturally aware, and with high efficacy to effect whatever change is desired. As in applied anthropology, it would be greatly beneficial for this shift to be accompanied by a well-developed discourse on theory and method pertaining to application. Applied anthropology, with one foot (if not two) grounded in practice, seems more attuned to this concession. The attention to issues of praxis and the development of theory and method pertaining to application of academic knowledge has been better attended to in anthropology than religion.

My current research participants are members of the Great Commission Association of Churches, a network of non-denominational churches augmented by a missionary arm known as Great Commission Ministries. My study has consisted of three basic vectors of analysis: 1) observing the relationships fostered by these congregations with their local communities and habitats; 2) identifying religious metaphors, scriptures, and guidelines informing environmental thought and action/behavior; and 3) contrasting actual versus ideal practices. At the same time I am also taking careful account (through self-reflection and feedback from my research collaborators) of my own presence within the community, aware that the knowledge I seek is not merely knowledge of, but knowledge with, true to my desire to use this knowledge as a foundation for acting with, as environmental and humanitarian agents of change and peace-building.

My long-term agenda for this project is twofold: to establish a more nuanced, careful approach to the study of religious bodies in movement, particularly the bodies of our living contemporaries, with a special sensitivity to the net impact of my efforts to bring this about. On one hand I hope that developing a closer,

open relationship with my research participants will allow me to create significant opportunities for religious and non-religious peoples to come together in collaborative efforts grounded in common values, needs, or desires. Through these shared efforts dialogue might become more intimate and a greater unity be realized, effecting a more enduring change. On the other hand, as a scholar of religion I hope to refine and resolve the discipline's understanding of religious praxis and further clarify the connections between what people do and any formal sources that religious actors may draw upon, be influenced by, or be subjected to as ethical/moral evaluative standards.

**The Wolf Reintroduction Program
and the Nez Perce Tribe
Denise Grimm⁷**

The American West has not heard the call of the wild since 1923, when the last gray wolf was removed from Yellowstone and killed by a Park Service employee. Recognized as an endangered species in 1974, numerous individuals were interested in seeing the return of this meaningful and magnificent predator. Once persecuted, hunted, and slaughtered to the brink of extinction, the gray wolf is now reestablished in the American West, thanks to the U.S. Fish and Wildlife Service and the Nez Perce Tribe.

The Idaho Wolf Recovery Program is the gray wolf reintroduction effort managed by the Nez Perce Tribe and the U.S. Fish and Wildlife Service (U.S.F&WS) in the Central Idaho Experimental Population Area (the Idaho recovery area). The program is set up to establish and maintain 30 breeding pairs of wolves spread across the recovery areas in the Rocky Mountain Region (including the Idaho recovery area) for three years. The program is a biological and cultural success for the Nez Perce Tribe; the wolves' presence restores cultural connections with parts of the environment that were eliminated nearly a century ago.

The program's biological success is owed to many factors: social tolerance, community outreach, the tribe's multi-faceted approach, the isolation of the Recovery Area, and the reproductive success of the wolf itself. The wolves have surpassed their stated recovery goals in that the Idaho Recovery Area contains at least 261 wolves, from the originally reintroduced 35 individuals. The presence of wolves has also meant the reduction and, thus, balancing out

of other species including the elk and the coyote.

The tribe's daily management encompasses a variety of responsibilities. The tribe undertakes outreach efforts with the general public, an example of which is a lease with the Wolf Education and Research Center. The Center's mission is not only to directly support wolf recovery but also to provide educational information about the wolf and its role in the ecosystem. In addition to the Center, the tribe also works with ranchers in an effort to obtain cooperation with the program and reduce predator-prey conflicts. While the actual percentage of livestock lost through wolf depredations is less than one percent of the total loss of cattle to wildlife in the State per year, speculations and fears about livestock depredation remain a concern of the ranching community. The difficult task of generating tolerance and public education falls to the tribe. Some ranchers are cooperating by removing "bone pits" in which animal carcasses were disposed of, thus removing the temptation for wolves to learn to prey on dead livestock; ranchers have also relocated calving operations closer to their residences so they can keep watch over vulnerable livestock. The tribe is also employing non-injurious methods of wolf management: by employing "flagger" techniques the wolves are reluctant to cross from flagged areas to pastures where livestock are, and by discouraging depredating wolves from their goals by harassing wolves with beanbags fired from a shotgun. The USF&WS has also developed a Radio Activated Guard (RAG) box so that potentially depredating wolves can be monitored and a warning signal activated. Radio collars also allow the tribe's biologists to track the wolves and, if necessary, employ management by means of relocation. The USF&WS is solely responsible for lethal wolf control, and the tribe is rarely involved in such control measures.

