

**FINAL REPORT 2010**  
**COMMISSION ON RACE AND RACISM IN ANTHROPOLOGY (CRRA)**

**Janis Hutchinson and Thomas C. Patterson, Co-Chairs**

The Executive Board of the American Anthropological Association established the ad hoc Commission on Race and Racism in Anthropology (CRRA) at the November 2007 annual meeting of the association. The members of the commission include: Karen Brodtkin, Leith Mullings, Alan Goodman, Yolanda Moses, Najwa Adra, Rachel Watkins, Sandy Morgen, Carla Guerrón Montero, Lee Baker, Janis Hutchinson (co-chair), Thomas C. Patterson (co-chair), Audrey Smedley (honorary co-chair), and Yolanda Moses (honorary co-chair). Kathleen Terry-Sharp, Director of Academic Relations and Practicing Program, is staff liaison.

One goal of the CRRA was to follow up on the 1973 report of the Committee on Minorities and Anthropology: *The Minority Experience in Anthropology* (<http://www.aaanet.org/cmtes/minority/Minreport.cfm>). The authors of that report had quite a lot to say about their experiences as well as those of minority anthropologists at the time. Some recurrent themes they mentioned were: “many minority students who entered anthropology had since left”; that each of them and others they knew were actively encouraged “to leave the discipline” or discouraged from pursuing a career in it; that many colleagues from under-represented groups found it difficult to encourage minority students from pursuing a career in the field; many of them felt marginalized in relation to anthropological ideologies and practices—such as their research concerns, “frames of reference and terminology”, perceptions about the under-appreciation of works of minority scholars and their role in theory-building; and that they felt excluded from opportunities or decision-making roles in the profession and even from the social and historical contexts that structured the emergence of the discipline and continue to do so.

The general purposes of the CRRA were “ (1) to collect information in order to better expose how privilege has been maintained in anthropology and the AAA, including but not limited to departments and the academic pipeline, [and] (2) to develop a comprehensive plan for the Association and the field of anthropology to increase the ethnic, racial, gender and class diversity of the discipline and organization.” Through discussion, the members of the commission decided to focus on the following goals: (1) to collect data on ethnoracial diversity in the field and the association; (2) to examine what anthropology programs are doing to increase diversity; (3) to look at “best practices” in other professional organizations; and (4) to consider possible restructuring of the association’s Committee on Minority Issues in Anthropology (CMIA).

**1. Diversity in Anthropology and the American Anthropological Association  
prepared by Karen Brodtkin, Thomas C. Patterson, and Yolanda Moses**

What became clear almost immediately is that the Association does not have particularly good information about the ethnoracial diversity of its membership; it has

none about the social-class backgrounds of its members. There are several reasons for this, the most obvious of which are financial and the lack of staff. One thing we can do as members is to answer questions on the annual membership renewal about identity. Many of us don't like these questions, because we believe either that "race is socially constructed" or that we live in "a color-blind" society. In order to get the baseline information we need to tell us whether or not we are making progress as a profession, we ask the membership to cooperate with us and give us as much information as they can. As one member of the CRRRA suggested, "it is time to suck it up and answer those questions", if we want information about the diversity of the Association. Other professional organizations have this kind of information; why don't we?

### **Efforts to Determine Ethnoracial Diversity of the Discipline and Association**

In order to gain some understanding of the diversity of the association, we compared the membership lists of Association of Black Anthropologists (ABA) and the Association of Latina and Latino Anthropologists (ALLA) with the lists of individuals who completed dissertations as they appear in the *American Anthropological Association Guide 1995-1996* and *AAA Guide 1997-1998*. We used these lists in association with the AAA Surveys of Ph.D. recipients that were prepared in 1995, 1996, 1997, and 1998 and that appear on the AAA website. Our aims were to acquire (1) information about the numbers of minority recipients, and (2) longitudinal information about career trajectories. It is clear (1) that not all members of the ABA and ALLA are minorities; (2) that minority anthropologists do not necessarily belong to either section; and (3) that the relative percentages of minorities in these sections are probably greater than those of other AAA sections, though this would be difficult or impossible to quantify in any meaningful way given the data. While the members of the committee are acutely aware of the limitations of the data derived from the Association and from the *AAA Guides*, we nevertheless believe they are suggestive or indicative of the existing conditions.

