Irene Gomez-Bethke Papers.

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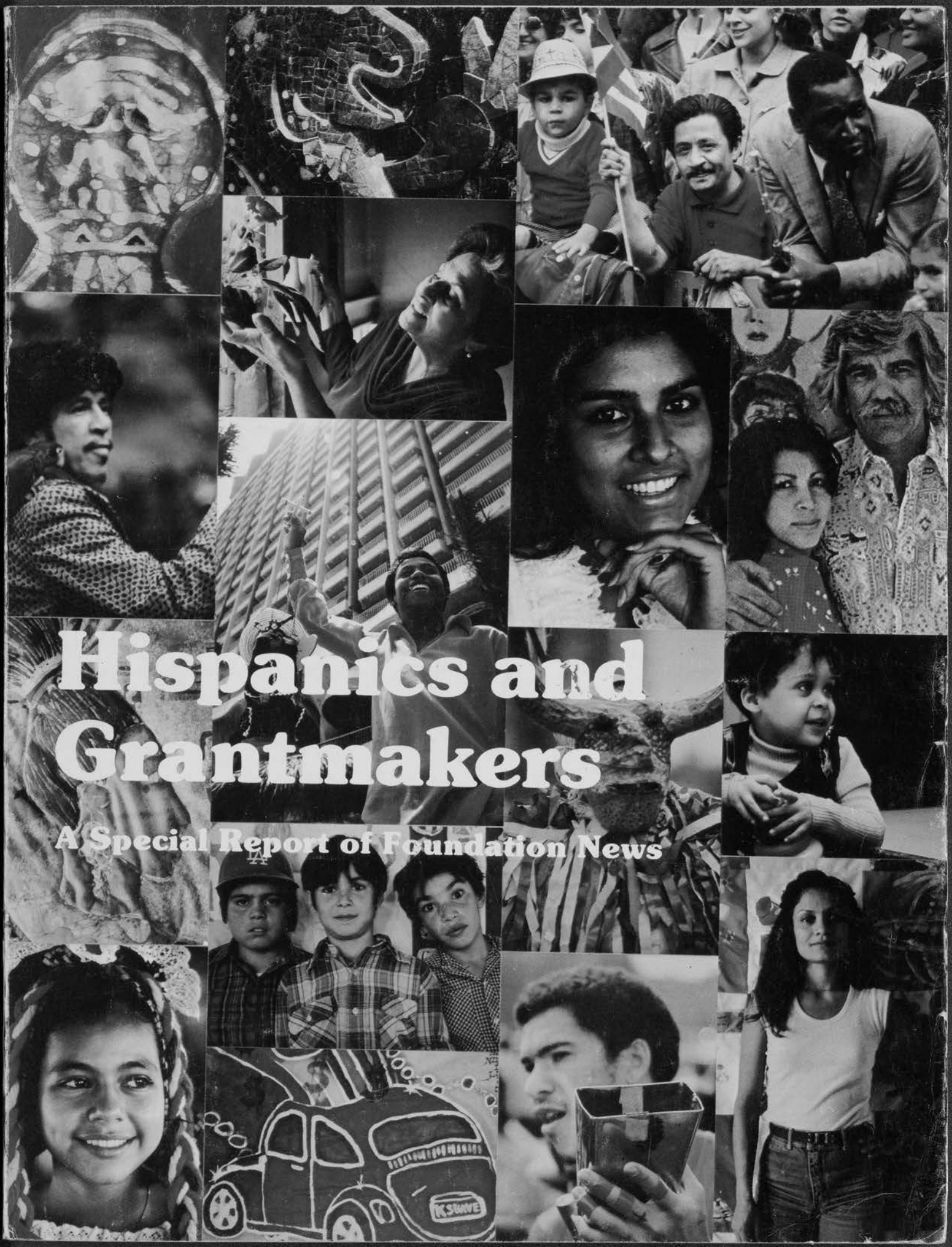

Hispanics and Grantmakers

A Special Report of Foundation News

Acknowledgements

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Irene Gomez Bethke

Hispanics and Grantmakers

A Special Report of Foundation News

Council on Foundations, Inc., Washington, D.C.

Contents

About This Special Report

EUGENE C. STRUCKHOFF

THE BOARD of Directors of the Council authorized this Special Report of Foundation News and appropriated funds to cover part of its cost as a way to bring the needs and aspirations of Hispanics to the attention of foundations and corporations. The project is part of the Council's continuing commitment to foster skillful and sensitive grantmaking, and to focus attention on underserved populations.

The issue was 18 months in preparation, in three stages. For six months the staff of the Council sought out Hispanic leaders throughout the United States and read all it could lay its hands on about Hispanic Americans. Then, led by the two Hispanic members on its own board, Professor Julian Samora of Notre Dame University and M.D. Taracido, president and general counsel of the Puerto Rican Legal Defense and Education Fund, the Council recruited a committee to advise in the preparation of the report. The members of the committee, a majority of whom are Hispanic Americans, helped identify Hispanics to serve as the editor of the report and as authors of many of the articles that appear in it.

In the second stage of the project, the authors gathered ideas and materials at a series of two-day workshops that the Council sponsored in Dallas, Racine, Denver, Los Angeles, and New York City which brought local and national Hispanic leaders together with corporations and national and community oriented foundations. We had intended that these workshops would begin to break down some barriers and begin a dialogue. And they did indeed promote lively, useful dialogue and understanding.

The third stage of the project has been the writing and publication of this magazine exclusively devoted to Hispanics.

It is the hope of the Council that this magazine's emphasis on needy Hispanics will open the way for any foundation to choose for itself a problem, or one part of a problem, that it can help solve and to embark upon a program of grants directed to that end. It is because foundations and corporations *can* do something that this issue is addressed to them and deals, primarily, with the needs of the Hispanics who are at the very bottom of the economic ladder.

Until recently Hispanics have been an invisible minority. It is only in the last decade that Puerto Ricans, Mexican-Americans, Cuban-Americans, and other Latinos have begun to articulate their needs, and develop institutions to advocate on their behalf for equal access to opportunity. Foundations, therefore, like other institutions in the society, have had little contact with Hispanics and lack understanding of their problems and needs.

Too, although there are significant numbers of Hispanics in those areas where most foundations are based, in some of the places where there are large numbers of Hispanics, there are few foundations. These include, by way of example, Arizona, New Mexico, Florida, and the Rio Grande Valley of Texas. Also, by far the majority of foundations are based in and serve cities. While more than 80 percent of Hispanics live in urban centers, a significant number reside in rural areas, and some are migrant workers who are beyond the reach of all but the most resourceful and determined of private grantmakers.

Unfortunately, most foundations lack the resources, staff, and other capabilities to do the research effectively to reach minorities, including Hispanics. Of the 21,500 foundations, 18,000 have assets of less than $1 million or make grants of less than $100,000 each year. The private grantmaking system puts over half a million charitable agencies in competition for support, primarily from the fewer than 3,500 larger foundations, whose assets or grants are above these levels. Such a system obviously has its limitations. Not uncommonly, foundations carve out program areas in which they make grants, making it difficult for new groups to gain immediate attention and access for their causes.

The greatest frustration that an Hispanic agency encounters in dealing with foundations and corporation contributors is the seemingly universal response that it falls outside of the program interests of the foundations to which it applies, or that its proposals fail to comply with one or more foundation requirements. Too, it runs counter to the current practices of many foundations to make grants for more than one year, or to fund operating support rather than short term projects. But the lesser

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EUGENE C. STRUCKHOFF *is President of the Council on Foundations, Inc.*

state of development of institutions controlled by Hispanics suggests the need for grantmakers to modify or relax such policies for such applicants. With all these limitations, foundations and corporations are still "the other doors on which to knock." They offer alternatives to government.

It is not necessary that all foundations, or any significant number of them, will embrace a particular cause. What is important is that some might be found that will give a new group or a new cause an opportunity it needs to get a start or to progress to a higher level of development.

Photograph by Vanguard

Council on Foundations President Eugene C. Struckhoff, Norma Struckhoff, and Mexican poet, Manuel "Manasar" Gamboa of the Beyond Baroque Foundation

The $2.2 billion that foundations contributed in 1979 for all purposes, national and international, constituted only a little over 5 percent of the total of private contributions for charitable purposes made from all private sources. This amount is very small when contrasted with the hundreds of billions of dollars expended by the Federal Government each year for human welfare, educational, and like purposes. We hope, therefore, that this effort to bring Hispanic concerns to the attention of foundations and corporations will not generate expectations that cannot possibly be fulfilled. At the same time, we earnestly believe that, over time, this Special Report will increase the amount of funds that will be targeted to Hispanic causes by foundations and corporate contributors.

The issue includes several articles that explain the grant application system. The Council on Foundations cannot, however, be a middleman between applicants and Council members, nor a source of information for applicants about the program fields of individual foundations. Each member of the Council on Foundations makes its own grant decisions and expects the Council neither to suggest nor recommend grantees.

How can foundations and corporations that make grants reach and respond to Hispanics or for that matter to other minorities? First, contact must be made and channels of communication must be opened. A foundation that lacks staff should consider group action as a useful option. It can join an area association of grantmakers. Associations in Chicago and Minnesota are among those that are bringing the concerns of Hispanics and other minorities to the attention of their grantmaking members. If an area association is not available, several grantmakers may wish to create an association or join together to respond to the needs of a particular minority community. Joint Foundation Support of New York City is one example. It targets grants to Appalachia and also to more difficult-to-reach minority causes. In cities that have staffed community foundations, these are always willing and helpful sources of advice to private foundations and corporations that wish to undertake such programing.

Among the most important things that foundations can do for newly emerging minority groups is to help them to help themselves. Foundations should be willing to take risks and invest in new institutions and agencies that are formed and controlled by emerging Hispanic minority groups. Such agencies not only serve an important purpose in addressing the many concerns of this needy population but also they help in developing the leadership skills needed to achieve parity.

What are some of the greatest needs of Hispanics? Because Hispanics are new to the business of institution building, a great opportunity exists for foundations to help Hispanics accomplish this important goal. The need for Hispanic institutions in cities throughout the United States is great and yet many regions with high concentrations of Hispanics still have a paucity of strong, well-established institutions. Few local foundations have undertaken in their communities the same effort to build institutions as the Ford Foundation has done, nationally. Articles in this report that chronicle the nascent development of Hispanic groups in Chicago, Seattle, Philadelphia, and Hartford speak to this need.

Research by Hispanics about Hispanics is a major need. Hispanics lack the basic information needed to formulate public policy positions, and to persuade political leaders that they should adopt them. They lack the base of knowledge that they must have to guide resources to the most urgent concerns of Mexican Americans, Cuban Americans, Puerto Ricans, and other Latinos.

Effective means for Hispanics to communicate among themselves and with other groups are lacking. Although there is a significant Spanish-speaking radio network and some television, little public affairs programing is done. Great opportunities exist for foundations to help Hispanics to develop community newspapers, radio and television stations, and to fund programing about public, economic, social, and similar affairs. At a very basic level, most communities lack directories of Hispanic service agencies. In keeping with their image as innovators, foundations are likely to find their highest utility to Hispanics to be in funding public policy research organizations, in sustaining Hispanic institutions until they can develop ongoing sources of support, in training cadres of educated Hispanics to become leaders, and in furthering communication among Hispanics.

A range of opportunities is also open to smaller foundations. They can, for example, help Hispanic organizations acquire office equipment, train their executives, publish service directories and other information, and mount special workshops and services for their constituents. They can provide funding to local Hispanic organizations to study community needs and they can contribute to student counseling, scholarships, and fellowships. These and many other opportunities for grantmakers are highlighted in articles in this report.

The report refers to many leading Hispanics, both at the national and local levels, who are potential sources of information for grantmakers about matters concerning Hispanics. The Council on Foundations will, of course, respond to inquiries from its members about ways to help or about agencies and people who can provide additional information on issues which have been raised in this report.

The Foundation Center, 888 Seventh Avenue, New York, New York 10019, whose telephone number is (212)975-1120, is the principal national source of information about foundations and the grant program fields of individual foundations. The addresses and telephone numbers of its almost 90 regional libraries are available from the Center. Individuals with questions about foundations should contact The Foundation Center or one of its regional repositories. Other sources of information include various agencies that are identified in articles.

It is regrettable that the Council on Foundations had not reached its current state of development over two decades ago when the Black minority sought to gain greater attention from grantmakers. A magazine such as this, focused on their aspirations, could have helped. In highlighting the conditions of Hispanics in our society and their particular needs, the Council on Foundations wishes not to divert attention from the concerns of other minorities. A joint interview of Executive Director Carl Holman of the National Urban Coalition and Raúl Yzaguirre of the National Council of La Raza in this issue stresses that one minority should not be forced to compete with another for grants from corporations and foundations. Rather, the aspirations of each minority deserve the consideration of grantmakers.

Some foundations and corporations that read this special report will continue to commit themselves exclusively to basic research, to the education of scientists at the nation's most established institutions, or to traditional community agencies and causes about which a foundation has already developed expertise. Others may look for opportunities to take Hispanic and other minority concerns into their grant programs. None of them can be considered wrong or insensitive for its choices. Few among us would want one authority to make such choices for all grantmakers. Pluralism is a value essential to our national well-being. Both safety and opportunity lie in a system of multiple and free choices.

The report is in journalistic form and not comprehensive in the listing of agencies, groups, and individuals. Nonetheless, grantmakers interested in initiating contact with Hispanics or responding to Hispanic applicants will find starting points in this issue of Foundation News. It is published by the Council, therefore, in the knowledge that although the foundation field is far from perfect, it strives constantly to improve itself. Those who are free to choose can be informed, and their choices can be better. It is also possible to inform Hispanic and other minority applicants how to reach and state their cases to grantmakers. The Board of Directors of the Council and its staff earnestly hope that this issue and Council activities, preceding and following publication, will help. ∞

Photograph by Roger Minick © 1977

La Familia de La Raza

JULIAN SAMORA

THE PEOPLE referred to in this essay are as old as the Native American (who in part is ancestral to the population) and as recent as an undocumented worker who crossed the border yesterday, or a Puerto Rican who deplaned at Kennedy International Airport today, or a Cuban refugee who has just been helped off a boat. They are as rural as the villagers of northern New Mexico living on once-Spanish land grants and as urban and urbane as a U.S. congressman from New York or a university professor in Miami. They are as poor as an abandoned welfare mother or an underemployed migrant worker, and as affluent as a surgeon in medical practice. They are as illiterate as a four-year old and as accomplished as a renowned artist.

These are a culturally and biologically heterogeneous people, stemming from many sources, having welcomed and endured many admixtures resulting in what now are called Hispanics. In speaking about Hispanics in this day and age, we are speaking of a very diverse population that may not be as cohesive from within as members of the dominant society might impute.

Hispanics have been in American society for many years but seldom have they been an integral part of it. Mostly they have lived on the fringes of the society, rarely accepted as bona fide members.

In speaking of Hispanics we are here concerned primarily with Mexican-Americans, Puerto Ricans, and Cubans, the larger number who come under the rubric of Hispanic, although Central and South Americans, later immigrants, are included under the umbrella terms, as are "other Spanish."

A word about labels perhaps is in order given the heterogeneity of the population in question, and the befuddled ignorance of those who would serve them. The more generic terms are: *La Raza*, literally the *race*, but more accurately the *people*, a term that is universally acceptable. The term *Hispanic* is well understood as encompassing the total population and generally acceptable. *Latino* is another generic label to which the population can relate.

Such contrived terms as people of Spanish surname, "Spanish origin" or "Spanish language," while of some use to a bureaucracy, are not used or recognized by the population. More specific terms such as Mexicano, Chicano and Spanish-American are used interchangeably with Mexican-American and the more generic terms. Such "nationalistic" terms as Puerto Rican, Cuban, and so on, also delineate specific populations and may be used interchangeably with the generic terms.

The history of the immigration of Hispanics in this country is an interesting one and one that differs significantly from the European immigration and from the Asiatic immigration. In the development of the U.S. there was open immigration from Europe from the establishment of the nation state until the Nationality Acts of the early 1920s. These acts established quotas primarily to restrict immigration from southern Europe, which was considered less desirable than immigration from northern Europe. In the case of the Asians, they were brought over primarily as "cheap labor" from the 1860s to the 1900s until they were considered a threat, a menace, and an unassimilable people. The Chinese Exclusion Acts of 1882 stopped the Chinese immigration and the Gentleman's Agreement of 1907 curtailed the Japanese immigration. Other Asians were completely excluded by The Nationality Acts.

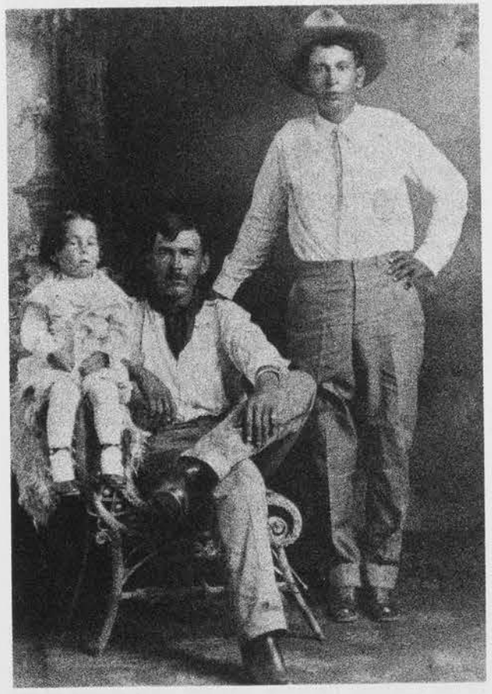
Hispanics, on the other hand, were first here (in what is now the U.S.) in the late 1500s. These people were politically under the Spanish government until the early 1820s when the Spanish colonies in the Western Hemisphere revolted against Spain and various new countries were established, Mexico being one of them. The population of what was then Mexico had undergone considerable cultural and biological admixture with the indigenous Native American populations, and the geographical boundaries of the country encompassed its present southern boundary. Its northern boundary extended as far north as present day California and east to present day Colorado and Texas.

In what has generally been considered an unjust war, the United States, during a phase of expansionism, conquered Mexico in 1846 and annexed half of its territory. This portion of the Hispanic population was then Spanish citizens for approximately 250 years, Mexican citizens for 25 years, and U.S. citizens since the signing of the Treaty of Guadalupe-Hidalgo in 1848.

Puerto Ricans and Cubans were also conquered in another unjust war—the Spanish American War—when the U.S. defeated Spain (1898) and annexed Puerto Rico and Cuba among other territories. In historical modifications that took place, Puerto Ricans, still under the domination of the U.S., were granted U.S. citizenship and their large scale migration to the mainland began in the late 1940s and continues today.

Cubans were granted independence at the turn of the century, but with the assumption of power of Fidel Castro the immigration of Cuban political refugees to the U.S. began in 1960 and continues to the present time. Immigration from Central and

Arizona Historical Society



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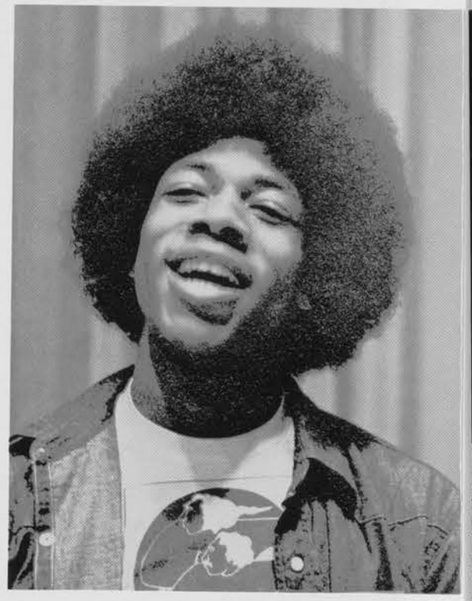
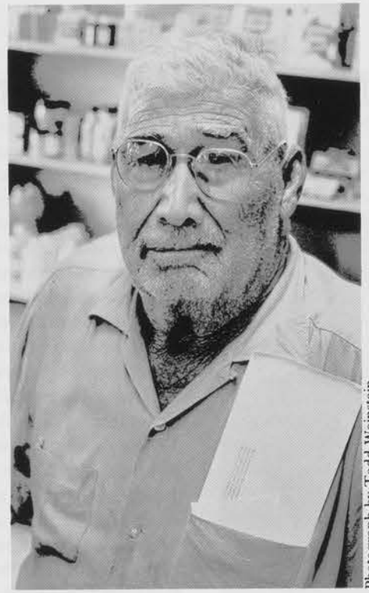
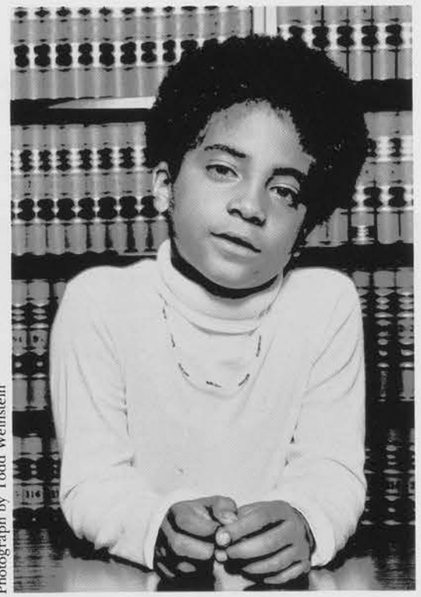




Photograph by Todd Weinstein



South American countries has generally been just a trickle and usually legal until recent times.

The question of the immigration of undocumented workers from both the Eastern and Western Hemispheres is a more recent phenomenon. It is generally acknowledged that the majority come from Mexico since most who are apprehended give Mexico as the country of origin. This, however, may be a function of the fact that the majority of the Border Patrol is assigned to the U.S.-Mexican border area. We do not know how many undocumented persons enter the country, how many stay, how many return, at what jobs they work, and what effect they have on the U.S. economy. Further research is needed to clarify these questions.

From the limited research available from scattered sources it would appear that the undocumented workers contribute considerally more to the U.S. economy in the form of low wages, taking undesirable jobs, paying taxes and deductions, than they take from the economy in the form of welfare and other services. The hue and cry in the popular press about an "invasion" appears to be exaggerated. Nevertheless they are adding, in undetermined numbers, to the Hispanic population in this country.

Among Hispanics there is a commonality of cultural heritage which includes strong attachment to the integrity of the Spanish language, a recognition of the Catholic heritage, and the importance of viable family ties. These three themes are generally visible within the various groupings and by and large contribute to an overall identification with *La Raza,* with a certain degree of tenacity. Having said this, the Bureau of the Census, in its ultimate wisdom, has labeled this population "Persons of Spanish Origin," and in their latest publication (Series P-20, No. 354, Oct., 1980), as of March, 1979, they listed a total of 12.1 million persons; of these 7.3 million (60.6 percent) were of Mexican origin, 1.7 million (14.5 percent) were Puerto Rican, 800,000 (6.6 percent) were Cuban, 800,000 (7.0 percent) were of Central or South American origin, and 1.4 million (11.4 percent) were of other Spanish origin. No one seems to know what persons are represented in this latter category.

(Editor's Note: The 1980 Census figures, released in late February 1981, showed the count for persons of Hispanic origin totaled 14,605,883 or 6.4 percent. In 1970, the Census Bureau count was 9,072,602 or 4.5 percent.)

A general overview of the statistical data available suggests the plight of the population in question. It is for the most part a young population with a median age of 22 (median age is a measure at which half of the population is older and half is younger) as compared with a median age for the non-Spanish population of 30. Thus, some 13 percent of the Hispanics are under five years of age versus 7.0 percent for the non-Hispanics. At the other end of the age grouping almost five percent of the Hispanics are 65 or older versus 11 percent of the non-Hispanic population. These figures suggest that a large proportion of the Hispanic women are in the child-bearing age and their fertility rate has generally been considered much higher than that of the total society.

The educational gap between Hispanics and non-Hispanics has not lessened appreciably. Three comparisons from the Census Report of March, 1979 are revealing: the percentages of persons over 25 years of age who have completed less than five years of school—Hispanics 17.6, non-Hispanics 2.8; high school or more, Hispanics 42, non-Hispanics 68.9; four years of college or more, Hispanics 6.7, non-Hispanics 16.9. At the graduate level the figures are more disconcerting, as revealed by the National Research Council 1979 Report on Doctorate Recipients from U.S. universities.

There are many reasons for the lack of educational achievement of this population. Earlier theories, the so-called deficiency theories, tended to focus on the individual, his family, or his culture to explain the situation. We were told that there was a lack of motivation, that there was little family support, that language handicaps existed or that the children were culturally deprived.

More recent research by the U.S. Commission on Civil Rights, and social researchers Crossland, Carter and Sequra, offer more compelling explanations for this low educational achievement. Usually presented as barriers to achievement, these explanations refer to irrelevant curricula, poorly trained and insensitive teachers and administrators, misuse of mental testing instruments, educational tracking, lack of access to higher education, segregated education and general discrimination. In a word, what the late Professor George I. Sánchez called, forty years ago, the "default of the school system."

What we are suggesting here is that, in spite of the turmoil of the 1960s and early 1970s, in spite of the Supreme Court school desegregation decision of *Brown vs. Board of Education* of some 26 years ago, in spite of some attempts at compensatory education including such programs as Head Start, Upward Bound, bilingual education and Chicano studies, the educational system considered nationally remains about the same. That is to say, the structure of the system has not changed appreciably to accommodate the Hispanic population; the governance, the teachers, the curriculum, the testing, the tracking and the hiring practices remain more or less the same; the fervor and excitement of innovation, creativity and change that began in the 1960s is faintly being kept alive by a few individuals and institutions. Looking at broad occupational groupings, greater proportions of Hispanics than non-Hispanics are in blue-collar, service work, and farm work. Fewer are in white-collar work. With regard to income, their median income is less than that of the society as a whole and more are below the poverty level.

The Census Bureau reports that the voter participation rate of Hispanics was about one-half of non-Hispanics, using the 1978 November Congressional election as an example. It also suggests that the lower voter participation rate may be partly due to a higher proportion of noncitizens among Hispanics. The 1970 Census showed that 13.1 percent of Hispanics compared to 1.2 percent of non-Hispanics were not citizens. Perhaps many Cuban refugees and other legal resident aliens have yet to be naturalized; and, of course, there must be an undetermined number of undocumented workers included in these figures. Puerto Ricans are by definition American citizens.

It was long thought that with regard to residence Hispanics were only a Southwestern phenomenon. We now know that Hispanics are a national minority. There are more Hispanics in Illinois, Florida, New Jersey, and New York than there are in Arizona, New Mexico, and Colorado. Other concentrations are in Michigan and Pennsylvania, and, of course, California and Texas.

Foundations were established in such a way that money from the private sector that would normally be taxed and go into the public treasury, escaped taxation and therefore should be used for the public welfare. The public welfare can and has been defined very broadly and also very narrowly. As generous and innovative as some foundations are, most are extremely conservative and it comes as no surprise to learn that foundations have not been at the forefront of affirmative action in our country with regard to their grantmaking, appointment of Hispanic board members, or even the hiring of Hispanic staff. There appears to have been a general lack of communication between the foundation world and the Hispanic communities. That is to say, many foundations do not know about Hispanics in terms of their history, their needs and their aspirations and by the same token most Hispanics know very little about foundations, their governance, their priorities, staffing policies and grantmaking procedures. Thus, it would appear that it is incumbent on the part of the two sectors to learn more about each other. Although other essays in this publication will detail specific needs and aspirations of the Hispanic population, in broad strokes we can identify some of the more obvious issues confronting this population in the 1980s.

In the field of education, many opportunities would present themselves to strengthen the holding power of elementary and secondary institutions, thus providing a larger pool for college and university enrolments. Two words of caution emerge: although the advent of the junior and community college has greatly enhanced the participation of Hispanics in the college community, early research suggests that this participation in the community college level results in a "dead-end" experience with few of the students entering the four-year institutions. Secondly, the need for financial assistance in order to take advantage of post-secondary education is still great.

The entrance into graduate and professional institutions is still hampered by the small pool of students ready for such an adventure and the unavailability of financial resources. The John Hay Whitney Foundation was among the first to address this issue in the 1950s with the "Opportunity Fellowship Program," followed by the Ford Foundation in the 1970s with their "Minority Fellowship Program." This in turn was followed by the "Graduate and Professional Opportunity Program for Minorities and Women" of the U.S. Office of Education in 1978. This program is still in existence pending funding by the new administration. Many universities and other agencies (for example, National Science Foundation, The American Sociological Association) have provided fellowships for minorities, but the need for financial assistance is still there.

Curiously, for many Hispanics who have taken advantage of these fellowships and received positions in universities, the specter of tenure looms. So many have been asked to counsel students and become involved in community affairs over and beyond their academic duties that when tenure review arrives with its large emphasis on research and publication, many are found wanting. Postdoctoral fellowships have proved useful to permit time for research and publication to meet tenure requirements.

There are many other needs of the Hispanic community that can be identified. Of consuming interest is the whole field of research and publication on innumerable topics to bring the Hispanic experience to the attention of the larger society. Other topics needing attention can briefly be listed as the grass-roots community organizations struggling for recognition and survival; also those organizations concerned with the problems presented by migrant labor, voter registration and participation, community economic development, naturalization of resident aliens, legal advocacy, and the role of the national organizations in terms of their priorities, leadership potential, and effectiveness in their efforts to build coalitions with other minorities and the larger society. ∞

Chicanos in the United States

RALPH GUZMAN

THE ancestors of today's Chicanos have a long history in what is now the continental United States. Present-day residents of the State of New Mexico come from families that colonized the Southwest some 75 years before the Pilgrims landed in Massachusetts. When East Coast Americans began their trek across the continent, Mexicans living in Texas and New Mexico already enjoyed a well-established society. In California, Arizona, and Colorado, the ancestors of today's Chicanos lived peacefully for many generations. While the roads and cities of the modern American Southwest exhibit the signs of a Spanish and Mexican colonial past, it is less known that midwestern industrial states like Pennsylvania, Illinois, and Indiana were also populated by Mexicans from Jalisco, Michoacan and other Central Mexican states. In a 1929 study of postal money orders sent from the United States to Mexico, sociologist Manuel Gamio found that records of transmittal existed in every state of the Union. In retrospect, Chicanos have deep ancestral roots in this country.

Chicanos have tried ceaselessly to make the American system work for their communities. They have tried to increase economic opportunities, improve schools, change the criminal justice system, and improve health facilities. This American ethnic drama can be seen against a backdrop of American history.

The Know-Nothing, Nativist Movement of the 1930s forced Chicanos and other ethnics to adopt defense/survival strategies that reflected ethnic perceptions of Anglo society. Chicano strategies involved efforts to keep the Anglo majority from initiating massive deportations, and other forms of social harassment. The times were harsh and Chicanos adopted measures, almost instinctively, that did not offend Anglos in power.

The League of United Latin American Citizens (LULAC) provides an interesting historical study. The LULAC organization was in its formative years when nationalist fervor was severe. LULAC

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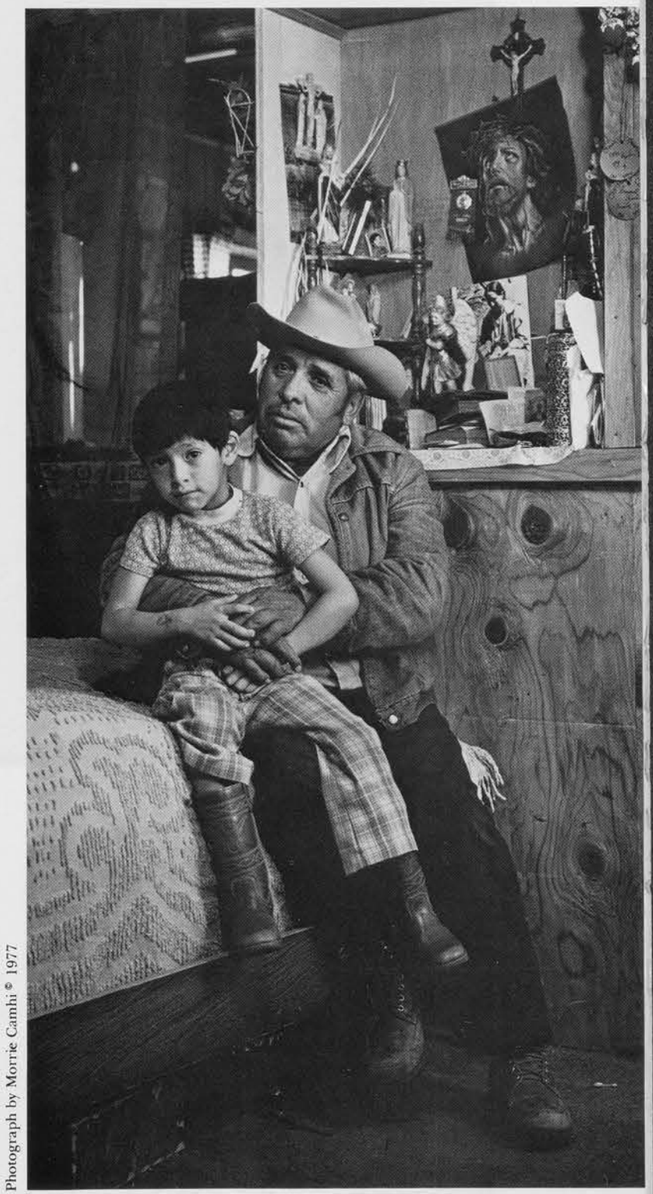

Photograph by Morrie Camhi © 1977

The Story of El Flaco—the "Skinny One"

LEANDRO P. SOTO

"ESTE TRABAJO es para mulas . . . y yo no soy mula." ("This work is for mules . . . and I am not a mule!") El Flaco (the "Skinny One"), a 16-year old "quasi-legal" Mexican alien, disgustedly left his job of carrying water to a gang of Mexican railroad workers laying track for Union Pacific Co., somewhere between Victorville and Barstow, California, during the summer of 1914. With the exception of the white foreman, the railroad workers were all "quasi-legal" Mexican aliens, including El Flaco's Uncle Tony. El Flaco picked up his check and walked to the nearby town of Barstow to become a small business entrepreneur. On a blanket he had, he set himself up as a card dealer. He became a gambler, a vocation he had learned from his older brother, Santiago, back in Jalisco, Mexico.

Some six years after El Flaco quit his job as a waterboy for a railroad gang, he met a young Mexican woman in the segregated "pueblo Mexicano" of Casa Blanca, near Riverside, California. They were to marry and become my parents. My mother was a waitress in a restaurant that was advertised by the Mexican owners as "Spanish," which served "Spanish" food. Prior to World War II, most restaurants owned by Mexicans were advertised as "Spanish," otherwise the white folks wouldn't eat their delicious Mexican food. (I was in the Army in Seattle, and almost 20 years old, before I tasted Spanish food in a restaurant owned by Spaniards. Different, but also delicious. Boy, what a con my parents and their fellow Mexican restauranteurs had worked for years on the white folks.)

According to my late uncle, Tony, once he and my father reached Juarez, Chihuahua, Mexico, from their village in the state of Jalisco, they simply walked across the international bridge that separates Juarez from El Paso, Texas, into the United States. They didn't have to swim the Rio Grande. They were not wet-backs. They, and thousands of Mexicans like them, walked across this bridge under the watchful eyes of "La Migra," (the U.S. Immigration and Naturalization Service) and the Texas Rangers. Once they were in El Paso, they, along with other Mexicans, climbed into the available open freight cars, generally used to haul cattle. When these cars were filled with Mexican aliens, a white man would come along to close the gates of the freight cars. The train would haul them away and drop off Mexicans wherever railroad tracks had to be laid: Texas, Arizona, California, Illinois, Nebraska. The railroad was one of several ways that Mexican aliens migrated into the United States. During one of those periods when American employers needed cheap labor, hardworking and no-questions-asked laborers, the Mexican aliens were given unofficial approval to work in this country. Thus: "quasi-legal" aliens.

This "quasi-legal" status was to be cruelly ripped off during the Great Depression of the 1930s, when millions of Americans were unemployed, and cheap foreign labor was no longer needed. The "quasi-legal" aliens then became illegal aliens to be arrested by the U.S. Immigration and Naturalization Service and the police, and deported to Mexico. For months Pullman cars—not cattle cars—full of Mexicans left the Union Pacific Station in Los Angeles for Mexico.

Many of these deportees were naturalized Americans, or native-born Americans, whose civil rights were violated. The white press and the white folks were silent. La Raza in "el barrio Mexicano," or "el pueblo Mexicano" protested, but not too loud. There was fear throughout the "Mexican" towns of the Southwest and the Far West. My father, who was tall, slender and fairskinned, could reconnoiter safely around the Union Pacific Station for information about missing friends as long as he didn't try to speak his "broken" English. My mother, who was short and dark brown could not, even though she was a native American and spoke English like an Anglo.

"El Pueblo Mexicano," or "Mexican" town, was a segregated settlement, usually close to a whites-only town. In the larger urban areas, "el Pueblo Mexicano" became "el barrio Mexicano." "El Pueblo Mexicano" had multiple economic and social service purposes at first. Later, political purposes were added. This segregated area served as a "recruitment center" for farm workers and menial laborers. It also served as a "recreation center" for the whites for here often were to be found the bars, the gambling joints and the whorehouses. The operators of these places of business, which were often financed by white silent partners, paid graft to the police, the mayor, or the judge. Sometimes graft was paid to all of them.

"El Pueblo Mexicano" had the bad schools and underpaid teachers, almost no police protection, outhouses, open sewers, dusty roads in the summer and mudholes in the winter, when it rained. The "white" town had the good city services. But these sad days are gone, and remain only in the fading memories of some of us who, nostalgic in our golden years, recall the stories told us by our fathers and uncles, right? Well, yes—and no.

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leadership contained business people and professionals who knew the larger society. From the early 1920s, LULAC proceedings were in Spanish. While several Anglos were honorary members and genuine friends of the LULAC, others feared the group's political potential. Large numbers of Mexicans holding meetings and speaking Spanish made monolingual Anglos uncomfortable. Pragmatic LULAC leaders offered assurances of loyalty to the United States and took steps to reduce their social visibility as Mexicans. The LULAC organization made English the official language of the group and even excluded noncitizens from membership. LULAC adjusted to local efforts to limit its political growth and lived to fight another day. Today, LULAC is a major force behind bilingual and bicultural education and other social reforms.

In the days of the Know-Nothings, and somewhat even in today's society, Chicano organizations were feared, not for what they were doing politically but for what they had the *potential* to do. Conditions of social contact between Chicanos and American society changed dramatically after World War II. An entire generation was disrupted by the war effort. Men and women left the parochialism of the barrios to serve in the armed forces or, in the case of women, to work in the shipyards and airplane factories. While the Second World War greatly reduced the Chicano male population, survivors gained a new confidence, an ethnic elan. They returned to civilian life, with distinguished war records, to seek commensurate recognition in civilian life. Chicano ex-GIs were determined to win respect and social mobility.

Efforts to win greater social equality took various forms throughout the Southwest. In Texas, for example, the American GI Forum, organized by Dr. Hector Garcia, a former major in the United States Army Medical Corps, attacked social inequities. When an Anglo-owned funeral home refused to accept the body of Private Felix Longoria, a Chicano war casualty, the American GI Forum exposed the case and won an historical victory. American GI Forum defense of returning servicemen of Mexican descent soon expanded to a defense of all Chicanos. Dr. Garcia fired legal volleys at the state of Texas, reminding everyone that Chicano GIs had won more than ten percent of all the Congressional Medals of Honor given during World War II. The Forum stressed patriotism, even as it fought for economic and social gains.

In California, the Community Service Organization (CSO) underscored society's debt to Chicano GIs. Mass organization drives, learned from the American labor movement and from Fred Ross, a full-time organizer for Saul Alinsky's Chicago-based Industrial Areas Foundation, enforced CSO's claim. With the CSO, the relationship between Chicanos and the larger society became more dynamic. While officially nonpartisan, the CSO moved aggressively to register Chicano voters and to bring them to the election booths. CSO efforts laid the groundwork for partisan campaigns by Chicanos throughout the state of California. In

1952, in the city of San Fernando, Chicanos elected a Chicano mayor for the first time in that community's history, following a massive CSO voter registration drive. In Los Angeles, Edward R. Roybal, now a Congressman, was elected to the city's Ninth Councilmanic seat; the first Chicano elected to a high City Hall position since the days when that city was still part of Mexico.

By focusing on local issues, the CSO increased its membership. Recruitment drives in Los Angeles County, and elsewhere in Southern California, made the CSO an effective mass-action group. Cooperation between Chicano and non-Chicano groups was not unusual after World War II. Chicano leaders welcomed non-Chicano allies—particularly for fund raising and legal actions. The CSO had important links with progressives in Christian and Judaic churches and with Anglos in business, labor, and government. Jewish progressives played a particularly important role in the development of the CSO.

The Vietnam War impacted upon all Americans—including Chicanos. The war affected young Americans perhaps more than it did other age groups. Thus political activity in the '60s had a distinctive youthful character. Chicano political activity reflected the young and aggressive spirit of the period. The Chicano movement was born in the turmoil of protest against the Vietnam War. The United Mexican Americans Students (UMAS), among the first Chicano groups to emerge during this period, was a bitter critic of the war effort. But its history was short-lived. In less than a year, El Movimiento Estudiantil Chicano de Aztlan (MECHA) aroused youthful hopes for social change. The Vietnam War may have impacted on Chicanos much more than World War II did on an earlier generation. A more numerous, articulate, and aggressive generation of youthful Chicanos entered the activist arena.

The development of young Chicanos in the 1960s was, in large part, a function of the Chicano university experience. Mexican-American studies programs changed to Chicano Studies in response to student demands. Chicano Studies programs gave emphasis to courses and activities that raised ethnic pride and political awareness. Fact and myth, past and present, combined to give university Chicanos stronger feelings of self-worth. Pride in ethnicity became the norm. A growing number focused their intellect on examining the host society.

In the decade of the '70s, the intensity of protest diminished everywhere in the nation. It was also reduced in Chicano barrios. The Vietnam War and the street trashings of the '60s passed. The '70s became a period of cautious contemplation. Activists took stock of gains made. New strategies for the '80s were looked for.

Chicanos differ in their individual assessments of the past and the future. What Chicanos opine about their social circumstance is directly related to where they live, and to what American institutions do, or do not do, to them. Some say that the future of Chicanos in the 1980s will be filled with losses, that bilingual and bicultural programs are threatened by a conservative trend, that dormant American racism may surface as it did in the late 1920s, and that political and economic gains made in the '60s and '70s are in danger. More positive Chicanos stress the need to work within Chicano communities in order to better understand what the people really need, and to develop programs that utilize the resources, and cooperation of the larger society to meet those needs. That is what organizations like SVREP, LULAC, GI Forum, CSO, and others are doing.

Chicanos have allies in our multiracial society. Because of their own immigrant origins, many non-Hispanic Americans understand the Chicano struggle. Many have helped Chicanos to become professors, engineers, medical doctors and professionals in other fields. Through the years foundations, philanthropic organizations, and individuals have contributed to the political and social development of Chicanos. Some stand out in a casual survey of the past. The Industrial Areas Foundation, the Ford Foundation, the Rosenberg Foundation, and many church groups and corporations contributed to the development of this ethnic group. While support given has been generous, it still appears minimal when judged against continuing need. The quality of life for Chicanos has certainly improved in the last 20 years, but still the majority of the Chicano population has not reached parity with the rest of society. Much remains to be done.

The development of Chicanos has moved what seems light years from days when Mexican-Americans, suspected of being illegal immigrants, were rousted out of bed by vigilante committees and deported. Chicano organizations have multiplied; they have acquired sophistication and capabilities. They now can be found in the Northwest, Midwest, Southwest, and in Washington, D.C. Chicanos are clearly willing to assume greater responsibility in society, and to share their creative talents and skills with their fellow Americans. ∞

On Being Puerto Rican

"I Am, Because That's What I Am"

PAQUITA VIVÓ

Photograph by Charles Biasiny-Rivera

THAT BRIEF encounter has remained with me all these years. It surfaces often, like a flashback. I am introduced to a group of young people at a party for several summer interns who have just arrived in Washington. A young woman and I strike up a conversation and she tells me she's Puerto Rican. Instinctively, I switch to Spanish, only to be interrupted softly: "I am Puerto Rican, but I hardly speak any Spanish," she says with a barely detectable twinge in her voice, "because I was born in Cleveland. As a matter of fact, I have never even visited Puerto Rico, although I'd love to."