One of the most important aspects of the program is the cultural restoration that the wolf has brought to the tribe in that the wolf occupied various important roles in its culture. Having the ability to receive the wolf as a spiritual guide from a vision quest returns a type of "medicine" to the tribe that was lost when, as noted by a tribal elder in a 1998 *National Wildlife* article, a vital link to their sacred circle had been broken. The wolf was used in sacred ceremonies; wolf pelts were used in sacred dress, and teachings from oral histories about wolves encompassed cultural learning that was passed

down from elders to youths. Wolf packs provided a model for the tribe through which to teach the value and success of a family unit, and the absence of the wolf raised question about the value of that teaching. As wolves are a source of guidance for individuals within the tribe, the restoration of the wolf was also the restoration of a cultural connection between the tribe and the environment. Finally, the program was compared with wolf management in Wyoming outside of Yellowstone National Park by the USF&WS. The approach differs slightly in that the program was implemented with current populations in mind and more emphasis was given to minimizing negative impacts on affected ranching communities near the recovery areas. The USF&WS decides when and how to lethally control wolves and directs community outreach programs through monitoring, control, research, and education. When compared with the direct involvement the tribe's representatives have with the ranching community it appears that both approaches to wolf recovery are taking the affected communities into account.

Given that wolves and their reintroduction to the West is a complicated, controversial, and challenging issue, the Nez Perce Tribe has made tremendous progress in gaining public acceptance of wolves, promoting wolf tolerance, and helping the wolves reach their current population level of 261. The cultural and spiritual significance of the wolf to the tribe is something that cannot be measured in numbers. Its impact is, nevertheless, important and is part of a larger connection between the tribal community and the environment. Their multifaceted approach to wolf management and community outreach is, no doubt, a large part of the recovery effort's success. While this is the only instance in the U.S. where a tribe has led the efforts to recover a protected species on a statewide basis, the de-listing process may affect tribes' management roles. It is the Nez Perce's intention, however, to continue to be involved in the management of the wolves in the recovery area; whether or not they will be able to retain the opportunity remains to be seen.

**An Evaluation of a Women's Crisis Center
in Boulder County
Duncan Ewell⁸**

This evaluation was a device to help better understand the principles and ideas within the practice

of applied anthropology. The evaluation itself focused on the function and attainment of goals for a women's crisis center. I wanted to know what the program was and how it worked, how they measured whether or not they were attaining their goals, and from there make suggestions as to how to better help clients.

This evaluation was composed of three different parts; 1) a process evaluation aimed at understanding the function of the program by examining its procedures; 2) an effects evaluation used to identify the goals and to evaluate whether the program is meeting those goals; and 3) a needs assessment focused on possible improvements in the program. The data for this evaluation were almost entirely collected through interviews. Several phone interviews and a couple of personal interviews were conducted.

Results:

Process Study:

- Varies depending on the situation
- call office or crisis line for appointment, sometimes police report it
- set up appointment with a counselor, you must pay for it
- counselor helps set up a safe place to stay, can be at the shelter for up to six weeks, you must pay
- the shelter has 15 beds; women can take children
- there are programs at the shelter to help the children feel comfortable as well as counseling for the children and mother
- during this time there is on-going counseling
- some women are simply referred to a lawyer
- some only get counseling

Help with legal process:

- refer to a lawyer
- walk them through the restraining order process

Effects study:

Goals:

1. Domestic education and community outreach;
2. Support and resources in a domestic situation by providing the tools for dealing with the situation;
3. Provide a safe house;
 - average woman will leave 7 times before she truly leaves.

Stats:

- # of women served last year – 387
- # of women sheltered last year – 195
- Out of these how many are married – 195

of immigrants – 150

Domestic Abuse Prevention Project (DAP) Stats:

Total number of cases where a formal charge was made:

2002 – 1362

2001 – 1440

Needs assessment:

-financial aid	-free safe house
-free counseling	-bilingual counselors?