In the 1995 Survey of Ph.D. recipients, 300 questionnaires were sent to 1994-1995 degree recipients and 151 usable responses were received, 16% of which were minority; the *AAA Guide 1995-1996* listed 409 dissertation titles and authors; elsewhere it indicated that 464 Ph.D.s were awarded. This suggests either 65 or 74 individuals were minorities--depending on whether we use the 409 or 464 figure and assuming that the percentage of minorities who responded to the survey was the same as the percentage of minorities awarded PhD degrees, which may not be a justified assumption. The 1997 Survey of PhD Recipients indicates that 389 questionnaires were sent to 1996-1997 degree recipients and that this mailing yielded 163 usable responses; 15% of the respondents were self-identified minorities. The *AAA Guide 1997-1998* listed 490 dissertation titles and authors and indicated elsewhere that 486 Ph.D. degrees were awarded in 1996-1997. This suggests 73-74 individuals were minorities. The percentages of minority recipients of doctorates are lower than those reported by the National Science Foundation, Division of Science Resources Statistics, Survey of Earned Doctorates, 1998-2005 (October 2007), which indicates that about 22% of the doctorates awarded in the social sciences (excluding psychology) were granted to self-identified members of minority groups.

Comparing the 1995 and 1997 lists of dissertation authors the *AAA Guides* for 1995 and 1997 with conjunction with the membership lists of the ABA and ALLA and the lists of departmental faculty in the *AAA Guide* for 2008 suggests the following for those employed in academic settings:

- 70-90% of the minority anthropologists received their degrees of public institutions
- 70-90% of the minority anthropologists are employed by public institutions
- 25-40% of the minority anthropologists have their primary appointments in programs or departments outside of anthropology.

These statements should be viewed as suggestive because of the ways data have been collected and very small samples.

### **Preliminary Report on 2008 Focus Groups, prepared by Janis Hutchinson, and Rachel Watkins**

What is different between the comments made in 1973 report, *The Minority Experience in Anthropology*, and 2010? The answer seems to be “not much”. To begin to answer the question, the CRRA conducted two focus groups at the 2008 annual meeting and surveyed members of the Association of Black Anthropologists, Association of Latina/o Anthropologists, and the Association of Indigenous Anthropologists for their experiences and examples of “best practices”. Participants repeatedly and in different ways expressed their experiences as graduate students. These include but are not limited to: (1) many departments give lip service to diversity, devalue the kinds of research questions that minority students want to pursue, and allow discrimination to go unchallenged; (2) at a more subtle level, they believe that many faculty assume that minority students are less capable than other students, silence them in courses, do not give them honest feedback on their work, are either uncomfortable in their presence or interact with them as patrons; (3) they occasionally feel put on the spot by faculty who require them to share personal experiences (have you every been arrested?) or to serve as the representative of a group in discussions about race and racism; (4) they feel overt resentment or hostility from faculty and peers who feel threatened by their standpoints and critiques; (5) they frequently feel that they must self-censor in discussions of racism or immigration, for example, in order to avoid retribution if their views do not conform to faculty thinking on the subject; (6) they perceive that everyday life in the departments are infused with subtle forms of racism that make them feel isolated, invisible, excluded, vulnerable, unworthy, unwanted, or treated as research subjects, which leads some to seek mentors elsewhere (in different programs or even different universities) and others to drop out; and (7) they feel pressure to prove that they deserve any funding they have received, especially in a time when there is not sufficient support for graduate training. Both graduate students and faculty pointed out that (8) many faculties and graduate student bodies are not diverse. Some faculty members said (9) that they were in other departments (e.g., African-American Studies, Latin American Studies, or Women’s Studies), because their work was not respected in anthropology, because of their research

was viewed as falling outside the scope of the discipline; (10) they felt marginalized, used as a consequence of practices like cross-listed courses, or even locked out of the field. There was a feeling that (11) some departments want visual differences in their faculty and graduate students but not differences of opinion that emerge from the everyday experiences of minority anthropologists. While overt racism is less acceptable than it was 35 years ago, the subtle forms of structural racism prevail and keep the numbers of minority students low. Preliminary analyses of qualitative statements in the survey support these claims.