In two sentences, Emilia had shattered my vision of what a Puerto Rican was supposed to be. She had *not* been born in Puerto Rico. She could *not* speak Spanish. She hadn't been born in New York! She had never even visited the island. I realized that I—born, reared, and educated in Puerto Rico—had given precious little thought to what other Puerto Ricans were like. Oh yes, I knew that hundreds of thousands, maybe even millions, had migrated to the United States in search of jobs and economic well being, but I had managed to categorize them neatly as workers stooping over sewing machines in garment factories and busily cleaning up tables at restaurants in New York. I, a Puerto Rican, had conjured up my own stereotypes about the *puertorriqueños,* and my ignorance about my brothers and sisters bothered me deeply.

In sheer numbers, there are approximately five and a half million Puerto Ricans, including both those on the island and in the United States. On a small, overpopulated tropical island in the Caribbean, three and a half million *puertorriqueños* share the Spanish language and firmly rooted traits, mores, and folklore which are evident to even the most casual observer. The sun, sudden tropical showers, the pounding of waves against the reefs, the singing of the *coquí* are all parts of daily existence. In spite of a dramatic revolution that has placed Puerto Rico ahead of other countries in the Caribbean in education, health, and social development, unemployment and want are still also a part of daily life.

Another two million live in the United States. Although the sun, the surf, and the *coquí* are not transferable, other more important aspects are, and every Puerto Rican who comes to the United States brings an imaginary suitcase bulging with the Spanish language, eating habits, children's songs and riddles, stories of the exploits of the home town's favorite character, and—above all—a deep, loving devotion to the island, its people, and

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its traditions. They sense, on leaving the island, that this *bagaje cultural* is an important part of their self; they confirm, upon arriving, that every bit of it is needed to provide sustenance and strength to survive in the new, frequently hostile environment. Some lug its precious contents with them for an entire life, passing it lovingly to the next generation. Others, like tourists abroad, acquire a new item at every stop, discarding some of the old ones along the way.

From being the overwhelming majority in their native island, the Puerto Ricans who come to the United States suddenly become a minority within the Hispanic minority. A Puerto Rican parent in Los Angeles described it this way: "The Puerto Rican kid suffers from culture shock. There are no Puerto Rican models for him to follow. There are no programs designed for us either for primary or higher education. You take a bicultural book and it portrays only Mexican symbols, not the reality of the multicultural population of students."

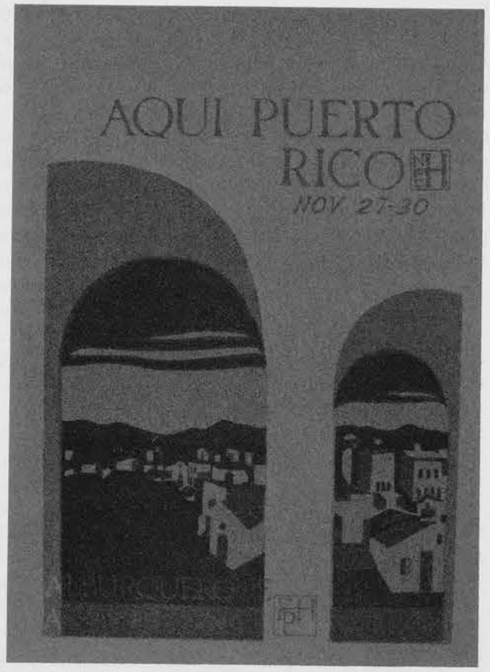
A young Puerto Rican woman commented: "We catch it from the Anglos, we catch it from the Blacks, and we catch it from the Mexicans. We're sort of in the middle. For a lot of Puerto Ricans, depending on their color, they fit where it is the safest." And, although she did not mention it, they find themselves often removing from the suitcase the item that feels heaviest at a given time, sometimes losing it forever.

Coming from a racially mixed setting where relatively little attention is paid to the color of people's skin, Puerto Ricans are ill-prepared to deal with a society that classifies human beings by their color or to handle the resulting racial tensions. "Within the U.S. perspective," says Dr. Clara E. Rodríguez, Dean of the School of General Studies at Fordham, "Puerto Ricans, racially speaking, belong to both groups [Blacks and Whites]; however, ethnically, they belong to neither . . . The degree to which racial heterogeneity is an integral factor of Puerto Rican life must be appreciated. It is not just a matter of Black and White families within a community; it is more often a matter of a Negro-appearing brother and his Anglo-appearing sister attending the same school."

Puerto Ricans come from a culture where the town's plaza, with its church, its *cafetín* or tavern, and its *Fiestas Patronales*, is often the center of social life, where houses and buildings and even shacks in slums are painted in the colors of the rainbow, where rocking chairs on the sidewalks in front of houses are still a common sight in small towns, and where flaming-orange *flamboyanes* and multicolored hibiscus or amapolas line the country roads. They usually arrive to settle in uniformly gray, rat and roach-infested housing in urban ghettos, for the proportion of Puerto Ricans in central cities in the United States is the highest by far of any group in the nation.

Puertorriqueños come from an island that feels comfortable with extended families, and where *parientes* (a term used for both close and distant relatives) and friends form natural supporting networks that make life's burdens a little easier to bear. Both children and adults care about their elders. In contrast, a Puerto Rican in the United States can get fired for missing several days of work "to take care of my father who is ill." The Anglo supervisor interprets it as irresponsible behavior by the worker towards his work. For the worker, it is a supreme act of *respeto* for his ill father.

Although it is generally accepted that large-scale Puerto Rican migration to the United States is chiefly a post-World War II development, Puerto Ricans have been coming here for some 150 years. Historical accounts, for instance, reveal that several



Puerto Rican merchants were among the founding members of a Spanish benevolent society in New York in the 1830s and, by 1910, the U.S. Census was already noting the presence of more than 1,500 Puerto Ricans in the United States.

The Depression hit Puerto Rico severely as the population there rose from about one million in 1900 to nearly two million by the late 1930s, with few occupational opportunities other than menial work and poorly paid jobs in the sugar industry. U.S. citizens since 1917, able to move freely between the island and the United States without any arduous visa process, and spurred by the advent of commercial air transportation, Puerto Ricans started leaving their homes in search of economic opportunities. A sustained annual net outflow was maintained from 1943 to 1960—peaking at more than 74,000 in 1953. The last two decades, however, have registered a marked trend towards return migration, or net immigration, with more Puerto Ricans returning to the island than have been leaving it in recent years. Estimates by the Commonwealth Planning Board placed at 34,400 the average annual returns in the last six years of the 1970s. But regardless of this trend, very large numbers of *puertorriqueños* are here to stay, and there are many second and third generation Puerto Ricans for whom New York, Gary, Miami or Los Angeles is home and who probably think that Puerto Rico is a wonderful place to visit but would hardly give a second thought to living there.

The notion that Puerto Ricans are concentrated almost exclusively in New York City and its environs is widespread. Yet, official U.S. figures show that although in 1940 New York City was home for nearly 90 percent of the migrants from Puerto Rico, by 1970 only 57 percent of the Puerto Ricans lived there. Today, Puerto Ricans are found in substantial numbers in upstate cities such as Buffalo and Rochester and across the Hudson and into New Jersey—in Newark, Jersey City, Paterson, and Hoboken. Their presence is felt in New England cities such as Boston, Bridgeport, and Hartford. Moving westward, they have established themselves in Philadelphia, Chicago, Cleveland, Lorain, Gary. They are found in substantial numbers in Miami and Los Angeles and San Francisco. Additionally, at least 30 other U.S. cities have Puerto Rican communities of 5,000 or more persons. There is hardly a state where Puerto Ricans are not present.

Publication in 1976 of the report, *The Puerto Ricans in the Continental United States: An Uncertain Future,* by the U.S. Commission on Civil Rights, was an historic event in the annals of the Puerto Rican community. It marked the first time that an in-depth analysis had been done of the entire population of mainland Puerto Ricans, cutting across a wide range of economic, educational, and social issues. The study took years of research, interviews, and hearings in key cities, and concluded that Puerto Ricans constitute "a severely disadvantaged minority group. . . . The mainland Puerto Rican community is not only far below the U.S. average in key socioeconomic areas, but also below other major Hispanic groups."

If the report fell upon the deaf ears of government at all levels, it succeeded nonetheless in galvanizing Puerto Ricans into action. It made existing Puerto Rican program directors and organizations more adamant in their determination to continue serving their people. It brought them together in the realization that a strong national presence was needed—a voice that could advocate forcefully on behalf of the flesh-and-bone victims of the extreme poverty and deprivation uncovered by the civil-rights study. It led to the creation of the National Puerto Rican Coalition.

Throughout the history of the migration, Puerto Ricans have struggled to develop their own organizations and institutions. While some of these efforts have fallen victim to financial constraints, others, particularly in the last two decades, have flourished and today are widely recognized as important social service agencies and advocates for change. The Puerto Rican Forum, Aspira, and the Puerto Rican Legal Defense and Education Fund are among the best known.

Aspira, founded by a group of Puerto Rican educators almost 20 years ago, has helped more than 30,000 young people enter college. It currently has offices in New York, New Jersey, Pennsylvania, Illinois, and Florida. The Puerto Rican Forum, which has been particularly active in job training and placement and overall economic development for the Puerto Ricans, now has offices in New York, Boston, Hartford, Cleveland, Chicago, Miami, Philadelphia, and Washington, D.C. On its part, the Puerto Rican Legal Defense and Education Fund has successfully litigated cases defending the rights of Puerto Rican children in the educational system, as well as cases involving job rights and social services to the community.

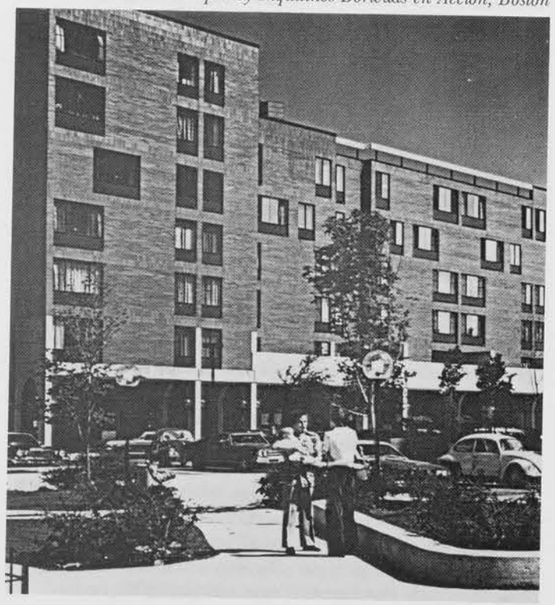
In the area of research, groups such as the Centro de Estudios Puertorriqueños, attached to the City University of New York, and the independent Puerto Rican Migration Research Consortium come to mind. Boricua College, with learning cen-

ters in Manhattan and Brooklyn, has become the first fully accredited, four-year Puerto Rican institution of higher learning in the United States.

Among membership organizations, the National Conference of Puerto Rican Women has succeeded in establishing a network of chapters that covers Connecticut, Florida, Illinois, Massachusetts, New York, Ohio, Pennsylvania, and Washington, D.C., and is organizing in Indiana, Michigan, and other states. Concerned about the especially acute problems faced by Puerto Rican women (see "Voces de Hispanas," page 35), its organizing efforts have been carried out without the assistance of Federal or local government funds.

At the local level, successful organizing efforts abound. In Northern California, with affiliates in the southern part of the state, and in Hawaii, the Western Regional Puerto Rican Council was formed, concerned mostly with social action and advocacy. The Puerto Rican Congress of New Jersey, with headquarters in Trenton, has become an effective voice for change on major issues affecting the Puerto Rican population in the state and in offering technical assistance to community groups. The Puerto Rican Family Institute in New York concentrates on delivering preventive social services and, in Hartford, La Casa de Puerto Rico, which started as a direct services organization, has moved successfully to action-oriented research and civil-rights advocacy.

Villa Victoria, innovative housing complex developed by Inquilinos Boricuas en Accion, Boston



The Puerto Rican Youth Public Policy Institute, based in Washington, D.C., is focusing on issues of critical importance to the younger segment of the population. With a median age of only 19.9 years, much younger than any other group, school dropout and unemployment rates among Puerto Rican youths have reached crisis levels.

In Boston, Inquilinos Boricuas en Acción, initially a tenants action group, has developed a high degree of sophistication in dealing with housing and other problems of the Puerto Rican and Hispanic populations of the city's South End. With Federal assistance, it built Villa Victoria, a showcase low- and middle-income housing complex.

These are only a few examples. It would be impossible to name all the Puerto Rican local organizations and clubs throughout the country worthy of encouragement and support. (The directory published every two years by the Migration Division of the Commonwealth of Puerto Rico lists several hundred community groups.) With many of them providing social and recreational activities for the Puerto Rican residents in their areas, these grass-roots efforts offer a potential vehicle for programs that will develop among *puertorriqueños* in this country a stronger sense of their Puerto Rican identity and assist them in becoming effective advocates for their communities and their needs.

Ronald Arroyo holds a Ph.D. and directs the Student Educational Assistance Program in San Bruno at California's Skyline Community College. In an article for "Hispanic Link," Dr. Arroyo expressed his delight at being able to check "Puerto Rican" in the 1980 Census Form. He was born in Hawaii, as were his parents. Dr. Arroyo's grandparents had left Puerto Rico in 1901 to work in Hawaii's sugar plantations. They transferred to their descendants the Spanish language, Puerto Rican melodies, and recipes for *arroz con gandules* and *pasteles*. And even if, like Emilia, Dr. Arroyo confessed that he had never been in Puerto Rico, he was proud to be a Puerto Rican. "I am," Dr. Arroyo said, "because that's what I am."

I lost track of Emilia when she finished her summer internship in Washington. I am sure she received her college degree, because there was determination in her voice when she said it. And I hope that she, too, got the greatest kick out of checking "Puerto Rican" on the 1980 Census Form, for that's what she was telling me, although in different words, during that Washington encounter: "I am, because that's what I am." ∞

The Cuban Experience

PASTORA SAN JUAN CAFFERTY

In the early 1960s our family, which had immigrated from Cuba in 1948, was the only Cuban family living in Cullman, Alabama (population 7,000). On a rainy Sunday afternoon, in the spring of 1962, a middle-aged man appeared at our door. He introduced himself, and explained that he was a Cuban, and knew no English. He had been referred to my mother by one of her colleagues at the University of Alabama at Tuscaloosa. The newcomer was a noted mathematician. He had applied for a position on the faculty of St. Bernardo, a four-year college for men, which was the brother institution of Sacred Heart, the two-year college, where my mother taught. He came in out of the rain to drink hot Cuban coffee. The next day my brother drove him to the college. He was interviewed and hired. Two weeks later, he returned with his wife and two sons. Thus began the nucleus of a community that expanded throughout the state and into the states of Georgia and Mississippi, a community made up of recently arrived Cubans who were either teaching at the many colleges and universities scattered throughout the South, or working on the staffs of Southern hospitals.

With the advent of this Cuban family, we were no longer the only Cuban family in Cullman and became part of this community. The Cuban mathematics professor slowly learned to speak English, but was from the first day, when he turned to the blackboard to explain equations, considered to be one of the better teachers on the faculty of the college. His wife was soon hired by the local high school to teach Spanish, a position that since then has been successively held by a number of Cubans who have come to Cullman. His two young sons enrolled in the high school and later went on to attend Johns Hopkins and Auburn universities. One is now an engineer with a major oil firm in Pensacola, Florida, and the other practices medicine.

Other Cuban families came and became part of the community of Cullman. To this day, the house occupied by that first refugee family is occupied by Cubans teaching in the local institutions. Four years later, when the mathematics professor left for a post at the newly created University of Southern Alabama in Mobile (where his wife also joined the faculty as a teacher of Spanish), a young chemistry professor and his wife came to teach at the college. They brought with them their three young children and moved into the same two-story stucco house occupied by the mathematics professor. Soon after, another family, an older couple, came to Cullman. He took my mother's place at the college, which she had left to join the faculty of the newly created Jefferson State College at Birmingham. Both of these families have now left. The young chemist is now in Saudi Arabia with a multinational oil company. His wife, the Spanish professor, teaches at the University of Alabama at Birmingham, but their places in Cullman have been taken by others.

The network of communication among the Cubans in the South extended throughout the entire state of Alabama, into Georgia and Mississippi. News of faculty positions spread quickly. When one Cuban advanced to a better paying job or position, another Cuban was recruited to take his place. In Birmingham, Alabama, there was formed a community of about sixty Cuban families, many of whom began teaching at the institutions in and around the city. Communities such as Florence in northern Alabama and Montevallo to the south of the city of Birmingham acquired Cuban faculty. Their difficulty in the English language was balanced by their scholarship and teaching ability. Cubans from Birmingham, Cullman, Tuscaloosa, Montevallo, Florence, Decatur, Jacksonville, and as far away as Mobile and Atlanta exchange correspondence and visit on Sunday to play dominoes and drink Cuban coffee. Although they have become integral parts of each of the communities in which they live, the larger Cuban community spanning three Southern states continues to thrive. Many families take a yearly trip to Miami and come back bringing coveted news as well as supplies of Cuban food. The Spanish language newspaper, *Diario de las Americas,* published in Miami, is read throughout the South.

Miami continues to be the focus—the unofficial capital—of the Cuban community, but the community now extends throughout the United States. Cuban communities keep the Spanish language and Cuban traditions while actively participating in the new English language society in which they have become integral members. ∞

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The Changing Cuban Community

GUARIONÉ M. DÍAZ

CUBAN MIGRATIONS to the United States predate the Castro regime, as well as this century. By the late 1800s there were about 100,000 Cubans concentrated mainly in New York City, Tampa, Key West, and other Florida cities. Fleeing the Cuban wars of independence, 1868-1895, this first massive exodus established the tobacco industry in South Florida and largely remained here to become the first large enclave of Cuban-Americans. Since then, historical events have interwoven the lives of the people of Cuba and the United States. After the Spanish-American War, scores of political exiles sought asylum in this country and gained knowledge of American institutions and culture. In fact, developments here have steadily reached Cuba's urban population by means of consumer products, machinery, the arts, and the media. Given this historical perspective and the geographic proximity of the two countries, it is not surprising that a new Cuban exodus to the United States ensued upon the establishment of Castro's Communist regime.

The exodus in the 1960s started under particular social and political conditions, both in Cuba and in the United States. For the first time in Cuban history, waves of professionals and entrepreneurs left their country, hoping to return, but nevertheless unwilling to live in Communist Cuba. Many left with their entire families. Others sent their children alone. Most were from Havana or other provincial capitals. During the first years of their arrival, the United States underwent a healthy economic cycle with a relatively high level of employment and housing availability.

From the early days of the post-Castro massive arrival of Cubans in Florida, the United States engaged in an active resettlement effort, largely through the Cuban Refugee Assistance Program and national voluntary agencies. There were then few available jobs in the Miami area, particularly for professionals, managers and skilled white-collar workers with a limited command of English. Conversely, states like New York, California, Illinois, and others offered a golden opportunity to those seeking a better future in communities ready and willing to accept them. Although by 1971, 300,000 Cuban refugees (70 percent of all recent arrivals) had been resettled outside of Florida, significant numbers remained concentrated in the Miami area. For over 15 years Cubans in the United States have settled in communities of various sizes throughout the country. Growing naturalization rates, the presence of a new generation of young Americans of Cuban descent, the increasing interest in civic and educational affairs, and the growing number of Cuban registered voters are all strong signs of the development of a Cuban-American community with permanent roots in the United States and a growing interest and participation in all aspects of American life.

The Miami Cuban community increased its diversity as many Cubans previously resettled to other parts of the country returned to South Florida. By 1978, one out of every four Cubans residing in Dade County (Greater Miami area) had lived previously in the New York-New Jersey area. Other Dade Cuban residents moved in from other parts of the United States, Puerto Rico, Spain, and Mexico. With a Cuban-origin population of over half a million, Dade County has now become a bilingual-bicultural enclave. The Cuban influence is now felt in the economic markets (particularly in the small and medium-sized businesses) as well as in cultural and social life. In spite of the contribution of Cubans to Florida's economy, their presence and cultural ways are not always welcomed by other ethnic or racial groups in Dade County. The most recent case in point is a referendum adopted in November 1980 prohibiting Dade County from officially using any language other than English. Because of its European, African, and Indian roots, traditional Cuban culture has been characterized as an "Ajiaco" (a typical stew of vegetables, roots, and meat). As Cubans here struggle to retain some of their mores, values, language, and traditions, one additional element must be added to the stew, namely the pervasive influence of American institutions, language, and culture upon Cuban-American life.

As a result of these factors, Cuban culture in the United States, and particularly in Miami, shows typical elements of Cuban traditional culture that may be disappearing in Cuba itself. These are commonly found in eating patterns and recipes,

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Photograph by Marvin Ickow/Uniphoto © 1980

which are transmitted from older Cubans to young restaurant and food industry workers. The same is true for religious events involving small-town patron saints as well as Afro-Cuban rituals held only secretly in today's Cuba.

The image of a Cuban exodus made up of professionals, businessmen, and middle-class families prevailed in the minds of most Americans, until 125,000 Cubans migrated to Key West from the port of Mariel near Havana in the summer of 1980. Indeed, the Cuban population in the United States has changed since the 1960s, even prior to the Mariel arrivals.

From 1965 to 1972 over a quarter-million Cubans were airlifted into the United States. The airlift group was as large as the group of Cuban immigrants who had come to the States between 1959 and 1965. The airlift brought about a change in the characteristics of the Cuban population in the United States. While about one-third of the early Cuban refugees were professionals and managers, the rate was reduced by half in the early '70s, and has not shown significant changes during the past decade.

While new groups of first-generation immigrants have continued to arrive in the United States since 1959, about one out of every five Cubans is now a Cuban-American born in the U.S. Cubans living here are gradually becoming a younger population. At a median age of 40, early immigrant waves approximated the median age of the island's population as counted in the 1953 Cuban census. Since 1962 the median age of Cubans in the United States has steadily declined to its present median age of 36 years. In spite of this trend, Cubans continue to be among the older groups in the United States, with a high number of persons 65 years old and older (14 percent of all Cubans living in Miami).

By the mid-'70s the proportion of Cuban refugees from Havana had decreased by half as compared to the previous decade. Over the same 10-year interval, the proportion of refugees from almost all other provinces in Cuba doubled. The airlift had brought to the United States tens of thousands of Cubans from small towns and medium size cities throughout the island.

The notion that all Cubans are professionals and entrepreneurs is a myth. Some 16 percent are, and have made important contributions to their community. Many of these professionals were born in the United States or came here at an early age. The broader Cuban occupational picture shows that scores of professionals trained in Cuba have been unsuccessful in practicing their professions in the United States due to language barriers and licensure problems. Moreover, research by the Cuban National Planning Council (CNPC) showed that Cuban workers engaged in nonprofessional, nontechnical occupations in the Union City West New York area (N.J.) include almost as many Cuban-trained professionals as other Cuban workers with a lower educational background.

In addition to the problems of retraining and certification of professionals and technicians, there are other educational issues of concern to the Cuban community, particularly since the latter part of the 1970s. During the 1978-79 school year, Hispanic high-school students (80 percent of whom are Cuban) enrolled in the Dade County public school system had an 18.76 percent dropout rate. This rate represented a 27.9 percent increase from the previous year, while the comparative rate for Blacks dropped by 2.2 percent, and

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the rate for non-Hispanic Whites increased by 3.5 percent. The CNPC study shows that Hispanic professionals are as underrepresented on the staffs at Dade County's major institutions of higher learning as they are in the Dade County public school system.

Language is a pervasive factor in the adjustment of Cubans to American society. Surveys show consistently that the vast majority of Cuban families in Miami prefer and use Spanish as the main language spoken at home. Perhaps this is a result of cultural reinforcement by new successive groups of refugees who bring both diversity and continuity to Cuban culture in the United States. In addition to affecting academic and occupational performance, language is a major cultural determinant and impacts on family relationships and socialization of children.

Gradual but steady increases (preceding the Mariel arrivals) in school dropouts, juvenile delinquency, and the number of Cuban families seeking or receiving mental health services in Miami suggest that Cuban families could benefit from an increased availability of bilingual, culturally sensitive educational and mental health services. The growth and orientation of service delivery systems in the Miami area have not kept pace with the recent growth of the Cuban communities in Dade County.

One common issue affecting the well-being of needy Cubans, irrespective of their place of residence, is knowledge of, and access to, social services and community resources. Public service delivery systems (except the Cuban Refugee Program now scheduled for phaseout) have not fully served the special needs of target groups such as the Cuban elderly or single-parent working mothers. For instance, while the latter group has substantially increased over the last 10 years, public day-care facilities in low-income neighborhoods densely populated by Cubans, e.g., Little Havana, have maintained or reduced their level of service.

Between June and September 1980, another 125,000 Cubans migrated to the United States. Their decision to leave Cuba is attributed, at least in part, to Cuban-Americans visiting their relatives in Cuba during 1979. As 100,000 of these visitors toured their native cities and towns, they broke a physical isolation of 20 years. They gave away gifts, socialized with old friends, and told many stories about the American way of life and their own standard of living. Although the particulars of this event may never be known, these visiting Cubans seem to have provided many Cuban citizens an added incentive to emigrate or otherwise allayed whatever fears they had of facing a new life in the United States.

Early in April 1980, the Cuban government-controlled media announced that any citizen wishing to leave the country could seek political asylum at the Peruvian embassy in Havana. Cuban security forces were withdrawn from the embassy's perimeter and did not interfere with those entering the embassy grounds. Within a few days, over 10,000 sought asylum. As the world watched this unprecedented event, access to the embassy was barred, and shortly thereafter Castro declared the port of Mariel open to all those who wanted to go to the United States. By the end of the month, Cubans in the United States had started a giant

Mariel-Key West boatlift involving about 2,000 boats of all sizes, private and chartered. Cubans crossed the straits of Florida to claim their relatives and bring them to the United States.

By the end of the first week, the Cuban government, after holding the boats for long periods of time at Mariel, permitted few, if any, of the relatives claimed to leave the port. Instead, the government pressured the boat captains and owners to bring aboard individuals selected by them. Some were relatives claimed by other boat parties. Some were Cubans who had sought asylum in the Peruvian embassy. Others were ex-political prisoners.

There was also a minority of an estimated 500 to 2,000 former inmates convicted for offenses ranging from rape to attempting to leave the country without a government permit. A handful of lepers and mentally ill were put on boats without knowing their future destination. Finally, the Cuban government selected 1,000 homosexuals and prostitutes and forced them to join the flotilla.

Unlike previous Cuban immigrants (52 percent female), about two-thirds of the Mariel "entrants" (status defined by the U.S. Government) were male. At a median age in the low 30s, the Mariel population is six years younger on the average than the rest of the Cuban-American community. About half of the Mariel entrants have relatives in the United States and over 70 percent of them already have settled in Dade County. Also, the group had a larger proportion of Black Cubans (estimated at 15 percent) than previous Cuban immigrants (3 percent). Approximately half of the employable Marielistas are currently unemployed. Even those who came with a skill, trade, or profession faced an immediate problem because of the language barrier. In addition, about half of the Cubans in the total entrant group of Marielistas had lived most of their lives in a Communist country where working patterns and social attitudes differ from those in the United States. At best, their unfamiliarity with the American labor market and the educational system makes them a population in need of counseling, educational, and employment services. They, even more than other immigrant Cubans, need basic information on available services and resources, including housing and employment.

Intensive efforts by the U.S. Government and voluntary agencies have resulted in the resettlement of several thousand entrants outside of Florida. Yet long periods of inflation and recession, housing shortages, high unemployment, and the media exposure given to Marielista incidents of violence, will most likely slow down future resettlement efforts in the United States.

The large Cuban community in Miami will continue to attract a large group of entrants who will establish permanent residence in the Miami area. Future resettlement efforts may require a greater involvement by local Cuban and other Hispanic communities outside of Florida.

Given the difficulties anticipated in the resettlement effort and the increasing social needs of Cuban-Americans, the Cuban community should play a major, long-term role in helping other Cubans—whether they are entrants, citizens, residents or refugees—to help themselves. Within 48 hours after the first entrants reached Dade County, hundreds of Cuban volunteers helped county and Federal authorities process refugees in an incredibly smooth and orderly operation. Weeks later, Dade Cubans and non-Cubans alike donated large sums of money, food, and clothing to the refugees.

The Mariel experience highlighted the importance of the Cuban community maintaining an active and sustained involvement in the resolution of its problems and the fulfillment of its aspirations.

During the present decade, the Cuban community in the United States may approximate one million individuals. Well over half of this population will be living in Florida, mostly in Dade County. If current residential patterns do not change drastically, the rest will be concentrated primarily in New Jersey, New York, California, Illinois, Georgia, and Texas.

Culturally, Cubans are not inclined to use government services. Cubans who lived in prerevolutionary Cuba tend to rank private services above public services, whether they are administrative functions of government or other services such as health and education. Marielistas probably have the same mentality, although their experiences with government have different and more complex dimensions. It was only in the last decade that Cubans in the United States began to form organizations to provide manpower training, social services, education, and recreation to needy Cubans. These organizations are few and consist for the most part of local groups, which operate with scarce resources usually provided by government agencies. Coordination among these groups is informal, notwithstanding the national scope of the problems affecting the Cuban community. Fortunately, strong individual commitment by members and representatives results in a variety of volunteer services and activities.

Meeting Cubans' Needs: How Can Grantmakers Help?

One of the first questions grantmakers ask when they hear the myriad of problems facing Hispanic communities is: "How can I possibly help? I don't know which needs are most pressing and I'm not even familiar with the organizations that provide services in that community." Guarioné Díaz, Executive Director of the Cuban National Planning Council, offers these suggestions:

1. Core administrative services (management, accounting, travel, legal counsel, etc.) not currently available to most Cuban groups.
2. Direct services generally not financed adequately by government agencies but needed by the community, including community legal services, community organization, research and resource centers, data processing, newsletters and service directories, transportation for senior citizens, and scholarships.
3. Seminars to bring together Cuban community representatives from across the United States to discuss common problems, to learn to work as a group, and to interact with public and private sector officials.
4. Investments in economic development projects sponsored by undercapitalized small and medium-size Cuban firms, in ventures such as housing construction, industrial parks, and community development corporations.

Around the country, there are a number of national and local Cuban organizations that can serve as "delivery systems" for providing services to Cuban Americans. The focus of their activities is noted where this is not obvious from the organization's name.

National organizations:
Association of Cuban American Government Employees
Cuban National Planning Council
National Association of Cuban American Women

Local organizations:
Chicago:
Cuban Lyceum (cultural organization)
Ibero-American Cultural and Scientific Society
Illinois Liaison Commission with Cuban Refugees

Los Angeles
Club José Marti (recreational organization)
Cuban Assistance League
Glendale Cuban Club (recreational organization)
Our Lady of Charity Association

Miami
Arts and Drama Workshop
Association of Cuban Professionals
Cemi, Inc. (cultural organization)
Cuban Women's Club
Family Dialogue (counseling for ex-offenders)
Hialeah Peoples Association
Kiwanis Club of Little Havana
Latin Builders Association
Latin Chamber of Commerce
Little Havana Activities Center
Little Havana Development Authority
Los Viejos Utiles (Useful Seniors)
Miami Mental Health Center
Municipios Cubanos (Cuban Municipalities)
Saber (manpower training)
Spanish American League Against Discrimination
Umbrella, Inc. (counseling and education)
Youth Co-Op
Winnermakers of America (counseling and education for youth)

New Jersey
Association of Cuban American Professionals in the Human Services
Catholic Community Service Center
Centro de Rifugio Cubano (Cuban shelter center)
Cuban American Women's Lions Club
Liceo Cubano (Cuban Lyceum) (cultural organization)
St. Anthony's Refugee Center
Tertulias de Antano (Old Fashioned Parties, recreation for senior citizens)

New York
Asociación de Comerciandes y Professionales de Queens
Asociación de Educadoxes Cubanos
Asociación Hespa San Miguel (religious social service organization)
Centro Cultural Cubano
Club Cubano Interamericano (recreational organization)
Repertorio Español (cultural organization)
Union de Cubanos in el Exilo

Other national organizations serving Cubans
Aspira of America
Catholic Relief Services
LULAC National Education Service Centers
National Association for Senior Citizens
National Puerto Rican Forum
SER-Jobs for Progress

These groups realize the need to increase the Cuban community's organizational framework, to widen the capability of existing Cuban organizations to develop core services supporting specific service programs and community activities, to establish a conduit through which groups and organizations can share their concerns, exchange information, formulate plans, evaluate programs and services, increase the involvement of the Cuban community at large in social, community, and civic activities. Although Cuban-Americans have taken the first steps toward becoming service providers and community participants, there are still many essential problems to be solved, which have increased since the Mariel arrivals. For instance, the provision of free legal services to needy Cubans, both individually and as a group, has become a matter of great concern to Cubans, particularly in the Miami area. The value of such services was established by other Hispanic, Black, and minority groups. However, the feasibility of providing services is often impaired because government funds are earmarked for providing specific limited services over short periods of time. As a result, entire areas of service as well as organizational involvement remain outside the scope of many Cuban groups.

Most Cubans are unfamiliar with the concept of foundations. Likewise, most foundations are probably more familiar with the political situation in Cuba than they are with the development and characteristics of Cubans in the United States. Time and Mariel may be changing that. In any event, many Cuban-Americans, who for years have been involved with the Cuban community in the United States, believe that American foundations and corporations should play an important role in the life of Cuban immigrants. Cubans should identify areas where individual foundations and corporations can be most effective in helping Cubans to help themselves.

As Cuban groups grow and mature in their ability to program, to develop grantsmanship, and to participate in civic and community processes, they will be better equipped to meet specific service needs of the Cuban community. Moreover, the formation of a strong institutional base is a fundamental step for the increased participation of the Cuban community with members of the community at large. As many Cuban immigrants begin to see themselves as Cuban-Americans, enjoying the privileges and bearing the responsibilities of the American way of life, it is essential that they be exposed to the workings of American public and private institutions. This will enable them to bridge the gap between the American mainstream and newcomers.

The Cuban community is a community in evolution. Throughout 20 years of successive migration waves into the United States, Cubans have become a pluralistic group. There are now Cuban enclaves in practically every state of the Union, although most reside in Florida and a few other states. As the group became diversified and settled in the United States, they faced the social problems and needs of other minorities, particularly those common to the Hispanic, elderly, low-income working mothers, and adolescents caught between two cultures. The coming of the new wave of Mariel immigrants has widened the need for training, education, and employment services.

The Cuban community is not without strength. The successes achieved by many Cuban professionals, entrepreneurs, and artists constitute a significant community resource. In recent years, several Cuban community organizations have begun to service the Cuban community and to provide a sense of direction for Cuban-Americans, assisting those in need. This task requires further organizational resources, if these groups are to be effective in helping Cubans adjust to life in the United States and become productive citizens.

Foundations and corporations could play a part in this process by filling the gaps in problem areas not currently being addressed, assisting Cubans in their overall community planning, and helping Cuban organizations increase their current institutional capability. ∞

Photograph by Louis Carlos Bernal

Hispanic Realities of the Eighties

LEOBARDO ESTRADA

HISPANIC PROPONENTS of change find that their goals rarely match the funding objectives of the institutions from which they seek support, and many foundations have a vaguely defined, often erroneous, stereotypic perception of the Latino community. Foundation directors, boards, and staff need, at least in some measure, to match their programs to the urgent goals of Hispanics. A demographic profile of the Hispanic population can help foundations and corporations as they consider future needs of Hispanic Americans. The analysis of some of the more crucial demographic factors that follows is presented as a contribution to the work of grantmakers who want to address these emerging needs.

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POPULATION: The Hispanic community in the continental United States is estimated at 14.6 million by the Bureau of the Census. The group is subdivided into Mexican-Americans, the largest subgroup, followed by Puerto Ricans, and Cubans. The fourth segment, which includes Central and South Americans and part-Hispanics, is quite sizable. Between 1970 and 1979, the Census Bureau noted a percentage increase in the Hispanic population of 24.4 percent, which over the nine-year period constitutes a 2.7 percent increase per year.

AGE: The average Hispanic American is 22 years old, younger by eight years than the national average. For the two largest nationality groups among Hispanic Americans, the median age for Mexican-Americans is 19.3 years and for Puerto Ricans, 19.8. The average age of Cuban Americans, while much higher at 37 years of age, is steadily declining as the older immigrants are superseded by U.S.-born Cuban Americans, and should approximate the Hispanic median before long. Latinos, generally, are just beginning to establish families, buy homes, begin careers, and raise children. The rest of the population is more mature and at mid-career, looking toward a life with the children out on their own, making investments, and anticipating retirement. Hispanic concerns and priorities, then, differ widely from practically everyone else.

FERTILITY: Given the relative youthfulness of the Hispanic population, the average Latina is just entering her peak child-bearing years, 19 to 29. This indicates an unprecedented population growth for Latinos during the next 10 to 15 years. The "baby boom," which the United States as a whole experienced in the '40s and '50s, is just catching up with Latinos. The Hispanic growth rate, approximately 2.5 percent per year, is the highest of any major racial-ethnic group in the country. Half the rate is due to fertility; the other is due to immigration. With the Hispanic population doubling every 25 to 27 years, by the year 2005 Latinos will number about 24 million. In contrast, by the time the U.S. population doubles— in 59 to 64 years—Latinos will have quadrupled, up to 48 million. A marked effect on the fertility rate derives from foreign-born couples among the Hispanic population with a rate eight points above the average of the native-born or of couples with one spouse born outside the United States. Comparisons of 1970 data show that 55 percent of foreign-born Hispanic women had six or more children while only 10 percent of the native-born exceeded the figure.

IMMIGRATION: The second critical factor in Hispanic growth, immigration, must be understood as a two-pronged phenomenon: legal immigration, which brings about 70,000 Hispanics into the United States yearly; and undocumented, made up of "stock," the number present at any one time, and "flow," the term for those persons in continuous ebb and flow. Through both forms of immigration, about 113,000 new Hispanics are added to the U.S. population stock each year. While immigration as a socioeconomic phenomenon is a complex issue, commentators and the public at large tend not to differentiate between those who enter for a short time just to work and those who enter with every intention to stay. Of course, whether or not the distinction is made or understood, illegal immigration stirs up strong emotional and political reactions. "Illegals" are often used as a scapegoat for the many economic ills facing the United States, even though several observers, including Paul Ehrlich, author of the best-selling book *The Population Bomb,* have suggested that the United States realizes a net benefit from the presence of a large undocumented subpopulation.

The undocumented alien population is primarily Mexican and Central and South American in composition; the legal status of Puerto Ricans and Cubans is unambiguous. As a political issue, the "illegal alien" issue is basically a Mexican-American concern. Several factors that characterize the illegal immigrant, however, affect the overall population: he or she suffers marked educational and economic disadvantage, is relatively older (16 years and above), and monolingual in Spanish.

DIFFERENCES AMONG WOMEN: Certain characteristics differentiate Hispanic women in regard to age, educational background, and employment. Most Cuban women, for example, are predominantly Spanish-speaking, are generally older, better educated, likelier to be employed, and also widowed. Typically, Mexican-American women, who are more bilingual, are less educated, less likely to be in the labor force, less metropolitan but younger than the Cuban. Puerto Rican women, who, like their Cuban counterparts, speak Spanish primarily as well, are the youngest among the Hispanic women and are least likely to have a spouse present in the home, more likely to be head of the household, and the most likely to be unemployed or underemployed.

LANGUAGE: Perhaps one of the most remarkable traits among Latinos has been the retention of Spanish as the predominant means of communication and identification across all national lines. Nearly 90 percent of the Hispanic population speaks some Spanish, an historical feat from the standpoint that, until 1969, no coordinated effort had been made to encourage Spanish retention through the schools. Credit must be given to information mechanisms within the community.

Until recently, language instruction has been informal and nonstructured in the Hispanic community. Current bilingual programs emphasize instruction of the child, whereas one of the areas needing reenforcement is probably with respect to the adult, particularly the professional and skilled workers with only informal and limited oral retention. A notable factor learned from recent studies is that, while speaking Spanish has been a liability

to many Latinos in completing school, by and large the ability to speak Spanish, bilingualism, has become an asset to those who have made it through the educational system.

EDUCATION: Probably the greatest progress with regard to Hispanic social concerns has been made in educational attainment. Latinos lag behind by only one year of the national total of years of school completed, 12.5. Significantly, as a result of GI benefits and affirmative action programs, Hispanic men's achievement in school has improved, approaching the Hispanic women's previous level, with concomitant impacts on income and occupational objectives.

The highest proportion of Hispanic enrolments is at the community college level. At the university level, enrolments have decreased but the caliber of student has improved. Notably at the higher education level, foundation support in the '70s had a decided effect on Hispanic opportunities in education. Hispanic interests are also diversifying with more students entering the sciences, communications, art, drama, physical education, as well as the liberal arts. The outcome of the last decade of educational effort is a larger base of university trained, technologically oriented young persons with marketable skills. However, access to networks of job information is still vital for success.

INCOME: Variations in annual income depend on geographic distribution as much if not more than educational attainment among Latinos. Because the Southwestern United States is strongly antiunion and suffers lower pay scales and standard of living than the rest of the country, Mexican-American income tends to appear lower in relation to other groups. However, Puerto Rican families, affected widely by subsidized programs and more single parent situations than other Hispanic groups, have the lowest annual income of all.

Somewhat similar to geographic ties is the relationship to industrial centers, specifically the Midwest where pay scales are much better than the Southwest or the Northeast. However, just as educational attainment does not guarantee a job, Hispanic persons seeking to move into or up the career ladder are hampered anywhere by exclusion from linkages with future job markets, particularly in technological, skilled fields, which are developing as a result of new technologies or economic needs such as energy conservation, synfuels, and telecommunications.

SOCIAL MOBILITY: An unusual phenomenon has been found in differences between Hispanic generations, particularly the relative decline in status inheritance from first generation to second generation. The large immigrant segment of the Hispanic population has been characterized by low educational levels and little or no skills. However, the first generation immigrant among Latinos has been quite successful even though the parent group has had an average fourth grade education: their children have tripled that figure and improved occupational levels as well. Second generation children of the '60s and '70s, who are less bilingual, have not done as well; in fact, have not kept pace with their parents' achievement.

Observers attribute this generational lag to a lack of social structures within the Latino community—Anglo Americans have country clubs, exclusive social circles and elite schools—by which parents generally pass on status. First generation persons who now represent much of the Hispanic leadership had to overcome discrimination and racism to succeed. Their children, who still have to fight similar battles, must do so under more difficult economic and social circumstances.

HETEROGENEITY: The cultural diversity among Latinos is closely tied to political status; in fact, to consider the Hispanic nation as solely a two-dimensional entity having only a single culture and a single status will surely lead to error and misunderstanding. Puerto Ricans, to begin with, can travel back and forth to their homeland, the island of Puerto Rico, at will, so they have never divorced themselves completely from a bind of dual patriotism, to the United States and to the island. There are subtle but real differences as well between mainland-born and island-born Puertorriqueños, from educational and political experience to cultural and personality development, from a majority to a minority group mentality.

Cuban Americans, on the other hand, with little possibility of ever returning to their homeland, have in effect tried, perhaps very successfully, to re-create their island home by grouping closely together in southern Florida. The Mexican-American, who has never considered himself foreign to this country, historically has migrated back and forth, sometimes voluntarily, at other times by force, between Mexico and the United States, maintaining a continuum of culture for centuries. Puerto Ricans and Cubans, of relatively short residence on the mainland, remain culturally Puerto Rican or Cuban. Mexican-Americans or Chicanos, however, have evolved a distinctive U.S.-Mexicano culture based on tradition, history and interracial mixture, but suffused with the experience of coping with U.S. sociocultural pressures.

Geographically, heterogeneity is expressed in regional concentrations: Mexican-Americans by and large predominate in the Southwest, Puerto Ricans in the Boston to New York-New Jersey corridor, Cubans in southern Florida, with the exception in the Midwest, and smaller pockets in such places as San Francisco and Washington, D.C.

Regionally, broad economic patterns emerge: In total, Midwest Latinos have found the most overall success; Miami Cubans have enjoyed the greatest business success, while Mexican-Americans have made the greatest gains in occupational penetration in California and Texas.

ECONOMIC DEVELOPMENT: The dispersion of Hispanic concentrations in city barrios has been increasing from the '60s to the present time, both as a result of urban renewal and mobility provided by improved occupational status and income. Although the barrio had provided a traditional framework for group identification and insulation, major social forces which affected the cities in general trapped the poor, Black, White, or Hispanic, in the central cities. However, the Hispanic social dispersion suggests the creation of new barrios with their own systems for self-sustenance and group identity. Two related issues, housing and business development, offer crucial areas of concern among Latinos. Housing continues to escalate as a major issue, especially to those under pressure from changes in life-style, family size, and economic revolutions such as condominium conversion. Hispanic-owned business increased by 53 percent, up to 220,000, between 1972 and 1977, according to a recent report by the Census Bureau, but only 400 grossed more than a million dollars in annual revenues. Total receipts totaled $10.4 billion during the five-year period. Overall, the Hispanic buying power has been calculated at $50 billion annually.