This project helped me gain insight into applied anthropology. I also made some suggestions for improvement in the program, which was rewarding. Hopefully, awareness of these programs will be raised.

Boulder's Panhandling Ban: A Case Study

Elissa Meyer⁹

Panhandling, particularly aggressive panhandling, is a prevalent and controversial issue in Boulder. The Boulder Revised Code of 1981 outlawed the practice of aggressive panhandling, yet in early 2002 the inadequacy and ineffectiveness of those laws became an official political matter. Amendments to the 1981 policy were proposed and passed by the Boulder City Council on January 7, 2003. The proposal included a new section which bans persons from loitering on street medians. Because many solicitors in Boulder use medians as their platform, this seemingly unrelated clause impacts panhandling behavior. However, the impetus, goals, and reasoning for aggressive panhandling and median loitering (whose policies were proposed together), have been dissociated as they were incorporated into the Code. The goals of, and interests in each, involve different factors and groups.

The main goal of Ordinance 7259 is to amend the previous aggressive begging law, Ordinance 7253, by increasing its effectiveness and enforceability. The original regulation did not address the issue of "group begging," nor did it construct "begging free" zones. Secondary goals of the current policy, therefore, are the specific restriction of aggressive solicitation by more than one person and identification and definition of public areas where verbal solicitation is not allowed. Overall, the amendment is meant to make downtown Boulder, the Pearl Street Mall, and University Hill safer environments which all citizens and visitors can enjoy (Agenda Item #18, p.6, 11/6/02).

The primary goal of Ordinance 7260 is increased

safety. As Section 4 of the document claims, "This ordinance is necessary to protect the public health, safety, and welfare of the residents of the city, and covers matters of local concern" (B.R.C. 1981 Section 7-5-25). The goal of the policy is, furthermore, to make it illegal for any person to reside on a median for longer than necessary, not to simply remove panhandlers because they are aesthetically displeasing.

Because these changes have only recently been put into effect it is too soon to assess if the Ordinances will meet their stated goals, but because the changes were modeled after successful ordinances in other cities it is possible to infer by comparison that Boulder will achieve a similar outcome. It is also possible that lack of enforceability will still be an issue. Mayor Will Toor suggests this also, citing that the additional stipulations will be as hard to enforce as the original laws. In general, it is just too difficult for police to be regularly present and able to monitor behavior.

The median loitering law's justification as a "safety issue" is debatable. Although the "first agenda reading" of the City Council saw a rising number of calls to the police from concerned citizens, the Boulder Rocky Mountain Peace and Justice Center (2003) cites, "Of over 66,000 calls to police last year, only 18 were related to people on medians." In addition, intoxicated or aggressive persons are already in violation of the law; it is unlikely that such persons would be deterred from staying on a median simply because it is unlawful. Moreover, the "second agenda reading" of the City Council states, "Enforcement by complaint only is bad public policy if drafted into law. This is especially the case where complaints could be made because of prejudices against the individuals rather than for better reasons" (Agenda item #10, p. 6, 1/7/03). Although the point here is that "complaints" can contribute to policy decisions, their role should be carefully considered. This law in particular seems to be initiated based on complaints of citizens and city officials. Traffic, driving, and crossing the street are all inherently "safety issues"; if safety is the main concern it may be more pertinent to reform traffic laws, rather than removing people from the medians.

Further information presented in the "second agenda reading" informs that a "panhandling restriction phenomena" is occurring all over the nation: "From Florida to California, community leaders are passing ordinances to curb what they see as a wave of

intimidating panhandlers crowding the sidewalks and jostling shoppers.” Therefore, while such policies may mitigate aggressive behavior, they do not address the underlying question: why are people panhandling on the streets in the first place? There is obviously no one answer to this question, but it is of national and international prevalence, which conceivably indicates maintenance of the problem within structural factors. Ron Bain of the Boulder Weekly suggests, “Unsuccessful attempts to legislate away the beggars and panhandlers are as old as government itself.” The success of Boulder’s ordinances will perhaps largely be influenced by the fact that their subject is inherently difficult to regulate.