### **What a Chilly Climate Looks Like: Why Anthropologists of Color Feel Marginalized (in Their Own Words)**

- Racism, elitism and sexism in abundance, both in the University and the local community. Worse within the University because it was combined with arrogance and the assumption that because they understood culture(s) intellectually, that they weren't racist/sexist/elitist.
- Many, but these have been varied and often subtle, and quite complex. They range from the nature of texts that were considered canonical in required introductory courses in my department, to racially charged comments that a white male professor in my department made in class and on the class website, to warnings and information given by students in my department, to the content of presentations featured at colloquia offered by my department.
- The department does not make any efforts to recruit or retain students of color and they have largely failed to recognize the unique challenges faced by non-dominant groups in the field and in the department. Much of their approach seems "color-blind" and class-blind" at the expense of some of the most vulnerable students.
- Any department, or for that matter, campus gathering inevitably ends up with black students standing alone while others chat on diffidently and obliviously. Gesture, language, aesthetic, all employ to exclude.
- The progressive faculty was paternalistic/maternalistic and was completely non-supportive most of the time.
- RACISM, RACISM, RACISM, if someone had told me the sheer mental exhaustion of engaging racist undergrads before I began teaching, I would've told them they were lying.
- A spectrum of allies who are well-intentioned but ignorant. My "community" becomes a forum, instead, for cultural debate and tension—meaning that, as a person of color, I have to educate more than I can engage in discussion. More often than not, I have to walk on egg-shells to get the harsh reality across to (particularly) white people because they are often the least sensitive to interrogating their own behaviors in order to understand racial or privileged complicity.
- The system of support at my university is entirely dependent on faith that the advisor will oversee both professionalization as well as academic production. When this does not happen, there are few institutional supports for the student that do not further test the fragile connection between teacher and advisee.

- The chair was extremely racist. Everyone knew it but no cared enough to do anything about it. The university environment was racist and the students were too. Because, I'm black, they had low expectations.
- Financial worries ate at me most of the time. Cohorts that had money, almost all of them do these days, couldn't relate, so I hid my struggles from them. They thought I was superman; they had no idea. Some faculty also were not used to teaching non-wealthy people of color. Little ways that they took for granted—evening activities, and other things that conflicted with my means (or lack thereof) and family obligations.
- Because I worked part-time during my first year and I had limited time to study, I could not attend departmental social functions or lectures that were scheduled during work. My seriousness was questioned.
- There is no support for graduate students who are parents on campus or within the department. Other students in my department have children but it is something that we are expected to deal with on our own. We are also expected to participated in department activities at the same level as students who are single and do not have family obligations.
- Climate and community in the department was not supportive (academically or personally) or just ignored how best to serve working-class students of color, especially women of color. It was not a diverse environment in faculty or student body.
- No minority faculty.
- I was the only black anthropology students most of the time I was there. There were few other graduate students of color in my department (in fact there was one other).
- Not too many minority students.
- Too few role models
- No other Indians taking classes; felt very much alone.
- Small number racial minority peers within the discipline made it a lonely endeavor at times.
- There were very few black anthropologists that I could approach.
- Most often felt more like a guest than a graduate student.
- Being considered as an informant.
- A professor to extort information about my job in order to use the information in a book.
- A sense on the part of one mentor that my main asset was my heritage rather than my intelligence and ability to do fieldwork.
- My major professor published with all his graduate students except me.
- I felt valued for my language and cultural insight, not for my intellect. I received minimal guidance of professionalization.
- Frankly, bigotry, ranging from questions regarding my “ability to get through such a rigorous programs with such serious disabilities” to tacky comments about my age (academic shelf-life) or my interest in Native American culture.
- I also experienced racism, subtle yet real-in the form of other students making fun of my accent during class and faculty being surprised at my ability to think and write.
- I constantly had to grapple with the “affirmative action” stigma