VOTING PATTERNS: In this one area Hispanic community involvement continues to lag. Traditionally, Hispanic registration has been the lowest among the major groups in the United States. Certain factors have contributed to this pattern, however, especially the large portion of foreign-born Latinos, of noncitizens, and of linguistically limited individuals in the Hispanic population. Only 20 percent of the Hispanic population actually voted in the 1976 Presidential elections. [Editor's note: A study by SVREP indicated Latino voter registration in 1980 was 29.5 percent higher than in 1976. Voter turnout in 1980 was 19.3 percent higher than in 1976.] The concentration of Hispanics within certain states and regions, however, may make an important difference and tend to intensify Hispanic interest.

Specifically, Census Bureau projections of population shifts during the past decade indicate that at least 14 and up to 17 congressional seats may be lost from the northeastern part of the United States to the southern and western regions, notably areas of high Hispanic concentrations: 3 to Florida, 2 each to Texas and California, and 1 each to Arizona, Colorado, New Mexico, Oregon, Tennessee (the one exception), Utah, and Washington. At least 14 new members of the House of Representatives will have to answer to constituencies heavily Hispanic in makeup.

Aukers Capitol Photographers

"La Llorona," sculpture by El Zarco Guerrero

A compromise must be negotiated between the goals or mandates which foundations are required to carry out and the concerns that Latinos face as they seek to maintain—and increase—funding levels. The key lies in establishing an intermediary or "bridge" type of mechanism by which foundations interested in innovation and seeking collaboration with Hispanic groups can be linked with innovative Hispanic institutions which address important new Hispanic issues with sensitivity and offer some degree of accountability. ∞

Basic Demographic, Social, and Economic Data on U.S. Hispanics

Based on the 1970 Census count, projected census updates throughout the decade of the 1970s, and numerous recent studies, this LA LUZ report presents the substance of the rapidly expanding Hispanic presence throughout all 50 of the United States and the U.S. Commonwealth of Puerto Rico.

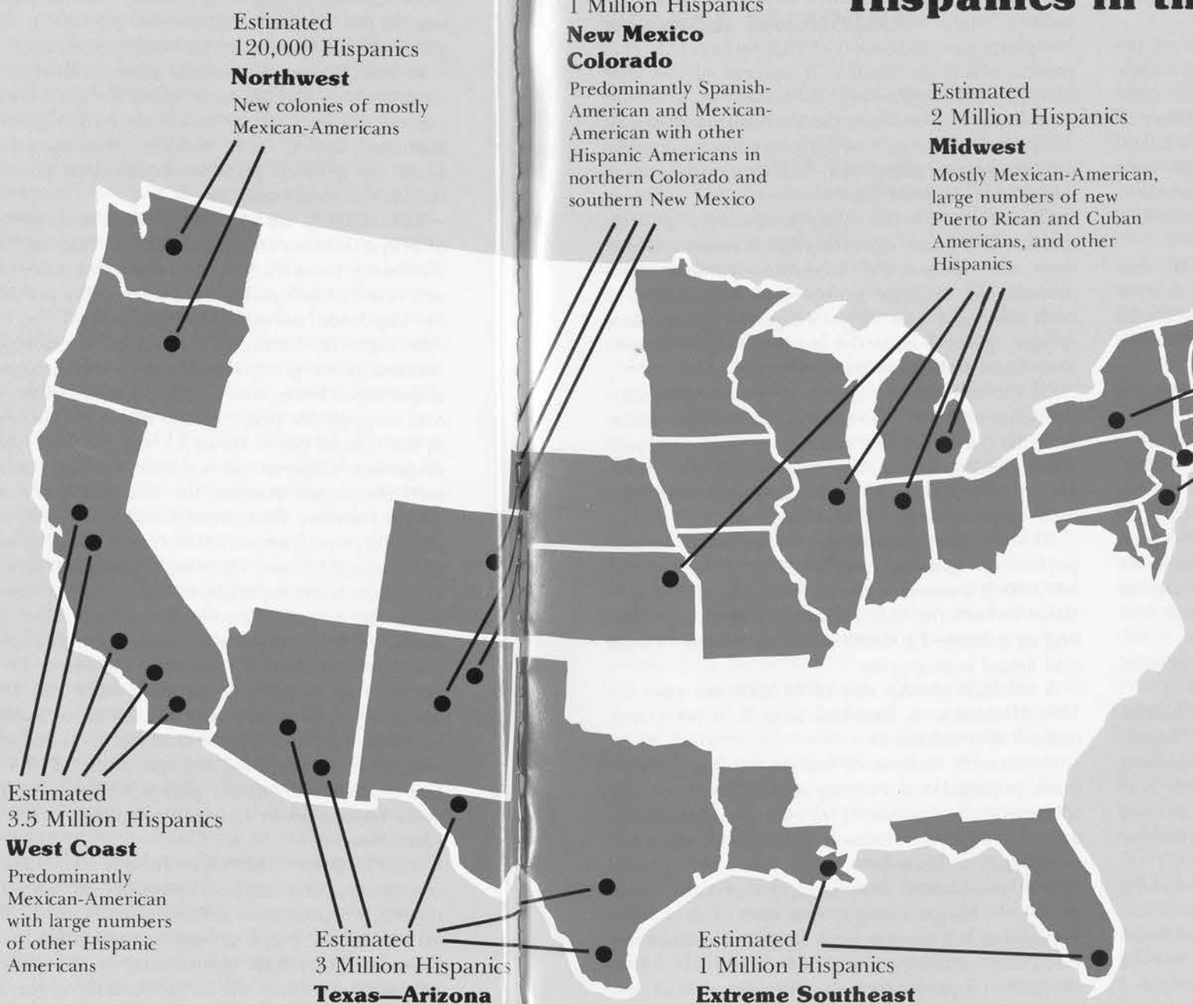
Hispanics are the most rapidly growing population group in the nation, and as we move into the 1980s they now number, conservatively, 23,200,000. This total figure is inclusive of 7,600,000 Mexican-Americans (some of whom prefer to be known as Chicanos); 1,800,000 mainland Puerto Ricans; 800,000 Cubans; and 2,300,000 Central and South Americans and other Hispanics.

The subtotal at this point in our enumeration is 12.5 million and deviates from the official Bureau of the Census 12.1 million for two reasons. One, it reflects the very recent 130,000 person Cuban refugee in migration during 1980 and still in process, and two, it reflects a 300,000 (or 2.5 percent) upward adjustment based on the fact that the Bureau of the Census has acknowledged missing about 5.3 million people (2.5 percent) across the nation in its 1970 count. This figure in adjusting the total of the Census Bureau's count of Hispanics is conservative, based on the fact that studies have shown that four times as many Hispanics and Blacks are missed as Anglo Americans in the census count.

The total figure of 23,200,000, in addition to the basic 12.5 million, is also inclusive of 3,300,000 U.S. citizen Puerto Rican island residents, and a conservatively estimated figure of 7,400,000 "undocumented" worker Hispanic aliens residing in the United States.

Regarding the 3,300,000 Puerto Rican island residents, the Federal Equal Employment Opportunity Commission (EEOC), through the efforts of EEOC Commissioner Armando Rodriguez, conservatively but dramatically issued a directive memo establishing 12.1 million mainland Hispanics and 3.3 million island resident Puerto Ricans, totally 15.4 million Hispanics, as the total of Hispanics to be used in determining an overall U.S.-Hispanic population percentage. The overall population percentage is then, by virtue of the directive, used as a measure against which Hispanic

Hispanics in the United States



Figures exclude an estimated 7.4 million undocumented workers and 3.3 million Puerto Rican island residents.

Source: La Luz, *August-September, 1980*

Hispanics in Urban Centers

New York/New Jersey	1,933,400
Los Angeles	1,805,300
San Antonio	675,100
San Francisco	546,300
Miami	536,700
Chicago	423,200
Albuquerque	372,300
Houston	314,100
Phoenix	259,000
Corpus Christi	227,300
Fresno	226,400
El Paso	217,296
Sacramento	189,900
Denver	186,800
Dallas/Ft. Worth	171,000
Tucson	155,400
Philadelphia	146,100
San Diego	118,600
Tampa/St. Petersburg	108,100
Salinas	99,025
McAllen/Brownsville	96,039
Washington, D.C.	89,200
Colorado Springs/Pueblo	86,600
Lubbock	86,500
Austin	73,900
Detroit	73,100
Laredo	69,591
Boston	67,400
Odessa/Midland	63,600
New Orleans	62,342

representation or underrepresentation in the Federal work force, both military and civilian can be determined. And it establishes an Hispanic work force percentage all U.S. Government departments and agencies must strive to meet in shaping their affirmative action plans and goals.

For all practical purposes, the Bureau of the Census count has been an effort reflecting a measure of mainland, continental U.S. Hispanics only. It is natural and logical that the EEOC direct all facets of the U.S. Government to add the island resident Puerto Ricans to the 12.1 million basic Hispanics in the United States for several reasons:

1. Island Puerto Ricans have been full U.S. citizens since 1917.

2. Since 1917, island Puerto Ricans have been subject to obligatory military service in the defense of the United States, and they have served with distinction through World War I, World War II, and every war since.

3. All students in Puerto Rico study English along with their native Spanish.

4. Since 1952, Puerto Rico has existed as a Commonwealth of the United States, which can be described as "a permanent union between the United States and Puerto Rico on the basis of common citizenship, common defense, common currency, free market, and a common loyalty to the value of democracy," with total freedom to migrate back and forth between Puerto Rico and the U.S. mainland.

5. There is a possibility that Puerto Rico may become the 51st state of the Union.

The dimension of the contemporary U.S.-Hispanic population, which the Bureau of the Census, the Equal Employment Opportunity Commission, and most government agencies have shied away from is the seemingly nebulous, but very real flood of "undocumented" worker Hispanic aliens who have permeated the whole of the nation.

Estimates of these Hispanics living and working in the U.S. illegally range from 20 million to less than 6 million. In a 1977 LA LUZ interview with former Immigration and Naturalization Service (INS) Commissioner Leonel Castillo, he presented a figure of 8 million. In October of 1978, TIME Magazine presented to the American public an unprecedented, pioneering cover story on the status of Hispanics in America in which the TIME editors published the results of their study concluding with 7.4 million. In February 1980, the blue ribbon Select Commission on Immigration and Refugee Policy, with the assistance of key Bureau of the Census researchers, presented a study acknowledging that "Fewer than six million illegal aliens are living in the United States," the preponderance of whom are Hispanics.

In the interest of a consistently conservative LA LUZ analysis, a conservative estimate of some 7.4 million "undocumented" Hispanic worker aliens completes our calculation of 23.2 million U.S. Hispanics, which constitutes 10 percent of the total U.S. population. Further, the basic U.S. Hispanic population is growing at the overall annual rate of 2.2 percent. This rate of 2.2 percent encompasses only the natural population fertility increase rate at which births exceed deaths.

Over and above the dynamic of natural growth, another key factor operating for Hispanics, which does not operate for any other contemporary minority or majority grouping in this nation, is both the legal and illegal Hispanic immigration impacting the U.S. at the massive rate of an estimated one million people per year.

Of the one million per year impact, conservatively, an estimated two-thirds either return voluntarily to their Hispanic country of origin for personal reasons, or are deported by the INS. However, a net increase of approximately 300,000 remain as permanent worker-residents.

This creates a combination minimal annual population growth rate for U.S. Hispanics of 347,600 (2.2 percent) for the basic Hispanic population in both the U.S. mainland and Puerto Rico, and an estimated 300,000 resulting from both legal and illegal immigration.

A minimal growth rate of 647,600 per year for U.S. Hispanics, as awesome as it is, is yet a very conservative calculation.

Presumably because of higher fertility, the Hispanic population is a young population compared to the overall population; for example, the median age of persons of Hispanic origin is 22 years old compared to a median of 30 years old for the overall population. Moreover, 13 percent of all persons of Hispanic origin were under five years of age, and only 5 percent were 65 years old and over. In contrast, among persons not of Hispanic origin, only about 7 percent were under five years of age, and 11 percent were 65 years old and over.

Most families of Hispanic origin are living in metropolitan areas. Only about 1 of every 7 families of Hispanic origin is living in a nonmetropolitan area. In addition, the majority of metropolitan-dwelling Hispanic families live in the central cities of those areas: about 60 percent lived in the central cities of metropolitan areas compared with only 39 percent of other families.

The Foundation Response: Results of Latino Institute Study

BLANCA FACUNDO

In the summer of 1980, Latino Institute completed a major study on U.S. foundations' responsiveness to Hispanic needs and concerns during 1977 and 1978. The study was one component of a Capacity-Building Project in Educational Research for Women and Minorities initiated in September 1979, with financial assistance from the National Institute of Education.

Latino Institute is a private, nonprofit organization created in 1974 to improve the condition of Hispanics in the city of Chicago. Previous studies conducted by other minority organizations indicate that minorities have not obtained support from foundations anywhere near proportionate to their numbers in the population. To what extent was this situation still prevalent? What circumstances create the situation, and how can it be improved?

The summary study which follows focused on Hispanics because that is the constituency Latino Institute represents and serves. However, its findings are useful to all minority organizations and address problems faced by all minorities when trying to learn about foundations and when trying to obtain their support.

Latino Institute wishes to acknowledge the collaboration of Robert Bothwell, executive director of the National Committee for Responsive Philanthropy, and Aileen Schlef, author of a previous study on foundation support for Hispanics. Both Bothwell and Schlef provided Latino Institute with access to their library resources, and consultation during the study's design and implementation.

Latino Institute's study was focused on approximately 400 foundations reporting grants to the Foundation Center in 1977 and 1978. Foundations that had shown a degree of sensitivity to Hispanic needs and concerns, at least through one grant specifically awarded to support Hispanics, were selected for further study. Foundations that awarded grants for "minorities" in general (as opposed to foundations specifically naming Blacks, American Indians, Asian Americans, or others as intended beneficiaries) were also selected. There were no geographical restrictions in the selection of foundations to be studied, therefore the study was national in scope.

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Two major research efforts were combined within a single study: 1) a systematic identification and analysis of grants given by foundations defined as supportive of Hispanics, and 2) a mail survey to ascertain the extent to which selected foundations claimed to follow a series of policies and procedures deemed important for minority groups. The content of the study is organized into five major chapters: I. Historical Overview of the Literature, II. Methodological Concerns, III. Foundation Support for Hispanics, 1977-1978, IV. Mail Survey, and V. Conclusions and Recommendations. This article will summarize only the major findings presented in chapters III and IV.

In 1977-1978, of those foundations reporting to the Foundation Center, only 95 awarded grants of direct benefit to Hispanics in the United States. Grants so awarded numbered 302 and had a total dollar value of $16,078,595. This represents 1.0 percent of the total value of grants awarded by all foundations in our source of information to all other donees. The Ford Foundation alone was responsible for grants in the amount of $8,660,412 (or 54 percent) of the total dollar amount allocated by foundations in support of Hispanics over the studied period.

Hispanic-controlled donees (those having at least 50 percent Hispanic board members) received $8,221,399 (or 51 percent) of the total dollar value awarded by foundations in support of Hispanics, while non-Hispanic controlled donees received the remaining 49 percent.

Chicanos were the ethnic group obtaining the largest percentage of funds (43 percent) awarded by foundations to Hispanics. Puerto Ricans received 15 percent, and Hispanics (a general category, also described as "Latinos" or "Spanish-speaking") received another 15 percent. The remaining 27 percent was awarded to "mixed" groups (including Hispanics and other minorities).

Only a few foundations evidenced continued support of Hispanic needs and concerns. Of the 95

foundations that supported Hispanics, 68 percent (64 foundations) awarded one or two grants for this purpose, and seven foundations awarded nine or more grants in support of Hispanics during the studied two-year period.

Seven foundations accounted for 75 percent of all funds awarded in support of Hispanics in 1977 and 1978. These were Ford Foundation, Robert Wood Johnson Foundation, Carnegie Corporation of New York, Rockefeller Brothers Fund, W. K. Kellogg Foundation, Rockefeller Foundation, and San Francisco Foundation. (Note: The Rockefeller Brothers Fund has concluded many of its programs under which grants to Hispanics were made in 1977 and 1978. Hispanic grantseekers should request and carefully study the Fund's 1979 Annual Report and New York City program statement before approaching it for a grant.)

Twenty-two Hispanic-controlled agencies accounted for 45 percent of all monies given to foundations in support of Hispanics. Thirteen of these agencies are Chicano (59 percent), seven are Puerto Rican (32 percent), and two are Hispanic (9 percent). The Hispanic agency that received the largest total dollar amount in foundation grants was MALDEF (Mexican American Legal Defense and Educational Fund), which accounted for 15 percent ($2,395,200) of all the monies awarded for Hispanics. Aspira (including Aspira of America and Aspira programs in New York, New Jersey and Philadelphia) ranked second, receiving 5 percent ($756,028) of all funds allocated by foundations for the benefit of Hispanics.

Grants for the benefit of Hispanics were received by agencies located in 18 states, and were grouped in the study in four regions, as follows:

Region	*States*
Northeast	Connecticut, Massachusetts, New York, New Jersey, Pennsylvania, District of Columbia
North Central	Illinois, Indiana, Michigan, Minnesota, Ohio, Wisconsin, Nebraska
West	Colorado, Arizona, California
South	Texas, New Mexico

No grants were awarded in the Southeast or the Northwest. The highest total dollar amount (35 percent of all funds) went to the West. The second largest total amount (32 percent) went to the Northeast region. The South received 8 percent of all funds, and the North Central region received 3 percent. Grants awarded for national distribution accounted for the remaining 22 percent.

The Latino Institute study distinguished and defined eight broad fields of interest for which foundations gave support to Hispanics. These were: 1) Social Services, 2) Community Organization and Development, 3) Civil Rights and Legal Services, 4) Research, 5) Education, 6) Health, 7) Arts and Humanities, and 8) Religion. Education received 30 percent of all monies allocated by foundations for Hispanics. Civil Rights and Legal Services ranked second, receiving 25 percent. Although only receiving 12 percent of all monies, Research ranked third. The area of Community Organization and Development received 11 percent, closely followed by Health (10 percent). The sixth area of interest, Social Services, received 6 percent of all monies. Arts and Humanities received 4 percent and Religion 2 percent. The following table shows the distribution of the total dollar amounts and the number of grants in each area of interest.

Area of Interest	*Number of Grants*	*Total Dollar Amount*
Education	62	$4,745,396
Civil Rights and Legal Services	49	$4,071,440
Research	22	$1,927,888
Community Organization and Development	27	$1,748,075
Health	29	$1,545,257
Social Services	74	$1,013,273
Arts and Humanities	29	$ 700,431
Religion	10	$ 326,835
Total	302	$16,078,595

Most grants awarded in support of Hispanic needs and concerns were small. Out of the 302 grants awarded, 36 amounted to 72 percent of all monies awarded. The average amount awarded for the remaining 266 grants was $17,214.

The Latino Institute's survey obtained a 73 percent response rate. The foundations that responded seem to be highly atypical for the following reasons. Examining foundations by type, Latino Institute found that community foundations were overrepresented and company sponsored foundations were underrepresented in the group.

In terms of size, almost half (48 percent) were medium size, with assets ranging between $1-25 million. Only two (5 percent) foundations in the survey reported to have assets under $1 million. All responding foundations awarded over $60,000 in grants during calendar year 1979. Almost three

fourths of them (70 percent) awarded grants in excess of $1 million during 1979.

As to staffing, 92 percent (94 foundations) of respondents claim to have a full-time administrative staff. Only 8 foundations did not claim to have full-time employees, while two reported they share full-time staff with other foundations.

A high percentage (83 percent) of responding foundations claim to publish annual or biennial reports. Only five foundations reported they issue no publications.

A high percentage of foundations claim to be responsive to requests for information from prospective applicants: 97 percent claim they respond to inquiry letters and 72 percent claim they honor requests for inclusion in their mailing lists.

The percentage of foundations claiming receptivity to inquiries is reduced as the type of inquiry becomes more complicated. The following table indicates these decreasing percentages and their corresponding types of inquiries.

Inquiries Responded to	*Percentages of Responding Foundations*
A. Application deadlines	80.4
B. Suggestions for proposal length	74.5
C. Suggestions for proposal format	76.5
D. Dates when the executive board meets to consider proposals	76.5
E. Feedback on preliminary drafts or concept papers	63.7
F. Advice on other funding sources for a project	44.1
G. Provide staff for technical assistance	25.0

Most foundations (88 percent) asserted that, upon receipt of proposals, they respond with a written acknowledgement to the applicant. A higher percentage (95 percent) claims that if a proposal is rejected, the decision is communicated in writing to unsuccessful applicants. While 80 percent of respondents claim they explain to unsuccessful applicants the reasons for their lack of success, only 34 percent of the foundations in the Latino Institute study claimed to advise unsuccessful applicants on alternate sources of funding.

Of foundations responding to the survey, 39 percent chose to answer a question requesting five suggestions on ways through which minority groups could improve their funding record. The suggestions forwarded by these foundations were concentrated in five areas in which minority groups were found to be unprepared.

Minority applicants should study the foundations' guidelines and adhere to them. The quality of proposals' contents and structure must be improved. The management, budgeting, and fundraising capabilities of applicants must be strengthened. Applicants should conduct research on target foundations. Applicants should request technical assistance from foundations. Six foundations reported that minority status or ethnic origin was not a relevant consideration when awarding grants. Of responding foundations, 80 percent expressed that they do *not* fund educational research and development.

The Latino Institute survey included some questions of special interest to the Hispanic population in the United States. These items and the number of foundations responding in the affirmative to each item are summarized below.

	Number	*Percent*
Foundations having an Hispanic mailing list	11	10.8
Foundations supporting Hispanic Educational Research and Development activities over the past 5 years	30	29
Foundations currently supporting Hispanic Educational Research and Development activities	26	25.5
Foundations with Hispanic members in board	12	11.8
Foundations with full-time Hispanic employees	12	11.8
Foundations using the services of Hispanic consultants	17	16.6

With the exception of the Ford Foundation—which proves the rule—the total amount awarded by foundations in 1977-1978 for the benefit of Hispanics was so small as to be negligible.

Remarkable Latinas

ANNETTE OLIVEIRA

DOÑA ANA was pacing before the class, a pointer in one hand, the other gesturing emphatically. Whether the subject was the mountain ranges of Asia, the heavenly constellations or the intricacies of Spanish grammar, Ana Roqué de Duprey was happiest when she was teaching—revealing to others the great stores of knowledge she had conquered.

Born in Aguadilla, Puerto Rico, in 1853, Ana Roqué de Duprey could read at age three. By 11, she was teaching advanced mathematics to her own teachers. At 13, she was holding classes for students several years her senior. To support herself and her four children, she became one of the few women teachers on the island of Puerto Rico in the late 1800s. She established her own school and founded a paper written and run by female students, the proceeds from which were used to support school expenses for poorer women.

Ana Roqué de Duprey's love of teaching was matched by her skill as a writer. She produced 32 popular novellas. She created and contributed to five different newspapers. She wrote grammar, botanical, and geography texts. She was also a noted scientist. Doña Ana began observing astronomical phenomena at age six. She could correctly classify a staggering array of botanical species into her old age. When her writings gained the attention of European scientists, she was asked to join the astronomical society of France.

Doña Ana's spirit was sustained by an intense devotion to what she termed "the holy mission of teaching." She founded two major teacher-training institutions in Puerto Rico. It is due, no doubt, in part to her efforts that, by 1930, three-fourths of all teachers in Puerto Rico were women.

In her mid-60s, Doña Ana embarked on one more quest: gaining the right to vote for Puertorriqueñas. She established a women's suffrage society and founded a paper aimed at dispelling prejudice against political participation for women. Over a decade of work met with triumph in 1929 when Puerto Rico became one of the first Latin American countries to give women the right to vote.

Have you ever heard of Ana Roqué de Duprey? No doubt your answer is "No." Unfortunately, neither have close to one million Puerto Rican women in this country. About three times the number of Mexican-American women are only beginning to gain a glimmer of knowledge about their great heritage, and the Cubana is virtually an unknown quantity in the annals of U.S. history.

Forgotten are extraordinary leaders like Felisa Rincón de Gautier, the astute and flamboyant woman mayor of San Juan, Puerto Rico, for 22 years; and Lola Rodriguez de Tió, who used the considerable force of her courage and poetry to help gain freedom from Spain for Puerto Rico and Cuba. Forgotten, also, are great Chicanas like Teresa Urrea, a famed folkhealer and beloved champion of the Yaqui Indians in Mexico and the United States, and Jovita Gonzalez, whose witty, graceful writing explored the folklore of the Mexican vaquero, who taught the American cowboy his craft.

Historical figures, events, and patterns are an important source of pride and self-understanding for people of any culture. Just as U.S. Latino history has been largely ignored in our libraries and schoolrooms, so has the history of the Latina been overlooked—with sad results. When the history of excellence within a culture is omitted or distorted, it becomes too easy for people—both within that culture and outside of it—to assume that a people are not capable of excellence.

In a 1973 essay, Chicana educator Ana Nieto-Gomez noted the total absence in historical works of the Chicana and her "life-giving contributions in agriculture, medicine and art." Even works by feminist "herstorians" ignore great Latinas of the past and the long and interesting history of Latina feminism. The gap created by historical oversight has been widened by sociological and literary works that depict Chicanas as passive, fatalistic, or degraded. Literature on the accomplishment of Puerto Rican women in many arenas is virtually nonexistent and particularly so in English.

The fascinating heritage of the Hispanic woman needs to be revealed through responsible research and artful writing that can find its way into school curricula for Latino and non-Latino youngsters. It needs to be part of women's studies, Latino studies and American History classes in universities. It needs to be made available to the general reader.

The stories of those remarkable Cubanas, Puertorriqueñas, and Chicanas can show the Latina what her forbears achieved in the past—and what she is capable of accomplishing in the future. ∞

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Photograph by Morrie Camhi

Voces de Hispanas

Hispanic Women and Their Concerns

PAQUITA VIVÓ

FOR a decade now, we have been hearing the voices of Hispanic women, speaking for the concerns of Hispanic women. Whose are those female voices with a Spanish accent? What are they saying? Is anyone listening to them? Although their historical and cultural experiences, races, and religions may be diverse, Hispanic women in general have experienced the burden of a double discrimination: that manifested against their national or ethnic group, as well as the double standards and inferior roles imposed on women by U.S. society. A group of Chicanas, Cubanas, Puertorriqueñas, and Dominicanas, convened by the National Institute of Education in 1976 for a working conference on educational and occupational needs, saw this double burden as the unifying force: "The similarities of our experience emerged as a bond stronger than the diversity that characterizes our social, cultural and political modalities."

The results of the double oppression to which they have been subjected are evident: women of Hispanic origin in the United States are among the lowest paid, lowest skilled, least educated workers in the United States. Taken as a group, only 48 percent are actually in the labor force; they suffer a 9.8 percent unemployment rate; of those who were working, almost three-fourths were concentrated in blue-collar, operative and service jobs; 60 percent had not completed a high school education; and only 5 percent had a college degree.

Even the most cursory review of developments

PAQUITA VIVÓ *is a bilingual Washington-based freelance writer and consultant who was born and educated in Puerto Rico. She is a former President of the National Conference of Puerto Rican Women.*

Independence, Si; Welfare, No!

MARY K. LEONARD

WHEN A Chicana activist tells participants in a conference that she has a plan to get three million families off welfare, some listeners are impressed, others are skeptical, and nearly all question how she could possibly accomplish such an end. That was the way it was when Lupe Anguiano appeared as the first speaker in the first of the five workshops sponsored by the Council on Foundations to develop information for this issue of Foundation News.

When Lupe Anguiano was featured in the lead story on *60 Minutes,* six months later, it is likely that more people believed; for that is the power of *60 Minutes.* Lupe believes that her goal of three million families off welfare is achievable if the National Women's Education and Employment, Inc. (NWEE), which she founded and directs, in San Antonio, can be successfully transplanted to other cities throughout the United States. Government and some foundations are betting that it can. Perhaps they are betting, in part, on Lupe.

How *does* this woman do it? Here are excerpts from what she told the Council on Foundations Conference in May 1980 and *60 Minutes* in December of the same year:

". . . roughly one-in-six Hispanic families are headed by women. . . . The average income of families headed by Hispanic women is approximately one-fourth lower than that of other U.S. families headed by women. With statistics like these, it is clear that the issue of prime importance to Hispanic women is economic independence. Employment. A career."

"Hispanic women are literally destroyed by that welfare system, which is supposed to help them . . . I (have) observed firsthand how this substandard government income traps a woman and her family in a cycle of poverty."

"Self-reliance is the key . . . We do not train women for jobs, we prepare women for success. Our job is to restore the confidence of women . . . because before a woman can be prepared for economic independence, she must be an independent individual. . . . I'm sure that our system could get at least three of the three and a half-million families on welfare to be self-supporting, because women don't enjoy being on welfare. . . . Welfare is a deadly trap . . . But there is a way out. . . . For the Hispanic woman, it is within our reach."

NWEE is a San Antonio-based nonprofit agency that recruits, counsels, and places low-income women in skills-training programs provided by local employers. One year after "graduation" from NWEE, between 80-90 percent of the women have retained their jobs. The program is currently expanding into other cities, including Albuquerque and Denver, and that leads to Lupe's dream of three million jobs for women. Can her successful San Antonio program be successfully transplanted? Government and some foundations are betting it can. Perhaps they are betting Lupe can.

MARY LEONARD *is Director of the Precollegiate Education Program of the Council on Foundations, Inc.*

shows that these women are striving against all odds—organizing, advocating, creating coalitions and networks that will help them move out of their marginal status and achieve equal participation—while maintaining their dignity and identities as members of their respective national groups.

It took Hispanic women longer than other women in the nation to chart an advocacy and activist course for themselves. Caught with the reality of being both Hispanics and women, they often were made to feel defensive—of their Hispanicism when in women's groups, and of their battles for their rights as women when working with Hispanic males. "Too often, we are challenged to lose half our beings by one side or the other," explains Lupe Anguiano, who is founder and president of National Women's Employment and Education, Inc. (NWEE). "Too often, these groups insist that we choose sides, becoming adamant about our priorities: 'Are you a woman or a Hispanic first'? My solution is to say it is not an 'either/or' situation but an 'and/and' situation." Wilma Espinoza, president of the Mexican American National Women's Association, puts it this way: "I am a Chicana, and that word is not divisible."

Only a decade ago, it was almost impossible to find statistics on the status of Hispanic women in the United States. The women who needed data to back up their claims were forced to resort to not-so-scientific methods.

The gathering of data has improved, but the conditions revealed by the data have deteriorated in many instances, with Hispanic women lagging significantly behind women as a whole in every economic and social indicator. For example, while in 1979 nearly 51 percent of the U.S. female population was in the labor force, women of Puerto Rican origin posted 35 percent, the lowest labor force participation rate for any of the Hispanic groups, an actual *decrease* from previous years.

Clearly, both from official data as well as from statements by some of the thousands of Latinas taking an active role in improving the lot of their *madres, hijas y hermanas,* education, equal training, and employment are at the core of their efforts.

Lita Taracido, president of the Puerto Rican Legal Defense and Education Fund, highlights the particularly desperate economic and educational situation of a great majority of Puerto Rican women. She points to figures that show that in 1979, 11.9 percent of Puerto Rican female workers were unemployed, compared to 10.3 percent of the Mexican-origin women, 7.5 percent of the Cuban women, and 6.4 percent of women not of Spanish origin. Of particular concern to Taracido is the growing number of female-headed families living in poverty: About 40 percent of all Puerto Rican families were headed by a woman and, of those, close to 75 percent had an income below the poverty line.

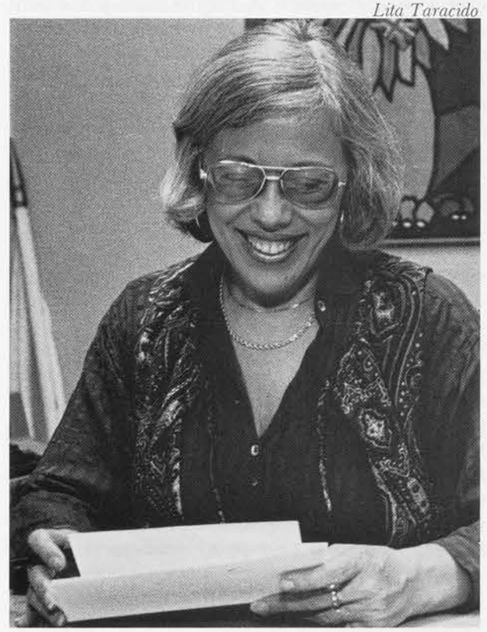
A report released in October 1980 by the National Advisory Council on Economic Opportunity has added a new dimension to these figures, pointing to a "frightening pattern" in the shifting makeup of the poverty population. "The 'feminization of poverty,' " in the council's view, "has become one of the most compelling social facts of the decade." The council warned that, at the present rate, "the poverty population will be composed solely of women and children by the year 2000."

The newly elected president of the National Conference of Puerto Rican Women (NACOPRW), María Jiménez Van Hoy, voices dismay and anger, but also determination. "We're dropping out of school at phenomenal rates . . . and the school system has failed our women miserably. There is a severe lack of career counseling, a lack of personal counseling, a lack of remedial and tutorial assistance. They don't individualize any programs, they dump all our children together, and they don't fulfill their needs as young adults," explains Van Hoy, who herself offers personal counseling to young Puerto Rican women in the Boston area. She goes on, hardly stopping to catch her breath: "Our women have been cheated of employment and training possibilities."

She deplores the fact that "this is a college culture society" and that people are made to feel guilty if they don't follow the college route. Hispanic women, she feels, should know that there is also the option of developing technical skills. "Let me mention just two—machine tooling and computers—that don't require a college education. These are jobs that pay $6 an hour and up to $12 and $14 an hour . . . And they can be foremen or forewomen. Women have always been in manufacturing, but we should look at the managerial positions. They don't need to be college graduates."

Organizations such as the National Conference of Puerto Rican Women, the Mexican American Women's National Association (MANA), and the National Association of Cuban American Women (NACAW) have been raising their voices over the past decade to make known these facts before gov-

Lita Taracido



ernment agencies, congressional committees, women's conferences, and other forums. Yet they remain far from convinced that either government or philanthropy is listening.

MANA has been critical of the Combined Federal Campaign for charities and the philanthropic activities of foundations and corporations. In testimony before a congressional subcommittee on civil service, Wilma Espinoza, president of MANA, charged that "they all practice the same patterns of exclusion [of Hispanics]." The consequence of such exclusion, she added, "has been little or no service delivery to our communities, those communities that because of discrimination on employment, education, and housing are in the greatest need of assistance. Our Hispanic values, mores, lifestyles, goals, are focused upon only when we ourselves are there to speak out on behalf of our own communities."

She rejects the notion that organizations should gear their programs to the foundations' interests, and she believes that an organization such as MANA needs "to develop our own philosophy and not have it molded by someone else's constraints . . . We have taken six years to really understand within our own heads what we want to achieve with MANA and to establish the agenda on our own."

Skepticism and distrust are not limited to Mexican American women. A Puerto Rican participant in the NIE conference in Denver remarked:

"Look at what really happened. The meeting was held a few months *before the 1976 election* and we all left there with high hopes that we would soon have a document that would give us some leverage in seeking funds for education and employment programs for Hispanic women. Then, four years later, *just before the 1980 election,* the report is finally issued by NIE. Four years later! It makes one wonder whether these are honest-to-goodness efforts at getting to the root of our problems, or whether they are public-relations effort intended to garner Hispanic votes and support."

Ana María Perera, president of the National Association of Cuban-American Women, is critical of what she considers tokenism in the appointment of few Hispanic women to high positions in the Federal establishment. She says that her organization will continue to speak in Washington for the interests of the Cuban community; to push for the appointment of more Cuban women to policy-making positions; to support ratification of the ERA; and to examine the foreign policy of the United States, which the organization views as "the root cause which forces Cubans out of Cuba."

Photograph by Esteban Solis

Ana María Perera

Another advocate voice for Hispanic women is the Chicana Rights Project (CRP) of the Mexican American Legal Defense and Educational Fund (MALDEF), now headed by attorney Carmen A. Estrada. Under California's Bilingual Services Act, the CRP sought and effected changes leading to bilingual personnel and education for Chicana prison inmates. As part of the Coalition for the Medical Rights of Women, CRP was instrumental in drafting, issuing, and implementing informed-consent regulations governing sterilizations in that state.

CRP also serves as technical resource for Chicana groups throughout the United States. The findings of its research are summarized in booklets that serve as legal rights handbooks for Chicanas on issues such as mental health, employment rights, and other subjects. Publication last summer of *CETA: Services to Hispanics and Women* culminated a CRP examination into the practices of 30 CETA programs throughout the country in areas that have a high Hispanic population. Hispanics and women, said MALDEF President Vilma Martínez, are "egregiously underserved" by employers and training programs. The report documents that many of the CETA prime sponsors failed to meet their goals for Hispanics and women. Even more surprising to CRP was the fact that the Department of Labor "continued to fund programs that are in noncompliance with Federal regulations and cannot meet their own targeted training and placement goals for women and Hispanics."

In addition to these national organizations, numerous regional and local groups are working for the advancement of women. Comisión Femenil Mexicana Nacional, headed by Sandy Serrano, for instance, has been active throughout the Southwest, particularly on employment counseling, child development, and issues such as coerced sterilization of Chicanas. Another group in New York has established a Hispanic Women's Center which conducts two demonstration projects. The first, a learning-resources action project, established with a grant from the Fund for the Improvement of Post Secondary Education, seeks to promote the entry of low-income Hispanic women into higher education through peer counseling techniques. The second project, funded by the City of New York, encourages the placement of Hispanas in jobs predominantly in the private sector. The center, headed by Dr. Norma Stanton, an Argentinian, also seeks to create networks among Hispanic women, disseminate information, and provide direct services such as career orientation.

Foundations and corporate philanthropy, all these women feel, need to start listening to what local and national groups are saying, looking at the track records they have established to date, and taking some risks with their organizations. At the national level, only the Chicana Rights Project, which is attached to a major and nationally recognized organization, MALDEF, has been able to tap relatively large grants from foundations and corporations for its women's program. None of the other Hispanic women's organizations has received any substantial grants from private grantmakers. They have obtained only small donations—for example, grants to make it possible for women of limited income to attend conferences, or to publish an occasional document.

Espinoza, MANA president, says that her organization will soon seek out those corporations and foundations that might want to respond to its specific needs. As an example, she explains, MANA will seek financial assistance to institutionalize its *Carrera* or career program, which provides support services to Chicanos of both sexes coming to Washington, D.C., for entry-level jobs in the Federal Government. *Carrera,* developed under a subcontract with the Federal Government, has the potential, in Espinoza's view, of being set up in other areas—Dallas, San Francisco, Denver, among others—so that newly arrived Chicanos and Chicanas will find a supporting mechanism that will help them cope with pressures as they adapt to their new jobs.

In efforts such as this one, she feels that corporations could also be very helpful. She is convinced that out there in the corporate world there must be a clothes manufacturer or retailer willing to sponsor a brochure to explain how to shop for clothing suitable for work, or a cosmetics firm willing to offer workshops on skin care, "helping us play up what is attractive by our own standards as Chicanas."

Sylvia González, who is establishing the Latina Institute, a national Hispanic women's policy studies institute, points to the difficulty of getting "risk money" for innovative and creative projects.

"They tell you they like your idea, then they turn around and say, 'We'll fund you but get some other funding from another source first and then come back to us.' You go to the next source and they give you exactly the same line. In that kind of a situation, how on earth do you get money to get started?" As "we enter a decade that could drastically reduce government involvement in social programs," says González, and in view of the "dramatic revolution" that has been brought about in the roles of women in society, she strongly feels it is more important than ever for foundations to move in and assist Hispanic women in their efforts to improve their own lot.

Many of the Hispanic women's groups point to the need for foundations to provide technical assistance to them in grantseeking and in management of nonprofit groups. "Support and backup for emerging groups," stresses Taracido. "Help in becoming competent, and put some of the organizations' line staff in the foundations for a firsthand knowledge of the foundation world," suggests Martinez. Others suggest that, when a proposal is rejected, the foundation explain to the group *why;* otherwise the effect of the denial can demoralize the organization and shatter the innate *orgullo* or pride of Hispanas.

So who's listening to these women? At the National Hispanic Feminist conference in San Jose last year, 2,000 women attended and, in the process, dozens of local Hispanic women's groups scattered around the country were identified. The major regional and national groups keep attracting large numbers to their training conferences, are expanding their membership, and are organizing in new areas. Obviously, Hispanas are listening and they like what they hear. Now it's up to the world of philanthropy. The field is wide open, especially in this "Decade of the Hispanics," to ensure that Hispanas continue to develop their full potential and are given an opportunity to make their rightful contribution to the development of their communities and of the nation in general. ∞

Photograph by Abigail Heyman

An Undeveloped Nation—Right in Your Backyard

BENJAMIN DeMOTT

. . . *Think of it this way,* says the darkhaired young lawyer leaning forward to me in his hotel lobby chair. *It's like discovering an undeveloped country right in the backyard. An undeveloped nation on its way to developing. You can't talk about which need comes first in that kind of situation. The needs are all different and all connected. You have to think of the long-term. Starting things and letting them run and find their own energy after they're moving. You have to think very long-term. . .*

THE SPEAKER, Ron Vera, a top staffer with the Mexican American Legal Defense and Educational Fund (MALDEF) in Los Angeles, is a young man in a hurry. I caught up with him in Denver, at the higher education meeting in CF's Hispanic series; tomorrow he's due in Cambridge, Massachusetts, for the start of a Harvard Law School seminar.

Ron Vera's current "beat" as an activist lawyer is higher education—a sector, he says, in which the needs are even more various than those he uncovered in his VISTA days or when he was with Cal Rural Assistance. His chief focus at present is the broadscale MALDEF program aimed at improving minority access to legal education. The program has several components, each involving research. One MALDEF team is investigating problems of cultural bias in the Law School Aptitude Test. Another is looking into actual practices of law-school admissions committees in interpreting the results of LSATs. Still other researchers are probing records of law-school performance by minority students for evidence bearing on admissions policies. As director of Technical Assistance for the MALDEF Access project, Ron Vera coordinates these and other inquiries with an eye to shaping practical recommendations for West Coast law schools interested in strengthening minority recruitment programs. "It's tough," Ron tells me. "There's always opposition when you try to talk about flexibility." His year on the Access project has sharply heightened his awareness that "colleges and universities are very resistant to change. Some of these traditions . . . they really cry out for change."

Once more he emphasizes: "It's a long-term thing. There are very few attorneys in the higher education sector—that's part of the difficulty and the challenge. We need a long-term policy for the whole area—policies about where and how to open up more opportunities. We're *all* on the threshold," he says with a grin as we shake hands. "But a *million* jobs are out there waiting to be done."

BENJAMIN DeMOTT, *Ph.D., is a Professor of English at Amherst College.*

Statistics tell a lot about the scale and urgency of some of the jobs Ron Vera has in mind. They disclose a startling underparticipation on the part of Hispanics in U.S. higher education systems. The 15 million Americans of Hispanic origin in the United States comprise about 6.4 percent of the total population. The number of Hispanics in postsecondary education has tripled since the early 1970s (from 130,000 undergraduates to over 400,000, and from 2.3 percent of the total number of college students to nearly 5 percent). But the progress thereby suggested is more apparent than real, partly because it's predominantly in the two-year community college that the increased enrolment of Hispanic students has occurred, partly because the dropout rate for Hispanic college students is troublingly high. Slightly over a quarter of the White, full-time undergraduates enrolled in American institutions attend two-year colleges, whereas the proportion of Hispanic full-time undergraduates in two-year colleges is twice greater. As for retention rates: Hispanic students constitute 5.3 percent of first-year students but by the fourth year their numbers drop to 3.6 percent of the total. (In a typical recent year, 4.6 percent of the Associate in Arts degrees awarded in the United States went to Hispanics, but only 2.8 percent of the Bachelor of Arts degrees.) Predictably, the story is still worse with advanced degrees. The National Board on Graduate Education reported in 1976 that "Mexican and Puerto Rican Americans . . . have the lowest participation rates [in doctoral education] relative to other ethnic and minority groups. . . ." Hispanics receive only 1.2 percent of the doctorates awarded in this country (1976); only 2.3 percent of the MDs; only 2 percent of the law degrees. The evidence indicates, furthermore, that in the most recent years for which figures are available, numerical decreases actually occurred in Mexican-American law enrolments.