Beyond this policy, the city of Boulder makes aid services available to the panhandling population, with mixed results. Since regulation of the issue is inherently difficult, services such as shelters, food banks, and free clinics, even if they are only “band-aid” solutions, may provide plausible answers. One panhandler from the Pearl Street Mall indicated that current city programs are inadequate. He suggested the development of a job bank as an improvement. Perhaps amplification of the number of aid agencies and programs across America should become part of the effort to alleviate poverty. By plastering the problem with band aids (to continue the metaphor), eventual progress may be made.

As far as anthropologists are concerned, especially applied anthropologists, there is immeasurable potential for their services in both ethnography and application. One interviewee from the RMPJC advocated the idea of listening as an alternative solution to the panhandling problem. By listening, it is possible to hear more requests for band-aids perhaps similar to the job bank suggestion. From there, programs can be developed based on input from the populations they serve. Through that process the opportunity for larger solutions to emerge is likewise heightened. Anthropologists currently, and have in the past, played the role of “listener” among many groups for the purpose of giving input to policy developers. Within the realm of poverty, panhandling, and homelessness, it seems that a similar prospect exists. More to the point, policies such those mentioned here represent instances where anthropological input should and could be integral to the process.

Exchange of Cultures and Understanding of Peoples Audrey Royem¹⁰

Today the Latino population constitutes around 11 percent of the U.S. population. In 1980 there were more than 14 million Latinos; today there are 29 million. By the year 2020 that number is expected to double, which will make the Latino population larger than the African-American population (Delgado and Stefancic, *A Critical Reader: The Latino/a Condition* New York University Press. 1998). According to the 2000 Census the Latino population within Boulder County jumped from 15,000 to 30,000 during the 1990s and nearly doubled within the City of Boulder. In Denver the Latino population is around 32 percent (www.boulderweekly.com). This diverse group of Latinos faces issues of discrimination, racism, and language and cultural barriers. Latinos find themselves on the periphery of society, looking in from the outside.

Many Latinos never learn English despite living in the States for years and holding jobs, although they all feel that they would benefit from knowing it. English as a Second Language (ESL) classes offer instruction, but the classes are large, expensive, and teachers do not speak Spanish or know about Latin culture. This unattractive offer has luckily been outshined by a non-profit program called *Intercambio de Comunidades* (Exchange of Communities).

Intercambio de Comunidades was started in October 2000 when Shawn Camden and friend Lee Shainis returned from trips to Latin America. Wanting to maintain contact with the Latin culture, they made friends in Boulder. They started by teaching English to their friends and noticed that there was a huge need for small, relaxed, flexible, free classes. They started going to the student’s homes to teach.

Within months there were more than 150 Latinos and 75 volunteer teachers. Today there are more than 700 students and 300 volunteer teachers. Both volunteers and students have found the experience as an exchange to be highly rewarding. One student said, “*Intercambio* helps us integrate into the American community. It is a great help and support for us that we have a teacher that comes to our home in the afternoon. I love having the opportunity to exchange and build friendships with the American community and see each other without differences.” *Intercambio*

offers classes that are flexible to work schedules, offers childcare, and goes to homes. In addition to the free English classes, they host intercultural events with dancing and food, where they do most of their fund-raising, and are starting to offer Community Resource Education, which gives Latinos the knowledge to file taxes, open bank accounts, apply for jobs, and know the laws of this foreign land. *Intercambio de Comunidades* has enabled Latinos to step safely and securely onto this new land with confidence and the American volunteers to understand this growing population's culture.

While the U.S. government lacks the ability to put together a program to help the populations that have become the base of America's society, these two friends have breached the barriers between cultures and have proven the similarities of the human heart. With insight, determination, and a little organization, people's false perceptions are being transformed, and lives are being improved.

**Bilingual Teaching: An Evaluation of Washington
Bilingual Elementary,
Boulder, Colorado
Julie Windhorst¹¹**

Washington Bilingual Elementary School is a dual immersion language program including English and Spanish. I conducted a program evaluation on this school to test the effectiveness of this style of teaching. The information on which I based my evaluation includes the demographics of the school, the school structure, if the goals of the program are being met, and other specific goals which I created to measure the evaluation process. I spent time researching, interviewing, and observing to obtain information on which to base my evaluation.