- Among Native Americans, I must negotiate the “Deloria Jr.” effect as many Native Americans view anthropology with great suspicion and those Native Americans who are anthropologists are doubly suspicious.
- A professor who pretended to be a mentor wished me to accompany him to Africa to be his go-between with the native although this would have yielded no advantage to me and would greatly have delayed my ability to complete my program of study. In other words, he wished to exploit me for his gain because of my minority ethnic status.
- I also found resistance in general to non-mainstream approaches to anthropology.
- There was little interest in living Indigenous communities as partners so it was awkward at times since I was tied to them
- Not feeling that I belonged in my department or my opinion was valued. Getting grief from other native students for being in an anthropology department. Not having people from my community understand what exactly it was that I was doing.
- My research interests did not fit into the research agendas being promoted by the faculty.
- My interest in education and in conducting research in the United States led some faculty to question my scholarship (they did not see my interest as real anthropology)
- When I began I was the only student in my department interested in work on race and that was often a lonely place.
- I was encouraged to consider not continuing on for my Ph.D. by my chair; a lack of understanding in my research topic; a labeling of my research that is specifically related to my identity; lack of support because research concerning people of color is only interest to people of color.
- When trying to build networks around my research interests I had to look out to neighboring universities and professional organizations other than the AAA (i.e., LASA and others). This is a difficult hurdle to surpass, especially as a graduate student trying to establishing a solid research question that is significant beyond the discipline of anthropology
- A sense that we weren’t getting the whole story in terms of theorizing. Thank goodness my advisor hipped me to Decolonizing Anthropology.

### **Preliminary Results of the Survey, prepared by Karen Brodtkin**

The CRRA sent a survey to members of the Association of Black Anthropologists, the Association of Latina and Latino Anthropologists, and the Association of Indigenous Anthropologists, because that is where the funds of knowledge and experience are concentrated. The survey provided a picture of the state of anthropologists of color, where they are and how they fare relative to their white counterparts. More specifically, it examined anthropology PhDs of color. The data are currently being analyzed by Karen Brodtkin. Some of the preliminary findings are:

- The academic climate in anthropology for anthropology students and faculty of color is poor.
- On all questions about supportive practices experienced in graduate school, job market, and as faculty, the number of responses is low. There are more women of

- color than men; men and women do not seem to fare particularly different. Anthropologists of color (AOC) may not be granted tenure at the same rate as whites
- AOC may face stalled promotions to full professor

### **“Best Practice” Recommendations of Focus Groups, prepared by Rachel Watkins and Janis Hutchinson**

What can we do to overcome this? The “best practice” recommendations mentioned in the focus groups and the survey include: (1) realize that mentoring is not race-specific and that we need to be open to the idea that students and faculty need to be mentored by a variety of people inside and outside the departments; (2) mentors need to be aware of the specificity of the needs of the students and faculty they mentor and of their own limitations as mentors; (3) mentors need to know where to get information or whom to contact when they cannot answer questions; (4) faculty and students need to develop different ways of building community or culture inside and outside their departments that go beyond the formal procedures that are already in place; (5) develop something like a “first-generation support system” that takes place during the summer to acclimate students; (6) make more efficient use of the Mellon program for minority students; and (7) incorporate students into professional networks.

### **2. Programs of Sister Professional Organizations Related to Race and Racism, prepared by Leith Mullings and Sandra Morgen**

This is an overview of a range of approaches addressing and/or increasing the participation of racial and ethnic minorities in other professional academic organizations. Focusing on information we gathered from the websites of 10 professional academic organizations, we catalogue various, programs and approaches; profile organizations that we think have unique strategies of increasing diversity in their professions; and, highlight associations that have particularly aggressive means for increasing diversity and might be used as models.<sup>1</sup>

In order to get a sense of how different professional organizations address diversity in their respective fields, we researched the websites of the following organizations: the American Statistical Association (ASA) [www.amstat.org](http://www.amstat.org), American Political Science Association (APSA) [www.apsanet.org](http://www.apsanet.org), American Academy of Religion [www.aarweb.org](http://www.aarweb.org) (AAR), American Psychological Association (APA) [www.apa.org](http://www.apa.org), American Philosophical Association (APA) [www.apaonline.org](http://www.apaonline.org), American Economic Association (AEA) [www.vanderbilt.edu/AEA](http://www.vanderbilt.edu/AEA), American Sociological Association (ASA) [www.asanet.org](http://www.asanet.org), American Historical Association (AHA) [www.historians.org](http://www.historians.org), Association of Departments of Foreign Languages (ADFL) [www.adfl.org](http://www.adfl.org), and Association of Departments of English (ADE) [www.ade.org](http://www.ade.org). We examined the policies and objectives of each organization with respect to race and ethnicity (e.g. antidiscrimination policies for hiring, awards, etc.) as well as the types and range of programs that each organization employs to address these objectives.