Ironies abound in this situation . . . medical schools in Mexico opening their doors to many White Americans, while U.S. medical schools make no special arrangements for Mexican-Americans and admit very few . . . Hispanic legal organizations playing major roles in advancing civil rights for the citizenry as a whole, while enrolments of Hispanics in law schools decrease. But far more important than the ironies are the visible economic effects of Hispanic underparticipation in academic study. Two years ago, before the recession began, the unemployment rate for Hispanics was almost twice that of "Whites"; it's higher now. Hispanics' median income averages about 20 percent less than that of non-Hispanics. More than a fifth of Hispanic families had incomes below the poverty level in 1977 as compared with 8.7 percent of non-Hispanic families.

There's nothing mysterious, of course, about the low number of Hispanic students who complete work for a bachelor's degree and go on to graduate study. Comparatively few such students come from homes in which the parents are college graduates. Comparatively few can afford to live on campus. Comparatively few can start and complete a degree course without being interrupted, either by the need to resume full-time work, or by loss of partial support from relatives or friends, or by failure. Comparatively few can locate—on the college or university campus—an ethnically-related elder who's functioning at any level higher than that of maintenance person.

A 1978 report by the Equal Employment Opportunity Commission notes that Hispanics made up "2.7 percent of full-time employees in colleges and universities, 1.4 percent of higher education executives, 1.5 percent of faculty, 1.8 percent of nonfaculty professionals, 3.1 percent of secretaries, 3.4 percent of paraprofessionals, 3.5 percent of skilled crafts workers, and 5.8 percent of maintenance workers."

In a paper delivered at a 1980 national education conference, Michael Olivas, research director for LULAC Educational Service Centers, reported that on the U.S. mainland, "there are [now] four Hispanic . . . presidents [of four-year colleges] and 16 Hispanic two-year presidents. A survey of two-year college trustees . . . noted that only ".6 percent were Hispanic, while a study of 1,202 education commissioners found only 1.1 percent to be Spanish-speaking . . ."

Studying these figures one sees the kind of obstacles blocking young Hispanics from a sense of personal empowerment and possibility. And the findings about attitudes among Hispanic youth contained in the National Longitudinal Study of the Class of 1972 confirm that negative assumptions are pervasive. Nearly twice as many Hispanics as others expressed agreement, in the Study's questionnaires, with the statement that, *Every time I try to get ahead, something or somebody stops me.* And more than twice as many Hispanics as whites agreed with the statement that *Planning only makes a person unhappy since plans hardly ever work out anyway.* What exactly is it like to try to make one's own way as a would-be scholar or professional in situa-

tions this unpromising? How does it feel to know that the decks of opportunity are stacked against you? I put that question often last month to Hispanic leaders, inviting them to talk about their own schooling. The purpose, I explained, was to give others an idea of how things actually go for people of demonstrated ability as they battle for the chance to develop their gifts and talents.

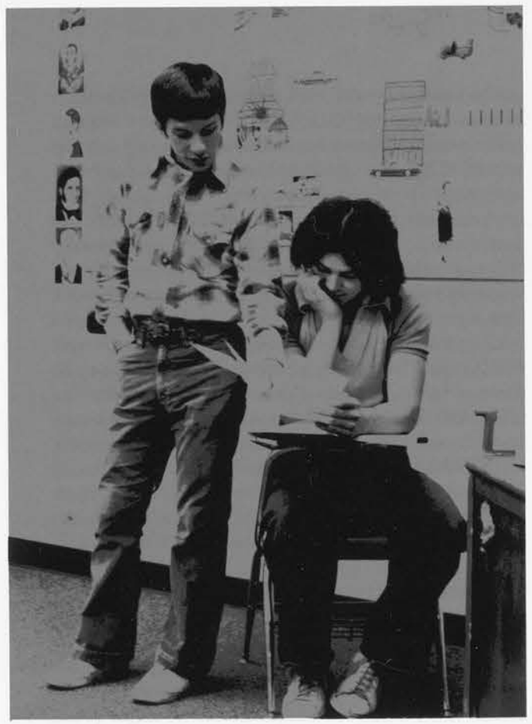
Among those I talked at length with was Lita Taracido, a lively-eyed, native New Yorker who's currently president and general counsel of MALDEF's sister organization, the Puerto Rican Legal Defense and Education Fund (PRLDEF) based in New York City. Taracido's working life is typical of that of many able activist professionals; as head of a civil-rights organization she directs the preparation of cases ranging from employment discrimination against Hispanics seeking entry into the uniformed services in New York City to footdragging on the provision of bilingual education for limited, English-proficient Hispanic students by school boards in such diverse areas as New York City, Boston, Philadelphia, and two villages on Long Island.

Taracido observes how crucial it is to provide supportive services. "Much depends on the precollegiate years—breaking down the institutionalized discrimination that prevents people from ever feeling terrific about themselves. I'm not arguing everybody should be a neurosurgeon. But the schools have the responsibility to ensure that those who want to pursue a career in medicine are not closed from doing so. The public-school system has to begin being more responsive to the real talents and abilities that exist in the Puerto Rican and other minority communities and help in nurturing and developing them. It is of crucial importance that the education provided youngsters be of a quality to ensure their effective participation."

"That's looking to the future," she continues. "But there's a more immediate job to do—helping people in the types of situations I have experienced. We've got to say to such people—even if you were failed or discouraged by a nonresponsive educational system, we can help you. It's not too late. Never. Let's work together to make some reasoned decisions about your career goals. Let's see what kind of courses are available that'll prepare you to meet the challenge. Let's see what kind of financial aid package can be put together to allow you to pursue higher education. The message should be a clear one—don't give up. If there's something you've wanted, that you think you might be able to do—engineering, law, teaching, whatever—maybe we can help. In short, until such time as the precollegiate educational system is a more responsive and relevant system for minorities, you can make a difference with those who have been victimized by it through a commitment to counseling and supportive services. For example, that is precisely the focus of the PRLDEF's Education Division. We seek to bring information and assistance to Puerto Rican and other minority students interested in pursuing a legal career, a service that was not available when I explored my own interest in law. The Education Division has made a substantial contribution in increasing Puerto Rican representation in the legal profession. In 1969, when I entered law school, there were 61 of us throughout the country in all three years of law school. The latest American Bar Association statistics show that there were 444 in attendance in the 1978-1979 academic year. A large proportion of these students have been provided services by PRLDEF. Although this is a dramatic increase, indeed, there is still room for growth, and the Fund intends to continue its efforts in this area."

Since the mid-1950s, significant changes have taken place for Hispanics on the higher education scene. I learned this by perusing annual foundation reports and also in conversations in Denver and elsewhere with foundation executives and Federal bureaucrats. Seeds have been planted; growing points are discernible. Measured against overall need, the initiatives thus far seem badly underfinanced—but when those initiatives are compared with what existed in the period before Hispanic educational problems began to win national visibility, we can see clear ground for hope. Risks have been taken; beginnings have been made.

By far the most important beginnings are those in the field of fellowships and scholarships. Several organizations have achieved notable records both in locating promising Hispanic-American students and in administering grants and loans. The League of United Latin American Citizens (LULAC) established its National Scholarship Fund in 1973 and from a modest start—$16,900 awarded to 44 students—the fund has grown steadily (grants amounted to $200,000 in 1978). LULAC's fund-raising strategy has a grass roots as well as a national focus. Individual LULAC chapters raise scholarship funds through local city-based efforts; national headquarters does the same country-wide, returning the funds it raises to local chapters in accordance with a formula derived from each chapter's independent success at fund-raising. Publicity



for LULAC scholarship programs is locally managed, as is the selection process; among the more than 30 corporate backers are CBS, Shell, Mobil, Lockheed, GE, and AT&T.

Two California-based organizations—the National Hispanic Scholarship Fund (NHSF) in San Francisco and the Youth Opportunities Foundation (YOF)—also offer scholarships. In 1977 over 150 NHSF awards, averaging $400 apiece, were made to graduate and undergraduate students attending 109 institutions in 32 states. YOF grants go exclusively to students from "the Spanish-speaking communities of California"; in '78-'79 just under $50,000 was awarded to 271 candidates. (The corporate sponsors of NHSF and YOF include IBM, RCA, General Mills, Union Carbide, Gulf and Western, McGraw-Hill, Crown Zellerbach, Prudential Insurance, and several dozen others.)

In addition a small, low-interest loan program is operated by Aspira of America, Inc., an organization concerned with developing educational opportunities for Puerto Rican students. Aspira has five affiliates in Illinois, New Jersey, New York, Pennsylvania, and Puerto Rico that offer educational services to young people. Its loan program, which in 1975 amounted to $27,000 loaned to 41 students, had shrunk in 1980 to $10,000.

The largest graduate fellowship program offering special opportunities to Hispanics is the Department of Education's Graduate/Professional Educational Opportunities program, which last year awarded fellowships averaging $7,800 each to 141 Hispanic graduate students in, among other fields, engineering and the sciences. But smaller graduate fellowship programs do exist, and several foundations have committed themselves to the support of fellowships predominantly for Hispanics in special professional areas. Among the most impressive of these efforts is that of the General Electric Foundation, which makes substantial direct grants to students in both business and engineering programs.

Less visible than scholarship and loan programs, though by no means negligible in long-range consequences, are some research projects either just completed or well under way in the higher education sector—projects with significance for both the present and future situations of Hispanic teachers and students.

The results of the first comprehensive attempt to present a broad range of education indicators for Hispanics have just been published by the National Council on Education Statistics (NCES), under the title *The Condition of Education for Hispanic Americans*. The Center for Puerto Rican Studies at the City University of New York has launched studies on—among other pertinent subjects—patterns of immigration and variations of Spanish and English spoken by East Harlem schoolchildren. The Ford Foundation announced a quarter of a million dollar grant to the Center last year. Boricua College, a private institution in the Bronx, has an ongoing research and teaching mission aimed at adapting formal undergraduate education to the needs of Puerto Rican working adults in the city.

With support from several sources, including the Charles Revson Foundation, the Brookings Institution in Washington is undertaking an ambitious three-year study of the impact of Caribbean and South American immigrants on the labor markets and social services (including education) of seven U.S. urban areas: the project has an international component designed to provide information—through surveys of 14 countries—on the demographic and economic trends that will shape the future of out-migration to the United States.

A related one-year project just begun at the Harvard Graduate School of Education aims at producing a longer-term plan for American higher education to deal with contemporary migration problems by identifying a network of scholars in

the United States interested in the field; establishing links with institutions in the Caribbean and Latin America for the exchange of knowledge, faculty, and students; and facilitating communication among experts, policymakers, and others concerned with these issues. One facet of the project was a series of conferences in 1980 on the demography, history, and future of Caribbean migration, which brought together scholars from institutions in the United States, the Caribbean, and Latin America.

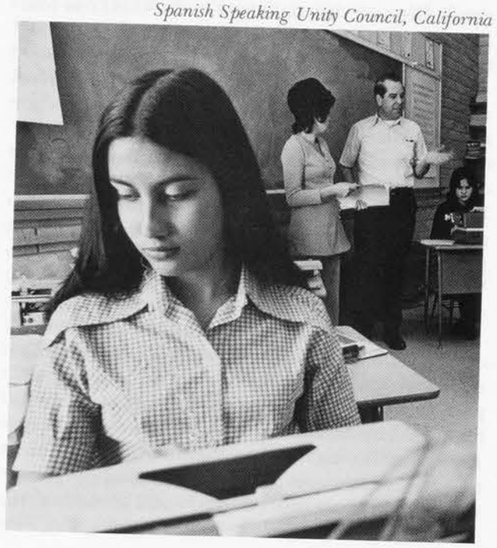
And there's much more now in the works. The Research Division of the Latino Institute of Chicago has in progress an evaluation of the impact of school desegregation on Latin students in Chicago. The National Chicano Research Network at the University of Michigan is engaged in a series of research and dissemination projects intended to "provide Chicano students and scholars collaboration, mentorship, technical training, and other supportive assistance. . . ." And two new Federal programs appear to offer promising opportunities for researchers engaged in higher education curricular and pedagogical experiment with potential meaning for Hispanic students. The first is a National Institute for Education (NIE) program of grants for research on postsecondary education stressing educational equity. The second is the Mina Shaughnessy Scholars program just announced by the Fund for the Improvement of Post Secondary Education (FIPSE)—a program calling for a maximum of 20 grants to individuals or teams engaged in developing "practical solutions to problems in postsecondary education." The indications are that both FIPSE and the NIE are particularly interested in supporting teams and individuals with, community-based educational experience.

While few Hispanic education authorities are disposed to minimize the importance either of educational research or of scholarship and fellowship programs, the feeling runs deep that an essential focus at this moment must be upon building realistic awareness of career possibilities—and career demands—among young people not yet of college age. The problem of access, as many observers now conceive it, is a problem of early skills and confidence development. The aim must be to create and strengthen at an early age leadership aptitudes and firm commitments to individual educational goals.

That theme surfaced time and again in my conversation with Armando Chardiet, the new young director of the Research and Development Resource Center for the National Coalition of Hispanic Mental Health and Human Services Organizations (COSSMHO). The high-school dropout rate among Hispanics, Chardiet points out, is about 40 percent (unemployment among school-age youth is about 33 percent), and among the dropouts are many who give up at least partly because they can't imagine themselves achieving, through school and in organized group relationships, anything resembling genuine empowerment and significance.

Chardiet, born in Havana in 1950 and now finishing a Ph.D. in social work at the University of Pennsylvania, handles a variety of assignments for COSSMHO, many of them involving evaluation of model mental health programs begun by COSSMHO under the auspices of the National Institutes of Mental Health. He mentions a project on the aging at the Miami Family Guidance Center, West Coast, a project training non-Hispanic therapists to work with minority clients. But his keen face lights up enthusiastically as he describes a Bronx Youth Project called UNITAS—an "incredibly successful" effort which, using numerous imaginative variants on the buddy system, begins training street kids early—children aged 5 to 18—as counselors to children still younger than themselves. "When kids have a chance early in life to see themselves and people like them as potentially important and helpful to others, it's so much easier for them to shape higher education goals and ambition for themselves . . . and to believe in their own career prospects."

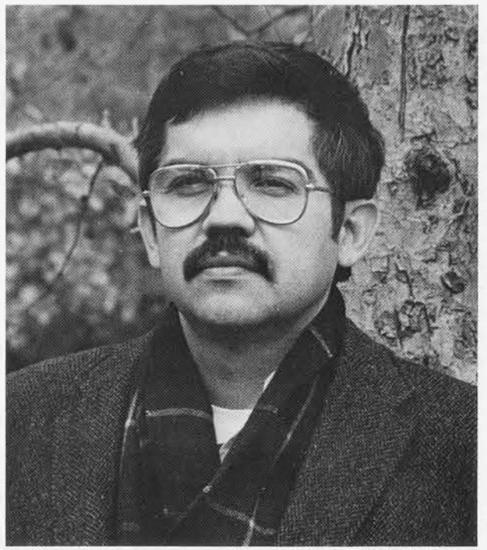
Spanish Speaking Unity Council, California



This perspective guides a whole spectrum of activities in both COSSMHO and Aspira of America. Aspira has at its core educational and leadership development clubs channeling career guidance and preparation to young Puerto Ricans. COSSMHO, with foundation help, has been producing a role-model film series dramatizing opportunities in the professions for Hispanic youths. The most recent of these, released last spring—*Hispanics in Medicine: If You Care, You Dare*—tells the story of a young Hispanic woman intern who overcame numerous obstacles in the path of her ambition to practice medicine, and is now completing an internship at UCLA's Harbor General Hospital. Other foundation-supported initiatives pointing in similar directions include a summer science workshop and symposium on science careers, conducted—with EXXON's help—by the Society of Spanish Engineers, Planners and Architects.

It's clear that a primary task is to break the I-just-can't-do-it syndrome. And it's equally clear, even if scholarship and research programs and support services were trebled or quadrupled overnight that the failure syndrome might well survive. An enormous expansion of both public and private initiatives on the Hispanic front would be required simply to extend programs with proven track records in a single rural or urban area into localities elsewhere in which it's reasonable to assume they would be replicable. The body of expertise accumulated in Aspira, LULAC, COSSMHO and other organizations through isolated experimental projects constitutes a bank on which scores of foundations with primarily local thrusts could and should draw.

And there are many other ideas now circulating with nothing behind them at this moment except the faith of some young professionals-in-training in their ultimate practicality. I heard support for the idea of special programs to build commonalities among Blacks and Hispanics from city to city across the nation. Academicians knowing of my interest wrote to me backing the notion of administrative and management workshops and other mentoring structures for young Hispanic teachers—in-service arrangements designed to ensure that faculty can advance to policy-making posts in universities as well as in state and Federal education agencies. A woman professor in the West proposed to me the creation of a nationwide program of postdoctoral fellowships for Hispanic faculty members—people now overwhelmed with responsibilities as minority representatives on every conceivable kind of personnel committee,



Rafael Valdivieso

and therefore hard-pressed to build the research record they need to advance their tenure candidacy. A young specialist in elementary education argued the need for an Hispanic student tutor corps composed of upperclass college students who, after proving their gift for academic study, qualified as tutors in basic writing instruction.

Ideas and projects that are highly worthwhile and urgent abound; resources are finite. But, to repeat, a cautious optimism is warranted. Repeatedly in talks with Hispanic leaders I met with the conviction that activism has taken a step forward—becoming more sophisticated and better able to accommodate itself to contemporary reality. That point, for example, was stressed to me by Rafael Valdivieso of Aspira's Educational Equity Center in Washington, D.C. Ray remembers the '60s well—a period when he was a coalition chairman under the Mobilization for Youth program, a local boy with community roots making good as a youth leader. It was a time, he recalls, when charismatic leadership was the norm. "We've gone beyond that now—gone beyond the table bangers."

In Ray's opinion "we must maintain the older kind of organizations" like Aspira, but they will be transformed. "They're being transformed right now." The reason is that "we all want to compete without any conditions. We want to get out of this affirmative action business and make it in a mainstream situation, and we can do it. We're now in the second wave—from charismatic leaders to true specialists."

A Leadership Model:
Hispanic Higher Education Coalition

ALVIN D. RIVERA

WITH THE reauthorization by Congress of the Higher Education Act in October 1980, the Hispanic Higher Education Coalition (HHEC) emerged in a significant role. While many organizations influenced the formulation of this new law, the HHEC created a precedent in the Hispanic higher education community of a leadership model that is likely to have a substantial influence.

In early 1978, Abelardo I. Perez, then with the Mexican American Legal Defense and Educational Fund (MALDEF), convened a small group of individuals from organizations familiar with education policies and programs in the Federal Government. They brought reliable knowledge, experience, and data about the serious neglect of Hispanics in Federal policies and program services. The focus of the group was to influence the upcoming reauthorization of the Higher Education Act of 1965. The members volunteered to develop policy papers on how the Hispanic community could benefit from this legislation. After completing the policy papers on selective titles of the Act that had the greatest potential for delivering services to the Hispanic community, the group was structured and named the Hispanic Higher Education Coalition (HHEC).

Today, the Coalition is composed of representatives of 13 national Hispanic organizations interested in improving educational conditions for their respective constituencies.

The Coalition is providing testimony before Congress, monitoring the delivery of program services to Hispanics and promoting Hispanic personnel for top level and career employment positions in the Federal sector. Currently, coalition members are serving on task forces of the American Council on Education that review Federal regulations of the new law for higher education.

In its legislative lobbying, the coalition challenged the "business as usual" practice of more established associations, which routinely have overlooked Hispanic interests. For example, in hearings on "truth-in-testing" legislation, Dr. Gary D. Keller, Dean of the Graduate School of Eastern Michigan University, speaking on behalf of the HHEC, pointed to the unfairness to Hispanics of tests of eligibility for admission to higher educational institutions, such as the SAT, CRE, LSAT, and MCAT. He argued that linguistic and cultural differences of Hispanic Americans are not adequately recognized in these tests.

Next, a spokesperson for the coalition presented its case at oversight hearings on the Developing Insitutions Program of the Higher Education Act. In urging that funds set aside in the act for colleges that enroll a large number of Hispanics be increased, he read portions of a March 14, 1979, letter to President Carter from seven U.S. senators (Domenici, DeConcini, Hart, Hayakawa, Schmitt, Tower, and Goldwater) which stated:

"During the last funding cycle strong evidence of discrimination by the Department of Health, Education, and Welfare against Hispanic institutions in the Title III Developing Institutions Program was uncovered. . . . The recent Title III difficulties coupled with your latest policy directive with respect to Black minority students and support to and for Hispanic and other non-Black minority groups causes us concern. These actions, by encouraging this disparate treatment, will serve to condone HEW's past insensitivity to the educational needs of Hispanics and other minorities, and will absolve that agency of any responsibility to correct these inequities and upgrade its commitment to meeting the educational needs of non-Black minority groups."

In the final version of the bill, the "ceiling" of 24 percent for community colleges orginally proposed, was reestablished as a "floor."

This legislative struggle illustrates that at times Hispanics and the Black minority may find themselves in competition for funds. At such times it is essential that the two minorities communicate and present a united front that will ensure fair and adequate treatment of both groups.

Unlike Blacks, Hispanics have no network of historically Hispanic colleges as a place to make contact with many students. The coalition will, therefore, seek to reach youths in community based-organizations that serve Hispanics and bring to them there its messages about educational opportunities and how to take advantage of them.

The Coalition has established an Hispanic presence in higher education in our nation's capital. It has met the challenges of the higher education community and is holding its own in influencing policy in the education arena.

From a volunteer effort of a handful of committed individuals operating on an ad-hoc basis, the Coalition has established a credible presence in the higher education community. It has obtained a Federal grant of $100,000 to provide a linkage between it and higher education institutions that enroll large numbers of Hispanic students. Also, the National Education Association (NEA) has made a $20,000 grant to the coalition to bridge the gap between high school and college. With its grants, HHEC has hired its first full-time director, Dr. Raul Rio, former director of Migrant Evaluation for the State of Michigan.

The successful model developed by the Hispanic Higher Education Coalition has significant implications for foundations and corporate grantmakers. It is important that grantmakers scrutinize their policies and procedures to see if they are responsive to the formation—and needs—of coalitions which can address themselves effectively to cross-cutting issues and problems. ∞

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Coalition: A Lesson for Grantmakers?

Eugene C. Struckhoff

HISPANICS HAVE been obliged to present a united front to attract support, both moral and financial—this in spite of the clearly differing needs and interests of Chicanos, Puerto Ricans, Cubans, and the other Latinos. "You must get your act together," some foundations insist of Hispanic petitioners, perhaps because the foundations find it baffling and frustrating to try to sort out these separate groups with their differing agendas.

But although many grantmakers advise Hispanic groups to form coalitions with one another to increase their visibility and impact, their own grantmaking policies and procedures make this advice very difficult to follow. A large number of grantmakers restrict their grants to program support, and refuse to consider requests for operating or general support funds. But these operating funds would give Hispanic groups some of the key prerequisites for building effective coalitions—the luxury of time to think, of time to plan, and of time and money to meet with each other to identify common interests and strategies for change. When foundations limit their grants to program funds, they may inadvertently condemn Hispanics (and others!) to expend all their talents and energy on the day-to-day operation of existing programs, and the priorities set or approved by their funders.

The lesson for foundations may be that sometimes they must reverse their own policies and procedures against grants for operating support in order to help these groups to coalesce as issues demand. Although forbidden to *earmark* grants to be used by recipients for lobbying, foundations have the option to support the operating budgets of publicly supported charitable organizations that, they themselves, elect to lobby. Although that may require an exception by a foundation from its standard common rule against supporting operating budgets, such a reversal will enable Hispanic organizations to set their own agendas, to free personnel, to defray the cost of meeting, and to commit the time to reach common positions with sister groups whose interests diverge.

A constructive approach may be for grantmakers to relax their own procedures and make the general support grants that enable lead Hispanic groups to come together into one body when they believe a coalition, such as the Hispanic Higher Education Coalition, will be a useful first step toward some distant but important goals. ∞

An Unprecedented Partnership

Hispanic Community/State University

ROBERT P. CORMAN

CAN A partnership be established between a state's Hispanic community and its major university? The Fund for New Jersey and the Florence and John Schumann Foundation believe so. Presently they are funding the Design Phase of a new Rutgers University graduate program leading to a Master's degree for bilingual, bicultural Hispanics who have held positions of leadership and service in the state's Latino community for at least three years. The program intends to attract, retain, and graduate with MSW degrees Hispanics who, for cultural or prior credential reasons, would not ordinarily be attracted to, or have access to, existing MSW programs. It is both the special role of the Hispanic community and the context in which the rigorous curriculum is offered that make the program noteworthy.

Under the direction of Dr. Hilda Hidalgo, Professor of Urban Studies at the Newark College of Arts and Sciences, Rutgers University, advisory committees comprised of major Hispanic organizational leaders and prominent Hispanic individuals, have been established. They will select not only the two 25-person classes of Hispanic students, but also will recommend the bilingual, bicultural core faculty. The selective process will search for those who need a graduate degree to improve their professional status and also strengthen their community service capability. Hispanics—individuals and groups—will provide guidance and direction before, during, and after the program to insure its relevance and cultural sensitivity—factors often lacking in traditional MSW programs.

The partnership is secured by an exciting and simple innovation: from selection to graduation, students in the program will not be separated from their community-based activities and service commitments. Rather than becoming specialists in a narrow aspect of social work, the curriculum will offer students a broad array of problem-solving skills, all taught in the context of the students' daily responsibilities in their community or agency. This may include synthesizing an array of public-policy implications/information relevant to one's community or agency, drawing information from the population served, developing approaches to address specific issues, internal dispute resolution/communication skills, and understanding organizational "facts-of-life," such as government funding, fund raising, accounting, and personnel practices. The continuous educational integration of progressive theory and actual practice will strengthen the bonds between the students and the communities they serve. The collaboration will create a strong support system composed of students, the Hispanic community, and the university. Indeed, one aim of the project is to develop a statewide network of Hispanic workers who can exert a fresh impact on the delivery of social services.

This experiment includes a strong evaluation component developed in concert with the program's unique design. It will be administered by a separate evaluation team from the University. The program will heighten its significance by providing an adaptable model for human service personnel training, replicable by graduate social work programs in sister states. Indeed, the actual educational material is adaptable to graduate programs or nonacademic programs regardless of the constituency served. The estimated 80 percent of Hispanics who depend upon social services in New Jersey will be the beneficiaries of leaders who have, in turn, been offered a high level of capability that emerges from such partnerships.

Rutgers University is presently seeking funds to fully implement the program that successfully captured the commitment of these two New Jersey foundations. It is estimated that $200,000 will be needed for each of the four years of operation. Interest on the part of one Federal agency has already been expressed, and funds will, hopefully, be secured from additional private and corporate sources as well. Grantmakers wishing to obtain further information, or the complete proposal for this experimental program, are invited to contact Robert P. Corman, executive director of The Fund for New Jersey in East Orange, or Dr. Hilda Hidalgo at the Newark campus of the university. ∞

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The Hispanic Phenomenon

KAL WAGENHEIM

WHAT IS it, exactly, that "they" want? Do "they" hope to divide this country into separate political and linguistic territories? Why can't "they" learn English, just like our immigrant forefathers did? "They," of course, refers to the millions of persons of Hispanic origin who now constitute a large, growing cultural, economic and political force in American society. And the questions, often framed by otherwise well-informed persons, only serve to illustrate that there is a serious gulf of misunderstanding that divides Hispanic- and Anglo-America. Most Americans have yet to appreciate the mind-boggling complexity of this nation's Hispanic population, and the knee-jerk reaction is often one of doubt, bordering on hostility.

A recent nationwide poll by Louis Harris and Associates confirms this assertion. Non-Hispanic Americans, says Harris, are somewhat "puzzled" by the growing Hispanic "phenomenon." In fact, 62 percent of non-Hispanic Americans have had "no real contact with the Hispanic community." Only in the West, Southwest and in some major U.S. cities can majorities be found who even *know* any Hispanics, according to Harris. Interestingly enough, concludes Harris, when non-Hispanics "come into contact with this minority group, they find the experience highly positive."

One reason for a certain degree of hostility towards Hispanics has been the brouhaha over bilingual education, which many non-Hispanics view as a divisive force that might create a separatist movement, like Quebec, within the United States.

"I fear that we've painted ourselves into a bilingual education ghetto," says Mario J. Aranda, director of the Latino Institute, a Chicago-based Hispanic agency that specializes in research. "The controversy over bilingual ed," says Aranda, "has diverted all of us from the much broader agenda of issues."

"There is far too much focus on bilingual education," said Mario A. Anglada, national executive director of Aspira of America, Inc., a Puerto Rican agency that, since 1961, has helped more than 30,000 Hispanic and other minority students to enter college.

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"Let's not put all our eggs in one basket," said Anglada. "Bilingual education is *a* problem, but it is not *the* problem."

Hispanics assign great priority to education because their community is young and, they feel, future progress is in the hands of their school-age youth. While the median age for all Americans is 29.7 years, for Hispanics it is only 22.1 years. Mexican-Americans and Puerto Ricans are even younger (21.3 years and 20.3 years, respectively) but the average is boosted by the Cuban population, which has a median age of 36.5 years.

Further bolstering the notion that the classroom is a path to progress, one finds a direct link between Hispanic education and income. Take, for example, the case of persons who have completed less than five years of formal schooling. This is the case for only 3.6 percent of all Americans, but 9.3 percent of Cubans, 23 percent of Mexican-Americans, and 15 percent of Puerto Ricans fall within this category.

Roughly 66 percent of all Americans are high-school graduates, but the figure is much lower for Cubans (49 percent), Mexican-Americans (34 percent) and Puerto Ricans (36 percent). These severe dropout rates obviously affect the number of persons who emerge at the other end of the tunnel, graduating from college. While 15.7 percent of all Americans are college graduates, only 4.3 percent of Mexican-Americans, and 4.2 percent of Puerto Ricans have completed four years of college. Among Cubans the figure is much higher (13.9 percent), reflecting, in part, the fact that many refugees were already college graduates when they went into exile.

The word "Hispanic" is too ofen erroneously linked with "immigrant," masking the fact that many Hispanics were born here in the United States. The case of Puerto Ricans is a good example. According to the 1970 Census, nearly half (646,000) of the 1.4 million Puerto Ricans in the United States were born here. Census figures also show that U.S.-born Puerto Ricans are doing far better, as a group, than Puerto Ricans who migrate from the island, and face cultural and linguistic barriers. A few examples:

- Only 20 percent of the Puerto Rican migrants to the United States hold high-school diplomas. But 45 percent of U.S.-born Puerto Ricans were high-school graduates.
- 5.4 percent of U.S.-born Puerto Ricans were college graduates, well above the 1.9 percent figure for migrants from Puerto Rico.
- While Puerto Rican migrants had achieved a

median of only 8.5 years of school, U.S.-born Puerto Ricans had completed 11.5 years of school, only one semester below the national average.

Why the differences? Both Puerto Rican groups, migrants and U.S.-born, are from essentially the same socioeconomic class, from the same cultural heritage, and often from the same family. Puerto Rican educators have concluded that the key factor is language. Puerto Ricans born here are English-dominant, and have one less barrier with which to contend in schools, and in the job marketplace.

Migrants from Puerto Rico, however, are largely Spanish-dominant, frequently lacking in any English skills, and are thus at a severe disadvantage. This, say the Puerto Rican educators, is the key rationale for bilingual education. "Italians and others whose parents or grandparents came to New York earlier in the century, and spoke no English, don't seem to understand that now, in the 1980s, there's a completely different situation," says one Puerto Rican educator.

"In those days," he went on, "there was a great demand for skilled and unskilled manual labor. Verbal skills, English language skills, were less required in order to get a job. But today, the job market is far more sophisticated. There are few factory jobs around today that don't require a decent knowledge of English. Today, we have mostly a white-collar society, and knowing English is a must. So is having at least a high-school diploma. That's why we think bilingual education is the key to keeping students up to date in school, while they also learn English."

"Let's look at the New York City public school system," said one Puerto Rican teacher. "You have about one million students, and roughly one-fourth of these, about 250,000, are Puerto Rican. The majority of these kids, however, are native New Yorkers. They have other problems to contend with—crime, poverty, drugs, all the ills of an urban society—but English is their main language. On the other hand, at least a third of those 250,000 kids were brought here by their parents from Puerto Rico. Many of them speak little or no English. Without some form of bilingual education, they can't keep up in class. And if they're left back, removed from their peer group, and forced to study with younger students while they try to learn English, the natural tendency is to drop out of school altogether."

"That's one of the problems with many Anglos," commented one Hispanic woman. "When they hear the term 'bilingual education' they somehow mistake it for 'monolingual,' meaning 'Spanish only.' Some of our critics are missing the whole point. We want our kids to know *both* languages."

Another Hispanic chimed in. "That's true. You talk with any typical American executive, who may live in suburbia. He'll be proud of the fact that his son, or daughter, has learned a second or third language. That's a sign of culture. It also means that their son or daughter has a better chance of getting into some field like diplomacy, or international commerce. But when we talk about educating our children to learn Spanish *and* English, it somehow sounds subversive. *El mundo se ha vuelto loco.* The world has gone crazy."

"Whenever I bring up bilingual education with a foundation executive," she continued, "the feedback I get seems to bristle with hostility. They all somehow have Quebec on their minds. They think that Hispanics are some day going to demand secession from the United States."

Could a Quebec-style crisis occur here? Calvin J. Veltman, an associate professor of sociology at the State University in Plattsburgh, N.Y. has recently completed a book-length study on "The Assimilation of American Language Minorities: Structure, Pace and Extent." In that study, published by the National Center for Education Statistics, Veltman concludes that "there is no comparability whatsoever between the language situation in Quebec and that in any part of the United States." Fears that linguistic separatist movements in the United States might follow the example of Quebec, whose recent referendum rejected separation from Canada, are "without foundation," says Veltman.

A look at recent population data tends to support Veltman's conclusion. In Quebec, about 80 percent of the population speaks French as a first language. In the United States, Hispanics make up only about 5 percent of the total population, and not all Hispanics are Spanish-language dominant. Even in regions where Hispanics are concentrated they do not make up a majority. Only in 12 states do Hispanics exceed 3 percent of the population, and only in five do they exceed 10 percent of the population. These five states are: New Mexico (30.3 percent), Texas (16.4 percent), Arizona (15.0 percent), California (11.9 percent), and Colorado (10.2 percent). In the East, the largest Hispanic concentrations are in New York (7.4 percent) and Florida (6.0 percent).

A number of Hispanics contend that the issue of Quebec-style separatism is used as a red herring to obscure the "true" reason for opposition to bilingual education. Jobs, not pedagogy, they claim are the real issue. The strong opponents to bilingual education, they say, are teachers' unions, many of whose members fear displacement by bilingual Hispanic teachers, especially in this era of tight budgets and shrinking enrolments in many school districts. "Bilingual education programs are actually Puerto Rican job programs," one non-Hispanic educator in New York City said recently.

Some Hispanics concede that jobs are, at least in part, the issue. "Sure, we view bilingual education jobs as a means of penetrating the system. Why not? For so many years, we were discriminated against, and systematically excluded from jobs in the field of education, why shouldn't we use bilingual ed as a wedge to get jobs in our field?"

However, the same person added, "there is a difference in our views on the job issue. We want jobs, and we also think that bilingual ed is desperately needed by many of our children. Our opponents attack bilingual ed by raising all sorts of smoke-

screens and fear tactics, without admitting that what they really fear is competition for their jobs in a tight market."

About three million Hispanic students are now enrolled in elementary and secondary schools throughout the United States. In the 14-19 age bracket, the dropout rate for Hispanic students is about double that for non-Hispanic White Americans. At the college level, too, there is serious attrition. More than half of the Hispanics who entered college in 1972 had dropped out four years later, compared with one-third of non-Hispanic White students. Even among those students who remain in school, many are enrolled below their grade level. In the 8-13 age bracket, 5 percent of "whites" are enrolled below their normal grade level, compared with 8 percent of Puerto Ricans and 10 percent of Mexican-Americans. The gap is wider at the 14-20 age bracket, where 10 percent of "whites" are below their grade level, compared with 25 percent of Mexican-Americans and 24 percent of Puerto Ricans. Among Hispanic high-school seniors, far fewer (29 percent) are enrolled in academic or "college prep" programs in comparison with non-Hispanic white seniors (45 percent).

Perhaps worst off of all are the children of migrant farmworkers, particularly those whose parents are here illegally. Until recently, a 1975 Texas law permitted local school districts to refuse to admit the children of undocumented aliens, or to charge them high tuition, as much as $162 per month per student, but this restriction has been ruled unconstitutional by the Federal courts. However, even with access to free education, the children of migrant workers are taken back and forth between the United States and Mexico, or travel throughout this country to follow the harvests, making it virtually impossible to maintain any continuity in their schooling.

Despite these many problems, Hispanic leaders are remarkably hopeful, even optimistic, about the future.

"For Blacks, the color of their skin is what distinguishes them and unifies them," says Miguel Gonzalez Pando, director of a bilingual program at Florida International University in Miami. "For Hispanics, bilingual education is the way to establish links between all the Hispanic groups here in the United States. It is, in a sense, our flag, a symbol of a sense of pride in our cultural heritage."

What role have U.S. foundations played in the development of the Hispanic movement, and what lies ahead in terms of future opportunities? A survey of Hispanic community leaders who are concerned with the field of education garnered the following comments:

- Access is the problem. Many local Hispanic groups are doing interesting, useful things in their communities, and merit support. But they know little or nothing about the foundation world. It's alien to them. Foundations should try to reach out to them, explain what type of support is available, offer some technical assistance on drafting proposals, or indicate where it is available. They'll find that our people learn fast. We simply need more people-to-people contacts to establish good working relationships."
- "The philanthropies should understand that their world is pretty formidable to us in terms of access. We could use seminars on grantsmanship, so that we can articulate our needs in a format that foundations can respond to. I'm talking about capacity building within our community."
- One area that needs support, and can be assisted by local foundations, is to help Hispanic parents get more involved with their children's school affairs. Many parents lack formal education, or they're not fluent in English. But they are passionately interested in the success of their children in terms of education. It would help to have grants with which to train parents on how to get involved in school issues, by joining parent-teacher organizations, by visiting school board meetings and articulating Hispanic concerns."
- "Educational research is important. There's not enough on Hispanic educational problems at the national level, and practically nothing about problems at specific state or city levels. We need to know how well certain programs are or aren't working. Government officials need hard, reliable data in order to assess priorities."
- "A more holistic approach would sometimes be helpful. We can't separate education from other issues in our society, such as housing, or daycare for preschool children."
- "Long-range planning is a problem. Many grants are for one year only, or are awarded one year at a time, and by the second year the foundation tells us 'our funding priorities have shifted.' Sometimes they seem to play a game of 'guess what I'm thinking?' "
- "The first time I contacted a foundation for help in my community it was a humiliating process. I was made to feel like a beggar. I persevered and have now achieved a good working relationship with one local foundation. It wasn't an easy process, though."

Bilingual Education: Some Facts and Figures

- There are an estimated 3.6 million elementary and secondary school students in the United States who are not fluent in English. They represent more than 100 different nationalities. About 70 percent of the students enrolled in special programs for limited speakers of English are of Hispanic origin. Many children not fluent in English do not yet have access to these special programs.
- The Supreme Court in 1974 (*Lau v. Nichols)* decided that "without help, students who do not speak the school language are effectively foreclosed from any meaningful education." While the Court prescribed no specific remedy, this decision has resulted in the rapid expansion of various forms of bilingual education, and in subsequent legislation at Federal and state levels, mandating bilingual instruction for students who lack fluency in English.
- There are many different approaches to bilingual education, but they can be divided into two broad categories: **transitional** and **maintenance.** Under the transitional approach, which has the broadest base of support, the student's native language is used as the medium of instruction, only until the student can function in an English-language classroom. Generally, students are expected to stay in such transitional programs for from one to three years, until they can be "mainstreamed" into regular classrooms. Under the maintenance approach, both the student's native language and English are used as media of instruction. In these programs, students learn English as well as literacy skills in their native language. The idea is that they should learn both languages well. Many maintenance programs continue only through elementary school, but a few go on through high school. Maintenance programs are perceived by some critics as a divisive force in U.S. society, by the encouragement of a separate, Hispanic culture. Hispanics view the maintenance approach as a useful means of bolstering students' self-image (by instilling in them a pride in their heritage and parents' language), and thus reinforcing their desire for learning.
- All forms of bilingual education are relatively new. Much more research (and time) is needed to measure the efficacy of specific approaches. Some studies have shown that bilingual education has not achieved significant gains in student performance. Others have shown the opposite.
- There were 765,747 Hispanic students enrolled in bilingual programs, or programs of English as a Second Language (ESL), according to a 1976 Federal survey. However, this enrolment represented only about 49 percent of the estimated need for such programs. The largest enrolments were in the following states: Texas, 273,880 (40 percent of need); California, 161, 676 (62 percent); New York, 136,252 (53 percent); New Jersey, 42,669 (47 percent); Florida, 24,926 (63 percent); New Mexico, 24,827 (39 percent) and Arizona, 20,172 (40 percent).
- A very useful, informative discussion of this topic is contained in *Bilingual Education and the Hispanic Challenge,* by Alan Pifer, a 20-page excerpt from the 1979 Annual Report of the Carnegie Corporation of New York, 437 Madison Ave., New York, N.Y. 10022.

- "Among school-age youth, perhaps the most critical problem we have is the high dropout rate, particularly in the teen years. It is among the Hispanic teenage population that has dropped out that we find the highest rates of unemployment and antisocial behavior. We must find better ways to motivate these young people, get them into the mainstream, and redirect all of their energies into positive directions."

One Hispanic leader, who has had what he describes as a "generally positive" experience with foundations, said, "We Latinos sometimes are made to feel that we must be superhuman. My major plea to foundations, is this: Please feel free to take some risks. Sure, you might get burned once in a while. We don't have all the answers either. But unless we experiment, and search for solutions, there won't be any." ∞

The Hartford Hispanic Experience

KAL WAGENHEIM

As RECENTLY as 1970, the city of Hartford, Connecticut, with a total population of about 140,000, had less than 10,000 Hispanic (mainly Puerto Rican) residents. Since then, Hartford's Hispanic community has ballooned to an estimated 45,000—nearly a third of the city's population—and local foundation involvement with Hispanic groups has grown accordingly.

Robert M. Salter (his friends call him Mal), Assistant director of the Hartford Foundation for Public Giving, joined the foundation in 1971 and has witnessed, and taken part in, the dynamic process. "There wasn't anything then," he says, referring to both the existence of organized Hispanic groups, and foundation support for them.

In the late 1960s, Hispanics in Hartford constituted a significant, growing, but largely amorphous population, devoid of their own institutions, and having little participation in the agencies that served their community. A few farsighted individuals among Hartford's corporate and civic leadership understood that, in the long term, this could be detrimental to the cohesion of the entire community. The Community Council of the Capital Region, a Hartford group that works closely with the United Way, proposed that a member of the Hispanic community be funded to work as a community organizer, to reach out to the various Hispanic neighborhoods, and assist them. The council contacted the Hartford Foundation, which provided funds for the organizer, Tony Soto. Soto proved so effective that, within 18 months, Hartford had its first community-wide Hispanic organization, La Casa de Puerto Rico. Soto today serves as its executive director.

La Casa serves mainly as an advocacy group, to articulate the needs of Hartford's Hispanic population. And, with foundation support, it has made considerable impact. High on the agenda, it was soon realized, was the urgent need to provide detailed documentation of Hispanic problems, in key areas such as housing, employment, and education. Without such detailed data, it was impossible to design effective remedies.

La Casa applied for funds to carry out these studies. It sought and received technical assistance in preparing its proposal from the Coordinating Council for Foundations, a small group organized and funded by 23 corporations and seven foundations in the Hartford area. The Coordinating Council serves as a useful link between community groups and foundations that lack the staff to evaluate proposals.

Again, the Hartford Foundation provided funding support. On some aspects of the three studies, La Casa subcontracted for technical assistance from the University of Connecticut School of Social Work. "These studies provided us with excellent baseline information on our community's needs," says Adriana Falcón Trafford, director of research and planning of La Casa. By examining key areas such as employment, housing, and education, it soon became apparent that the three were inextricably linked. This has since led to a series of efforts in all three areas. Today, the results of these studies are used as essential data by community activists, government officials, and civic leaders.