By looking at the demographics of the school I found that more than 60 percent of the children are Hispanic and more than 50 percent are English-language learners. The classes consist of half English and half Spanish-speaking children, which makes for a very effective environment for the dual immersion process of teaching to take place. The children help each other learn how to speak in their different native languages; the Spanish speakers help the English speakers, and vice versa. Whether in the classroom or on the playground, the children are able to interchange the languages being spoken while helping each other

out. The children are also basically at the same level of learning regarding their primary and secondary languages. This proves to be a positive aspect of the program which enhances it and makes the program and this style of teaching very effective.

The structure of the school is another component of the evaluation. The class sizes are small (about 25 students), which constitutes a better education. The children are learning two languages; they need as much attention as possible. The dual immersion program also proved to be very effective; they learn in specific classrooms for their primary and secondary languages and in an integrated classroom that encompasses both. By observing the children in these different classrooms, speaking with teachers on student progress, and viewing Colorado Student Assessment Program scores, I concluded that the school structure of Washington Bilingual Elementary is very effective in teaching children bilingually.

The program goals established by Washington Bilingual Elementary are another indicator I used in the process of evaluation. The main goals I looked at were if the school was maintaining levels of advanced or proficient CSAP (Colorado Student Assessment Program) scores and if the children were bilingual and biliterate by the fifth grade. For the most part these goals were met, with one exception. The CSAP scores showed the children as doing very well until the fifth grade; at this time the tests are administered only in English to both English and Spanish-speaking students. For this reason the scores dropped in the fifth grade. This is an understandable outcome; suddenly the Spanish-speaking children are given tests not in their native language. The English-speaking children have the advantage, but the scores are averaged for the entire school. The school has set up additional goals to address this problem, including the creation of individual learning plans when the children show signs of falling behind. As far as the children being bilingual and biliterate, I found this to be successful. The children are tested on this ability by having their progress evaluated in small reading and discussion groups. If they fall behind in this area individual learning plans are also implemented. It is amazing to see the progress children make between kindergarten and fifth grade.

Additional goals I implemented to complete my evaluation process are: if the program provided for

community enhancement, the progress of students now in high school to see how they integrated into non-bilingual classrooms, and the overall benefits of a bilingual education. I found that this program does provide for community enhancement; it gives native Spanish-speaking children and their families an opportunity to be slowly integrated into the English language yet keep their Spanish culture. Native English-speaking families have the opportunity to give their children a bilingual education and learn about other cultures. Children who have graduated from the program are doing extraordinarily well and have made smooth transitions. They have an advantage over other children in English-only classrooms by knowing two languages. They now have an opportunity to go on and learn a third language and become trilingual. The overall benefits for a child coming out of a bilingual education program are numerous, two of the most important being that they are able to translate Spanish and English in the community or for their families, and they are knowledgeable about a different culture.

The conclusions I have drawn from this program evaluation is that bilingual teaching is very important and effective. It provides a foundation from which children can begin to learn more about others and other cultures. It is also important for children to know that English does not necessarily need to be the most superior language in the world.

Unfortunately, as I finished this evaluation the Boulder Valley School District decided to close Washington Bilingual Elementary as a repercussion of budget cuts. The school will merge with a different school, attempting to make two programs into one. Among the different problems the school will face includes the fate of teachers and staff, finding a way to merge programs in a few months, and transitioning the children. It is very disappointing that the budget cut will do away with a program that was so successful and important to the community. Hopefully the schools can find a way to keep the dual immersion program of Spanish and English so the children do not lose the opportunity to become bilingual.

**HIV and AIDS Among Latino Men in the
State of Colorado
Lauren Kaufman¹²**

Colorado, like numerous other States around the country and, for that matter, around the world, has a

growing epidemic. HIV remains the leading cause of death for Latinos between the ages of 25-44. The leading cause of infection is male to male sex, more commonly called MSM. Latino men face problems due to cultural differences; there is a cultural denial of homosexuality. In Colorado countless individuals cannot access HIV testing and health care due to fear of government and medical institutions. There is a huge number of immigrants, and many are illegal; this is where the fear of institutions plays a role in the problem at hand. Latinos also feel that they have not been educated about HIV and methods of prevention.