Common features of all of the professional organizations we surveyed include a

nondiscrimination statement maintaining that their membership, awards, elections, and/or hiring policies are open to all candidates regardless of race or ethnicity, among other characteristics. All of the organizations have some sort of committee on minorities or underrepresented groups. Some (American Philosophical Association, American Psychological Association, APSA, American Sociological Association) have specific committees for Black, Latino/a, Asian, and/or American Indians. Others have separate journals targeting minority populations, or for example, the American Philosophical Association publishes separate newsletters for Black, Latino/a, and American Indians in philosophy.

Specific approaches to addressing diversity include maintaining a diversity syllabi online resource (American Philosophical Association); an Affirmative Action statement that, "recognizes the need for institutions to recruit aggressively and hire members from groups that have been historically discriminated against"<sup>2</sup> and posting articles discussing minority historians (American Historical Association ); diversity statements (e.g. American Sociological Association); mentoring programs for ethnic minority undergraduate and graduate students (American Psychological Association, American Sociological Association, American Political Science Association ); and providing directories of minority faculty and students (American Statistical Association, American Sociological Association, American Philosophical Association, American Political Science Association ). The American Political Science Association includes several minority programs with the aim to increase the minority presence in political science and include various recruitment, mentoring, and financial programs for undergraduates and graduate students. The American Statistical Association's Committee on Minorities in Statistics emphasizes the importance of understanding multicultural and multiethnic diversity in statistics and collaboration with other professional organizations. Their statement of principles and policy recommendations notes that the Committee will, for example, support the development of scientific study in order to develop tactics to improve the condition of minority populations in the United States, and to endorse an increased sensitivity to and exposure of multicultural diversity among the ASA members and leaders.

Some of our sister professional organizations appear to have more robust, proactive approaches to increasing racial and ethnic diversity in professional organizations. We profile them briefly below.

The American Economic Association (AEA), for example, has a separate webpage for the Committee on the Status of Minority Groups in the Economics Profession (CSMGEP). This extensive site includes links to, for example, "Profiles" of minority candidates, "Newsletter and Resources" and "Committee History" which dates back to 1968. The CSMGEP "works to ensure that issues related to the representation of minorities are considered in the work of the AEA, makes an annual report to the AEA on the activities of the committee as well as on the status of minorities in the economics profession, and engages in other efforts to promote the advancement of minorities in the economics profession"<sup>3</sup>. The website provides statistics about the minority students who were awarded Bachelor's and Doctoral degrees, tenure and non-tenure track faculty as

well as the percentage of students of color in other academic disciplines. The AEA also has a pipeline program that includes summer programs for minority undergraduate students and a mentor program for Doctoral students and recent doctorates.

The mission of the American Sociological Association's (ASA) Committee on the Status of Racial and Ethnic Minorities is, "to advise and guide the Association on the status of the discipline and profession of those groups that have experienced a pattern of discrimination in society."<sup>4</sup> The ASA Council approved a diversity statement to guide the association in seeking members as candidates for election and appointees to committees, and explains, "Much of the vitality of ASA flows from its diverse membership. With this in mind, it is the policy of the ASA to include people of color, women, sociologists from smaller institutions or who work in government, business, or other applied settings, and international scholars in all of its programmatic activities and in the business of the Association."