The Hartford Foundation has also helped to fund the establishment of two Hispanic multiservice agencies, in the north and south of the city. And, it has provided funds to hire bilingual personnel in long-established (non-Hispanic) private social service agencies that operate in Hispanic neighborhoods. Today, Hartford has 25,000 students in its public schools, and more than 9,000 of them (roughly 36 percent) are Hispanic, according to Hernan LaFontaine, the school superintendent. He is the first person of Puerto Rican origin to head a major city school system in the United States. The percentage of Hispanics in the public schools appears to be growing, he adds, noting that about 40 percent of the children in elementary school are of Hispanic origin.

Since 1978, Hartford has provided bilingual education in its public schools. "We estimate that about 4,000 of the 9,000 Hispanic children have enough problems with English to warrant bilingual education programs, and we have thus far enrolled 3,600 in our program," says Edna Negrón Smith, coordinator of the bilingual program. While bilingual education is a help, both LaFontaine and Negrón explain that the problem of mobility limits even the best schooling.

"In some Hispanic neighborhoods," says LaFontaine, "we have mobility rates of up to 50 percent, meaning that nearly half the kids from last semester are gone, and another half are new. This makes it extremely difficult to provide them with any kind of continuity in their schooling." One reason for the high degree of mobility is Hartford's severe housing problem. Many Hispanics rent in old, crumbling neighborhoods, where structures are either demolished, or subject to "gentrification" (purchased by more affluent suburbanites, who rehabilitate, and either move in or charge rents beyond the reach of working-class residents). So, many Hispanics keep moving from one to another Hartford neighborhood, moving their children from school to school.

Photograph by Peggy Ryglisyn

Adriana Falcon Trafford testifying at City Council meeting

La Casa de Puerto Rico is active today in trying to establish stable housing patterns, at reasonable rents, or purchase, for Hispanics in Hartford. A number of cooperative efforts are underway, involving foundations, the church, the Federal Government, and local Hispanic citizen groups.

But not all of Hispanic student mobility is within Hartford, says LaFontaine. "We also have an enormous back-and-forth movement between Hartford and Puerto Rico. Since many of our Hispanic residents are first-generation migrants, they still have strong ties with the island. The job situation for Hispanics is critical. Many jobs are seasonal. Others are subject to frequent layoffs. So people move back and forth, and their children are constantly uprooted."

Despite these many problems, Hartford's Hispanic community is there to stay. As the Hispanic community has grown and taken root, it has established closer ties with the Hartford mainstream. A few years ago, La Casa de Puerto Rico was accepted as a United Way organization. This was of "enormous help in stabilizing our agency," says Trafford.

Does she have any advice to members of other Hispanic communities who are now seeking support from foundations? "Present your case forcefully," she says, "with specific details. To do so, you must do your homework. You must carefully document the need. You must prepare a proposal that is oriented to show positive, measurable results. You must demonstrate community support for your proposal. Above all, you must be persistent. Be prepared for a 'no,' and be prepared to try again." Establishing personal relationships with funding sources is also essential, she says. And, she adds, foundations can accelerate this process by expanding their mailing lists to reach out to Hispanic organizations and individuals who are involved in civic matters.

From the foundation side, "Mal" Salter adds: "There are often linguistic and cultural barriers between foundations and the community groups that seek support. Communication is essential."

On the whole, he said, his foundation's experience in supporting Hispanic groups has been a positive one. "Supporting groups like La Casa, at the start, looked very risky. But a lot of good things have come of it. There are always elements of risk involved, but that's what foundations are for." ∞

"But They Said It Couldn't Be Done"

Dispelling Some Myths, Misconceptions and Misapprehensions about the IRS

EUGENE C. STRUCKHOFF

WHAT'S THE use of registering voters if the lines for election districts are drawn in such a way that a Chicano can't win? That's why Southwest Voter Registration Education Project (SVREP) currently emphasizes court battles to redefine election districts rather than registering voters. "SVREP has been involved in 47 cases and has prevailed in all but three," says Willie Velasquez, the effective and articulate leader of SVREP. Do programs to register voters and to redraw election districts sound like "politics" forbidden to private foundations by the Internal Revenue Code? They're not. For almost two decades, the SVREP has received, and certainly hopes increasingly to receive, grants from foundations for these activities.

And more than a few foundations have contributed to the National Council of La Raza which openly and avowedly seeks to pass in Congress bills important to the Hispanics. Can a foundation support such an agency? Doesn't the Internal Revenue Code forbid it? No, it doesn't. When Chicago's West Town Coalition of Concerned Citizens petitions an administrative department of City Hall to apply CETA funds to West Town programs and agencies, is it off limits for foundations to make grants because the agency is lobbying or engaging in propaganda? Not at all!

A major need of Chicanos, Puerto Ricans, and other Latinos is to develop indigenous, for-profit communication businesses, especially newspapers and radio and television stations. But can a foundation properly channel funds into a for-profit organization even if it will improve communication among a needy and minority group? Yes, the Internal Revenue Code specifically authorizes investments that are related to a foundation's grant program interests such as communication among minorities.

And if a for-profit business, let's say, RCA, seeks funds to train Puerto Rican workers, could a foundation make a grant to the business for this purpose? If the foundation keeps the right records, it sure can! Suppose a group of Cuban citizens in Miami that has *not* applied to the IRS for classification as a charitable organization, and maybe has no intention to, asks your foundation to provide certain charitable services to new refugees from Cuba, would you have to say "no"? Not necessarily. Surprised? Many foundation managers might be; for the Tax Reform Act of 1969 has "psyched them out." Provisions of the 1969 Act that amended the Internal Revenue Code are intricate, hard to comprehend, and threaten taxes for even inadvertent violations of rules against political activity, targeted voter registration, lobbying, risky investments, propaganda, and certain other acts. Consequently, some foundations are frightened off activity that suggests "activism," and some foundations that know better may use the 1969 Tax Reform Act as an excuse for not undertaking such programing. Perhaps this article will dispel myths, misconceptions, and misapprehensions that prompt foundations to say "no" when they otherwise might say "yes." If your foundation gets such applications, check the regulations or have your attorney do so. The urgent needs of minorities, including Hispanics, justify foundations in expending that little measure of extra effort and money for advice to make sure that they observe the reporting and other requirements that the IRC requires for some kinds of grants.

Just prior to the Tax Reform Act of 1969, Carl Stokes became the first Black mayor of Cleveland. Some foundations made grants for voter registration at that time. That was among instances that led Congress to class as "taxable expenditures" any amount paid or incurred for a voter registration drive. The rule reinforces the prohibition against foundations committing funds to influence the outcome of public elections. The Act is, however, not directed at organizations such as the Southwest Voter Registration Education Project, for there is a specific exception for funds given to a publicly supported charitable organization that carries on such activities in a nonpartisan way, not confined to one specific election period, in five or more states.

Appeals to courts to draw the lines of election districts to give representation to minorities are normally based on the "one-man-one-vote" cases decided by the United States Supreme Court. Appealing to courts to apply existing laws is proscribed neither as lobbying nor political activity.

Except as it seeks to protect its own existence and tax status, a private foundation that expends money to appeal to legislative bodies to pass laws engages in taxable expenditures. Letter rulings* issued by the Internal Revenue Service have held, however, that a private foundation is not foreclosed from contributing to a publicly supported charitable organization, such as the National Council of La Raza or Chicago's West Town Coalition of Concerned Citizens, for general support, notwithstanding that the recipient agency may expend a portion of its annual receipts for lobbying.

A private foundation would be prohibited, however, from making such a grant if it earmarked the funds for lobbying purposes. Not a few foundation managers are under a misconception that even publicly supported charitable agencies are forbidden to lobby. Such organizations can lobby so long as lobbying does not constitute a substantial part of their total expenditures and operations; and under a 1976 amendment to the Internal Revenue Code, if such an organization so elects, up to 20 percent of the first $500,000 of its budget, and declining percentages if its budget is greater, may be expended in lobbying without penalty.

There are also some misconceptions about the term "lobbying." The petitioning of City Hall by the West Town Coalition to apply already appropriated Federal and state funds to programs and agencies in Chicago's West Town would not be lobbying if the petition is addressed to the discretion of an administrative office of the City. Neither such appeals nor appeals to Federal administrative departments constitute lobbying.

Fostering economic development in minority communities and furthering communications within them have been held to be legitimate charitable functions. Over a decade ago, the Taconic Foundation, Ford Foundation, and several other foundations funded the formation of the Cooperative Assistance Fund, a charitable corporation specifically established to invest in minority ownership of business.

Internal Revenue Code Section 4944 states that a foundation cannot invest its assets in risky investment holdings. A foundation may, however, invest in a minority enterprise that is risky as a business venture if the foundation's purpose is not profit but the intent to encourage such enterprises.

Although such "program-related investments" have been the subject of numerous articles and sessions at Council conferences, only a small percentage of foundations have made program-related investments. The Council invites inquiry from grantmakers interested in investing for charitable purposes money that is expected to be returned and to produce a return.

Radio Corporation of America operates a job-training program that reaches many Hispanics, primarily Puerto Ricans, because the program is based in the Greater New York City area. The program does not specifically recruit employees for RCA. Rather its graduates may be hired by any one of a number of corporations that operate in this highly industrialized area. The Internal Revenue Code does not proscribe foundation funding of an activity operated by a for-profit corporation that has a charitable purpose. A foundation could use this RCA program to try a particular kind of training for some specialized occupation. The foundation would have to require RCA to segregate its grant funds and to account that they are being used solely for the strictly charitable function that the foundation had specified in making the grant.

Not infrequently a human need arises with no charitable organization in existence whose purpose is specifically directed to that need. In such a case, a foundation can apply its funds directly to achieve the charitable purpose, operating its own program and making its own distributions to meet the need of such a group. Many foundations make grants and operate programs. The Ford Foundation and the Rockefeller Foundation, which maintain staffs in foreign countries to further international development programs, exemplify foundations that perform dual roles of making grants to others and carrying out their own operations. The same opportunity is open to other foundations.

Although the Internal Revenue Code is overly intricate, it does permit almost any proper charitable objective of a donor to be realized. The Council urges foundations not to be intimidated by the Code nor to forgo adventuresome and useful programing out of cautions that are, in many cases, misconceptions and misapprehensions.

** Although private letter rulings issued by the Internal Revenue Service cannot be cited as precedent, various officials of the Department of Treasury and Internal Revenue Service have in public appearances given the opinion that ultimately these letter rulings will be confirmed by Treasury regulations.*

Willie Velasquez:
Changing the Political Realities

STINA SANTIESTEVAN

THE INITIALS—SVREP—stand for Southwest Voter Registration Education Project. Located in San Antonio, directed by Willie Velasquez, SVREP is a direct product of the Chicano experience in American society. Velasquez remembers the embarrassment he felt as a member of a 1967 St. Mary's University student audience, when a local Chicano debated a Texas Farm Bureau employee about Texas agriculture.

"Our Chicano speaker was all heart," Velasquez recalls, "and the audience was with him. But he was fighting a B-51 bomber with a bow and arrow. Our Chicano speaker was wiped out because he could not handle the language of debate."

The value of research and careful preparation was driven home to Velasquez. And when he turned his attention to Texas politics, where Chicanos lost every election, even in communities where they were in the majority, he remembered the lesson. SVREP's remarkable success in voter registration and turnout in the Southwest is rooted in objective research and data collection.

He begins a discussion of SVREP's work by explaining that the number of Hispanics in the United States is figured conservatively at about 12,750,000, and that about 60 percent—7,500,000—of those Hispanics are Mexicans, concentrated in the Southwest—Texas, Arizona, New Mexico, California, and Colorado.

Nationwide, 5,900,000 Hispanics are of voting age. But 23 percent of all U.S. Latinos cannot vote; they are resident aliens, and only 5 percent of these resident aliens become U.S. citizens. Why? "Because nobody tells them that they ought to become citizens," Velasquez maintains. "We don't have the resources to reach them, or to even think about the problem. And that's a terrible liability for us." Velasquez adds an interesting fact: Mexican nationals who become naturalized U.S. citizens vote more consistently than those Chicanos who have been born in this country.

Texas is politically primitive, a land of "meskins" and "white people," where the Anglos have considerable political power over large—even majority—Chicano populations, Velasquez said. The Anglo population accomplishes this by thorough gerrymandering of every political jurisdiction.

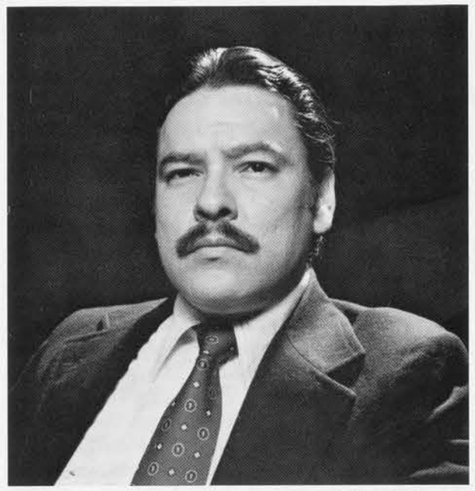
Texas is not alone. In California a report was prepared in 1977 for the State Assembly Committee on Elections and Reapportionment. The report examined 65 California cities with large minority populations. Its findings: minority groups were underrepresented in 63 of the 65, and in 60 of the cities, the Mexican-American populations were underrepresented by from one to four city council members.

Getting minorities to register and vote under circumstances like these is not a simple civic ceremony. SVREP applies sophisticated computer-assisted research, analysis, and polling techniques to the problem. The first step is to obtain voter registration figures and Census figures from the local courthouse. The reception is not usually friendly; local Anglo politicos know what is about to happen to their power bases. SVREP looks for evidence of gerrymandering and usually finds it. Then, explains Velasquez, the local government has a choice: redistrict or face a law suit which it is almost sure to lose.

When SVREP began polling, it made what Velasquez calls "its big discovery": the major public policy concerns of Chicanos are city government and schools. When Chicanos vote, their reasons are specific to their neighborhoods. "We don't register and we don't vote, but we belong to the PTA and we go to PTA meetings," Velasquez says. "The reason Mexican-Americans have not participated in politics is that they have not gotten anything out of it, not because they are apathetic.

"We polled our local Chicano leaders about the biggest problems facing Mexican-Americans and they said the usual things which you would expect: unemployment, discrimination, education. Then we asked the Chicano voting population: 'What are the major problems?' 'Drainage,' they said. I was just stunned. I thought I knew what the major Chicano issues were. I had no idea that *the* major issue was drainage."

STINA SANTIESTEVAN *is the editor of ADA World, the official publication of Americans for Democratic Action.*



Willie Velasquez

Velasquez says there is a street in San Antonio which has not been paved in 112 years. He adds that this is common throughout the small towns and communities of the Southwest; the Mexican side of town doesn't have paved streets, the Anglo side does. "Mexican-Americans are alienated from the political process," declares Velasquez. "Why? They voted—the ones who did vote—for Franklin Roosevelt, Harry Truman, John Kennedy, Lyndon Johnson—and that damn street still isn't paved. The President doesn't pave the streets; the city council paves the streets."

Velasquez explains that his organization's greatest impact is in the small towns and rural areas of the Southwest. The emphasis is on local matters. Of 121 registration campaigns which SVREP ran, for example, 120 were geared to school board and city council elections. Velasquez points out that major Hispanic concentrations are to be found in pivotal political areas; California, Texas, and New York provide 41 percent of the electoral votes needed to elect a President.

"But the Mexican-Americans in the Southwest don't give a damn about that," he says.

SVREP carefully targets its areas, then performs the requisite research and analysis. It can point to remarkable success. In the space of just two years, close to one-third of a million Mexican-Americans, Indians, and Blacks were registered in six Southwest states. According to Velasquez, in June 1976, 488,000 Mexican-Americans were registered to vote in Texas. In September 1979, 750,912 were registered, a 65-percent increase in three years and four months.

Success in registration leads—sometimes—to success at the polls. With 18.2 percent of the population, Texas Mexican-Americans now hold 84 county commissioner seats. Blacks, in contrast, with 14.5 percent of the population, hold only seven seats. Commissioners, explains Velasquez, are full-time paid public officials, and winning these elections represents significant victories, particularly for people so recently locked out of political office.

He points with pride, too, at the fact that Mexican-American delegates to the 1976 Texas State Democratic Convention numbered 271. In 1980 the figure was 629—a 137 percent increase. "And the Mexican-Americans did it themselves," Velasquez notes. "Every last one of the state's Hispanic office holders was elected or appointed to office by Mexican-Americans. It didn't happen because somebody thought it would be a nice thing to do."

SVREP's agenda for the 1980s gives high priority to these items:

- A detailed understanding of the gerrymandering problem.
- More community studies of specific counties, cities, and towns that show how Chicanos can register more influence on school boards, city councils, special districts, commissions, and other local governmental bodies.
- Increased financial and legal capability to sue state and local governments to apply the election laws fairly.
- Education and training programs to help elected and appointed Chicano officials to perform better in office.

"Our newly elected Mexican-American officials have a lot of enthusiasm," Velasquez points out, "but enthusiasm unfortunately does not take the place of expertise. A few months ago they were pumping gas, now they're running a city. It's important to take advantage of their great enthusiasm, and we have to get some help for them. They want to pave that damned street. But they have minimal budgets and no experience. And in addition—in a two-year term are we supposed to resolve the problems of 50 years? We must have people who are well trained."

About 50 percent of SVREP's money comes from foundations—but only a few foundations. Churches provide from 30 to 35 percent, unions 2.8 percent (but some indications suggest that this figure will grow). The demonstrated successes of SVREP's operation suggest that much more can be accomplished with additional resources provided by foundations and other grantmakers. ∞

Latino Civil Rights and the Law

What Does the Future Hold?

ANNETTE OLIVEIRA

INJUSTICE—a familiar visitor to Hispanic barrios—is still alive and holding millions of Latinos back from equal participation in our society. Some new and not-so-new civil-rights legal advocacy agencies, the oldest of which have received substantial foundation support, are using civil-rights law to fight these inequities. The paragraphs ahead look at the impact these groups have had, at the issues they see as crucial in the decade ahead, and at new needs they feel vis-a-vis foundations.

MALDEF, the Mexican American Legal Defense and Educational Fund, was founded in 1968 in San Antonio, Texas. Its aim was to use the broad power of civil-rights law to end the exclusion and abuse that had plagued the nation's largest Latino group for more than a century.

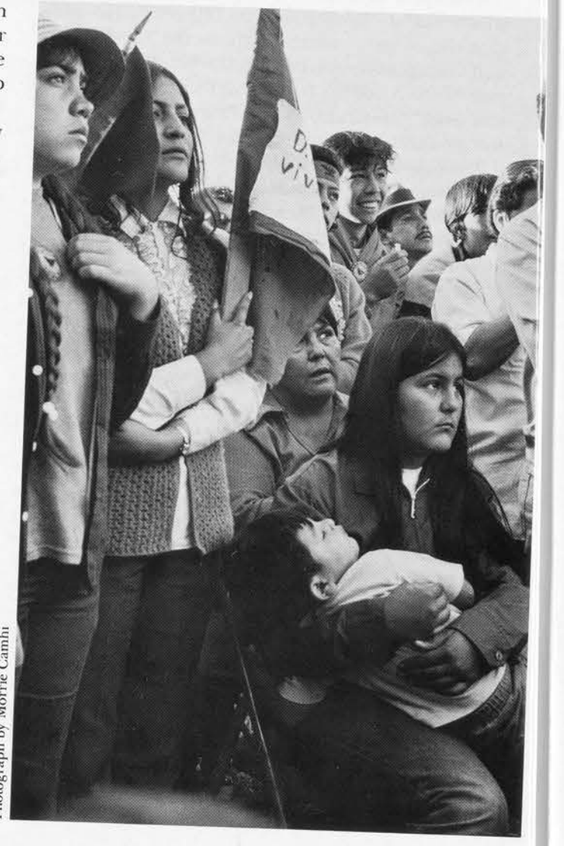
The agency's 12-year evolution is summarized by Vilma Martinez, its president and general counsel. "MALDEF has turned from a young entity which reacted to the turmoil of the late '60s, to a more thoughtful, let's-plan-for-the-future kind of organization. It is no longer trying to address everything in a court of law but rather sees its mandate as being more comprehensive."

MALDEF's expanded mandate includes a community education program that lets grass-roots groups know how they can use the nation's institutions to gain the services and opportunities they need. A Chicana rights project has expanded health care and job access for Mexican-American women. A new research unit explores Chicano problems. A concerted public relations effort is improving media coverage on Latinos.

Focusing on issues of education, employment, political access, and immigration, MALDEF legal work has opened thousands of jobs for Chicanos in the Southwest and Midwest. It has ended a wide range of Texas voting inequities. It has brought integration to at least nine major Southwest school districts. It has improved Hispanic access to bilingual education. It has brought police, immigration and census abuses to the attention of the courts.

Via a Washington office, MALDEF helps keep Hispanic issues before the eyes of Federal officials. With offices in San Francisco, San Antonio, Los Angeles, Denver, and most recently Chicago, it is becoming increasingly effective.

Established in New York City in 1972, the Puerto Rican Legal Defense and Education Fund (PRLDEF) seeks solutions to the deep problems facing Puerto Ricans, particularly in the ghettos of the Northeast. A recognized legal force, especially in New York City, the Fund is looked to as an important source of policy and position for the Latinos it serves. Legal action and legal education have remained its primary focus although PRLDEF is contemplating some new strategies.



Photograph by Morrie Camhi

Creating bilingual services that will make institutions more accessible to Spanish-speakers has been a major Fund priority. Early suits created bilingual elections in New York City, New York State, Philadelphia, and parts of New Jersey. Connecticut welfare offices now provide bilingual written matter and access to bilingual workers because of a PRLDEF victory.

The Fund has also brought bilingual education to New York City, Boston, Philadelphia, and six other Northeast school districts.

"Our suits have forced educational institutions in these areas to deal with the concerns of Puerto Ricans in a way they never had before," says Lita Taracido, PRLDEF president and general counsel.

The Fund has improved access to New York City fire, sanitation, and police department jobs and to South Jersey unions for Puerto Ricans. It has battled health and housing discrimination in New York City. Research projects have investigated issues relevant to the agency's programs.

Both MALDEF and PRLDEF offer financial aid to law students and conduct programs to train Hispanic civil-rights lawyers. MALDEF has provided scholarships to at least 1,000 students. A PRLDEF program that prepares students for the admissions process of law school has played a major role in more than quadrupling the number of Puerto Rican law students in the country.

Mobilization on civil-rights issues began very recently among Cubans who are concentrated largely in Dade County, Florida.

"For some time after the great migration of 1959, discrimination did not seem all that important to Cubans," says Eduardo Padron, chairman of Miami's Spanish American League Against Discrimination (SALAD). "They felt Castro would be overthrown and they would soon return to a country where they would be first-class citizens. As new generations begin seeing themselves more as Cuban *Americans,* we are realizing that we have the same responsibilities as other citizens, but we're not getting equal treatment under the law."

Reaction against 115,000 new Cuban refugees and a successful movement to overturn a 1973 resolution supporting bilingualism in Dade County public agencies has augmented the new "minority consciousness" Padron describes. Founded in 1975, SALAD uses community education, research, and dialogues with local institutions to resolve many of the problems. SALAD filed its first legal action in the summer of 1980.

A new Cuban American Legal Defense and Educational Fund (CALDEF), centered in Fort Wayne, Indiana, was also formed last year by a group of Cuban American educators and social workers.

Access to education is perhaps the issue most consistently on the minds of Hispanic legal advocates today. Bilingual education is seen as the prime but threatened lifeline for over three million children attending the nation's schools. Bilingual programs teach subjects to children with limited English proficiency in their native language while providing intensive English instruction. The main point of bilingual education is to assure that children do not fall behind in their basic curricula while learning English. In Taracido's words, "You can't expect a child to learn social studies in English if he or she speaks only Spanish."

Although legal supports for bilingual education have been won, the battle is far from over. PRLDEF finds that schools in the Northeast have been slow to create programs that are sufficiently staffed and effective. MALDEF has mounted a major court battle to persuade Texas schools to extend bilingual schooling beyond third grade. A full 44 percent of Texas Chicano pupils have extremely low reading scores.

Even Miami Cubans, who pioneered some of the country's most effective bilingual programs using Federal refugee funds, say the future of bilingual education is shaky. "The state of Florida has not even considered appropriating money for bilingual education," says Padron.

Lita Taracido believes that bilingual education must expand to protect handicapped Latinos. PRLDEF has launched the first suit on that issue. Competency testing, also, is becoming a prime national Latino issue according to MALDEF and PRLDEF.

PRLDEF efforts to deal with competency testing in New York City have gained an alternative testing system for children with English difficulties and provided remediation to students who were doing poorly. Equally important is access to higher education according to Vilma Martinez, who cites Department of Labor projections indicating that more jobs in the next decade will go to white-collar workers with advanced degrees.

"Chicanos and other Hispanics came of age in the civil-rights arena just as government and private programs to send minorities to college were

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drying up," she points out. "We've seldom benefited from those programs and, of course, for us that's the entire ball game because we don't have access to the equivalent of the Black colleges."

Martinez also believes that immigration is slated to be the civil rights issue of the '80s. She cites the many immigration abuses that cross Latino group lines. MALDEF's precedent-setting suit, *Doe v. Plyler,* for example, which affirmed the right to free public education for undocumented Mexican children in Tyler, Texas, has strong implications for Cubans in Miami who have been faced with threats to exclude refugee children from schooling there. Policies of excluding legal resident aliens from Federal civil-service jobs and from public higher education affect Asian and Haitian as well as Mexican and other Latino immigrants.

Without exception, the Cuban leaders interviewed place the immigration issue as the first in need of being addressed. Because new Cuban immigrants have not been granted political refugee status, but rather have been classified under a vague "Cuban-Haitian entrant" category, they do not qualify for the economic and educational supports that generally get refugees started in this country.

SALAD already has joined a suit demanding that Dade County's Welfare Department provide benefits to disabled refugees. CALDEF's first legal action, which demanded release of juveniles from a refugee camp in Fort McCoy, Wisconsin, because of reports of violence, resulted in a victory. A state investigation confirmed the violence reports, and a Federal court order resulted in placement of the children with relatives or foster homes, a move which Federal agencies had been resisting without explanation. Publicity about the victory in Wisconsin in the struggle to protect the refugee juveniles brought about improvements for the children being held in refugee camps in Arkansas and Pennsylvania.

The problems of the refugees and of undocumented aliens boil down to the fact that the legal status of both groups is unclear, making them easy prey for abuses. Discrimination against immigrants and refugees also harms Latino citizens. Employers can easily refuse to hire a Latino applicant because he or she looks like a Mexican or Cuban alien. Hispanic citizens find their homes invaded by police searching for aliens. Even Puerto Ricans—for whom immigration is a minor issue since they are citizens from birth—have been caught up in immigration raids in New York City.

Creation of single-member election districts is of across-the-board importance to Chicano, Puerto Rican, and Cuban advocates. All stress that only through this kind of community-based process can Hispanic communities elect representatives who will be directly responsive to them.

The Southwest Voter Registration and Education Program (SVREP) has been involved in some 50 court suits to change badly gerrymandered voting districts. According to its director, Willie Velasquez, it has prevailed in all but three.

"At-large districts have made it very difficult to get any Cubans elected even though Dade County is 40 percent Cuban," says Eduardo Padron of SALAD.

Houston Women's Conference, 1977

Photograph by Esteban Solis

Unfortunately, it has been equally hard to establish single-member elections and that situation will probably continue due to a recent U.S. Supreme Court decision limiting legal means for gaining single-member districts.

The efficacy of these systems has been amply demonstrated in Texas where 10 years of MALDEF legal work brought single-member election systems to the entire state legislature, which included only three Chicanos 10 years ago. Now there are 26.

When state, county, and Federal election districts are redrawn based on 1980 census numbers, Latino organizations will be looking at them carefully to assure that the inequities of the past are not continued. Another battle looms in 1984 as Congress considers whether it will continue to authorize Voting Rights Act protections against voting inequities in highly Latino areas.

Increasingly, Hispanics will be seeking out representation on decision-making boards. A new leadership program sponsored by MALDEF in San Francisco is teaching Latino professionals about the intricacies of board membership and hopes to help place them in key board positions. SALAD's first lawsuit, filed against the Health Systems Agency of South Florida, is seeking more Cuban American representation on that agency's board. SALAD charges that lack of Latino representation has caused projects proposed by hospitals in Hispanic communities to be unduly stalled.

Hopes for better jobs are increasing. "The question of management-level jobs has come to the fore," says Taracido. "We are slowly, but surely, developing people capable of dealing with midlevel and management jobs who are not getting them."

CALDEF Board member, Sylvia Rodriguez, agrees. "Affirmative action doesn't mean hiring youth to meet a quota then firing them two weeks later. It means retention, promotions, making you part of the system so that you can reach public or private policy-making positions where you can really make changes."

Moves to gain bilingual written materials and workers who can speak Spanish in social-service agencies are becoming more national. MALDEF has been seeking bilingual services in all programs funded by the Federal Department of Health and Human Services that serve large numbers of Spanish speakers. A PRLDEF suit has won bilingual services in New York State's unemployment system and PRLDEF will be submitting proposed regulations to the Department of Labor to expand that reform nationwide.

Increasingly, Hispanic groups see community and citizenship education as an effective adjunct to legal advocacy. MALDEF's program has conducted an extensive census awareness project using audiovisual slide shows and other techniques to let Latinos from Miami to Los Angeles know how filling out census forms can support more public programs and political representation for their communities.

Once census numbers are in, MALDEF plans a follow-up program that will teach Latinos how to use census data to gain job-training, senior-citizen assistance, and other programs. Another plan will encourage the Mexican alien who is a resident to seek citizenship. "We have to put more effort into this," says Martinez, "since we have the lowest naturalization rate of any immigrant group in the nation's history." The presence of unnaturalized aliens prevents Chicano communities from mustering their full voting strength.

PRLDEF hopes to establish a bilingual newsletter to let the community know about civil-rights issues the Fund is dealing with and to inform the growing network of Puerto Rican attorneys about legal developments in civil rights.

On the Rise: Grantmaker Support For Advocacy Organizations

A Foundation News survey of three national Hispanic advocacy groups shows that corporate and foundation support for these three groups increased substantially from 1977-80. The three advocacy groups (the Mexican American Legal Defense and Educational Fund, the National Council of La Raza, and the Southwest Voter Registration and Education Project) were each asked to report all foundation and corporate support in 1977, 1978, 1979, and 1980. This reporting was necessary since the existing source of information on grantmaking, the Foundation Center's Grants Index, relies upon voluntary reporting and thus is often incomplete.

In the four-year period between 1977-80, corporate giving to the three advocacy groups rose from $59,966 to $373,256. Foundation giving rose from $1,380,682 to $1,921,539 in the same period.

While advocacy groups are encouraged by the upswing in contributions, they point out that a good deal more needs to be done. In the difficult economic times ahead, additional funds will be needed to combat discrimination in education, employment, immigration, and other key areas. Also, many grantmakers have a policy of only limited-term support of any one agency or "cause," because they wish to consider applications from other groups. Existing support from givers in this category will need to be replaced in coming years.

Taracido also plans programs to train parents to deal with schools. "Our parents don't know much about their children's rights," she comments. "Even if they do, there is a tendency not to want to make waves. Often parents don't have much education themselves. They don't know what to ask for. They rely very heavily on those authorities that have jurisdiction over their children. We need programs that will let parents know what school districts should be doing for their children—programs that will get them more involved in parent-teacher activities."

Of course, many more issues will need to be dealt with in the next decade. "We will probably get more involved in issues dealing with Mexico and other Latin American nations—in setting up mutually supportive relationships," says Martinez. She also projects that MALDEF will be dealing with health, housing, and youth issues. Police abuse, in Martinez's words, "is likely to keep rearing its ugly head," and she feels that Latinos are going to have to get more sophisticated about economic questions. PRLDEF hopes to expand its operations via offices in Puerto Rican communities outside of New York City. A Washington office that will let the Fund raise a more effective voice in the federal arena is the first priority. Taracido would also like to expand the Fund's capacity for reaching the media on important issues.

The desire for united action is strong, not only with other Latino groups but with all minorities. "If the three groups don't work together, accepting that we have our own individual agendas, we'll get nowhere," says Sylvia Rodriguez. Taracido agrees that it is time for coalition-building "but with an eye toward keeping one's own identity."

SALAD and CALDEF's primary need vis-a-vis foundations is to gain some initial grants. Both groups are supported mostly by individual donations. Both Taracido and Martinez acknowledge, with much thanks, the crucial role foundations have played in the survival of the institutions they head. Taracido speaks with some concern of trends among foundations to pull away from supporting women's and environmental advocacy groups. "We hope this is not a harbinger of further retrenchment," she comments.

"Foundations should be providing more general support and fewer by-project grants," says Martinez. "These can be very disruptive of a really effective campaign." She also cites political access as a field that has been too difficult to get funded. "Foundations are so fearful of getting involved in partisan politics that they won't support these much-needed noncontroversial efforts."

MALDEF Vice President Jane Couch urges foundations to realize that programs on the Census, on naturalization, and on voting rights "are not political. They are simply ways of making sure minorities are equitably participating in the processes that make this country run."

Latino legal advocacy organizations are reaching out to a wide range of sources of funding. There is no doubt that the foundation dollar will continue to play a critical role in assuring equality for Hispanics in the next decade. ∞

Investing in Your Own Community

R.M. JOHNSON

ALONG WITH all the attention to national Latino organizations, it's useful to take a look at an especially effective local community organization, particularly because so many of us are interested in local funding.

The Coalicion Accion Latina is a 501(c)(3) organization in the largely Puerto Rican community of Chicago's near northwest side. It has both organizational and individual memberships; it appeals to a broad political center. Seven hundred community people come to meetings and an annual convention establishes policies and priorities and elects a board. The board and other leaders set strategies. The staff helps with research and organizing. The budget is about $120,000 a year. Funding comes from a few foundations, companies and church groups, VISTA, and fund raising in the community.

Unemployment has focused Coalicion attention on jobs. The organization has a reputation for strong community actions at City Hall: recent results have included an affirmative action plan that will yield jobs and training slots for Latinos. Under the plan a major on-the-job training program (100 trainees, $750,000 budget) will for the first time in Chicago be awarded to a community-based agency: SEARCH, the Coalicion affiliate specializing in job services.

In the private sector, the first company the Coalicion approached this year had 34 percent Black employment but less than 1 percent Latino. After intensive effort and good faith negotiating on both sides, there are 25 first jobs for SEARCH clients and a Latino staff position in the company's personnel department.

In housing, the Coalicion won a substantial rehabilitation and job training program for CHEC, its housing affiliate. In a broader approach, the Coalicion and an outside consultant are helping residents work through a community planning process to see what they want their neighborhoods to look like and how they can realize those plans.

SEARCH and CHEC are service-oriented development agencies, but they know it's from the organizing activity of the Coalicion that they get their abilities to do what they do.

Chicago's public-school troubles and the need to overcome some real causes of health problems are also on the Coalicion agenda. So is an ambitious campaign to end gerrymandering so Latinos can elect representatives. It's a lively organization working at the community level and developing leadership around issues and activities that are tested every day against the real world of citizens in neighborhoods.

When grants to community organizations are discussed, the question is always raised: How do you choose groups to fund? There are four major criteria we find useful in reading applications and talking with organizations:

1. *Legitimacy.* Is there evidence that the organization has a bona fide base of participation in the community? Does it have members? Different kinds? How many? Who are they? What does it take to be a member? What do the bylaws say? Is there an annual meeting formally establishing policies and priorities?

2. *Focus.* Have they picked out some needs, problems, opportunities, issues to focus on what are priority interests of the community? Do they define them clearly?

3. *Competence.* Do the leadership and staff show skills in putting the organization together? Do they show understanding of community problems and strategies for winning issues that seem to make sense? Do they have useful ties with outside sources of help or other community groups?

4. *Leadership development.* Good organizing means constantly recruiting and encouraging people to become involved, to take a stand, to enjoy the process, and to grow into positions of leadership. Are there signs that the group will always be cultivating new leaders in the community?

These criteria apply well to Latino groups, among which there are lots of potential opportunities today. No local philanthropic program should be without grants to community organizations of this kind, either generally or in specific fields of interest. It's high leverage philanthropy with the *least* risk of disservice to the community—because it's an investment in the community's own problem-solving energies. ∞

ROBERT M. JOHNSON *is Executive Director of the Wieboldt Foundation, a Chicago foundation interested in community development, welfare, and education in the Chicago area.*

The Chicago Example: Foundation Giving for Hispanics

PASTORA SAN JUAN CAFFERTY
CARMEN BELÉN RIVERA-MARTINEZ

CHICAGO, traditionally a city of immigrants, has become the meeting place for the various Hispanic national groups. The Hispanic population in Chicago is a microcosm of the Hispanic population of the United States. Puerto Ricans are the predominant Hispanic group in the East; Mexicans predominate in the West and Southwest; and Cubans have largely settled in Miami. Chicago's Hispanic population, on the other hand, is composed of members of all three groups in numbers roughly representative of national populations as well as a substantial number of South and Central Americans.

It is estimated that the Hispanic population in the Chicago metropolitan area numbers more than 750,000. Throughout the decade of the '70s Hispanic leaders claimed that the official count of 369,839 of the 1970 Census did not reflect the reality of the area's Hispanic population. While the Census Bureau admitted to an undercount of Hispanics of at least 7 percent, some estimates put the undercount at 20 percent. It is projected that 1980 Census figures will show Hispanics in Chicago to number around 800,000. This population increase coupled with the projected loss in total population for the Chicago SMSA (Standard Metropolitan Statistical Area), and the City of Chicago in particular, will make Hispanics an increasingly large proportion of the Chicago population. Indeed, Hispanic students already number second only to Blacks in the Chicago public-school system.

The critical implications for the public and private sectors are inescapable. To examine the problems and needs of the Hispanics in Chicago as well as the response from private and public foundations to those needs can be very useful. For just as Chicago's Hispanics provide a good mirror image of the national Hispanic population, the foundations' response to Hispanic needs in Chicago may well reflect national patterns.

The needs of Hispanics are not essentially different from those of the immigrants who preceded them: they need employment, housing, and education. For previous immigrants the private sector assisted in providing all three: private industry provided employment; charitable organizations provided housing and church schools provided education. The fact that education has always been considered critical to succeed in American society is proven by the close correlation of education to economic achievement. Hispanics in Chicago have a median school year level of 8.7 compared to 11.3 for the general population. Less than 30 percent of the Hispanics 25 years or older have a high-school diploma in contrast to almost 50 percent of the general population. The dropout rate of Hispanic students in Chicago high schools is estimated to be 70 percent. Few of those who complete high school go on to college. In 1977 Hispanics composed only 2.3 percent of all students in public and private universities in the state of Illinois.

Employment statistics reflect the low educational achievement of Hispanics. Unemployment among Hispanics in Chicago runs twice as high as that for the general population at any given time. If employed, Hispanics hold the lowest paid jobs and have a median family income lower than any other group except native Americans. Unemployment and underemployment trap Hispanic residents of the inner city who occupy the housing stock that upwardly mobile white families abandoned in their quest for suburban living. Most of the housing is old with multiple code violations and almost always overcrowded. The neighborhoods lack adequate green space and recreational facilities and city services tend to be inefficient.

These deteriorating neighborhoods with large numbers of unemployed residents are high crime areas. In a three week period, during the summer of 1979, 16 youngsters were killed in gang warfare

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Photograph by Theresa Pacione

Chicago Boys Clubs, Logan Square Unit

in the Puerto Rican community on the West Side. These atrocities and the public outrage that followed motivated the city and social-service sector to pay attention to the needs of the Puerto Rican community by spending unprecedented amounts on programs and services. As a result, the summer of 1980 was relatively calm with few incidents of gang violence. However, the sale and use of drugs and alcohol, teenage prostitution, burglary, and car theft continue to occupy the time of many of the habitually unemployed youth in many Hispanic communities. There is evidence that by eight years of age many Hispanic children are initiated into these criminal activities.

In spite of the needs of Hispanics in Chicago, foundations have been slow in responding. The Donors Forum, a clearinghouse of information on foundation giving in the Chicago metropolitan area, which has 125 public, private, and corporate foundations among its members, reports a total of $45 million awarded by 84 of its member institutions in 1979.

Although there is no data available on the amount of funds given by these 125 foundations to Hispanics, a Latino Institute study, which surveyed 14 Chicago foundations chosen in a random sample for a study on national funding patterns, shows that of these 14 foundations six funded Hispanic projects. Furthermore of the total $18 million given by these 14 foundations only $172,000 went to Hispanic organizations.

The diversity of the Hispanic population in Chicago makes it difficult for foundations to identify and meet the Hispanic needs. American society mostly overlooks the wealth of diversity among Hispanic national groups. Moreover, Hispanics are seen by many Americans as belonging to a nonexisting "brown" race. In reality, Hispanics are the product of intermarriage between the European conquistadores, native groups, and African slaves and as such are white, black, or the rich mixture of mulatto or mestizo. Today's Hispanic population in Chicago reflects the heterogeneous racial and national groups of Hispanic America.

Most Chicago foundations are regional or local enterprises with close contact with the community they are serving. However, most Chicago foundations have not developed a close working relationship with Hispanic community groups. Ignorant of the diversity of the community, foundations tend to demand that the community present a united front when seeking funds. Lack of unity among

Hispanics in Chicago has repeatedly been used to justify not funding one Hispanic group in order not to offend another.

Hispanics are found in almost every neighborhood in Chicago. However, there are large concentrations of Hispanic national groups in Chicago's traditional immigrant communities. South Chicago is the oldest, most stable, and affluent Mexican community. This is due in great part to the stabilizing presence of the steel and other related industries. Pilsen, a traditional port of entry for Eastern European immigrants, is the main port of entry for documented and undocumented Mexicans in the Chicago area. New arrivals come every day from Mexico and the Southwestern states. In addition to the communities of Pilsen and South Chicago, the communities of Bridgeport, Little Village, and the Near West Side have large Mexican populations. The heaviest concentration of Puerto Ricans is on the northwest side of the city in West Town, Humboldt Park, and Logan Square. Cubans live mostly in the northern corridor of communities close to the lake: Lakeview, Uptown, and Rogers Park. South and Central Americans also have clustered on the north side of the city.

Hispanics, as any other immigrant group who preceded them, come seeking the economic promise of America. Prior immigrant groups were initially helped in achieving these goals by a society that welcomed them and recognized the valuable contributions they would make. The private sector not only provided jobs but it also funded social services to help integrate each group into the American economy. However, Hispanics arrived at a time in which important changes in the role of the government and the private sector regarding the provision of social services began to take place. As such, Hispanics have found themselves without the benefit of either.

Government participation in programs of social welfare was erratic or nonexistent until the early '30s. It was not until the adoption of the Social Security Act in 1935 that the Federal Government officially began its participation in programs for social and economic welfare. Governmental participation at the local, state, and Federal level in programs, for economic and social welfare reached its zenith during the decade of the '60s with the War on Poverty programs. Even though it is difficult to measure the impact of government funding patterns on the funding priorities of the private sector, one can argue that foundations have concentrated their funding in areas where government money is scarce and, as a consequence,

Photograph by Theresa Pacione

Chicago Boys Clubs, Logan Square Unit

social welfare and economic programs have received a disproportionate reduction in funding.

One could make this argument by looking at the history of bilingual education programs traditionally offered by the parochial schools, which educated large numbers of the children of immigrants in American cities. At a time when parochial schools are closing in the central city, the need by the Hispanic community for bilingual education programs is being met by limited Federal funding with excessively restrictive regulations. Interestingly enough, the first bilingual education program in an American public school since World War I was the highly successful experimental program funded by the Ford Foundation at the Coral Way Elementary School in Florida in 1963. Five years later Federal funds became available for bilingual education with the passage of the 1968 Bilingual Education Act. Unfortunately, with the infusion of massive Federal funds, the foundations saw little or no need to fund much needed experiments in bilingual education for Hispanics. It was not until this year, almost two decades after the Coral Way experiment, that the Carnegie Commission Annual Report called attention to the unique needs of Hispanics for bilingual education programs.

In Chicago, bilingual education programs in public schools have been highly unsuccessful in addressing the needs of Hispanics. Various community groups have attempted to institute bilingual education programs but have run into funding difficulties. However, five years ago the Episcopal Church funded an Hispanic community group to provide bilingual higher education programs in cooperation with two private colleges. In winter 1981, Saint Augustine Community College will begin offering bilingual two-year degrees. Most of the 500 students who are presently enrolled are Hispanics who attend classes taught mostly at night for the working student population. In addition, this organization offers child care services to enable parents to attend classes. The college expects to enroll many of the 24,000 Hispanics who are presently taking classes to prepare for the high school equivalency examination in Spanish.