A larger percentage of Mexican males are more likely to have been involved in homosexual or bisexual behavior than other races. Dr. Stephen Stewart, Principal Investigator for Community Identification Project for the HIV At-Risk Latino Community of Colorado, divides Latino bisexuals into three classes: 1) Straight but Desperate; 2) Straight but Curious; and 3) Closet Bisexual. The categories help us understand the self-identities Latino men use for themselves.

If and when a man should come into contact with another man, the ideal role is to be the one on top. A man prefers to be the one who penetrates during oral and anal sex. Often, because of this, men do not consider themselves bisexual – the role of being on the giving end instead of the receiving end makes them feel as though they are not and did not practice what Anglo-Americans consider bisexual behavior. Relating to the issue of being on top, we see the self-identity of *machismo* come into play. *Machismo* is a strong or exaggerated sense of masculinity stressing attributes such as physical courage, virility, domination, and aggressiveness. It is important to consider this identity with Latino men and use it as one of the identities that help cause the rise of HIV infection. Often when these men consider themselves to be masculine or *machismo*, they do not wear condoms.

Condom use is infrequent among Latino men. Some of those interviewed in Dr. Stewart's project felt that American-born Latinos and Chicanos are more careful because they are more highly educated about the issue and the problem. In contrast, Mexican immigrants feel that they are less-educated, both MSM and non-MSM, about prevention strategies.

Knowing all of this is a place to start for applied anthropologists to help with a seriously growing

problem. We need to help these Latinos by educating them. Education is the key to prevention. Another key factor in this complex problem are the self-identity issues these Latinos face. There are differences in Latino sexual self-identity; therefore, we should consider this when looking at this problem. We should acknowledge these differences and help Latinos acknowledge that being bisexual or homosexual is okay. Having different identities or believing that one is something one is not can cause serious damage when HIV and AIDS are factors. We need to assist these people by helping them find their true selves and educating them about HIV and AIDS and how to prevent the increase of infection.

The number of Latino HIV and AIDS cases are growing. We can make a difference in saving lives. That is what applied anthropologists are here to do.

Muslims in America **Naiyer Khan¹³**

*Not for nothing did Islam come to symbolize terror,
devastation, the demonic, hordes of
hated barbarians.*
— Edward Said: *Orientalism*

Given the current situation of world affairs, one will see that there is a common factor in all of the U.S. led military campaigns. The current situations in Iraq and Afghanistan and the U.S. troops in the Philippines helping the Philippine government with militants, have one unifying element; all concern Islam.

Islam has undergone a dramatic change since September 11, 2001. The one-time religion of the Middle East has now become the talk of the media. Why is the fastest-growing religion only now becoming part of the mainstream in America? Islam has been in the Americas since the time of slavery, but with no heavy presence until the middle of the 20th century. With the influx of immigrants from the Middle East, South Asia, and Africa, Islam has been able to thrive in America. The growth in the number of Muslims has increased due to birth, but more importantly, through conversion. Conversion to Islam is sparked by the events of September 11, lack of guidance in other religions, escape from lower-class neighborhoods and, especially, through Hip-Hop.

America has seen a mass conversion to Islam in

recent years: “34,000 Americans have converted to Islam following the events of September 11, and this is the highest rate reached in the U.S. since Islam arrived there” (‘Ukaz interview of Council of American Islamic Relations chairman Nihad Awad). The interest in Islam comes from the media, who claimed that the hijackers did this because of their religious beliefs. This sparked the public to see what Islam was all about. However, the media hype was not all that friendly, as it led society to an extreme of Islamophobia not even seen after the Oklahoma City bombing.

The world’s second largest religion has also increased in converts because of the lack of guidance in other religions. Of the interviews I have conducted and of the research already published in this field, the main reason why people convert, or revert, is because of the lack of belief in other religions. The largest portion of conversions to Islam in America come from Christianity. Former followers of Christianity state the trinity as a concept that they could not comprehend, leading to their search for a new religion. The idea of Islam being a way of life, and not just a religion, has widened its appeal.