The ASA website provides a statistics page that includes data on enrollment, degree, and faculty trends by race/ethnicity; several forums where members and visitors can discuss issues related to race, ethnicity, and other minority and underrepresented groups; and various articles and links to more information. For example, links to "Congressional Hearings and Briefings" and "Public Statements" include an article on "The Importance of Collecting Data and Doing Social Scientific Research on Race", which makes a science-based case for the need to collect data and conduct social scientific research on (the social construct of) race for public policy and accountability (2003).<sup>5</sup> A report, "How Does our Membership Grow: Indicators of change by Gender, Race and Ethnicity, and Degree Type, 2001-2007" (Spalter-Roth and Scelza 2008) indicates that between 2001 and 2007, "there has been an increase in membership in all racial and ethnic groups, but uneven progress among minority groups as measured by a variety of indicators of professional progress."<sup>6</sup> Additionally, through its Minority Fellowship Program, the American Sociological Association supports the development and training of sociologists of color in mental health and drug abuse research.

Finally evidenced by the range, breadth, and combination of programs and resources devoted to diversity, the APSA and the American Psychological Association arguably provide some of the best examples of professional associations that are assertively establishing policies and programs to recruit, maintain, and support racial and ethnic diversity in their professions.

One of the American Political Science Association's core objectives is, "Diversifying the profession and representing its diversity" ([www.apsanet.org](http://www.apsanet.org)). It has a long list of detailed programs and incentives to carry out this goal. The website has several links to services, information, and funding assistance. The APSA has summer programs that encourage undergraduates to apply to graduate school and a host of mentoring programs for undergraduate and graduate students and junior faculty from underrepresented groups. Established in 1969, the Minority Fellows Program focuses on the recruitment and retention of minority students and awards up to twelve fellows each year with stipends. It also encourages institutions to contribute financial resources to these students. According to the website, the success of these programs is measured in the

many undergraduate students who go on to excel in graduate school, many with full fellowships and teaching assistantships and by several former recipients of APSA financial awards who have earned Ph.D.s, hold university level teaching positions, and/or have won prestigious fellowships from the National Science Foundation Graduate Fellowship, the Ford Foundation Dissertation Fellowship, the APSA Minority Graduate Fellowship, and others.

Other resources for minorities in the APSA include committees for minority students and faculty, such as the Committee on the Status of Latinos y Latinas in the Profession, which annually recognizes exceptional mentoring of Latino/a students and junior faculty with various awards. The APSA employs a range of strategies to recruit undergraduate and graduate students. In a 2004 report, the APSA explains that although various programs like the ones described above help to recruit and prepare students of color interested in political science, "much remains to be done by all of us to achieve a profession more representative of America's, and ultimately the world's, population."<sup>7</sup> The report suggests that mentoring and recruitment, for example, at traditional black colleges and in programs like ethnic, race, and gender studies are good places to begin expanding the pool of qualified, diverse applicants. The APSA promotes affirmative action campaigns in order to "assure that minority applicants receive careful, comprehensive consideration going beyond standardized test scores," but also notes that, "it is vital for such admissions efforts to be followed by departmental and university programs to provide minority students with intellectual and social support; by a broadly shared faculty willingness to mentor students who may come from less familiar educational and social backgrounds; by a curriculum that does not treat issues of race, ethnicity, gender and sexual orientation as marginal political science concerns; and by student and faculty reward systems that recognize outstanding work done by scholars with diverse backgrounds and interests." Moreover, the APSA has been working on institutionalizing multicultural teaching practices. In 2005, the American Council on Education asked the APSA to join a project that seeks to internationalize undergraduate curricula in U.S. universities. The APSA formed the Committee on Internationalizing the Undergraduate Curriculum that works to increase "cross-cultural awareness in the discipline and collect 'best practices' for teaching sensitivity to the demands of the global context... Several other associations also responded to this trans-disciplinary call, including the American Association of Geographers, the American Sociological Association, the American Historical Association, and the American Psychological Association."<sup>8</sup>