Traditionally immigrants come to the United States to become part of the private sector. Local and state governments either explicitly or implicitly exclude noncitizens, for they tend to employ workers who participate in the political process, thus eliminating recent immigrants from this growing job market. Immigrants have only the private-sector option in which their skills are needed regardless of their English proficiency.

Unfortunately, many Hispanics either lack the skills needed for these jobs; or lack the language proficiency required to compete for those jobs for which they have the skills. Employment training, counseling, and placement programs for Hispanics should be one of the most important priorities for the private sector. Corporate foundations should be in the forefront for funding programs in this area. Many believe Government-sponsored employment training programs, such as CETA, are not adequately serving Hispanics. Hispanics comprise only 17 percent of the projected number of participants in CETA projects for the 1981 fiscal year in Chicago. Moreover, CETA programs tend to emphasize jobs in the public sector and the not-for-profit sector, which seldom lead to permanent jobs in a stable job market. Indeed, the employer of immigrants should be the trainer of immigrants, but corporations are doing little in this field. Corporate foundations and private foundations should encourage the establishment of partnerships with Hispanic community-based organizations and private employees for the training and referral of Hispanic job candidates.

However, the private sector funders have not helped any of the successful job training programs in the Hispanic community. In 1976, the Spanish Coalition for Jobs, a citywide employment program for Hispanics, received $50,000 from the city to fund a job placement program; in 1977, CETA funds became available for training; in 1978, the city and state gave additional funds. In 1979, the Coalition trained 120 Hispanics; of these, 95 percent were placed in jobs paying $5 an hour or more. Interestingly, 30 of the 120 graduates had taken the Civil Service Examination. Although 22 passed, only one was hired by the Federal Government. The Coalition is hampered by Federal guidelines in expanding, recruiting, training, and placement efforts. However, although all of their graduates are employed in the private sector, they have not been successful in attracting any private-sector funds. Is it not inevitable that a group that receives all its support from governments and none from private sources will fail to comprehend the role and the need for the private philanthropic sector?

Grantmakers must reach out to such groups; for they are poorly equipped to reach out to grantmakers. Many Hispanic organizations lack the technical skills to write even simple proposals. Private foundations need to offer technical assistance and support to these organizations to help them to present acceptable grant proposals. The Chicago Community Trust recently funded 25 representatives from Hispanic organizations to attend a training program at the Grantsmanship Center in Los Angeles in response to community demands for such training.

The city of Chicago, like many northern industrial cities, is in the process of rehabilitation of its aging housing stock. Although development of inner-city neighborhoods benefits the entire city and merits the support it is receiving from foundations and corporations in the area, such development often adversely affects the poor residents of inner-city neighborhoods. Such areas as

Short Life, Limited Clout: Hispanic Organizations in Chicago

A 1977 Northwestern University report of Latino organizations in existence in Chicago between 1974 and 1976 identified 200 viable voluntary groups. Interviews of 130, undertaken by the University's Center for Urban Affairs, established that about 12 percent were engaged in advocacy, 14 percent in training and education, 20 percent in social, cultural, and recreational activities, 22 percent rendered a charitable service and 12 percent were mediators for others with their community. The remaining 20 percent furthered special interest and community mediation. The report said: 52 percent of these organizations had been in existence less than five years; 75 percent had been in existence less than 10 years; median membership for the 130 organizations was 48; 75 percent charged less than $10 dues; 25 percent had no regular staff.

Of the 75 percent with staff, 70 percent of staff were volunteers; the median annual budget of the group was $2,500.

Of the aggregate annual receipts for the 130 organizations, 4.2 percent came from foundations; ten of the 130 organizations reported having received foundation grants.

The Center also reported on a 1932 study, *Mexican Americans in Chicago and the Calumet Region* by Paul S. Taylor. Taylor identified 35 Mexican civic societies that were functioning in Chicago in 1928, most of which "had a history of only two or three years while another 15 known to have existed earlier had collapsed." Although no follow-up survey has been done, Chicago observers suggest that the Northwestern report's observations about Chicago Hispanic organizations between 1974 and 1976 could be applied as well today: ". . . many groups are transitory; new ones seem to crop up only a bit faster than older ones collapse."

A poll taken by Northwestern of Hispanics to determine agencies most esteemed by Chicago Hispanics identified the top five, in order, as LULAC, Pilsen Neighbor's Council, Aspira, The Archdiocese Latin-American Committee and Centro de la Causa. Among 39 agencies that were ranked in the poll, none was listed by more than 18 percent of Hispanics who were polled. Say the authors of the poll, "The more impressive results are that none of these respectable groups are widely recognized as influential, and there is little consensus about their leadership roles."

Too often grantmaking by corporations and foundations seems not to stress sustained giving, but rather to favor single-year grants spread among a number of agencies. Opportunities obviously exist in Chicago for grantmakers to help Hispanics to build stronger institutions with the capacity to attract memberships and to develop other sources of ongoing support.

Logan Square and Lakeview, Chicago neighborhoods that provided housing for Hispanics, developed programs in bilingual education and direct social services, but rising costs for the rehabilitated housing there pushed Hispanics into areas where there are no services to meet their needs. As foundations and corporations contribute to rebuild the city, they must be sensitive to the needs of the displaced poor. This sensitivity must respect the complex fabric of community and the importance of community participation in designing and implementing programs.

The history of Casa Aztlán, once a thriving social-service agency in the Pilsen community, is a sad example of the misunderstanding and inflexibility that can characterize relationships between funding sources and the communities they serve. Casa Aztlán, formerly known as Neighborhood Service Organization, had served the Pilsen community since 1893. The agency was funded by a $1 million bequest from the Howell Foundation. The bequest stipulated that the agency maintain Howell House as part of the agency name and that the board of directors had to consist of a majority from the ministry of the Presbyterian Church. During the late '60s and early '70s the wave of community participation and community control sweeping the country did not miss Pilsen. A group of young Mexican-Americans known as the Brown Berets, who established a free health clinic for the community in the agency, insisted on greater community control on the board and on changing the name of the agency to Casa Aztlán. The tension among the board of directors, the Brown Berets, and other community people reached such insurmountable levels that the heirs of the Howell family who were overseeing the operation withdrew the funding in 1976. The agency, which in 1973 had had an operating budget of $350,000, has been near bankruptcy ever since. There were no winners in this case: the community lost services and resources.

Individual churches of all denominations play a major role in meeting the needs of Hispanics in the Chicago area. In addition to the various projects initiated and aided by the Presbyterian and Episcopalian churches, a number of other denominations have fully responded to needs of the Hispanic communities. The Archdiocese of Chicago funds the Archdiocesan Latin American Committee, which took the lead in aiding the Cuban refugees in the early '60s and continues to respond to the needs of the Hispanic community. It spent approximately $300,000 in 1979. A number of Protestant denominations fund churches and services for Hispanics, particularly in the Puerto Rican community. These activities by denominations and individual churches cause one to question the blanket policy of many grantmakers not to contribute to religious groups.

Another major source of philanthropic activity is the United Way of Metropolitan Chicago, which gave $31,546,204 to organizations in the Chicago metropolitan area in fiscal year 1980, of which $587,654 were given to four Hispanic organizations. Three Hispanics sit on the 55-member board of the United Way. No other public or private foundation has Hispanic board members. In considering the support they provide to united giving groups, both corporations and foundations have a right and perhaps an obligation to question the fairness of the plan of distribution.

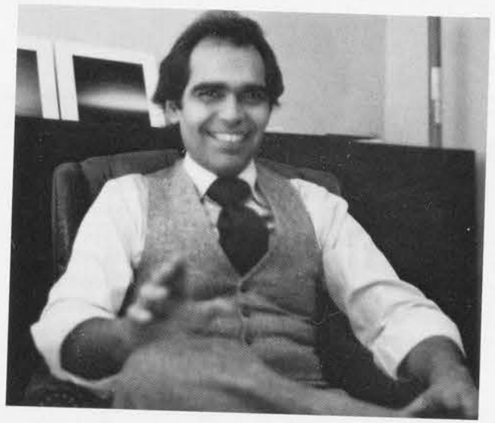
The United Way has recently undertaken an ambitious project to create a consortium of agencies in the Pilsen community, including El Hogar del Niño/Cuidar, Pilsen-Little Village Community Mental Health Center and Mujeres Latinas en Acción and two state agencies, the Institute for Juvenile Research and the Department of Children and Family Services. The greatest difficulty encountered by the consortium has not been on agreeing on lines of responsibility among the Hispanic agencies, but in securing the cooperation of the two governmental agencies. The grant was approved in principle more than a year ago, but funds have not been appropriated because of the lack of agreement among the public agencies.

In spite of the fact that the majority of programs and projects funded in the Hispanic community have been highly successful, foundations are still allocating a disproportionately small amount of their funds to Hispanic organizations. Traditionally foundation funding has been highly concentrated in the areas of higher education, and health and science technology. The demonstrated needs of Hispanics, new immigrants trying to establish themselves in American society, are in the areas of elementary and secondary education, manpower training, youth services, community development, and direct social services. Foundations in Chicago need to determine problem areas correctly and as accurately as possible and the degree of financial support needed to address these problems in the Hispanic communities. Funding priorities of the private sector need to be revised to adjust to these 1981 realities.

A 1976 study done for the Donors Forum showed that Chicago foundations did not address prime needs of the Chicago area. The patterns of giving of foundations in Chicago showed lack of response to housing, racial justice, and unemployment, areas of demonstrated need in the city. In fact, the 131 foundations surveyed in the study showed an inverted pyramid pattern of giving: well established organizations with a long history of support from the private sector received the greater amount of funds.

Philanthropic organizations in Chicago need to hire Hispanic staff knowledgeable about Hispanic communities and Hispanic problems. Boards of directors and committees should increase the number of Hispanics on their rosters. Recently a major Chicago foundation has hired an Hispanic staff person, another has taken on an Hispanic woman as an intern, and a Chicago bank has added an Hispanic to its grantmaking staff. One must hope that these are early signs of a more general awakening of Chicago grantmakers to the need to engage Hispanics. As yet, no Hispanic serves as a director of a foundation board.

The Hispanic community in Chicago needs the assistance of the private philanthropic dollar to achieve what many other immigrant groups have also achieved: the establishment of community services networks to assist them in the quest for a better life. ∞



Luis P. Díaz

Bridging the Gap

LUIS P. DÍAZ

THIS ARTICLE shares a perspective of the Latino Project, a community-based organization (CBO) that serves as a think tank and advocate for Hispanic advancement in Philadelphia and Camden. The Latino Project is a local organization that utilizes *research, community organizing, and advocacy* (including litigation), to improve conditions for Hispanics.

During 1976 and 1977, the Fels Fund gave the Public Interest Law Center of Philadelphia $20,000 to establish the Latino Project. In the spring of 1978, the Latino Project received $60,000 from the Edna McConnell Clark Foundation to establish an organization whose sole function is the improvement of the socioeconomic condition of Hispanics in and around Philadelphia. The Clark money was to be used mainly for employment discrimination work. This grant was followed by a $85,000 grant from the Catholic Church's Campaign for Human Development (CHD) that same year. Both of these foundations have continued their funding, Clark at a level of $125,000 a year and CHD at $66,000.

Our approach recognizes that change must be at the community level, where problems are manageable and where self-help must be nurtured and developed. Though the role of national Hispanic organizations should not be diminished, foundations must also consider the total cost of Hispanic development which means helping community-based organizations to reach levels of capacity that enable them to interface with mainstream social and economic institutions.

Social change for Hispanics will require, in part, a decentralized or community approach. National efforts are not the only effective way to meet Hispanic problems. It is not an either/or situation with community-based organizations on the one hand, and national organizations on the other. It is the obvious need for both that some foundations seem to be overlooking as necessary to social change. Although our community organization has been supported by both local and national foundations, that seems not to be true in many other communities throughout the United States that have concentrations of Hispanics. It also seems not to be true that community-based organizations have received the same continued and sustained funding from foundations that has characterized foundation commitment to our particular project.

A well-organized community with responsible and skilled advocates can profit from affiliation with sister Hispanic organizations that serve as national resource centers. Such an affiliation can give the community-based organization added clout and access to various kinds of technical assistance. National organizations have tremendous advantage in working in or with local communities, but the national organizations can help most if they take the time and expend the energy to develop ongoing institutions in those communities and to bring them to the threshold of independent and constructive initiatives.

The community-based organization by itself faces a "Catch-22" problem when it seeks funding. Many foundations, most of which are small and generally quite conservative, seem to see Hispanic advocacy in all of its forms as somewhat radical and threatening. Funding comes hard to community-based organizations from national foundations that want to invest in "national issues." Add to this the financial and corporate instability that an Hispanic community-based organization suffers compared to other institutions of long standing in the community and you have the typical situation of an Hispanic organization that seeks to develop some clout within the community. It must seek to negotiate for highly political contractual dollars, available through government and quasi-governmental entities, without having the position and power that would help in its effort. We urge then that local and national organizations combine to bring about change, for this works better than either acting alone. ∞

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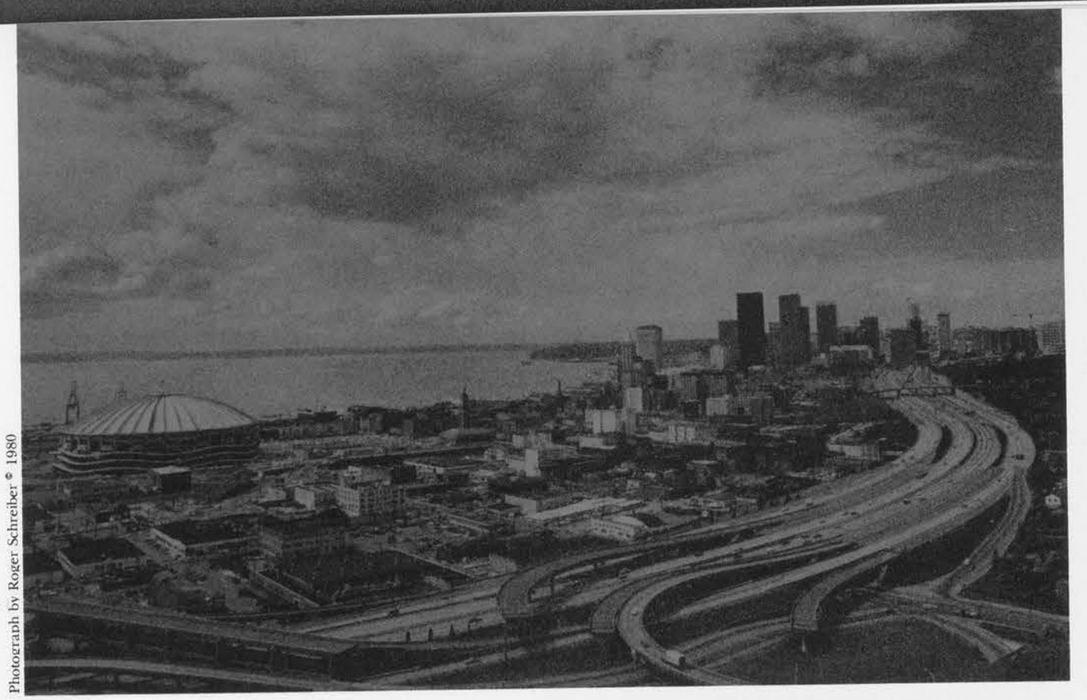

Photograph by Roger Schreiber © 1980

The Seattle Situation: Is It Yours?

STEPHEN SILHA

WHEN YOU think Seattle, Hispanics aren't likely to surface in your mind's eye. You think water, perhaps, or mountains; Asians or Indians maybe; a superb public market; intense neighborhood pride and activism. Yet here in the Northwest's Queen City, Spanish speakers may have become already the largest minority.

But as in other cities of similar size, foundations in this city of half a million have barely glimpsed the needs and potentials of Hispanics—partly because Hispanics here are still discovering themselves. This is a story of hard-to-find people, hard-to-fund projects, new self-awareness, and some ideas that could help other cities deal with the realities of a growing Hispanic population which can, like other minorities, become a resource rather than a problem.

Neighborhood-conscious Seattle has no barrio or Spanish-speaking neighborhood. Yet, as one Hispanic social worker put it, "In every niche and on every hilltop you will find a Martinez, a Rodriguez, a Gonzalez. Where did we come from? Why did we come here, to this lovely, but expensive, jewel among cities? We came from all over: Colorado, New Mexico, Arizona, California, but mostly from Texas—following the crops; escaping the bigotry of the Big T; looking for something better and finding it." When machines took over much of the state's large agriculture industry, and high energy costs made seasonal migration harder, many farmworkers decided to stay here. Some have back or respiratory ailments from working the fields and inhaling pesticides. Next to Indians, their infant mortality rate is highest, their life expectancy lowest.

Many of these Hispanics need help. Their problems range from health to education to food to housing; yet most service agencies in Seattle aren't geared to meet their cultural or language needs. Even if they speak English, for many it's beneath their dignity to ask for handouts. But many are unemployed; needs go unmet. They care for each other. They don't always survive.

Official state estimates put the Hispanic population at about 100,000 out of the state's four million people. That compares with 90,000 Blacks and

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85,000 Asians. King County's figures show different proportions: there are about 55,000 Asians, 50,000 Blacks, and 34,000 Hispanics, according to state planners.

Most of them are Mexican-Americans; Seattle has a few Puerto Ricans and Cubans, and probably as many Central and South Americans.

Because Hispanics are hard to see, and relatively quiet, they've been hard to fund. Even Seattle's United Way, reputedly responsive to new ideas and unmet needs, funded only one Hispanic agency last year—$56,000 (out of $16.5 million) to the research and technical assistance-oriented Concilio for the Spanish Speaking of King County. Only 1.5 percent of the total clients served by United Way agencies are Hispanic.

It's not that there aren't agencies to fund. Most of the agencies listed here are overworked and underfunded; some are "rickety," as one foundation official put it. Yet it wasn't until last year that local foundation funds went to any of these groups. Why? Was it the cultural quietness of the Hispanic population? Ignorance, timidity, or conservatism of the foundation community? Why was it virtually ignored by the media of this large new population group?

"We had only one request from an Hispanic organization last year," says Weyerhaeuser Company Foundation program manager Stephen Mittenthal, speaking of the Foundation's Seattle-Tacoma review committee (which includes two Blacks, three women, and no Hispanics). "And that organization turned out to be defunct." Asian refugees, he says, have been "more in the news" and have been more aggressive in contacting them.

Still, he says, the foundation (which did contribute to an alternative schooling project for undocumented children in Dallas) wants to be more "pro-active," instead of just reacting to grant requests. "After all, it's the interests, contacts, and knowledge of our local review committee members that determine where the money goes," he states. "It's conceivable that Hispanics could become a future target for the foundation."

Hispanics who have applied to local and national foundations in the past decade say they usually got a polite form letter regretting that the project doesn't fit their guidelines; or that if they could show some other private support, the foundation would consider funding. "Hell, I never got the first break," recalls one former job training agency director who went on to become a regional administrator for a Federal agency.

Jeff Casey Gaspar, who runs the Concilio for the Spanish Speaking, says Seattle's Hispanics are not even eligible for the Ford Foundation's Local Initiative Support Corporation because there's no identifiable concentration of Hispanic population.

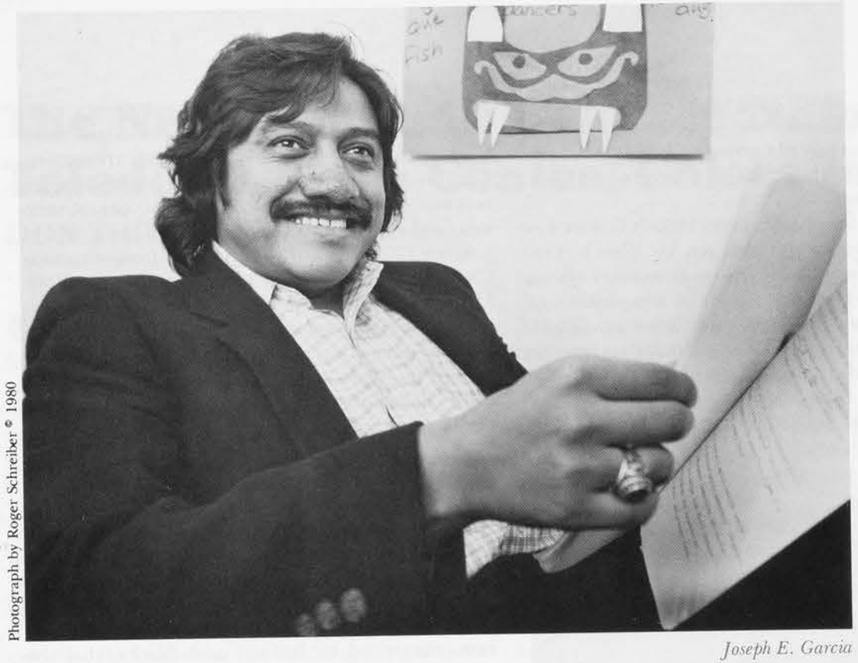
"Support basic administration of agencies" was the message heard many times at seminars sponsored by the Council on Foundations around the country. Many foundations, like Weyerhaeuser Company Foundation, do not fund basic administrative expenses. Even government, nowadays, requests "demonstration and development" projects, with a research component that often costs more than basic services.

Language, cultural perceptions, the fact that no foundations have Hispanic staff, lack of visibility, political inactivism—some of these barriers that have kept Hispanics and foundations apart are just beginning to break down in Seattle. The Medina Foundation, Rainier National Bank, Seattle First National Bank, and Boeing Company have recently made small grants to Hispanic projects. One thing they're finding: in dealing with a new group, foundations may have to rethink what it means to be "innovative."

If Seattle's limited experience is any clue, it takes patience, determination, sometimes confrontation, often dollars-and-cents realism to bridge the gap between medium-sized, well-meaning foundations and a fast-growing, elusive, needy Spanish-speaking population. Like most breakthroughs in communication, this is a story of people—taking risks, reaching out.

"We're the most underdeveloped community in the country," says Joseph E. Garcia, a jack-of-all-trades administrator who knows how to speak foundation language. Garcia argues that even in straight business terms, it makes sense for business to cultivate the fast-growing Hispanic minority as potential customers, entrepreneurs, and taxpayers. "We've been putting food on American dinner tables for years," he says with a smile. "We don't want to be dealt with as illegal aliens from Mars. Most of us are highly patriotic and committed to the principles that made this country—self-help, self-determination, self-sufficiency."

Garcia now holds forth at El Centro de la Raza, a yellow clapboard building in South Seattle that was an abandoned elementary school until Mexican-Americans took it over in 1972. That take-over, and the Marxist politics of some of El Centro's leaders, account for some of the skittishness of foundations and city government in dealing with the Hispanic community. Yet, when top officers from Rainier Bank recently lunched at El Centro,



Photograph by Roger Schreiber © 1980

Joseph E. Garcia

everyone had to admit that the old wounds are beginning to heal.

The bankers had lunch at La Cocina, a community kitchen that serves 40,000 meals a year. With a $10,000 grant from the Medina Foundation, El Centro will renovate the restaurant and make it into a private, for-profit economic development project providing training in culinary arts and employment for Hispanic youth. The process of putting together a financial plan for operating and marketing the restaurant will help with some other community economic development projects, including a bookstore, a reupholstery operation, and a printing shop.

Medina's director Greg Barlow, who says foundations have done "nothing for Hispanics," is testing the waters with this grant and a $50,000 grant to Seattle Central Community College, matched by $150,000 from the Community Services Administration (the first Federal agency to have a Hispanic director), to train minority youth to serve in the National Guard. If these projects are successful, he and Garcia feel, other foundations might jump in and fund some Hispanic activities.

Garcia insists that self-help community development projects are the best investment foundations can make. He hopes, with Barlow's help, to invite the Puget Sound Grantmakers Forum to meet with some of the city's Hispanic leaders. Institutional barriers melt, Garcia observes, when people start talking with each other. And already he has some success stories to tell about businesses and foundations that see his point.

Dorothy Miller, a vice president in the social-policy department of Rainier National Bank, started a dialogue between bankers and Hispanics that has paid off for both. As a result, an $80,000 interest-free loan went to a group called Northwest Rural Opportunities, so that they could purchase land and develop proposals to bring in $2 million from the Farmers Home Administration to build permanent housing for farmworkers. Rainier Bank has also held seminars for Hispanic business people on how to get loans and how to deal with banks.

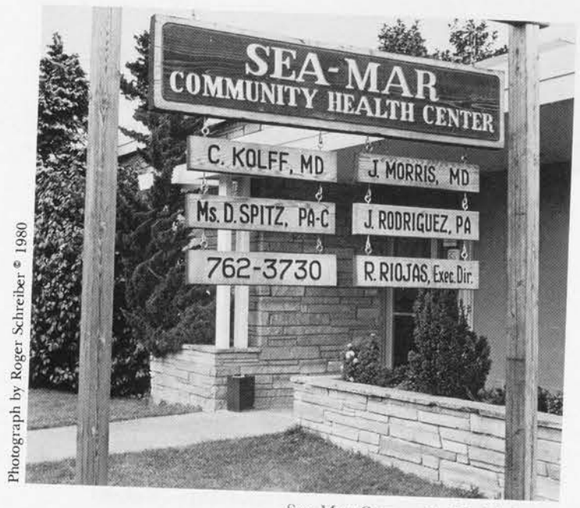
The Medina Foundation made an $18,000 grant to the Center for Community Development to help minority groups manage their programs. Four of the groups this first year are Hispanic.

Seattle First National Bank gave $10,000 to Northwest Rural Opportunities for radio station KDNA, the first Spanish-language public radio station in the country. Because of the grant, *Radio Cadena* was able to qualify for a Corporation for Public Broadcasting grant of $150,000. The station turned out to be an invaluable help during the eruption of Mount St. Helens, when ash-covered farmworkers needed information on emergency health and financial assistance.

The Boeing Good Neighbor Fund and Rainier

National Bank joined to give $5,400 to develop Spanish curriculum for the Jose Marti Child Development Center at El Centro de la Raza; this enabled the center to upgrade its program and qualify for state assistance.

Seattle's Sea-Mar Community Health Center has received no foundation funds yet, but it has just received a million-dollar loan guarantee from Rainier Bank. The only doctor in the shadow of Boeing's main plant was about to close shop. Dr. H. Lloyd Schiess advertised for a doctor to buy his clinic to serve the largely poor and elderly in the neighborhood. Sadly, he hung out a "For Sale or Lease" sign. Jose Rodriguez happened to drive by.



Photograph by Roger Schreiber © 1980

Sea-Mar Community Health Center

As executive director of Northwest Chicano Health, he needed space for a community clinic to serve the elusive Hispanic population. Dr. Schiess allowed a Spanish-speaking doctor at the University Hospital to share his practice—and use his office—while Seattle Hispanics fought for Federal funding for their clinic. Today, Sea-Mar handles 60 patients a day—45 percent Hispanic. Everyone pays a minimum $2 fee, plus a sliding service fee.

The facility makes Sea-Mar the envy of other community clinics, since it was built as a doctor's office. "We're very concerned with image," says Rozelio Riojas, director of the clinic. His glasses still flecked with white paint from when the board of directors painted the place, he explains, "Hispanics won't go to a storefront operation. We don't want to get second class service." The clinic's program is even more impressive: emergency care, diagnosis and treatment of illness, preventive medicine programs and psychological treatment, health education, home health care and outreach services, a pharmacy, transportation, dental services, and referrals to other agencies.

Since 1978, the staff has jumped from 4 to near 100; the budget from $285,000 to $1.3 million. Much of Sea-Mar's money comes from its chore service—helping senior citizens with lawn mowing, home repair, or other chores. Sea-Mar uses that as part of its rehabilitation program; when someone comes in depressed and out of work, Sea-Mar gives him a part-time job doing chores.

Tom Byers of Mayor Charles Royer's staff says that successes like Sea-Mar point to "mountainous suspicions" that have begun to break down between the city and Hispanic groups, funding sources, and among Hispanic agencies themselves. "This is a good time for community groups, government and foundations to work together," he says, but adds that the Hispanic community is so new, compared to Indians and Blacks, that the focal points are just developing. "Foundations can take some risks that government can't. And we'd have been able to hurry the government process considerably if a foundation had been willing to take a risk on something like Sea-Mar."

Hispanics' wish lists, of course, could encircle Puget Sound. But it appears that they are pulling together the contacts and the know-how to be able to do something about their most pressing needs. Hispanics have opened some lines of communication to private foundations, but their resources are limited and most don't have professional staffs. Hispanics here offer some advice, though, on what to look for in a "winning" project:

History. Look at the applicant's credibility with its own client group, and ask people about its track record.

Support. Check the amount of volunteerism the applicant has. If people are putting lots of personal time and effort into it, it's likely to be a winner.

Ability to perform in a businesslike manner. Here's where foundations need understanding and patience. Many Hispanic groups have ability, but no savvy. Here's where an investment in bookkeeping or technical assistance may save an outstanding social service project.

"It's the same with any group," says Joe Garcia, who has consulted for the Medina Foundation and seen both sides of the funding fence. "But the age of the Hispanic is *going* to happen, and those who get on board now will be glad they did." ∞

The Needmor Fund Reaches from Toledo, Ohio to Center, Colorado

DON THIEL

JUAN is a young student from a Spanish-speaking family. He walks through the doors of Center Elementary School. The first days of class for all children are a little hectic, exciting, and new. But what of Juan? That excitement must be equally shared with a feeling of being lost. Juan knows a little English, but everyone is talking so fast. Many words slip by; conversations abandoned. What will happen to Juan? Will he grow to feel inadequate, somehow less of an achiever than his fellow classmates? What if he is bright and simply lost in a world where words are spoken and not understood? And what are the schools to do? Is Juan left to stand alone?

A thousand miles separates the geography of cultures, the uniqueness of the human condition. Spanning that distance with a common commitment toward quality education for all children, one finds outside funding from private foundations—most recently from the Needmor Fund based in Toledo, Ohio—channeled to a local community where Hispanics are striving for change.

The Needmor Fund recently funneled $21,499 into Center, Colorado, to help in financing a fifth year of the Center Community Education/Action Project (CCEAP). The project is not a sporadic response to a particularly bad situation. It is a mature, seasoned effort to change a school at the systemic roots and the conception that people have of themselves.

When people change the way they think about themselves and about their ability to alter institutions, when they truly believe their children have a right to a first-rate education, then the forces are in place that can ensure that the school system provides a complete education for all children in the district.

Nestled in the expanse and isolation of the San Luis Valley in the southern part of Colorado, Center, with a population of 1,500, is the largest town in the county of Saguache. The county is rural and by nearly every socioeconomic indicator ranks as the second or third poorest county in Colorado. Economic development is limited; manufacturing is nonexistent. Seasonal employment is the rule for many in an agriculturally based economy where potatoes, barley, and lettuce are the principal crops.

The county's large Hispanic population—40 percent countywide and 58 percent in Center—is at the bottom of the economic ladder.

Progress has been made within Center's schools. Gone are the days when, as a young student, your ears might have been pulled, or you would have been sent to sit on the steps during recess, or you would have been hit with a ruler—and the crime—for speaking Spanish, speaking your native tongue. It has been a long struggle in Center—and, yes, you can use the word—"fought" with court battles, civil-rights investigations, lawsuits, parent confrontations with a less-than-cooperative school administration, and voter education. However, more recently, cooperation is developing with a new school administration.

Emerging 13 years ago outside the traditional power structure, the Saguache County Community Council (SCCC) assumed the role as a focal point for Hispanic activism in Center. Composed of close to 200 people, mostly low-income Hispanics, the Council has developed local Hispanic leadership, sponsoring the Center Head Start Project, as well as a craft cooperative, a training project for solar energy, and a youth and adult work experience program. A concerted effort by the Council has been directed through the CCEAP to bring about change within Center's schools.

Beneath the spectre of threatened lawsuits, beneath the tactics of community action, beneath the rhetoric of change lay a fundamental shift in attitudes, a growing belief that an Hispanic voice can speak as loud and as clear as its Anglo counterpart, an understanding that parents' desires for their children need not be forsaken because of their Hispanic background.

That belief in oneself did not come easy. Indeed, the odds have been stacked against it. In school, the Hispanic children grew in a world which shunned their language and culture. The sack lunch of burritos would be kept hidden. Maria's name would be changed to Marie. Later in life, job security—perhaps she worked in a local potato

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DON THIEL *is a free-lance writer in Colorado. He was formerly the managing editor of the Center, Colorado Post-Dispatch.*

warehouse—would oftentimes override the urge to speak out for change. An Anglo from Center remarked, "Sometimes ignorance can be a good thing." For years—for lifetimes—the system reflected that sentiment as it worked to preserve the status quo that found the Hispanic bound to the bottom of the ladder, fostering what can best be described as a "cool" anger, an unspoken hostility, a hidden resentment. Nature's laws are clear. If the teapot remains plugged, if the anger builds without an outlet, an explosion will occur. Working hard to bring about change and avoid that explosion, the Council, through its efforts in the CCEAP, has sought change through the system.

In the recent past, Hispanic parents have influenced school decisions by confrontation, gathering legal, moral, and numerical force for a given issue. Hispanic parents learned to articulate problems, to see legal applications, to document violations of the law, and to bring actions against the school.

With a staff of five, three of those part-time, CCEAP has sought to involve parents in school policy-making and advisory bodies, building a coalition with Anglo and Hispanic parents who share common concerns. The staff uses door-to-door contact with parents, informing them of what is happening at the school and seeking their input for the various committees. The school board meetings are monitored, and a newsletter is published, holding school personnel and local elected officials accountable by printing their words and official actions in the public forum, as well as exploring the many issues concerning the schools.

Has change been achieved? Faced with two lawsuits against the school district (one filed by several Center parents and the Bilingual Community Committee; the other filed by the Colorado Department of Education), the Center School Superintendent resigned in 1978. Shortly thereafter, the Office of Civil Rights found Center Schools in violation of the Civil Rights Act of 1964 because of the district's failure to adequately meet the needs of its Spanish-speaking students.

A new school administration has replaced the old, and the school board, following last year's election, has seen a change in its power base. The suits have been dropped. The work has only begun. But the door is now open. ∞

What's a Small Toledo Foundation Doing in Center, Colorado?

KARL STAUBER

The Needmor Fund, based in Toledo, Ohio, is a small family foundation which makes grants throughout the United States, to mostly grass-roots, member-controlled organizations working in the areas of individual rights, environment, and education. The fund is currently developing a programmatic emphasis on population control.

In the area of education, we fund efforts designed to increase the involvement of parents, students, and citizens in the governance of elementary and secondary public education. Our grant to the Center Community Education/Action Project (CCEAP) is our first exposure to bilingual/bicultural education.

Why did the Needmor Fund, which has no specific interest in Hispanics, make a grant to CCEAP? First, it clearly fit within our guidelines. Based on CCEAP's proposal, it was clear that the Hispanics in the San Luis Valley had been denied the opportunity to participate in the decisions affecting the education of their children. Second, upon a site-visit to Center, it was very clear that the leaders in CCEAP were dedicated to the promotion of positive social change in their school district. Third, we were convinced that CCEAP had a real chance to succeed. In four years, the project had made major strides in empowering local Hispanics to have more involvement in the local governance of public education. Finally, we were convinced that if it could be done successfully in Center, it could be done successfully in many other rural counties in the southwestern United States.

It is too early to cite the specific accomplishments that have occurred in Center with financial support from the Needmor Fund. However, we are pleased with the progress to date. Through the efforts of the dedicated people in Center, it has opened the door of hope for local Hispanics.

KARL STAUBER *is the Director of the Needmor Fund, a foundation interested in citizen participation in the governance of education and population control.*

Hispanic Trustees and Staff

KIRKE WILSON

In recent years, the involvement of Hispanics as trustees and staff of foundations and corporate contributions programs has begun. Despite the recognition of the importance of increased diversity in grantmaking personnel and the exemplary efforts of a small number of foundations and corporations, the total number of Hispanic trustees and staff remains disproportionately small. The experience of those grantmakers who have sought Hispanic trustees and staff and those Hispanics who have been involved in private grantmaking offers encouragement to other foundations and corporations to diversify the composition of their boards and staff or to use other means to increase their accessibility and responsiveness to Hispanic communities.

In its 1975 study, *U.S. Foundations and Minority Group Interests,* the Human Resources Corporation, a minority-controlled consulting company, found that Hispanics and other minorities received a disproportionately small share of foundation grants. The study also found that Hispanics and other minorities were unrepresented on the boards and staffs of private foundations. The study quoted Julian Samora, now a member of the board of the Council on Foundations, who observed in 1974 that he knew "of only one Chicano who is a member of a board of a foundation." The HRC concluded that "it is imperative . . . that foundations achieve a higher level of minority representation on boards and staffs."

During the six years since the completion of the HRC study, the Hispanic population in the United States has grown in size and visibility. Although Hispanic participation in foundations remains limited, there has been a slow but steady increase in the number of Hispanics serving on foundation boards and staffs. At least 14 foundations now have Hispanic trustees and at least 20 foundations and corporations have employed Hispanic staff. A number of foundations and corporations also employ Hispanic consultants.

There is growing acceptance of the Filer Commission recommendation that "funding organizations recognize an obligation to be responsive to changing viewpoints and emerging needs and that they take steps such as broadening their boards and staffs to ensure that they are responsive." As the Commission explained, the objective is not to make boards "representative" but rather to make them diverse, vital, and responsive to changing cir-

KIRKE WILSON *is Executive Director of the Rosenberg Foundation, a San Francisco foundation interested in youth, rural development, and community organization, primarily in California.*

cumstances by having the participation "of minority groups and women in their governance and management." Graciela Olivarez, the only Hispanic member of the Commission, dissented from the recommendation. She found it "much too weak" because it relied on exhortation, which she described as "a practice which for innovation and liberalization of philanthropic giving has failed repeatedly." She suggested instead that foundations be "required by law to include on their boards of directors members who are representative of the constituency to be served."

Although the number of foundations and corporations with Hispanic trustees and staff has increased during the past five years, there continue to be barriers to both Hispanic organizations seeking grants and foundations and corporations seeking to improve their responsiveness to the needs of Hispanics and accessibility to Hispanic organizations. One of the first foundations to seek out Hispanics was the Rosenberg Foundation in San Francisco, which, in 1965, asked Julian Samora of the University of Notre Dame, and Herman Gallegos, a former grantee of the foundation, to help convene a conference of Hispanic experts. Hispanic scholars and community leaders met with representatives of church organizations, foundations, government, and universities to discuss critical issues among the Spanish-speaking population of the Southwest. (See article on the Rosenberg Foundation, page 83).

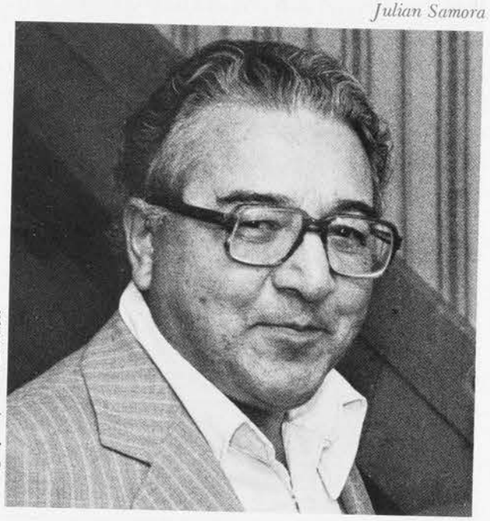
Herman Gallegos, one of the participants in the 1965 conference and later president of HRC, was also one of the first Hispanics to be elected a foundation trustee. He joined the board of the Rosenberg Foundation in 1973, and in 1979 was elected to the Rockefeller Foundation board. Gallegos agrees that Hispanics on foundation boards increase foundation sensitivity and can be important in getting foundation resources to Hispanic communities. He also points out that service on a foundation board is important for Hispanics because it offers opportunities to learn and develop.

The addition of Hispanic trustees to foundation boards raises the same issues and obstacles that other minorities and women have encountered as the composition of foundation boards shifts from control by donors, their families, and associates to outsiders. There is concern that the new trustees will not fit in or that they may turn out to be narrow advocates for one point of view or one set of grantees. There is also concern about selection. How do you find the right person and how do you train that person? Although the issues of selection, training, and board functioning are the same each time a foundation adds a new trustee, they seem to become magnified when that trustee is a woman or a member of a minority group.

Representatives of foundations that have Hispanic trustees acknowledge that it is essential that the new trustee, whether she or he is a member of a minority group or not, must be able to work with the rest of the foundation board and contribute broadly to the board's deliberations. They suggest that careful selection and orientation of new trustees is essential to assure the smooth functioning of the board and the effective participation of the new trustee.

The selection of Hispanic trustees, like the selection of any new trustee, requires a thorough search and careful screening. The search process should begin within the existing board with an analysis of the age, sex, professional background, community involvement, and program interests of the incumbent trustees. This analysis will identify some of the characteristics that the foundation may want to seek in the new trustee to develop greater diversity or to assure that the new trustees will be able to work effectively with the other trustees. Once the board is clear about the type of person it is seeking, a committee of the board or staff person can begin the search process. The process may begin among the foundation's past grantees or may rely on suggestions from current grantees. One foundation began by contacting national Hispanic organizations while another looked for Hispanics who had

Julian Samora



Photograph by Linda Bartlett

distinguished themselves in the fields in which the foundation does its granting. One foundation official suggested government service as a possible source of able and experienced Hispanics, while several pointed to prominent Hispanics in education. Some of the Hispanics who are now foundation trustees have previously served the foundation as consultants or on advisory committees. Because of the growth of national Hispanic organizations and the increasing advancement of Hispanics in government, education, and the professions, there is a growing pool of candidates.

Alan Pifer, president of the Carnegie Corporation of New York, which has two Hispanic trustees, emphasizes that the achievement of equal opportunity is one of the continuing responsibilities of American life and that foundation boards should include a wide range of people including Blacks, Hispanics, women, labor leaders, and others who have not generally served as foundation trustees. While he acknowledges the need for careful selection of outside trustees, Pifer reports that such trustees make valuable contributions to the work of the foundation. At the New World Foundation, which has had minority trustees for several years, David Ramage, the executive director, agrees about the importance of careful selection and orientation of new board members. He points out the importance of compatibility among board members so that the board can function smoothly with a diversity of backgrounds and points of view. He agrees with Alan Pifer that the trustees of the foundation should reflect the pluralism and diversity that the foundation is supporting through its grantmaking.

One of the major stated obstacles to the increased selection of trustees from minority groups has been the concern that such trustees may act as special pleaders for a single issue or constituency, or that such trustees are more likely than others to find themselves in potential conflicts of interest. The experience of grantmakers who have had trustees from minority groups and the experience of the trustees has been that the minority trustee may have a greater burden of responsibility, but that there is little problem of special pleading or conflict of interest. Alan Pifer explains that the Carnegie Corporation would not select a trustee who only had a single interest and David Ramage points out that the wide participation of the minority trustee is important to the smooth functioning of the board and the effectiveness of the individual trustee. Both Pifer and Ramage emphasize the value of the special experience of the

Henry M. Mestre, Jr., Spanish Speaking Unity Council, and Elisa Esquivel, Wells Fargo Bank Foundation

minority trustee and the importance of that experience to all the work of the foundation.

As the only member of a minority group on a foundation board, the minority trustee may feel a special responsibility to interpret the needs of her or his community to the other trustees and may find that the public has unrealistic expectations about her or his role as a foundation trustee. The public, particularly grantseeking organizations from the same community, may assume that the minority trustee was selected as an advocate for proposals from their community or as an ombudsman for their interests. The foundation may unwittingly contribute to this misunderstanding by relying excessively on the trustee as a source of information or by using the trustee as a representative from the foundation to the community. While the foundation should benefit from the special understanding of the minority trustee, the foundation must maintain its clarity that the minority trustee is not a representative, internal advocate, or staff surrogate but is one among several members of the board of the foundation who jointly share responsibility for the full range of its activities.

Potential conflict of interest is possible in any foundation board composed of people who are actively involved in civic and philanthropic work. The experiences and institutional relationships that make such people valuable and well-informed foundation trustees may also create situations in which there is potential for conflict of interest. For the minority trustee, because she or he was specifically selected for her or his special experience and

understanding, the problem is especially sensitive within the foundation board and with the public. Such situations require clarity about the appropriate role of the foundation trustee and a clear policy about how to handle potential conflicts. The policy must be sensitive to the types of situations in which trustees find themselves and the special situation of the minority trustee, but must apply equally to all trustees. At the Rosenberg Foundation, which has had outside trustees since 1940, the policy requires trustees or staff to disclose any potential conflict of interest and to abstain from the discussion and decision. The policy protects the trustee who is expected by groups outside the foundation to be an advocate and enhances the sense of trust and shared responsibility among the members of the board.