The conversion to Islam in America is also rooted in lower-class neighborhoods. When Islam first started to grow in America it was in lower-class neighborhoods, with the Nation of Islam, an offshoot of orthodox Islam. The process has continued today with orthodox Islam. Of the interviews I conducted, all interviewees stated that they come from lower- and working-class neighborhoods. This does not mean that all reverts come from a lower-class background, but it does imply that they are the ones striving for a change.

Islam has expanded out from lower-class neighborhoods to reach the masses of the suburbs. The greatest reason for this is the media, interestingly through Hip-Hop, or rap, music. With an estimated 70-75 percent of all rap music being bought by suburban White youth, it is easy to see the rise of conversions in the suburbs. The reason for this is that the majority of rappers or emcees come from large urban cities, primarily New York, Los Angeles, Atlanta, Philadelphia, etc., because Islam has a heavy presence in these cities. Many rappers rap about Islam because they have friends or family members who are Muslims, or they are Muslims themselves. This can be seen by looking at some of the most famous and top-selling artists today. Lyrics by Tupac Shakur, who many

considered the greatest rapper of all time, raps about Islam in the song entitled "I Ain't Mad at 'Cha." The trend continues with Jay-Z, Wu-Tang Clan, and 50 Cent, the top selling Hip-Hop artist of the year. Through their lyrics Islam has found a new audience with suburban White youth.

Through the interviews I found four main reasons why people convert/revert to Islam: the events of 9/11, a lack of direction with other faiths, escaping from lower-class neighborhoods, and Hip-Hop music. The word "revert" is used because in Islam everyone is born Muslim; when those who are raised outside Islam come back, they are reverting to their original faith. This topic needs to be addressed because of the lack of research accomplished in this field. The majority of published information deals primarily with African-Americans and tends to exclude Latinos and Whites.

**After-School Program with Latino Students
at Casey Middle School
Stephen V. Smith¹⁴**

In looking at problems faced by Latinos in Colorado (and for that matter in most States with high Latino populations), the comparison of high school dropouts and the percentage of Latinos in prison is striking. Numbers from three Denver high schools for dropouts are as follow:

- North High School – 82 percent Latino with a 59 percent graduation rate;
- Manuel High School – 40 percent Latino with a 53 percent graduation rate;
- West High School – 87 percent Latino with a 66 percent graduation rate;
- The district averages a 75 percent graduation rate.

With the number of students dropping out of high school, one wonders what opportunities remain for these young adults. Labor and service jobs are always available, but the pay is generally low, and these jobs get old rapidly. Gang involvement and the drug trade are very easy ways to make very quick and decent money. With this in mind, I looked at the percentage of Latinos in the State of Colorado, and compared it to the prison population:

- Latinos account for 17.1 percent of the population in the State of Colorado;
- They also account for 28.5 percent of the prison

population;

- There has been a 500 percent increase in the prison populations because of the drug war in the last 20 years.

My project involved working with students at Casey Middle School in Boulder, Colorado. With the help of others I implemented an after-school program made up mostly of first-generation Latino students from Boulder. The majority of the students participating in the program were native Spanish speakers and had basic English language skills, so improving language skills was our main focus. We had one meeting a week; every meeting had a different focus and presenter. Since our main focus was improving language skills such as vocabulary and idioms, our main tools were Hip-Hop and poetry. Although many wouldn't think of these art forms as language tools, rhyming (rapping) is a major tool for improving vocabulary and may also give students a passion that they enjoy and can use in the future. Along with improving their English language skills, we emphasized that they must also maintain their Spanish language skills, as being bilingual is definitely a plus.

We also attempted to improve social skills in our program. When people first come to this country they are very timid and shy; consequently, people can easily manipulate them. We wanted the kids in our program to be leaders, outspoken and proud individuals. Two different presentations from student groups at CU have improved social skills. One brought in percussion instruments from Latin America and taught the students how to play Salsa, Cumbia, and Merengue. I helped with this presentation and brought in congas, guiros, cowbells, and tamboras. This also created a passion for these kids, and they created rhythms for their poetry, songs, and raps. Another group of presenters taught the students different Latin American dances ranging from folkloric dances from Mexico to salsa, merengue, and cumbia. Dancing is another way to help improve social skills; this is why we emphasized this art form. These presentations also showed many of these students that there are people like them who have had similar life experiences but have made it and are now in college. Currently we are seeking other types of presentations to help improve social skills; the two we have are basic methods which will hopefully help build confidence.