In addition to seeking "to increase the scientific understanding of how culture pertains to psychology, and ethnicity influences behavior,"<sup>9</sup> the American Psychological Association's Office of Ethnic Minority Affairs (OEMA) offers multiple opportunities for ethnic minorities in psychology. It seeks to support training opportunities to increase and improve psychological services to ethnic minority communities and to encourage psychologists to gain minimal multicultural competence. OEMA works to include minorities in psychology and to increase public policy that supports the concerns of ethnic minority psychologists. There are a number of programs to carry out these goals: The Diversity Project 2000 and Beyond, a leadership and mentoring program for

minority students in community colleges who are honor students; the APA/National Institute of General Medical Sciences Project, a multi-institutional recruitment, retention and training program supporting students of color interested in biomedical research in psychology; the Psychology and Ethnic Minority Serving Institutions Initiative, which promotes interest in, visibility of, and concern about psychology in ethnic minority serving institutions; and the Council of National Psychological Associations for the Advancement of Ethnic Minority Interests that consists of Presidents of predominant groups in field of psychology. Designed by OEMA at the request of the APA, the APA's website has an interactive page called "Psychology and Racism." Compelling questions can be clicked on for answers using psychological studies to answer questions such as, "What is prejudice?", "So, even if we wanted to, it would be impossible to change our prejudices?", and "I understand it's important to deal with prejudice, but it makes me nervous talking about it."

Furthermore, OEMA oversees the APA Committee on Ethnic Minority Affairs (CEMA), which empowers and supports the mission of a multicultural psychology and serves as the umbrella to the Commission on Ethnic Minority Recruitment, Retention and Training in Psychology Task Force. They maintain a job bank database to aid employers that are seeking to hire ethnic minority psychologists, and which is searchable by professional specificity, location, and ethnicity. In 2002, The APA approved policy Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists. The APA also has a long list of task forces designed to encourage all psychologists to gain a minimal level of multicultural competency in their education and research, in writing textbooks, and in recruiting, hiring, and maintaining multicultural students, faculty, teachers, etc. and assisting them to thrive in the profession.

"A Portrait of Success & Challenge Progress Report: 1997-2005," the APA's Commission on Ethnic Minority Recruitment, Retention and Training in Psychology (CEMRRAT) examines the efforts to increase diversity in psychology.<sup>10</sup> According to the APA CEO Norman Anderson, this report states that, "Between 1998 and 2003, total APA student affiliate membership declined by 25.9 percent, while minority student affiliate membership increased by 28.7 percent. Between 1997 and 2004, ethnic minority participation in APA governance rose by 41.2 percent. Between 1996 and 2004, ethnic-minority recipients of master's degrees in psychology increased by 90.8 percent, while ethnic-minority doctoral recipients in psychology increased by 16.6 percent."<sup>11</sup> The report also highlights strategies the task force and others have successfully used to effect change (e.g. task forces, funded activities, and trainings like pipeline programs for recruiting, retaining and training minority students), and a long list of strategic action plans to ensure these trends continue and improve. These models for increasing racial and ethnic diversity might be paying off. According to data provided by the AEA, from 1995-2004, Psychology consistently awarded a greater percentage of Bachelor's and doctoral degrees to minority students than any other science discipline, and at higher rates than the combined average of all social sciences.<sup>12</sup>

## **Ideas for AAA to Consider**

As this review of some of our sister professional associations suggests there are ways the AAA could expand and enrich the broad goal of promoting greater diversity within anthropology, and the important particular goal of enhancing the recruitment, retention, and impact of the scholarly contributions of scholars of color within the profession. Some particularly fruitful initiatives that the AAA might consider include:

- Analysis of the current status of racialized anthropologists in the profession, including data on enrollment, degree, faculty trends etc. (see, for example the ASA). One immediate objective would be to construct a website that makes these data available.
- Work on undergraduate recruitment through pipeline programs, summer workshops and aggressive recruitment and mentoring at undergraduate institutions, community colleges and historically black colleges.
- Providing leadership to departments designed to help them be more effective in facilitating increased admission of racialized minorities, e.g., by disseminating information to department admission committees about class and race advantages in standardized testing (see, for example the APA) and sharing strategies used by departments more successful in this area. Such successes could be profiled in the newsletter, for example.
- Increased fellowship aid. One approach might be to apply for a grant from a government or non-profit agency, or to seek private funds for the AAA to initiate a fellowship program to offer research funding to promising graduate students of color.
- A website with links to services, information and funding assistance for racialized anthropologists, as well as a job data base for prospective employers (see, for example, the APA).