In addition to selecting Hispanic trustees, several foundations and corporate giving programs have hired Hispanic staff. Approximately 20 Hispanics have been hired as staff by foundations and corporate grantmakers. According to Vic Ornelas of the Levi Strauss Foundation, "part of the reason Hispanic organizations have not had access to foundations is that they have no communication." He points out that Hispanic trustees and staff are critical because they provide someone with whom Hispanic grantseekers "can communicate, someone who understands."

Luz Vega, a program associate at the James Irvine Foundation, is the Chair of Hispanics in Philanthropy, a new association of Hispanic trustees and staff. The organization will promote increased granting to Hispanic communities, increased Hispanics as foundation trustees and staff, and increased communication between grantmakers and Hispanic communities. As one of its first projects, Hispanics in Philanthropy cosponsored a meeting for Hispanic organizations with the Northern California Foundations Group. The meeting was designed to acquaint grantseekers with foundations and their procedures and to increase understanding among foundations about needs and grantmaking opportunities in the Hispanic communities of San Francisco.

Mike Cortez of the Levi Strauss Foundation agrees with the need for an advocacy organization to increase the participation of Hispanics in private philanthropy. As he describes the situation, "there is a need for a sense of urgency and a need to make granting more consistent with need." He points out that minorities should be considered in all types of granting. At Levi Strauss, he reports, funds that are earmarked for arts and culture are being used to support Hispanic arts and culture like Chicano theater and mariachi music.

In addition to the recommendation "that foundations achieve a higher level of minority representation on boards and staffs," the Human Resources Corporation report, *U.S. Foundations and Minority Group Interests,* also proposed that foundations increase their visibility and accessibility to minority organizations through the publication of reports and informational materials, the provision of technical assistance to minority group organizations, and "pooling of resources among smaller foundations." The study also suggested that foundations adopt a community ascertainment process that will enable them to assess needs in their fields of interest and to create opportunities for consultation with minority groups and others who can provide information about changing community needs.

Hispanic trustees and staff are only one of several ways in which foundations and corporations can increase their accessibility to Hispanic organizations. Foundations, working individually or cooperatively through associations of grantmakers, can invite leaders of Hispanic organizations to meet with them to discuss grantmaking opportunities in the Hispanic communities. Local foundations can contact national Hispanic organizations to learn about local Hispanic groups or other foundations which have made grants to Hispanic organizations. Leaders of Hispanics in Philanthropy are willing to provide assistance to grantmakers. Foundations and corporate grantmakers are using all of these approaches to improve their understanding of Hispanic communities and organizations. ∞

The Rosenberg Foundation—A Beginning

HENRY SANTIESTEVAN

IT BEGAN with an interest in children. The Rosenberg Foundation in San Francisco started operations in 1937. From the beginning, it laid down a major policy: to place priority interest on rural areas, and on children. It was a foundation that literally obtained its resources from the fruits of the soil. The wealth of Max L. Rosenberg, founder of the foundation, came from highly successful operations in the dried fruit industry. The fruit came from the Central Valley of California, rural lands endowed with a productive richness that made it one of the great centers of agriculture in the nation. The foundation's emphasis on rural areas and children led directly to the problems faced by the mothers and children in the families of migrant workers who picked the fruits of the valley in the harvest season. Migrant workers in California are Mexican-American by an overwhelming majority.

Quietly, and with small grants, a style it follows to this day, the Rosenberg Foundation made philanthropy and social history. It was the first philanthropic organization in the nation to relate significantly over a continuous period to Mexican-Americans. Mrs. Ruth Chance, who became the foundation's executive director in 1958 and is now retired, reflects the modest, low-key approach of the organization she led into innovative, precedent-setting grants.

"Oh, but it all started before I became executive director," she said. "Before World War II, the foundation was seeking ways to help mothers by providing child care for migrant workers. Early in 1951, Rosenberg Foundation grants helped establish medical clinics on the west side of the valley, so that migrants could get access to decent medical care, you see."

In 1956, the foundation made a grant to Dr. Paul Sheldon, director of the Laboratory in Urban Culture of Occidental College, Los Angeles, for a study on why Mexican-American students in the 10th and 12th grades dropped out of high school in such large numbers. This is believed to be the first grant made by a foundation for a study of the education problems of Mexican-Americans. One of Dr. Sheldon's innovations, considered bold at the time, was to use Mexican-American interviewers, who went into the homes to talk with students and their parents, in their own language.

From 1958 on, the foundation made several grants for special studies and conferences involving the problems of Mexican-Americans, under Mrs. Chance's directorship. Grants went to school districts, such as Tulare and Fresno counties, to assist in handling the education problems of migrant children. In such areas the school population could jump from 600 to 3,000, seemingly overnight, as migrant families followed the ripening crops, and plummet just as sharply a short time later, as the harvest ended. Other grants went to organizations involved in programs to help migrants, such as the Quakers' American Friends Service Committee, and the Migrant Ministry of the United Church of Christ, Mrs. Chance said. The foundation encouraged farmworkers to attend conferences by making small grants for travel expenses. For virtually the first time, farmworkers were able to appear and talk for themselves before audiences of scholars, opinion-makers, and political leaders.

"In 1963, we made a grant to the Community Council in Santa Clara County for a project to develop Mexican-American leadership," Mrs. Chance said. "They brought in Leo Lopez from Denver, Colorado, to run the project. He did a marvelous job. Dr. Julian Samora came in from the University of Notre Dame to make the opening speech at a conference. That was when I met Julian."

That same year, 1963, death came to an eminent board member of the Rosenberg Foundation, Charles DeYoung Elkus, who had been Mr. Rosenberg's lawyer, and for a quarter of a century a key figure in shaping the direction of the foundation. A memorial was planned to Mr. Elkus by the foundation. Dr. Julian Samora was to play a key role in the memorial project, and some relationships were made which were to have a pro-

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found influence on the rapidly emerging social, political, and historical development of Mexican-Americans in the entire United States.

"Following Mr. Elkus' death in 1963, the foundation trustees decided to undertake a memorial which would contribute to the future of one or more of the social movements in which he had a life interest," wrote Roy Sorenson, an executive board member. "After considering various fields and possible ways to proceed, the foundation commissioned Dr. Julian Samora to select eminent authorities on Spanish-speaking Americans to meet, plan, and write papers which might be especially timely and influential."

The memorial project was undertaken and resulted in 1966 in the publication by the University of Notre Dame Press of an important, seminal document on Mexican-Americans: "La Raza: Forgotten Americans." Dr. Julian Samora was the editor. But the memorial influenced more than the publication of a single document. Among those who participated in editorial conferences developing the publication were Dr. Paul Ylvisaker of the Ford Foundation, and Mexican-American leaders Dr. Samora, Dr. Ernesto Galarza, and Herman Gallegos. Dr. Ylvisaker retained Samora, Galarza, and Gallegos as consultants to the Ford Foundation to produce a report which resulted in a publication called "Mexican-Americans in the Southwest." It was a productive relationship which later led to Ford Foundation funding of what is now the National Council of La Raza, and several successful Community Development Corporations in Mexican-American communities. The Rosenberg Foundation's memorial project indeed made a monumental contribution to the future of a social movement in which Mr. Elkus had a life interest.

It began with the Rosenberg's Foundation's policy commitment to rural areas and children. And it contributed to history. ∞

One Foundation's View

SIOBHAN OPPENHEIMER-NICOLAU

As part of a broad concern for the condition and future of the disadvantaged in United States society, the Ford Foundation's National Affairs Division has been supporting Hispanic programs for 12 years. Several months ago, I was startled to read in a national magazine that while Ford had allocated substantial resources to Hispanics, its funding was directed to well-established institutions such as the National Council of La Raza, Mexican American Legal Defense and Educational Fund, and Puerto Rican Legal Defense and Education Fund. The implication was that Ford was a rather fuddy-duddy grantor, seeking the security of Hispanic ivy-covered walls.

It is true that the foundation has provided support for the groups cited above, but it is also true that 12 years ago these "well-established" institutions did not exist. In fact, the Hispanic programing in the National Affairs Division was specifically designed to help the Hispanic communities establish and strengthen national and local institutions that could respond to their needs and, with a little luck, develop ivy-covered walls.

The Hispanic program was based on two explorations, In 1963, a grant to UCLA produced the extensive Grebler Report, which established the status of Mexican-Americans. Thereafter, Hispanic consultants who had community experience were retained to provide additional expertise and evaluate program options for Mexican-Americans and Puerto Ricans. As a result of this research, the foundation concluded that the key issues and problems facing the Hispanic communities were:

- the lack of national organizations
- the lack of local organizations
- the lack of institutions to protect and secure civil rights, and
- the lack of opportunities for leadership.

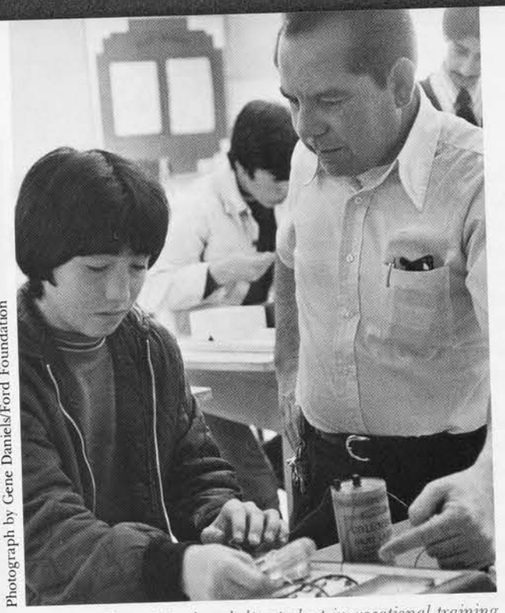
The foundation undertook a strategy of national and local institution-building, which resulted in the support of the National Council of La Raza, the Puerto Rican Forum, Aspira, eight locally based Community Development Corporations, the Mexican-American Legal Defense and Educational Fund, the Puerto Rican Legal Defense and Education Fund, Southwest Voter Registration Education Project, two Hispanic Minority Enterprise Small Business Investment Corporations, the Arizona Job College (designed to retrain and resocialize migrant workers), and a variety of research and specially targeted projects such as supported work, Neighborhood Housing Services, Program-Related Investments, plus technical assistance organizations that included Hispanics and supported and expanded the programs of the local Community Development Corporations.

In the last three years, the foundation has begun to look at the question of immigration and has undertaken modest research exploration into immigration policy and the unmet service needs of immigrants themselves. It has also explored Puerto Rican migration issues and has supported a project in San Juan concerned with the problems of migrants who return from the mainland.

Not all the institutions Ford supported survived, though most did, and the developmental process did not proceed at an untroubled, stately pace. It never does. All new institutions and new leaders, Hispanic and otherwise, have to find their way. They have to learn how to relate to each other and how to relate to the public and private sectors. And the public and private sectors have to learn how to relate to them. Before new institutions, local or national, find their niches and establish the most effective manner of dealing with the world, there is always an extensive period of "testing" that can include confrontation, suspicion, confusion, and misunderstanding. It is probably accurate to say that at one time or another, the foundation and its Hispanic grantees experienced "all of the above." But during 12 years, the foundation learned a great deal from its Hispanic grantees and I believe the grantees would agree that they, too, increased their knowledge, sophistication, and (small "p") political expertise. Most of the institutions developed broad bases of public and private support and could continue today without Ford funding if that were necessary. In many cases, Ford funding represents no more than 5 or 10 percent of total budgets, and these budgets have grown significantly. The Community Development Corporations, for example, were initiated with grants of $50,000 and $100,000. Today, most of the CDCs have annual budgets of $3 to $4 million, and they operate a broad array of economic development, housing, social service, job training, and development programs in their local communities.

Hispanics are no longer an invisible minority. Substantial numbers of Hispanic institutions have emerged and Hispanic leaders are playing important roles within their communities and in society at large. The Ford Foundation certainly is not responsible for this notable progress. Indeed, many strong, influential Hispanic institutions were not Ford Foundation grantees. The credit belongs solely to the Hispanic individuals and groups who had the talent and vision to design the programs and the dedication to commit themselves to the long and arduous process of development. Ford and the other foundations that were involved in the process provided no more than technical and financial resources, and a willingness to offer long-term support. Money is, as they say, "not nothing," but in and of itself, it is meaningless. People must make it work and produce results.

Despite the progress Hispanics have achieved over the last decade, they remain one of the most disadvantaged groups in the nation and the road to Hispanic equality and justice stretches long ahead of us. Much work is yet to be done and gains will continue to be incremental. There is an important role for the private sector to play, and there are unmet Hispanic needs that relate to almost any foundation's priorities—culture, health, economic development, education, recreation, youth, elderly, jobs, women. There are high-risk programs and low-risk programs; there are well-established institutions and there are new, emerging institutions. We in the foundation world have before us a range of opportunities to make significant contributions to the future of Hispanics in society. ∞



Photograph by Gene Daniels/Ford Foundation

Filiberto Martinez helps student in vocational training program, New Mexico

SIOBHAN OPPENHEIMER-NICOLAU *is a Program Officer in the Division of National Affairs of the Ford Foundation.*

How Grantseekers Can Best Approach Foundations

KIRKE WILSON

To you, as a grantseeker representing an Hispanic organization that has never previously received a foundation grant, foundations must appear impossibly mysterious and inaccessible. There is a large number of foundations, among them a great variety in size, interests, and operations. While this diversity may be frustrating at first, it should not be discouraging. Precisely because of the diversity among foundations, there is a good chance that one or another foundation may have an interest in your project.

The problem is where to begin and how to sift through thousands of foundations to find a small number that may have an interest in the project. Because of the diversity of foundations, there is no formula or technique that you must learn to assure success. The proposal to which one foundation responds with enthusiasm may be the same proposal that another foundation finds inadequate. The project that may be too risky for one foundation may be insufficiently innovative for another.

Because of the diversity, it is difficult and somewhat dangerous to suggest ways in which Hispanic organizations should approach foundations in order to have the greatest chance of success. Just as the foundations are unfamiliar to the Hispanic grantseekers, the grantseekers are likely to be unfamiliar to the foundations that have not previously made grants to Hispanic organizations. Both foundations and grantseekers will have to learn more about each other in order to increase the flow of grant funds to Hispanic communities. A great deal has been written about how to get money from foundations. Most of the books are helpful and most say the same things. The most common advice to the grantseeker is to "do your homework." The homework is to understand your own organization sufficiently well that you can present it clearly and to study the interests of foundations so that you can concentrate your efforts on a small number of foundations that may have an interest in your program or organization. Before you begin the process of searching for foundation grants, it is important to analyze your organization to determine its needs and resources and to assess whether or not a foundation grant is appropriate. This process should include a review of the history of the organization, an assessment of the relative stability of existing funding, and some planning for the future of the organization. The planning should include an evaluation of current activities to determine which are most important, which are likely to require additional funds, and which are most likely to appeal to grantmakers. In this process, it is also important to identify those activities or program components that can charge fees and those that might be supported by contributions from local merchants, concerned churches, or interested individuals. An organization may find that it has developed support among people who are willing to assist it with donations, volunteer work, or participation in fund-raising events.

Analysis of the needs of the organization is crucial in preparing the fund-raising strategy. For the survival of the organization, it is important to concentrate fund-raising efforts on its priorities rather than trying to invent a new project that you think may attract foundation interest. If the priority needs of the organization are to replace government grants that are being withdrawn, or to continue or expand its existing program, you should concentrate on those foundations and corporate grantmakers that are seeking projects which have proven their value and involve less risk than an untried project.

If the needs of the organization are primarily for capital purposes such as buying equipment or renovating a building, you should search for those foundations or corporations that are interested in such granting. If the core program of the organization is financially stable or if the needs of the community are shifting, the organization may decide to seek foundation money for a new project. Look for foundations interested in new and innovative projects. Whether the project is a one-time only capital project, or a demonstration project that is likely to last for two or three years, the grantseeker should plan how the project will continue after the end of foundation support.

Foundations make grants to a great variety of organizations including small, new organizations as well as large, well-established ones. Foundations

Woodcut by Naul Ojeda

prefer to grant to organizations that are incorporated and that the Internal Revenue Service has determined to be tax-exempt, public charities. An organization seeking grants should expect to be asked to provide evidence of its tax-exempt status, which can be done by sending a copy of the IRS determination letter. Organizations that are not incorporated or not tax-exempt are likely to encounter difficulty in foundation fund raising and should either incorporate or find an existing tax-exempt organization that is willing to sponsor them. Foundations are concerned about the governance of a new organization. New grantseekers should be sure that they have a board of directors that includes people who are representative of the community and willing to give support to the organization.

Your most difficult task as an inexperienced grantseeker is to identify a manageable number of foundations that may have an interest in your project. The best source of general information about foundations is The Foundation Center, which operates reference libraries in New York City, Washington, D.C., Cleveland, and San Francisco. These libraries have complete collections of foundation directories, foundation annual reports, books about fund raising, and annual reports foundations submit to the Internal Revenue Service. In Boston, Chicago, and other cities, local associations of foundations operate libraries while in 84 cities materials furnished by The Foundation Center are available at public libraries, foundation offices, or other locations.

The Foundation Center libraries have complete collections of foundation materials, and also have reference librarians who can assist you to use the materials. Some of the libraries offer free seminars or workshops for the inexperienced grantseeker.

Of materials available to grantseekers, the most useful are the state and national directories that list foundations and their fields of interest. *The Foundation Directory,* published by The Foundation Center, lists the 3,138 largest foundations in the United States. In most states there are also state foundation directories that provide information about local foundations. Since many foundations confine their grants to one state or a region within a state, it is important to begin your search with those foundations nearest to you.

A second and often neglected way of locating foundations is to find out which foundations are supporting projects similar to yours in nearby communities.

Whatever approach you use, you are trying to develop a list of 10 or more foundations that you think may be interested in your project. Once you have such a list, you should write them, requesting their most recent annual reports and other materials they publish for grantseekers. You may find that many of the foundations you have selected do not publish reports or information for grantseekers while others provide a great deal of information. Using these sources, you should be able to select a small number of foundations to approach. These should be foundations that have a history of granting in your program and geographical area and whose average grants are approximately the size you need.

There is no preferred method of approaching all foundations. Some welcome telephone calls while others insist on concise letters of inquiry that describe briefly the nature of the organization, the specific project for which the grant is sought, and the approximate amount of money you are seeking. The letter should be short so that the busy foundation staff person can easily decide whether it is of interest and reply to you promptly. Other

foundations prefer the full proposal. Whenever possible, you should follow instructions issued by the foundation and, if you are in doubt, phone and ask what procedure it prefers. Since many foundations have funding cycles, application deadlines and application forms, be sure that your application is timely and on the appropriate forms. Many foundations have a screening process that requires several weeks while others are able to respond soon after they receive your letter. If you receive no response after several weeks, telephone to ask about the status of your request.

The proposal to a foundation is normally less elaborate than a government proposal. It should be relatively short with a description of the need, the setting, the proposed project and the sponsoring organization. Include a copy of the budget, the list of your directors, and a copy of the IRS letter regarding your charitable status. You need not include letters of support, job descriptions, bibliographies, examples of previous work or copies of newspaper stories unless requested, but include those that you believe may persuade.

Review of proposals takes several forms. In the most common form, staff, consultants, or a trustee screen proposals and select those to present to the trustees for action. In some cases, proposals are reviewed by several staff members and, in highly technical fields, proposals are sent to outside experts for review and comment. Foundation staff may request an interview with you and representatives of your organization. The necessary information assembled, your proposal will be considered by the board of the foundation. Foundation boards are often composed of the donor who established the foundation, members of the donor's family, and associates of the donor. Older foundations and community foundations usually have board members who are not associates of the donor. Foundation boards meet at various intervals, from once a month to once a year, to act on grant requests.

The formal process foundations use to review proposals forces grantseekers to rely on their own skills in presenting their case, and on the fairness of the foundation process and staff. Since much of the work of the foundation staff is to compare one project to another, grantseekers often look for techniques to improve their chances.

Inexperienced grantseekers assume that one method of improving prospects is to contact a trustee of the foundation. Approaching a trustee can help some foundations. In others, it will only antagonize the staff and bother the trustee. Rather than risk offending the trustee, the organization should concentrate on working with the foundation staff person. Where a local foundation has an Hispanic trustee, approaching the trustee may be somewhat easier. The grantseeker should proceed cautiously to avoid placing the Hispanic trustee in a difficult position. He or she has only one vote on the board and cannot guarantee that the grant will be made. The Hispanic trustee is likely to be better informed about Hispanic communities than his or her colleagues and, as a consequence, may be helpful in interpreting the need for a particular Hispanic project and the qualifications of a particular organization. The Hispanic trustee should not be expected to be a special pleader for every Hispanic project. She or he is, rather, a particularly well-placed source of information about Hispanic issues and organizations. The Hispanic grantseekers should seek advice from Hispanic trustees and keep them well informed about developments in the Hispanic community.

For those foundations that have staff, a technique for improving your funding prospects is to involve the foundation staff person in the development of your project. You may arrange a meeting with the staff person at an early stage in the design of your project in order to get advice about the sort of project most likely to appeal to the foundation. The foundation staff person may also suggest the most appropriate size of grant, and ways to strengthen your proposal, organization, or program. A small number of foundations offer technical assistance to prospective grantseekers.

Hispanic organizations must also find ways to increase foundation understanding of Hispanic communities, needs, programs, and organizations. To improve future prospects, Hispanic organizations may create opportunities for foundations to learn more about them. Such opportunities can be created by a single organization, or by a group of organizations, and might include invitations to foundation staff and trustees to attend community events or to meet with community leaders. A group of community agencies might join to sponsor a workshop on fund raising and invite representatives of local foundations or corporate contributions programs to act as resource people. Often such collaboration will lead to other joint projects.

The new grantseeker enters a highly competitive world where there are far more people looking for money than there are grants available. She or he should not be intimidated by this competition but should search out foundations and work to increase the flow of foundation and corporate funds to Hispanic communities.

Questions to Ask Before You Apply for a Grant . . .

STEPHEN SEWARD

What type of grantmaker to approach?

Independent foundations, with assets generally the gift of an individual or family, account for the vast majority of private foundations. Many independent foundations have specific subject or geographic limitations on their giving.

Community foundations generally make grants only in their own metropolitan areas and are governed by community boards. Discretionary grants are focused on programs serving the needs of the community, subject to limitations on program areas expressed by the donor of the source fund.

Company-sponsored foundations are formed by profit-making companies as conduits for corporate giving. Grants of company-sponsored foundations generally are made to serve communities of corporate operations, support research in related fields, or improve the company's public image.

Corporations may also conduct charitable giving programs without forming a private foundation, and some corporations use both methods to support programs in their area of interest.

What is the geographic focus?

Local foundations limit their giving to a particular city or region of the country. Be sure to research foundation giving patterns to exclude those that do not make grants in your area.

National foundations do not limit their giving to a particular geographic area, though they generally have specified subject interests and may have programs geared to specific regions.

International support is a specialized area of giving involving a number of mostly large foundations. Check grants information and directories to identify those donors who have expressed an interest in programs abroad.

What are the subject interests of the foundation?

The overwhelming majority of rejected proposals are turned down by donors because the project is outside their established interest areas. Some foundations serve general charitable purposes while others have defined program interests. Always check policy statements and grants lists before applying to a funding source.

What is the size of the foundation?

Larger foundations are likely to be more visible and provide easier access for grantseekers, through paid staff and published policies and reports. They receive more proposals, so grantseekers face more competition for their support.

Smaller foundations may not have staff, permanent offices, or be able to maintain ongoing contact with grantseekers. Most smaller foundations limit their giving to local areas. The board of trustees meets at intervals to make grant decisions.

What is the average grant size of the foundation?

Don't submit a $175,000 request for capital support to a donor with a record of grants in the $5,000-$10,000 range. Or a program grant request of $3,000 to one with a history of support for the endowment of professorships. The total size of a foundation is not necessarily a guide to the size of its typical grants.

What procedures does the foundation suggest of applicants?

Be sure to follow steps requested of applicants, and obtain copies of policy statements or proposal guidelines when available. Pay attention to policies concerning who makes grant decisions and how long it may take to receive a response to your proposal.

STEPHEN SEWARD *is Director of the New York Library of the Foundation Center and coordinator of its regional collection network. He is a Spanish-speaking librarian.*

El Respeto, La Dignidad

A Teacher Learns Some Fund-Raising Rules

BLANCA FACUNDO

I AM a Puerto Rican secondary school history teacher who turned fund raiser in the early '70s. I had no knowledge about the subject nor had I "contacts" with board members, executive or support staff, in any foundation in the United States. What did I learn on-the-job about how to raise funds from foundations?

My experience will perhaps be most useful to Hispanic grass-roots, community-based institutions and organizations, but some points will be useful for larger, more established agencies, institutions, and organizations operated by and for Hispanics in the United States.

I was not able to raise a million dollars from foundations. However, I was able each year to raise $50,000 to $100,000 to support programs operating in Puerto Rico, *out* of the continental U.S., by a private, nonprofit, and very young institution for which I worked as director for development. My initial fund-raising tools were books, a full-time job, secretarial support, minimal office supplies, and about $2,000 for postage, travel, printing, and telephone calls.

My first step was to admit my ignorance. I read some basic booklets and articles on what a foundation is, several how-to approaches for foundations, and hints about what makes a proposal acceptable. Most of these were—and are—available through the Foundation Center. The first rule I learned when dealing with foundations was:

> There *are* no rules. Each foundation is a unique organism with its very own (written and unwritten) rules.

If this seems confusing, you are absolutely right.

In a state of perplexity, I turned to publications with specific facts about individual foundations. The stated purposes for each foundation are often so misleadingly broad that naive readers can easily think their institution or program "fits" within the stated purpose. Being a novice, I, too, believed this. I wrote several proposals, guided by my how-to booklets, and mailed them to the attention of the appropriate foundation officers. I was flooded by the standard, uninformative, form letters written by foundations' staff "regretting" that what I was proposing was out of the foundation's "current interests" or "funding areas." Yet, I did not give up.

I wrote back with my own standard "thank-you-for-saying-no—it is, of course, a disappointment—but perhaps in the near future . . ." letter, requesting information as to why our program did not fit the foundation's current interests. I was intuitively grasping the second unwritten rule in raising funds from foundations:

> Never take *no* for an answer, unless you are satisfied that you have received a clear precise explanation as to why your request was rejected.

The second rule was difficult to handle. I am an Hispanic; I was raised into the cultural imperatives of "respeto" (respect) and "dignidad" (dignity). The pragmatism of the United States culture was foreign to my value structure ("You just don't push yourself where you are not wanted"). To be told in such a cold and impersonal style that my proposed program "did not fit," appeared to be too much to deal with. However, *el respeto* and *la dignidad* demand courtesy and a sense of fair play. Therefore, I not only *could,* but *had* to request an explanation.

Foundations possess a tax-exempt status because they have legally committed their funds to the "public good." I really believed that a foundation that rejected my proposal owed me an explanation. I felt that part of any foundation's responsibility should include being accountable to the public.

I therefore requested explanations. And I learned a third basic rule:

> Many foundations do not believe they owe an explanation to rejected applicants. However, if persistent, you will either (a) obtain the requested information, or (b) obtain useful "psychological profiles" of your target foundation; profiles that are not available anywhere else.

I started developing my own information system about foundations according to what my institution needed. For each foundation that I was interested in, I prepared a folder, with a profile extracted from the Foundation Directory, a copy of the letter and proposal I mailed, the foundation's rejection letter, my "thank-you-for-saying-no" letter, and evidence of my efforts to obtain an explanation. These efforts included a request for the foundation's most recent annual report, which was analyzed vis-a-vis my own information.

My information system was growing. I started preparing my own profiles for each foundation, based upon all the data I had gathered. I designed a one-page form that (1) summarized my experience with the foundation; (2) pointed out dates on which the board would meet to consider proposals; (3) presented a subjective opinion about which—if any—of the programs operating or projected within my institution really had a chance of "fitting" within the foundation's areas of interest; and (4) summarized grants given by the foundation, within my areas of interest, to use these as evidence for the relevance of my project.

In the meantime, I prepared Fact Sheets about our institution and each of its programs. These were typed and reproduced. I designed a Master Chart including all the foundations with which I was communicating (in alphabetic order) with a column heading Last Contact and a column heading Next Step. The Master Chart was revised every two months. I also made mailing labels for future mailings to all foundations.

I literally flooded 86 foundations with letters, newsletters, fact sheets, and inquiries. Some were upset and wrote—by this time in a letter actually prepared for me (not a form letter)—that the foundation "strongly suggested" that I direct my efforts elsewhere, or that it "would discourage" further contacts. It was *only* at this point that I would accept a no. The foundation's folder, however, was not discarded, but placed in my inactive file. I kept abreast of news in the foundation world by subscribing both to Foundation News and Grantsmanship Center News. A major organizational or programmatic change in a foundation considered "inactive" would immediately get it right back to the active file.

I continued nurturing my active foundations, keeping them abreast of new developments in my organization. Several local newspapers wrote articles about my organization's programs. These were reprinted and mailed to each active foundation. I had grasped my fourth rule:

> Foundations have to be nurtured. If they are not familiar with your organization and if you are as good as you believe you are, make sure that you are able to document it for their benefit.

By this time, I sensed that some foundations were being increasingly curious about us, even if only because of the fact that our letterhead and materials were seen so often. I decided it was time to risk our own money in a fund-raising trip. Armed with my Profiles and Master Chart, I met with my executive officer and persuaded him to accept my fifth rule:

> At the right moment a personal contact is essential. This will cost money. Your organization has to come up with it.

The trip was carefully planned to visit as many foundations as possible, taking advantage of the lowest possible air fares and travel accommodations. This was seven months after I started working as a fund raiser. By then, I felt I knew enough about my targeted foundations. I had done my

homework. It was not always possible to make formal appointments. In these cases, I just walked into the foundations' offices. Again, I was armed with brochures, fact sheets, news reprints, my (secret) profiles, and calling cards. I felt confident. I knew what I was talking about. I was not begging, but offering these institutions an opportunity to invest their money wisely on behalf of their own definition of the public good.

Throughout my conversations with foundation staff members, I discovered the sixth—and I believe most important—rule:

> Be thoroughly prepared to accurately describe your project and its rationale. Do not allow a foundation to persuade you to move in a direction you are convinced you should not. Disagree, if you must. You represent a constituency and in all probability you know (or should know) more about it than the foundation. It is your task to educate the foundation so it is able to understand your goals. (Don't talk about your needs—we all have needs, but most of us lack goals!)

Once I returned to Puerto Rico, it was a matter of following up. A thank you letter was immediately mailed to all persons contacted summarizing the meeting and, when pertinent, announcing that a proposal would be mailed before the deadline—if there were a deadline.

In many instances I had to prepare the following documents required by some foundations (many small organizations just do not take the time or are unaware of the need to prepare them):

- organizational chart
- list of sources of funding
- annual statistics on clientele served
- biographical sketch of board members
- detailed budgets for each project to be proposed
- projection of the impact we would have if funded
- description of physical facilities
- portfolio of support letters giving evidence of our legitimacy as community representatives.

The above is a once-a-year effort, the results of which can be used not only for foundations, but for many other sources of financial support. It is a good investment of time and does not require a significant financial expenditure.

I prepared and mailed proposals to foundations, and at this stage, the institution I represented was no longer an unknown entity to them. In these proposals I only requested a "modest" amount of funds, within the range given by foundations to similar agencies for similar purposes.

Only those foundations with which I had a personal contact came through with a grant. Not all of them, of course. Not even most of them. But some did, and those that did not were much more helpful and informative on why my proposal was rejected. If they were not informative, they, of course, received a revised version of the "thank-you-for-saying-no" letter, and were marked in my Master Chart's Next Step column.

I kept mailing proposals to "unknown" foundations, careful to "fit," doing my homework. I received the standard rejection letters. I kept learning and I am still learning. I guess that, like every activity, fund raising is a learning experience. And learning never ends.

I would like to add two statements addressed to those who are, like myself, the Pancho Perez people (my Spanish equivalent of John Doe) of the fund-raising world . . . for those of us learning the hard way; with a low budget; without contacts, isolated from the mainstream of the philanthropic world . . . for those of us, full of dreams and commitment to our ethnicity and, most important, those of us feeling that respect and dignity prevent us from being successful in what seems to be a hopelessly pragmatic endeavor:

1. We will have to work harder. We will have many "strange" things to learn about a culture we often do not understand, and we will have to do a lot of explaining to a culture that often does not understand us. We will have to get together to share what we are learning, as well as create ways and means to ensure that our population is, in fact, included within the U.S. foundations' definition of the public good.
2. The Latino Institute, the institution I now proudly represent, is open to requests for technical assistance and to the initiation of networking activities to resolve the problems just stated.

What has been presented summarizes the experiences of one Hispanic who learned the hard way how to raise funds from foundations. The rules discovered in the process may or may not be applicable to the experiences of other Hispanic fund raisers in the United States. They should in no case be construed as *the* rules. I have found that intuition and subjective judgments are powerful tools in a field where there seem to be no rules. Let us use them.

Health and the Hispanic Community

TERRANCE KEENAN

The PROFILE of the U.S. health progress in the 1980s and future decades will be profoundly influenced by the nature of the response that is made, both regionally and nationally, to the ascendancy of this country's Hispanic peoples to a ranking stature in our complex national demography and the culture it expresses. Now standing at 12 million on official count—a one-third increase in 10 years—the Hispanic community is growing at a phenomenal rate. The increase is being further augmented by the large and unabated influx of "undocumented" Hispanic residents, primarily from Mexico, who now exceed 4 million—bringing the country's total Hispanic population to well over 16 million.

These trends portend a future for the U.S. Hispanic community as the nation's largest minority group. This will pose an extraordinary challenge to the entire range of our health and other human service institutions. If they are to work effectively for Hispanic peoples, they must *include* Hispanics—not merely within their staffs but also within their policies, missions, and strategies for service. Otherwise Hispanic life in the United States will continue to be characterized by bitter and pervasive exclusion from the human service structure of the larger society. At this stage in our history, it would be tenable to say that Hispanic peoples compose a society within a society—a large and distinct communal group living in a nation which is alien to their culture, language, and values, and from which they receive little understanding and less respect. It is not surprising to find, then, that our health and human service institutions have largely failed them.

The reason does not lie in the fact that these institutions are not *there* to serve Hispanic people (public schools, hospitals, health departments, etc.), nor even in the fact that many are substandard. Rather, Hispanic people are not reached and helped because the institutions and the professional cultures they embody *do not know how* to make their services work on behalf of this community and their families.

For this to change, two things are necessary. First, the stucture and content of the services provided must include a sensitive understanding and regard for Hispanic cultural, social, and family values. Second, the services need to be targeted on the conditions and problems specific to a people heavily burdened and isolated by poverty. In this article, these two prerequisites for effective human services for Hispanic communities and families will be discussed in terms of health care.

Changing our health services and professions so that they incorporate and respond to the norms

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and values of Hispanic life will be very difficult. This order of change is essentially internal and attitudinal, requiring both intellectual and behavioral recognition of the fact that the United States, with respect to Hispanics, is preeminently a bicultural society. The tendency of the majority population is to deny this reality, and to hold fast to the bias that those who wish to participate in U.S. life must surrender their heritage to the value systems of the New World civilization called America. This will not happen with Hispanic peoples, any more than it has occurred with our Native American Indians and Eskimos, and it is this fact that denotes the radical difference between Hispanic and all other groups from non-English-speaking countries who have settled in this continent.

Our Hispanic community, then, is inseparably united to a powerful mother culture, which is firmly planted within our boundaries. Quite simply, we are a bicultural society, with two principal languages, not one. Much of the tension and despair experienced by Hispanic peoples in this country stems precisely from the inability of the majority society to either comprehend or accept this phenomenon.

The harm to Hispanics is evident at the very heartbeat of our systems and arrangements for providing health care—namely, the doctor-patient relationship upon which so much of all else depends. Despite the elaboration of diagnostic tests and procedures, as a practical matter, physicians obtain the major share of their decision-making information (up to 80 percent) directly from the patient. The patient interview process is thus a vital tool in medical practice for arriving at a correct diagnosis and for formulating and prescribing an appropriate patient care plan. Since command of Spanish is a rare thing among the nation's physicians, it follows that, except for Hispanic patients who are thoroughly (not partially) bilingual, the medical care received by the Spanish-speaking population operates under a singular handicap.

But language is not the only cultural barrier to making health services work better than they do the Hispanic community. Other cultural differences also act as impediments. *La familia* is an abiding kinship institution of great cultural force. A haven of comfort and mutual loyalty among Hispanics, it also shelters and perpetuates a system of folk medicine, or *curanderismo,* which compromises the family's health-seeking behavior. More importantly, *la familia* prefigures gender roles that are distinctive to Hispanic culture: namely, male authority *(machismo)* and acquiescent female domesticity. Although these roles are changing, especially among the rising young professional class of Hispanics, they nevertheless continue to be significant in the health behavior of the Hispanic community.

Childbearing and children are valued, and there is a relatively low acceptance of family planning. Thus, fertility rates are high (70 percent greater among Mexican-American women in South Texas, for example, than for their Anglo counterparts) and families are large. These are cultural characteristics that find support in the religious faith of the Hispanic family, which is overwhelmingly Roman Catholic. The net result of the Hispanic birthrate and family size is to produce a remarkably young population (median age about 21 compared to 30 for the rest of the country, an 11-year spread). This means that the content of health services for Hispanic families needs to include a particular emphasis on maternity and newborn care, nutrition, as well as the care of infants and children.

Health professionals cannot be effective in these areas of care without imparting a clear understanding to families, especially mothers, of the explicit health rules and behaviors they are to follow. Education of Hispanic families about these matters will have limited success unless the professionals can communicate with patients in terms of the corresponding rules and behaviors that govern the inner life of *la familia,* such as child-rearing patterns and the family diet. Understanding of language, in sum, needs to be accompanied by an understanding of the people who speak it.

All of this points to the proposition that the health of our Hispanic communities can best be addressed and advanced by physicians who are themselves Hispanic. As a corollary, it follows that the task of changing our health serving institutions and professions to be more responsive to this burgeoning population group will require national manpower policies to expand the number of Hispanic doctors. Here the picture can best be described as static. About 3 percent of all U.S. practicing physicians are Hispanic. At the same time, the proportion of U.S. medical students who are Hispanic is also 3 percent, which means that the supply of new doctors is at about the replacement level. Conservatively, Hispanics are about 8 percent of the population, and they are increasing at a faster rate than any other group.

Thus, the gap between the supply and requirements for Hispanic physician manpower is not only wide, it is also increasing. This has occurred despite large increases in the numbers of Hispanic students enrolled in medical school. For Mexican-Americans and Mainland Puerto Ricans, who compose the vast majority of U.S. Hispanics, enrolments shot up sixfold in the 1970s, from about 200 to 1,200. Relative to the need, however, these gains are small comfort. At best, as noted earlier, they have brought the supply of new Hispanic medical graduates up to the replacement level. Without explicit national policies to speed and expand Hispanic medical school enrolments, there will be zero progress in meeting the physician manpower requirements of this group.

If the U.S. health system is to function adequately on behalf of Hispanics, however, it will not be enough simply to build a larger bicultural and bilingual physician manpower pool. The leadership of such physicians will experience predictable frustration without a further order of change. Specifically, their role needs to be supported by policies and programs targeted on reducing the legacy of morbidity and mortality that burdens the Hispanic community. It is a legacy arising from poverty, low levels of education, chronic unemployment, social and cultural discrimination, and associated powerlessness and demoralization—all the evils that also affect the life experience of the nation's Black community. Hispanics have been slower than their Black counterparts in pursuing change through the political process, but they are learning rapidly, and the deep indigenous cohesion expressed in the term *La Raza* has become a vital organizational force. It is a force that is beginning to exert a palpable effect on the conscience and behavior of America's vast health bureaucracy, but the pace of change is nowhere near the scale of need.

In the 40-county area of South Texas, for example, Mexican-Americans account for 80 percent of poverty families. Many live in unincorporated settlements, or *colonias,* in small and crowded dwellings without running water or toilets. Malnutrition and disease are rampant (diabetes, tuberculosis, hepatitis, amebiasis, salmonella). Access to medical care is so limited that one study estimated that half the babies born in one major community were delivered without professional supervision, largely by lay midwives *(parteras).* It is not surprising to find that some of these Texas counties record infant death rates that are three times the national average. In one county (Blanco) it has been five times higher. Employment in this area is largely seasonal farm work, and at times even this is scarce, forcing families to join the migrant stream on a long, laboring sojourn far from home into Arizona, Colorado, and New Mexico. Again life is harsh. Children die at grievous rates, and the survivors—lacking immunizations—are at severe risk to diphtheria, pertussis, tetanus, polio, measles, and other preventable diseases.

Conditions are less severe in urban areas, where, in fact, the great majority of Hispanic families live, but they are hardly less cruel. Hispanic urban life is emphatically *barrio* life—isolated, communal districts that, like *la familia,* are at once a refuge for U.S. Hispanics and a source of their separation from the mainstream of our national society. From Spanish Harlem in New York to West Side San Antonio and East Los Angeles, America's *barrios* are places where there are few doctors, and where medical facilities may be far distant and inaccessible. The vulnerability of urban Hispanic families is reflected in excessive infant death rates and outbreaks of contagious diseases, such as the epidemic of diphtheria, which occurred in San Antonio in 1972. Equally distressing is the insidious erosion of family integrity, which is expressed in such pathology as child abuse and neglect.

The most promising steps to date in the need to mount targeted efforts to diminish the burden of illness and mortality among Hispanics are being taken by Hispanics themselves. Young professionals trained in medicine, nursing, business and health administration, and other fields are returning to their communities to staff and manage first-line primary health care centers. Two exemplary instances are the Barrio Comprehensive Family Health Center, in San Antonio, and La Clinica de la Raza, in Oakland.

It is a tribute to the commitment and perseverance of this emerging cadre of young Hispanic leaders that they have been successful in enlisting philanthropic and governmental funding sources in their cause—and that they are dedicated to building permanent and viable local health centers of the first quality. Times ahead may be harder for them as governmental austerity measures begin to take their toll on the poor. Yet neither will it be easy for society to deny the validity of their goals nor divert them from pursuing them. Their ranks will grow as more Hispanic physicians and other health service personnel succeed in entering and completing professional training. This group of young leaders is galvanizing the Hispanic community with a new belief and resolve. They are a new generation who understand that if the U.S. health care system is to work in equity for Hispanics, then Hispanics themselves must make it happen. ∞

Communications and Hispanics: On a New Wave Length

ARMANDO B. RENDON

MEDIA'S INABILITY or reluctance to fine tune the picture it conveys of America adversely has affected Hispanic America, the second largest—and fastest growing—minority group in the country. Media, Hispanic Americans understand, manifest the classic chicken-egg dilemma they face: which comes first, image or identity? Only within the last eight years has the relevance of media influence become clearly tied to Hispanic socioeconomic and political goals. If 1965 might be suggested as the beginning of Hispanic insurgence in the United States, then for the first six to seven years, Hispanic activism focused primarily on bread-and-butter issues: jobs, schools and social services.

At either end of the continent, the largest Hispanic communities, the Mexican and Puerto Rican, strove to define and assert a distinctive identity. This soul searching, which sometimes exploded into public demonstrations, produced an essential side-effect of the Hispanic movement: literary and communications outlets. Several publications evolved from major elements of the Chicano movement, e.g., *El Malcriado* out of the grape boycott in California, *El Gallo* from the cultural nationalist activism in Denver, and *El Grito del Norte* out of the land-grant movement in New Mexico. Puerto Rican activists on the East Coast and in the Midwest already had weekly newspapers, which assumed much of the rhetorical and reportorial burden that evolved from Puertorriqueño activities, but more literary publications did surface, such as the Chicano-Rican Journal out of Chicago.

The significance of these early communications efforts lies in their paralleling the identity search, which consumed so much of the time and effort of Hispanic activists. The early publications were strident in tone and rhetorical in content. Editorial

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policy in general was set by the group leaders or organizers; but such communications efforts served as a vehicle for change.