Our final goal is to have a community night at a community center in north Boulder where students and their parents will attend. We will have food, dances, and poetry in which the entire community will be involved. We are still working on setting up this night, but our plans so far have a DJ, salsa dancers, and a lot of poetry and hip-hop presented by the students. We would also like to get a speaker, but are not sure of this quite yet. Hopefully this will also be a way to get parents either involved or more involved in their kids education, and perhaps reflect on their own.

H-2A: The Current U.S. Guest-Worker Program Virginia Gomez

The H-2A Program is a section of the Immigration and Reform and Control Act of 1986. It's a temporary agricultural program that establishes a means for agricultural employers who anticipate a shortage of domestic workers to bring nonimmigrant foreign workers to the U.S. to perform agricultural labor or services of a temporary or seasonal nature. The employers who apply to receive H-2A workers are agricultural employers. An agricultural employer or an individual proprietorship, a partnership, or a corporation, can apply. An authorized agent, either an individual, such an attorney, or an association may file an application on behalf of an employer.

There are certain conditions in the contract that employers must satisfy before they can receive workers. The employer must participate in active recruitment of U.S. workers before applying to the H-2A program, which means advertising in areas of expected labor supply. The workers' wages, both U.S. and foreign, must be at least minimum wage or the going rate for the crop being harvested. The employer must provide free housing to workers who cannot reasonably return to their home the same day; this housing must meet the Department of Labor's Occupational Safety and Health Administration (OSHA) standards. The employer also must provide three meals a day or provide kitchen facilities for workers to prepare meals as well as transportation for the worker from the worker's residence to the worksite. The employer must also provide Worker's Compensation Insurance where it is required by State law. If the State law doesn't require it, the employer must provide equivalent insurance for all workers, proof of which must be provided to the regional administrator before certification is granted. There also

has to be a 3/4 guarantee – the employer must offer each worker employment for at least 3/4 of the workdays in the work contract period and any extensions. The employer must hire any qualified, eligible U.S. worker until 50 percent of the period of work has elapsed and cannot open positions if they are vacant because of a strike or because the former worker is being locked out in the course of a labor dispute.

An evaluation of this program revealed many problems. H-2A is very generous to the agricultural industry and not sufficiently protective of both U.S. and foreign workers' rights. Workers who enter the H-2A program do not receive all protections required by the H-2A law. These protections are intended to ensure that nonimmigrant guest workers are hired to fill actual labor shortages, that U.S. farm worker wages aren't affected adversely, and that foreign workers are not mistreated. Yet all of these things are happening because agricultural employers are looking first to get foreign worker and then U.S. workers, resulting in lower wages for farm workers in America. Bringing foreign workers into the pool of available labor has helped keep wages for agricultural workers below what they would have been without the additions. The program also approves 99 percent of the applications filed by agricultural employers despite the labor surplus. Agricultural employers keep applying because, whether we want it to be true or not, it's more cost effective to get foreign workers than domestic workers.

Some recommendations for improving this program would include effectively enforce the existing protections and labor laws. The Department of Labor (DOL) must prevent persisting employer abuses of the program by enforcing the existing protections in the program, including the 50 percent rule which gives preference to U.S. workers over H-2A workers. The DOL must also increase vigilance over the H-2A program and provide adequate resources for enforcement of labor laws. The administration should request, and Congress should provide, sufficient funding to the DOL's Wage and Hour Division and OSHA to assure effective monitoring and enforcement of labor standards for both U.S. and H-2A workers. Without the money not much can be done, and the abuses will continue. Another recommendation is to improve existing recruitment methods so employers can reach more U.S. workers and, therefore, not have as much of a need for foreign workers. Employers need to improve their recruitment methods in order to reach

available U.S. workers. Also, we need to make growers who use farm labor contractors responsible for treatment of their workers. Congress and enforcement agencies must assure that growers don't bypass existing labor laws by relying on these contracts for workers. We also need to enact a new legalization program. Congress should allow workers who have already been here and contributed to the economy to become legal residents. This last recommendation would help because the workers who are here illegally would then be able to receive some protection under the existing laws. Workers who aren't residents aren't able to defend themselves from exploitative practices of the employers.

Notes

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