

Editor's Note

The articles found in this issue of *Explorations in Ethnic Studies* focus on a wide variety of topics. The first article by E. San Juan, Jr. challenges Ethnic Studies scholars to reassess the principles and goals of the discipline. Utilizing the experience of Asians in U.S. history, San Juan, Jr. highlights flaws in the pluralistic focus of culture that is separate and apart from the economic and political contexts of minority/majority power relationships. He contends that ethnic studies scholars need to critically address the problem of power, the knowledge it produces and that legitimates the misuse and abuse of such power.

Theresa Martinez writes about the use of social theory to explain gang behavior in our communities. She expands on strain theory developed by Robert Merton to address the gang behavior of Chicano/Latino and African American youth. In particular she emphasizes patriarchal ideology and powerlessness, and how Chicano/Latino youth become innovative not only to achieve economic success goals, but also because society stresses masculine dominance.

The article by M.K. Johnson takes a look at the way racist statements and the marking of difference were established over time against the Japanese in U.S. society. His work also examines the way anti-Japanese statements were connected to pre-existing racist statements about the Chinese. Equally important is the way he also illuminates how articles and photographs negotiated this pre-existing network of statements.

In focusing on the theme of alienation, Calvin Harris studies the PanAfrican movement and Black political fiction from the 1920s-50s. He is especially interested in addressing the impact of the Pan-African movement on this specific era of Afro-American history. His central focus centers on the kind of interactions which take place between the writer as political activist and movement elites and activists.

Finally, the article by Lisë Osvold and Gargi Roysircar Sodowsky is an empirical study focusing on the eating attitudes of Native American and African American women, and the relationship of these attitudes to acculturation measures. They found that concerns about body weight and shape were greater for those women more acculturated to the dominant cultural standards. Open-ended questions elicited feelings about symbols of beauty, physical self and even use of standard English.

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