As an association, providing leadership to research, teaching, and program development on race and racism. This might be patterned, for example, after the Gender and the Anthropology Curriculum project undertaken within the AAA in the 1980s or some of the successful programs of our sister professional organizations (e.g., initiatives in the ASA and APSA).

### **3. Committee on Minority Issues in Anthropology, prepared by Rachel Watkins, Najwa Adra, Janis Hutchinson, and Carla Guerrón Montero**

The Commission gathered information on the mission, structure, and recent focus of CMIA with preliminary discussions with some of the members. We discussed what works and what isn't working so well within the CMIA. Problem areas include: only meet at the annual meetings, lack of clear mission, election of members, definition of minority, and lack of an opportunity to start, implement and follow through on a project. We made the following recommendations:

## **Recommendations Regarding the Organization and Responsibilities of the CMIA**

1. Four-year appointments
2. Hybrid appointments with 4 appointed (1 will be the chair, a person with CMIA experience) and 3 elected (1 for student)
3. There should be a balance of senior and junior members as well as racial/ethnic minority diversity
4. The CMIA will focus on racial/ethnic diversity. While other minorities are equally important, by focusing on one type of minority (racial/ethnic groups) the CMIA will be more likely to bring about real change with limited resources within our discipline
5. The CMIA should make recommendations to the Executive Board regarding the recipient of the Minority Fellowship Award;
6. The CMIA should collect statistics on racial/ethnic diversity within discipline. This will be a collaboration between the CMIA and a designated staff person whose primary responsibility will be the collection of statistics for the AAA (new position). Statistics on racial/ethnic diversity within anthropology will take place every 3 years.
7. In the same year that statistics are collected, the CMIA will conduct focus groups around these issues and report results in the Anthropology Newsletter.
8. Every 3 years the CMIA will conduct workshops with department heads at the AAA meeting to discuss not only the importance and positive aspects of such diversity for faculty and staff but also best practices for achieving such diversity. There will be ongoing one-on-one or two-on-one mentoring with department chairs in which the mentors from CMIA would use the entire committee and others in AAA as resources. Committee members would discuss problems with department heads/section liaisons during the annual meetings or by email.
9. Each section may appoint a liaison to CMIA, and these liaisons will meet with the responsible CMIA members during the annual meetings to discuss inclusion/exclusion issues within the sections. CMIA members and others present at the meeting would provide feedback, advice, mentoring and will share good practices. Other CMIA members would act as a resource, providing suggestions and solutions to problems.
10. In collaboration with the Association of Indigenous Anthropologists, the CMIA will develop an ongoing program to increase the presence of Native Americans in academia.
11. Every 2 years the Institutional Memory document will be revised and communicated to all CMIA members.

## **Notes**

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1. We would like to thank Sara Ingram, Sarah Long and Jen Erickson for their assistance in researching and drafting the report.

2. <http://www.historians.org/Perspectives/issues/2007/0710/0710pro6.cfm>.
3. <http://www.vanderbilt.edu/AEA/CSMGEP/index.html>.
4. [http://www.asanet.org/cs/root/leftnav/committees/status\\_of\\_racial\\_and\\_ethnic\\_minorities\\_in\\_sociology](http://www.asanet.org/cs/root/leftnav/committees/status_of_racial_and_ethnic_minorities_in_sociology).
5. [http://www.asanet.org/galleries/default-file/asa\\_race\\_statement.pdf](http://www.asanet.org/galleries/default-file/asa_race_statement.pdf).
6. [http://www.asanet.org/galleries/Research?ASAmembership\\_2007%20Final.pdf](http://www.asanet.org/galleries/Research?ASAmembership_2007%20Final.pdf).
7. <http://www.apsanet.org/imgtest/graduateeducation.pdf>.
8. [http://www.apsanet.org/content\\_35650.cfm](http://www.apsanet.org/content_35650.cfm).
9. <http://www.apa.org/pi/oema/>.
10. [http://www.apa.org/pi/oema/CEMRR\\_texecSUMM.pdf](http://www.apa.org/pi/oema/CEMRR_texecSUMM.pdf).
11. <http://www.apa.org/monitor/nov07/ceo.html>.
12. <http://www.vanderbilt.edu/AEA?CSMGEP/statistics/>.