Another parallel development occurred in the area of organization building. From the initial broad movement type of groups there evolved more specialized, professionally oriented associations with increasingly larger staffs and budgets. At about the time this evolutionary phase was occurring in the early 1970s, Chicano activists formed media action groups such as the Mexican American Anti-Defamation Committee and the Chicano Media Coalition. The latter evolved into the National Latino Media Coalition by the mid-1970s although this group eventually faded out of existence by sometime in 1979. Thus, the development of communications-oriented groups followed closely the progress of organizational ferment related to social concerns. This is not to suggest that communications falls somehow outside the area of social concern, but that perceptions among Hispanic activist groups placed the media and public relations last among priorities.

The impetus to challenge the total non-Hispanic control of access to the media was generated at the end of the 1970s by the recognition among Hispanic groups of the impact that Black media groups had made with regard to gaining some footholds in jobs and programing in the television field. Individuals and groups agitated around such issues as the Frito Bandito commercials and job discrimination by the television and film industries to form the first formal dissent groups in 1971-72.

The contacts that foundations had during the 1970s with regard to promoting Hispanic media participation focused primarily on access, elbowing a way into the mass media through programing, training for entry level jobs, and underwriting the activism that had an impact for a time and raised the consciousness, at least to some extent, of media executives. Few, if any, of the activist groups were involved in producing materials or gaining ownership of the facilities themselves. Ultimately, these were the next logical objectives.

Corollary, then, to the trend toward specialization among the national social issues organizations such as the League of United Latin American Citizens, the Puerto Rican Forum, and the Cuban National Planning Council, Hispanic professionals with common interests and skills in varied media began to organize themselves along the lines of trade association rather than coalitions or dissent-time groups. For the first time, trade associations did, in fact, form among Spanish language broadcasters in radio and television. These latter entities suggest potentially effective vehicles for the promotion not only of greater attention to Hispanic media consumers by the majority media owners, but also of increased ownership of media facilities.

The only group, and one of the newest, which currently seeks to carry out a broad mandate in regard to general media policy is the Bilingual-Bicultural Telecommunications Council, Inc., popularized as BI-TEL. This multiethnic group has been organized as a means to combine the skills and talent of academicians, researchers, and practitioners in the telecommunications field. Its concerns include the broadcast and nonbroadcast aspects of telecommunications.

In fact, as such, BI-TEL is the only Hispanic organization committed to determining and promoting a national Hispanic policy covering such a broad spectrum. Its organizers, reflective of the diversity in the Hispanic community and of the skills and background necessary to achieve their goals, will attempt to promote increased participation by Latinos in the electronic media by gaining access to corporate boardrooms, producers' offices, governmental policy makers—and foundation directors' deliberations.

A professional association with a city base, Latinos in Communications (LinC) has actively pursued increased job opportunities and attention to Hispanic interests in New York City. The group includes professionals from various media related fields, including electronic media producers, marketing experts, public relations executives, and advertising specialists.

LinC serves as a contact point for job information exchange, implementation of special projects serving to promote Hispanic community activities, and general encouragement of greater attention by the New York City media to Hispanic concerns.

Also newly formed is the Latinos in Public Broadcasting, Inc. (LIPB), an association of Latino media practitioners primarily involved in the administration or production of Hispanic-oriented programing within public broadcasting. Radio and television station executives and staffs, independent producers, and other specialists make up the bulk of the group. Other members include staffs of the quasi-government agencies which oversee the public broadcasting sphere, including the Corporation for Public Broadcasting (CPB), National Public Radio (NPR), and the Public Broadcasting System (PBS).

The very existence now of such an organization suggests that the involvement of Hispanic persons

in public broadcasting has come a long way in a short period of time. The group's first national conference, which took place in February 1980 in San Diego, California, was attended by about 100 persons, a relatively small number, but significantly large by comparison to the few persons one found in public broadcasting even 10 years ago.

The nature of the LIPB as a representative organization of persons working essentially in nonprofit agencies or corporations suggests some problems peculiar to such entities. Specifically, LIPB members are concerned with the availability of grant funds from CPB and the other agencies as well as from the foundations. Because they have found Hispanic oriented programing difficult at best to sell to their own stations or to the networks in terms of obtaining production costs and airtime, Latino public broadcasters are especially conscious and needful of understanding and financial support from the private sector. They have been told, in effect, to locate their own funding and maybe the programs will be aired.

On the commercial side, trade associations have evolved among radio and television broadcasters, notably the National Association of Spanish Broadcasters (NASB) and the Spanish Radio Broadcasters of America (SRBA). The NASB, based in Washington, D.C., was formed in 1979, representative primarily of television owners but of radio owners as well. The SRBA, based in Albuquerque, N.M., is, of course, radio broadcaster dominated and was established in the spring of 1980, as an offshoot of the Southwest Spanish Broadcasters Association.

Although these and other trade groups that might develop are based in the commercial media, many worthwhile programs and activities of benefit both to the Hispanic and general public will find them seeking assistance from the private nonprofit sector of foundations as well as from the corporate resources of the Hispanic media. For example, the NASB recently conducted a national survey titled, "U.S. Hispanics - A Market Profile," on Hispanic media use and practices, which was underwritten by a Federal grant, a private corporate contribution, and fees from professional seminars conducted by the NASB. The survey itself should be of benefit to the Hispanic broadcasting community, since it represents not only the first effort of its kind but also a model approach to understanding the operations of Spanish language media use throughout the country.

The formation of the NASB, LIPB, and SRBA, among others, also reflects the expansion in the number of radio and television stations dedicated to Spanish language or Hispanic-oriented programing only within the last five years. In radio, no actual increase in the number of stations has occurred—some 400 broadcast full or part time in Spanish nationally—but ownership now stands at about 18. No television stations are wholly owned by Hispanic interests. Majority ownership of Spanish International Network (S.I.N.) is non-Hispanic. S.I.N., nevertheless, began in 1961 with one station in San Antonio and now, out of 13 Spanish format stations in the United States, serves 10 affiliates.

The most important stage of Hispanic media development is yet to come with the formulation in the near future of new regulations by the Federal Communications Commission, which will radically affect the availability of radio and television frequencies, thus opening up new opportunities for Latinos as well as other minority groups and women toward ownership.

What the progression of events described here indicates is the evolution of a community whose goals have become defined along broader societal concerns rather than internal group interests. The capacity of U.S. society to respond to an ethnic group's demands for equality and opportunity has moved into the mode of matching up the demand with the specific individual or group that can produce results. Latinos have expanded their interests beyond the bread and butter objectives of the '60s, essentially because there are more Latinos paying attention to what we might call the nonspecific issues, that is, concerns that have broad implications for the whole of society and thereby for the special concerns of the Hispanic population as well.

Media involvement and control is precisely one of these nonspecific issues. It has become apparent that the level of sophistication among Latinos in the field of communications has increased manyfold since the early '70s, but much more needs to be done to compress the learning time required by what is one of the fastest growing and most rapidly expanding fields in business or industry. What foundations can expect, then, is contact with increasingly more sophisticated and specialized organizations in the area of communications. The days of the community-based ad hoc communications group demanding this or that are generally passé. The trend is toward community-conscious media professionals joining forces to accomplish virtually the same objectives as in the past but with the emphasis on specific product and with the capability to produce whatever is required. ∞

Photograph by Louis Carlos Bernal

Business and Economic Development

LUIS ARANDA

PARTICIPATION BY Hispanics in economic and business enterprise development is at a level substantially below that of society as a whole. Hispanics own nearly a quarter of a million of the businesses in the United States, with total receipts adding to $10.4 billion. The figures regarding total receipts of Hispanic businesses are less impressive considering that Hispanics own less than 1 percent of the total number of businesses in the United States, according to the U.S. Bureau of Census. The American Association of Spanish Speaking Certified Public Accountants, (AASSCPA), points out that "health, the administration of justice, employment, political development, the media, the humanities and arts, housing, education, foreign policy, and energy are all related and affected by economic development, the essence of which is business development."

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The available data indicate that Hispanics have not been adequately incorporated into the economic, business development mainstream of American society. Central to issues of economic and business enterprise development are the inadequacies that exist for Hispanics in business opportunities, in accessibility to capital sources, in education and training, in assistance programs from the government and the private sector, and in community revitalization programs.

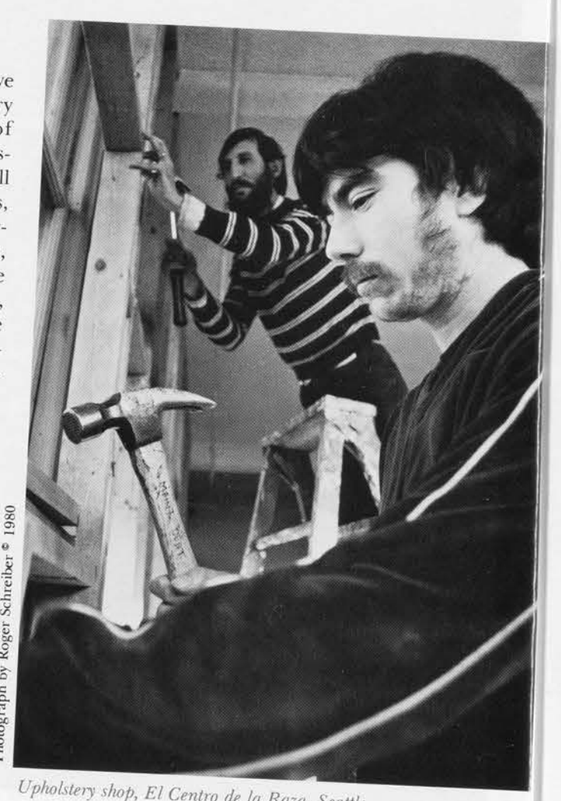
Hispanic business owners must contend with the same problems faced by all business owners. For

instance, the AASSCPA points out that restrictive tax structures, big-business oriented regulatory and paperwork burdens, and the inroads of monopolistic competition seriously impact on Hispanic businesses, just as they do on other small businesses. The Center for Studies in Business, Economics and Human Resources at the University of Texas at San Antonio notes that problems, already severe for Hispanic business owners, are aggravated by the minority status. For example, most minority firms are too small to realize economies of scale or to enjoy size-related competitive advantages such as product research and development, national distribution and advertising. The Latin American Manufacturers Association (LAMA) reports that 66 percent of all Hispanic businesses are in the retail and service industries, where average growth rates and profit margins are often small compared to those of other sectors such as the manufacturing and wholesale industries. Other factors that often produce negative effects on Hispanic businesses include disadvantageous geographic locations, inability to attract capable managers, and limited access to capital resources.

Hispanic businesses are usually concentrated in slow-growth, or stagnant, and highly competitive business areas. They are underrepresented in high technology industries, manufacturing, wholesale distribution, energy, finance, and transportation.

Hispanics understand that they must achieve fair accessibility to capital in order to develop successful enterprises. Many Hispanic business development groups feel that insensitive administrators of capital sources and inadequate government programs, together with the paucity of Hispanic-owned financial institutions and the limited experience of many Hispanic business owners, are major obstacles to capital accessibility that must be overcome. In Arizona, for instance, the Guadalupe Organization points out that: "Because banks have 'red-lined' our town, the chance of qualifying for loans is minimal . . . When Channel 33 wished to get a bank loan to set up operations and construct a building in Guadalupe . . . banks refused Channel 33 the loan even though they had over $325,000 worth of equipment . . . and collateral evident. The loan was granted when they decided the construction site to be Phoenix . . . " (The residents of Guadalupe are predominantly Mexican-American and Yaqui Indians. Channel 33 is the only Spanish-speaking television station in Arizona.)

Another example of the inaccessibility of capital is exemplified by the Association of Minority Enterprise Small Business Development Companies (MESBICs). A MESBIC is an agency licensed by the U.S. Small Business Administration (SBA) and provided with "seed money" used to leverage other funds from the private sector. In turn these funds are leveraged for loans from the SBA to make high-risk investments and foster minority business enterprises. The MESBIC Association states that ". . . the relative small size of the MESBIC industry and the fact that the industry must and does invest in business owned by all minority groups precludes its *maximum* impact on the Hispanic, Black, Asian and any other individual minority group . . . "



Photograph by Roger Schreiber © 1980

Upholstery shop, El Centro de la Raza, Seattle

Some executives of Hispanic organizations feel that MESBICs have become too conservative to fulfill their purpose of providing equity funding for high-risk investments to stimulate minority business enterprise development. On the other hand, Associated Southwest Investors, Inc., a MESBIC in New Mexico points out that in addition to assessing risks in investments in accordance with accepted business principles, MESBICs must consider the social objectives of Community Development Corporations (CDCs). The extra obligation tends to reduce the effectiveness of the program. Government requires, for example, that CDCs take an equity position in their investments, invest in nonpolluting industries, invest in organizations in which 25 percent of the employees qualify under the Comprehensive Educational and Training Act (CETA), and that create a substantial number of jobs, yet be located in a disadvantaged geographic zone and not displace other companies' sales or employees. The private-sector firms believe that their tasks are sufficiently difficult without the additional obligations of the CDC.

Experience has forced some MESBICs to limit their activities to serve only emerging businesses with capital needs from $75,000 to $150,000. Quality of service and the survival ratio of businesses may be increased but many potential Hispanic enterprises that need assistance are excluded from receiving capital from the MESBICs. An executive with the national office of SER-Jobs for Progress, a private organization funded by the U.S. Department of Labor, charges that MESBICs for profit are useless to the community. Chicanos Por La Causa (CLC), a CDC in Arizona, points out, however, that the purpose of a MESBIC is to provide capital for high-risk investments that show a potential, and more losses should be expected. MESBICs should not be measured by the same criteria as financial institutions that do not make similar high-risk investments, CLC observed.

Many Hispanic urban communities are low-income, and are burdened with an array of problems and characteristics, such as physical deterioration of the neighborhood, poverty, low levels of educational and vocational attainment, shifting populations, and sizable influxes of migrants from rural areas. Some of these communities are situated on prime real estate, which, if bought out from under the residents, could be economically advantageous to outside business interests, at the exclusion of and detriment to the local residents.

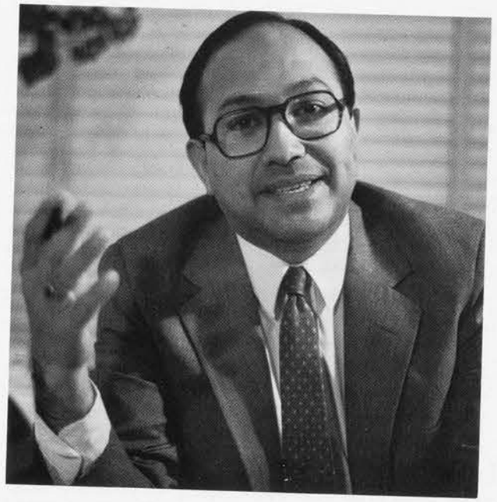
Various groups have sought to strengthen the family and educational environment of Hispanic communities through involvement of resources such as social, health, and welfare agencies; urban-renewal and housing bodies; the police and court systems; and civic and religious organizations. Participation by philanthropic groups in efforts to improve Hispanic communities was evident as early as 1962, and the Federal antipoverty programs were initiated by 1964.

For example, over 36 Community Development Corporations (CDCs) have developed as tax-exempt, nonprofit organizations in urban and rural areas. They operate broad government funded social and economic programs and also serve as vehicles for private-sector participation in the targeted community areas. The CDCs focused on the social problems of the 1960s and 1970s. In the early stages, some CDCs tried for too much "grass-root" participation and at times had people on the governing boards who lacked management experience, and the boards also lacked resources. However, as CDCs have developed, they have managed resources, and mobilized substantial amounts of public and private funds for commercial and industrial development, housing construction and rehabilitation, and delivery of a broad range of social services.

Today the typical CDC has resourceful entrepreneurial leadership, skilled staffs, a solid base of community support, capacity to undertake large-scale projects of physical improvement and business enterprise development in their communities, and the ability to work cooperatively with governmental agencies and still maintain their independence and community advocacy roles. Some have built housing projects, shopping centers, industrial parks, or other revenue-producing enterprises, and have used the proceeds to strengthen the educational and other social resources of their communities. Examples of strong CDCs include:

The Spanish Speaking Unity Council, *California*
The East Los Angeles Community Union, *California*
The Westside Planning Group, Inc., *California*
Chicanos Por La Causa, *Arizona*
Home Education Livelihood Program, *New Mexico*
Siete del Norté, *New Mexico*
The Denver Community Development Corporation, *Colorado*
The Mexican-American Unity Council, *Texas*
The 18th Street Development Corporation, *Illinois*
The Bronx Venture, *New York*
The National Council of La Raza, *Arizona, New Mexico, Illinois,* and *Washington, D.C.*

Most of the CDCs listed started operations with very modest budgets and have evolved into multimillion dollar entities and major forces in their communities. Their track record of success includes major housing development projects for low-income and elderly Hispanics, a variety of successful business enterprises and savings and loan companies. Through these activities, CDCs have had a significant impact on millions of Hispanics across the United States. The further potential of



Luis Aranda

the Hispanic CDCs can be seen from their track record of success and sound business management. That potential should not be overlooked by grantmakers.

The Small Business Development Centers (SBDCs) were created by the SBA in 1977 to provide management and technical assistance through a statewide network. Initially, the SBDC combined the educational, technological, and research facilities of universities with the resources of government and the private sector for the benefit of the small business community in a particular state. The university-based systems have used nonfaculty professionals to deliver the services, and faculty members have been used as consultants where appropriate. The SBDCs generally have specialized components such as the Small Business Institute which uses senior or graduate business students supervised by professors to provide management assistance. Also, some SBDCs have links with retired business executives who volunteer their time to assist small businesses and active business executives on loan from the private sector who also assist in various programs. In addition, other components such as the Innovation Centers funded through the National Science Foundation have played a significant role in improvement of products and the transfer of technology of government research laboratories for commercial exploitation by small businesses. Presumably, the SBDC will include specialized programs to assist minority ethnic groups and women in small business. Today, eligibility for a grant to establish a SBDC is not limited to universities but includes individuals and community organizations such as a CDC.

Properly staffed and funded, or coupled with established CDCs, SBDCs have a good potential for assistance to Hispanic business and economic development. SBDCs should be looked at seriously by grantmakers.

A few professional and trade associations have emerged through the 1970s and have provided leadership, research and technical assistance to Hispanic communities. The leadership of the organizations is generally well educated and experienced in their professional fields. However, too often they must depend on government funds. Because of bureaucratic delays, association efforts to comply with the purposes of the organizations are usually hampered. Among the prominent associations are: The American Association of Spanish Speaking Certified Public Accountants, The Society of Hispanic Professional Engineers, The National Association of Hispanic Professors of Business Administration and Economics, the Latin American Manufacturers Association, The National Hispanic Chamber of Commerce, the Hispanic-American Coalition for Economic Revitalization, and the Minority Purchasing Council.

The groups listed above foster business and economic development of Hispanic communities at a national as well as at a local level. These resources should be utilized by CDCs and other agencies and foundation and corporate support should be encouraged. Grantmakers interested in furthering Hispanic participation in business should consider these associations as sources of expertise.

Lack of awareness of sources of funds is a major problem for many emerging Hispanic organizations. Unlike the established CDCs, the emerging organizations often have inexperienced staffs who are not knowledgeable about writing proposals, and do not have the resources to hire grant writers. Also, emerging organizations interested in economic and business development often have perceptions that may contribute to the difficulty of communication between them and the foundation world. Foundations should be aware of this so that they may be sensitive to correcting perceptions that may be distorted. For example, some of these attitudes are:

1. Foundations seem less interested in business or economic development than in social welfare programs:

2. Foundations apparently judge applicants for funds on their economic standing, rather than on the merits of the proposals;

3. Foundations may fund the beginning of an activity, or sometimes a developmental stage, but seem reluctant to stay with it to the point of self-sufficiency;

4. Foundations will not fund a proposal because they mistakenly believe that funding for minority business and economic development is fully done by the Federal Government.

Regardless of the accuracy or inaccuracy of these views, it is clear that an information gap exists between foundations and emerging community organizations attempting to pursue business and economic development programs. The gap needs to be closed. Foundations should consider innovative ways to take the initiative to close it.

Business corporations make many efforts, and use a considerable amount of their resources, to educate the public about the benefits of our system of capital enterprise. They might well direct some of their resources, and their expertise, to creative ways to help Hispanics get integrated into the mainstream of business. Groups with small—or no—chance to participate in the system are less likely to be its enthusiastic supporters. Successful participation in business enterprise is the "bottom line" in our system.

LISC: A New and Creative Approach

A NEW program for assisting the efforts to revitalize communities and neighborhoods is the Local Initiatives Support Corporation (LISC). The program seeks to increase the capabilities of groups to design, capitalize and manage housing and commercial developments of significant scale without squeezing out the poor, or omitting those values that attract and hold the middle classes. LISC was created late in 1979 by the Ford Foundation and six major firms from the insurance, industrial and banking fields. Together the seven groups have provided $9.35 million (of which $4.6 million came from Ford) for operations and investments during its first two years. LISC is assembling profiles of community organizations as potential participants. LISC will not seek to replace Federal policies or funds. However, its participation may reduce the impact caused by bureaucratic delays, inflexible programs, changing priorities, shrinking budgets and political pressures experienced generally when dealing with government-funded programs. The thrust of LISC is to serve as a private intermediary to expedite funding and decision making by local community groups for community projects.

In June 1980, LISC began to work with a group of about 20 organizations that are ready to expand. At the end of five years it is expected that about 100 local organizations will be supported. LISC will be working intensively with new organizations, as well as with groups where programs have matured. The spectrum of organizations ranges from a few sophisticated and effective Community Development Corporations and Neighborhood Housing Services to emerging community groups. LISC will seek organizations that already have begun small-scale rehabilitation and technical assistance projects and seek to develop more projects. With its array of resources, LISC, unencumbered by other priorities, can focus on specific projects. Thus, it can increase the capacity of community groups and facilitate the expenditures of local public and private funds in a rational and effective manner.

LISC will provide:

1. technical assistance in designing, funding, and operating projects, and in managing staff work and finances;
2. investments designed to leverage other investments by local corporations and financial institutions and to enhance their commitment to community-based undertakings;
3. help in securing loans and grants from government, with emphasis on arrangements and purposes that would have demonstrated value for both the funders and recipients;
4. core support grants to be matched dollar-for-dollar with new money from local corporate sources; such grants, not exceeding $50,000 a year for two years but usually considerably smaller, would be used for staff and operating costs and to seed new projects.

—LUIS ARANDA

Jewish-Italian-Hispanic Self-Help Leads to a Grant

KATHLEEN TELTSCH

TEN YEARS ago, when bands of youths attacked Jewish residents of Brooklyn's Borough Park section, Rabbi Shabse Meisels was advised to give up his tiny, firebombed synagogue and move from the blighted neighborhood.

"But we decided no more running," his wife, Mirla recalled recently, her soft voice belying the militance of her words. "We had lived through the Holocaust and the concentration camps, and we would stay here and fight with everything we had."

For her, fighting meant persuading Orthodox Jewish families not to sell their homes and inducing hesitant Italian and Puerto Rican neighbors to join in an association to reverse the community's decline . . . that cooperation resulted in a $150,000 grant to help revitalize the neighborhood.

Sitting at a table laid for the sabbath meal with a dazzling white embroidered cover, she poured coffee and pressed home-baked cakes on a group of visitors led by Mitchell Sviridoff, who were inspecting neighborhood programs in Borough Park and nearby Sunset Park.

The programs were among 27 self-help community groups in 12 states that will receive a total of $2.7 million in grants and loans from the Local Initiative Support Corporation, a private organization set up six months ago by the Ford Foundation and seven other foundation and corporate backers. The awards . . . are the first to be made by the corporation, and will help the groups revitalize their neighborhoods and stimulate industrial development.

Sviridoff, the corporation's executive director . . . said his organization's "stamp of approval" should enable the groups to raise at least $27 million from banks, private business and government agencies. Speaking of the Brooklyn organizations, he said the smooth working relationship between community leaders in Borough Park, a predominantly Jewish community, and Sunset Park, which is largely Puerto Rican, had caught the imagination of the outside financial backers and induced them to provide the initial money to help renovate apartment houses for elderly and low-income tenants. Although that harmony was not achieved overnight and needs to be nurtured, the progress that has been made is attributed mainly to a small group of residents. It includes Meisels . . . and Evelyn Aquila, who has ties to both the Irish and the Italian communities (her parents were Irish, her husband's Italian).

A turning point was reached three years ago when Agudath Israel of America, a nonprofit Orthodox Jewish organization, set out to preserve Borough Park and adjacent areas—the total of 150,000 Jewish residents makes it one of the largest such communities in the country. The Southern Brooklyn Community Organization was set up as a multiethnic self-help group, and Samuel Lefkowitz, a 35 year-old rabbi trained as a social worker, was brought in as director.

The Ford Foundation gave the group $65,000 to organize in 1977 and $65,000 more the next year to advance its development program, which its backers hope will attract $12 million in private investments to revitalize the 100-block area.

Rabbi Lefkowitz soon met Wilfredo Lugo, head of the Sunset Park Redevelopment Committee, which was set up in 1969 to halt the deterioration of the mixed industrial and residential community along the waterfront. The two men, one representing the Orthodox Jewish community and the other the adjacent largely Hispanic community, soon formed an informal partnership . . . and kindled support from sometimes apathetic residents, talked persuasively to local politicians whose backing they needed, and obtained bank loans and government grants.

The local-support corporation will provide $150,000 over the next two years for the two community organizations. Maimonides Medical Center has provided a $200,000 low-interest loan and $246,000 has come from the Federal state and city governments.

KATHLEEN TELTSCH *is a reporter for The New York Times.*

An Interview with Moctesuma Esparza, Award-Winning Film and TV Producer

JACK SHAKELY

THE FOLLOWING interview was conducted by Jack Shakely during a recent visit with Moctesuma Esparza, a motion picture and television producer who has been long committed to social change. Esparza, 31, is president of his own production company. In 1975, he, along with two other Hispanic partners, formed the first minority-owned cable television company, Buena Vista Cable-TV, which is franchised by the County of Los Angeles to serve portions of the East Los Angeles area. Presently, Esparza and his associates are programing an Hispanic channel for syndication to other cable-TV systems throughout the nation. He has also recently established a new foundation with the National Council of La Raza to promote training, employment, and the production of television programing which portrays Hispanics positively. Esparza is married to Esperanza Vasquez, a filmmaker in her own right.

Begin by telling us about your name.

The reason I have an interesting name is that my father wanted me to have a name that reflected Mexico and its proud and historical moments. He wanted me to have a name that would be recognized the world over. My father came to the United States in 1918. He was a refugee of the Mexican Revolution and he worked his way through Chicago, Wyoming, Utah, Northern California (in the Central Valleys). By 1922 he settled in Los Angeles and started as a dishwasher and gradually worked his way up to be the cook at a small Mexican restaurant. He always had a job and was always willing to work. When World War II hit, he found himself working at Warner Brothers studios in the commissary, and from there he moved over to an Italian restaurant. In the early '50s he became the chef at La Scala, probably the foremost Italian restaurant in Los Angeles during the '50s and '60s. La Scala was "the spot," and very prestigious. By the time he retired he was 69, and was still working a full 12-hour day, hard work in a kitchen.

And what about the rest of your family?

I had just one younger brother; he suffered brain damage and lived with us at home. My mother died in childbirth. It was pretty rough for me, growing up with a mentally retarded brother at home and I took a lot of ribbing in my neighborhood about it. I guess that was one of the adversities that, as I look back, was pretty tough, but it built my character.

The background of your father working at Warner Bros., and La Scala, did that color your movement in this field?

I wonder about that myself. I remember my dad would say so-and-so came into the restaurant . . . like Frank Sinatra, or someone came into the

Moctezuma Esparza receiving an Emmy Award for one of his films

JACK SHAKELY *is Executive Director of the California Community Foundation, a Los Angeles foundation, which serves the Southern California area.*

kitchen today and gave me a tip. And also the Mexican movie stars like Augustine Lara, the famous song writer. My father would tell me he came to the restaurant and had talked to him. But I think what really influenced me was that since my father worked six days a week at night, I only got to see him on Mondays when the restaurant was closed. We would spend Mondays together once I got out of school, and we would go to the movies. I think it was that tradition of going to the movies every Monday night that gave me a fascination for films. And we only went to see the Mexican films, and surely that gave me a different perspective. My heroes were the heroes of the Mexican movies, like Jorge Negrette, Augustine Lara, Maria Felix, Libertad Lamarque, and then there was Pedro Infante, Pedro Armendarez, Antonio Aguilar and Pedro de Cordoba, who was a kind of Spencer Tracy-like character. Naturally, in all these films, everyone spoke Spanish; the lawyers, the doctors, everyone.

What about the language, did you grow up speaking only Spanish?

I spoke 100 percent Spanish at home. My father made the decision that he wanted me to speak Spanish so that he could be proud of me and I could go to Mexico and be treated like a Mexican. So I believe I speak fluent Spanish and I have him to be thankful for it. He never bothered to teach me English, he figured I was better off learning it at school, rather than from him, as he has an accent. Yet to speak Spanish was a real psychological burden when I was growing up. I remember kids denying that they were Mexican and saying they were "Spanish," as if it was better. Yet my father managed to instill in me a sense of good public spirit, a desire for the well-being of our people and also a certain outrage towards injustice. I can recall getting into heated discussions with my teachers, and I can happily say that I won a lot of those discussions because I had a preparation I received at home. From my father I learned about the history of Mexico and a certain amount of world history, which my father taught me since I was in the 4th grade. And in school I learned the history of the United States. Together, these two influences gave me a different perspective that allowed me to push through what I felt was a psychological roadblock that was laid in front of me when I was going to school.

What was your experience in school?

Actually, I was considered a slow student and a nonreader until the 4th grade, particularly because of the language problem. In my neighborhood everyone spoke Spanish. I went to a high school that was 98 percent Chicano (Lincoln High). Generally speaking there were no expectations of success on the part of the teachers towards the students; there were always exceptions, but generally the attitude was very defeating. When I was a teenager, I dressed in the uniform of the barrio, which was khaki pants, and Sir Guy Pendelton shirts. I wore the uniform and since all my friends were members of the neighborhood "gang," there really wasn't much choice. In the late '50s and early '60s everybody dressed that way. And you really could not tell the good kids from the bad kids by the way they dressed. Yet, that is how the teachers and administrators attempted to tell who was good and who wasn't. It seems that the dress code has always gotten us in trouble.

Yet you manage to succeed where others have failed?

There were many accidents along the way. For instance, as I was growing up, many of the friends I had were arrested for one thing or another and sent off to juvenile camp, so by the time I hit the 9th grade most of my close friends were no longer around, and there was a whole new group of people that I was introduced to. There was a teacher in high school, Mr. Kelly, an Irishman who was my drama and literature teacher. I'll always remember that first day in his class, when everyone gets up and introduces himself. When he got to me, he butchered my name, as is common, and by then I had gotten enough spunk in me that I would correct people, and so I got up and in a booming voice I said "My name is pronounced MOCTESUMA ESPARZA." Later, he put me in his drama and speech classes and so I started reading Greek tragedies and Shakespeare and an entirely new world opened up to me.

Was your present career influenced by those drama classes?

Yes, I think so. My first success came at the very first speech tournament I entered. It was a novice tournament at Loyola High School and I won the gold medal for my speech on James Welton Johnson's "The Creation." When the awards were announced, and they got to the gold medal winner, the room was silent. They called out Lincoln Heights and Moctesuma Esparza, and everyone turned around, looking to see who the hell I was. There was nobody else with a Spanish surname. I was the only one, and Lincoln Heights had not even participated in speech tournaments prior to that. This early experience sort of set a pattern in my life, being first in a lot of things within my own circle. That experience gave me an important edge early in my life.

What about your college years?

I went to UCLA. I was offered a scholarship to Columbia, but I turned it down to stay here. It was then the social protest movement among Chicanos was beginning and I felt a genuine commitment to stay here. I began in the history department, but by the end of my freshman year, I became aware that I had no future in the history department at UCLA. My view of California history was different from what was being taught. I ended that first semester with a "C" average, which was very frustrating after having done so well in high school. At the time I was very isolated, living in the dormitory with a young kid from the valley who wanted to be in a fraternity. I felt very isolated and there was really nobody I could relate to. Out of the 30,000 students at UCLA, there were only 40 Chicanos. This was in 1967. And the reason I know is that I had met three or four other Chicano students and we actually counted every single Spanish surname we could find in the enrolment card file. Then we eliminated the foreign students, and ended up with 40. Then we tracked down each one of them and organized the first Chicano student group . . .

How did you find your way into film?

Actually, I was recruited by a Black professor into the film school. I had been active in the University's Urban Crisis Committee and he sought me out as an organizer to break open the film school. There were 13 of us, Blacks, Asians, Indians, and Mexican-Americans, all UCLA students wanting to transfer to the film department. We organized a sit-in protest, this was during the Kent State protests, and we succeeded. I got out of college in 1972 with a Master of Fine Arts degree. One year later I had won my first Emmy.

The film was a Master's thesis, a portrait of five people in East Los Angeles. It was produced for KNBC and it was an early attempt to paint a broad canvas of what life was like in East Los Angeles; the diversity that exists and the sense of humanity found among the people who live there. I was at KNBC for nine months. After completing the show I was unemployed despite excellent reviews by Naury Greene of the Los Angeles Times and from the trades. I couldn't find a job anywhere. I made a decision then, that I would not take any work unless it was as a producer. I viewed myself as a producer with the ability to conceive a project and see it through. And I knew the only way I could be a producer was to declare myself as one.

What was your next job?

My next job came through David Ochoa, who is now a partner of mine, involved in our cable TV company, Buena Vista. I was hired to design a media training program for a PBS children's television program. I had 15 students at the time; 60 percent of them are still working in the business and doing quite well. One of them is in charge of film operations for ABC here locally, another is cameraman for Channel 13, another is working in documentary films. Another of those students was Esperanza Vasquez, whom I married two years ago. Esperanza directed the film that was nominated for an Academy Award [documentary shorts].

The industry does have an ability to absorb good people. The problem is that among those people that were in the first class with me at UCLA and those that were in my training program, together they probably constitute 50 percent of all the Hispanics who now have decent, first-rate station jobs in television here in Los Angeles. Over the past few years, the stations have been hiring more technicians, and showing a lot of improvement, but it is the people who have an independent spirit and wish to produce programs that have not fared well.

How did Moctesuma Esparza Productions come about?

After completing a year with the children's program, where I was also producing films, the show went off the air temporarily. I decided I didn't want to break up the crew that I had put together. So I went out and found work for us. At first it was making children's film for other PBS kids shows like *Sesame Street* and others. Then we landed a big contract to produce an hour documentary for McGraw-Hill Broadcasting. And so I kept our crew together and I never went back to work for anyone else. We ended up doing an entire series of hour documentaries for McGraw-Hill, *La Raza,* which was syndicated and continues to play over ABC. It won many awards for us, including the Ohio State Award, and it picked up about a dozen international awards. Then we did the film that was nominated for an Academy Award, *Agueda Martinez.* It's a portrait of an old woman living in northern New Mexico, about the land and her life. It was very inspiring to me. The woman was 78 years old and that movie was nominated for the Academy Award in 1977. Then I did a series of films for Bailey Films of CBS, and so it began. At one point I tried to put *Agueda Martinez* into distribution but was unable to find a distributor, so I decided to form my own distribution company. Educational Media Corporation is a sister company of ours and is

financed by MCA New Ventures, a Division of MCA.

It was at that time that I joined forces with H. Frank Dominguez, a very successful builder, and with David Ochoa. Together we formed Buena Vista Telecommunications, Inc., our cable TV company. Curiously, the idea of the cable company originated from my involvement with a community based foundation, the Euclid Foundation, in East Los Angeles. It is no longer active, but it served to develop the original idea of a cable television operation for East Los Angeles. Recently, we've picked up another cable franchise in Colton, California, with another one coming soon since joining with Colony Communications, which is located in Providence, Rhode Island. Together we are going into other cable markets, and presently are establishing a production company to provide programing for cable TV aimed at the Hispanic population. This goes back to what I said earlier, that my goal is to bring Hispanics and our cultural experience into the mainstream of the United States.

Obviously, it hasn't all been smooth sailing.

When we really needed support, nobody would help us. I have had negative experiences in the sense that major financial institutions are hesitant to support minority business ventures. At the same time, other avenues have been open to me that have allowed us to move forward. My association with Frank Dominguez has taught me a lot. He's a high-school graduate and son of a plumber in San Bernardino and now he has built a multimillion dollar enterprise. I've learned a great deal from Frank about how to go about achieving success within the mainstream of our society. A big problem for Hispanics and all minorities is a lack of understanding of how business works. But one can only learn by getting out there and doing it. Taking chances, putting yourself and your family's security and everything else on the line. It's the only way.

An example?

I produced a feature film, *Only Once in a Lifetime*. That experience cost me a great deal but it has also taught me a great deal about producing feature films. What Hollywood is willing to absorb and so on. I also learned about casting; we simply do not have any "big name" Hispanic stars to draw from, which can make all the difference at the box office. Since then, I've acquired a number of important properties, several of which are currently in development. We are involved in a joint project with Mexico. It is the story of the Conquest of Mexico. Private interests have put up money and we are now raising money in the United States. The screenplay has been written by Dale Wasserman (*Man from La Mancha, Viking, Cleopatra,* and *One Flew Over the Cuckoo's Nest*). Another project, SOMOS, is a five-part drama series currently funded by the National Endowment for the Humanities. We have the option on five literary works written by Mexican-Americans, with the exception of one, *The Milagro Beanfield War,* which was written by John Nichols. John is also writing the screenplay and at present we have a lot of interest in this project from several major studios. I really believe *Milagro* will be our first big breakthrough, but then maybe *Conquest* will also take off! Another interesting project I'm involved with is the Sundance Institute. It's the brainchild of Robert Redford and is intended as a supportive environment for independent feature filmmakers. Independent writers and producers will be selected by committee, of which I'm a member, and they will be given the opportunity to spend six weeks during the summer in Utah, working with some of the industry's most accomplished professionals. It is a very exciting idea.

How would you like the foundations to spend this money?

I believe that foundations need to support the experience of success. Because self-determination and the ability to achieve is a two-way street. If a teacher believes that a student doesn't have the ability to succeed at his work, then the student is going to respond by fulfilling that teacher's expectations, and that is true for society and institutions as well as individuals. If an organization or an individual believes it is going to fail, then goodbye because they will fail.

What is your advice to others just starting off?

I think that first off, one has to free oneself of the shackles that hold us back, shackles that are imposed by our own culture, by the film industry itself, and by American Society in general. Probably the most pervasive of these shackles is the mental jail of inferiority, believing that you are something less than other people. You come to realize that you are building a kind of "defeat" mechanism into your actions, and so there is always the ability to rationalize one's failures. What I've managed to put together is not a whole lot by Hollywood standards, but it is certainly an accomplishment and I intend to move forward in this industry year by year. I have dedicated myself to this task and I truly believe that my own destiny lies in my own hands.

Celia Barberena Llanes, Director of Officina Hispana, with instructor Murray Wolf and trainees of Roberto Clemente Youth Training Center, Boston

Hispanic Youth Unemployment:
The Role of Foundations

MIGUEL TIRADO

THE EFFORTS of the Federal Government over the last 15 years to reduce the high incidence of unemployment among Hispanic youth is a history of unfulfilled expectations and discouragement. While millions of dollars have been expended in a variety of programmatic directions, the actual results have not led to a reduction in Hispanic youth unemployment or even a relative increase in the number of Hispanic youth participating in these programs. A 1978 study by the U.S. Civil Rights Commission found that the current unemployment rates of Hispanic male and female teenagers are proportionately two to three times as high as in 1960. As for their participation in Federally funded programs under the Youth Employment and Demonstration Projects Act of 1977, only 11 percent of the total YEDPA participants were Hispanic compared to 39 percent for Blacks and 49 percent for whites. A closer look at these major Federal efforts to alleviate Hispanic youth unemployment may help to explain some of the reasons.

The Youth Incentive Entitlement Pilot Projects (YIEPP) were intended to guarantee part-time employment during the school year and full-time employment during the summer for those economically disadvantaged youth who agreed to finish high school. Their goal was to encourage dropout-prone youth to remain in school. Considering the phenomenal dropout rate recorded for Hispanics (60 percent of the Spanish origin population over 25 years lack a four-year secondary education according to the 1978 Current Population Survey), this program would appear to meet a dire need in the Hispanic community for incentives to remain in school. However, only 8 percent of the total youth enrolled in this program were Hispanic compared with 76 percent for the Blacks in 1978 and 73 percent in 1979. One possible explanation

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for this poor performance of the program among Hispanics is that only three of the 17 entitlement sites were located in areas with large Hispanic youth concentrations.

The Young Adult Conservation Corps (YACC) was established to provide youth on-the-job occupational opportunities and skills training through productive work placements in conservation and environmental projects around the country. Based on the Civilian Conservation Corps model of the 1930s, this program was oriented more toward unemployed youth between 16 and 23 years of age who were out of school. Participation of white youth was 82 percent in 1979 compared to 6 percent for Hispanic youth and 8 percent for Blacks, as a percentage of total participants.

One of the explanations for this low rate of minority participation is the program's failure to target it toward low income youth. The Hispanics' low participation rate may be due also to culturally specific factors. The National Longitudinal Survey of Youth conducted by Ohio State University has found that Hispanic youth are less willing than others to go away from home to a national forest for a job. This survey similarly found that Hispanic youth leave their parents' home later than white youth, and a greater number of those who live independently are married and/or have children compared with whites and Blacks. The significance of family ties for Hispanic youth, therefore, seems to be a major factor in explaining their reluctance to participate in this type of program.

The Youth Community Conservation and Improvement Projects (YCCIP), in contrast, focus upon service to the local community or neighborhood, as well as work experience and on-the-job training in relevant skills for unemployed youth between the ages of 16 and 19. While these projects are not targeted exclusively for economically disadvantaged youth, they encourage local prime sponsors to give these youth priority and do not require these youth to return to school. The local nature of the program and acceptance of the urgency to address the needs of out-of-school youth have led to a greater participation rate of Hispanic youth in this program than in either of the other two mentioned. Nevertheless, the total number of Hispanic enrollees has decreased from a rate of 15 percent of total participants in 1978 to 12 percent in 1979.

The same phenomenon of declining enrollments of Hispanics has occurred in the largest of the youth programs, the Youth Employment and Training Programs (YETP). This program is designed to provide low-income youth 14 to 21 years of age with a full range of job training and other supportive services in collaboration with local educational institutions. Operated by local prime sponsors, the program has seen Hispanic youth participation drop in 1979 to 11 percent from 13 percent the previous year. This is in contrast to increases in Black and white youth participation for the same period. Considering the increasing rate of Hispanic youth joblessness during this time frame, the decline of participants in the program is difficult to explain. While part of the answer may lie in the relative inattention of these progams to Hispanics compared to other youth groups, this in itself is not a sufficient explanation for the decline. The focus of most research on minority youth and the intent of the above-described programs has been on problems related to the supply side of the unemployment equation; the question of the availability of

Photograph by Danny Lyon

jobs (the demand side) for these youth in the labor market has not been given equal attention. Yet herein may lie a fundamental cause of disinterest on the part of Hispanic youth in either enrolling in or completing these Federally funded employment and training programs. Their perceptions of the labor market for their skills even after completing these programs may be so negative that they consider their participation a fruitless endeavor. Recent statistics compiled by the Conference Board on the slower growth of vocational occupations in the 1980s lend credibility to these conclusions. Two-thirds of the job openings in skilled vocational occupations will only replace attrition losses (and one-third of the jobs will result from employment growth). From this attention to the demand side of the unemployment equation emerge two directions requiring greater attention. They are: (1) to expand the pool of attractive and productive jobs available to these youth, and (2) to alter these youths' perceptions of their futures in order to encourage their enrollment in programs.

The fact that the Federal Government has been relatively unsuccessful in addressing the needs of unemployed youth calls for private foundations and corporations to increase their involvement. Foundations and corporate grantmakers can assist by providing the resources. The support given to the Manpower Demonstration Research Corporation by the Ford Foundation to conduct the Supported Work experiments, is an example of what grantmakers can do. An area in which private corporations should be encouraged to increase participation is in the operation of training programs for unemployed youth. The success rate of corporate-run programs tends to be much better than those operated by government agencies. The program operated by the RCA corporation, which trains 1800 people at a time in five Job Corps Centers throughout the country, is an example of this success. Their job placement rate is 80 percent of graduates, with a job retention rate of 70 percent after 180 days on the job. With links to 70 New York-based corporations who participate in its industrial advisory team, the program's job development staff can tailor the candidates' training to the jobs, and influence the curriculum taught by the staff to reflect the needs of these corporations. Yet the extensive involvement of the RCA corporation is still an exception to the rule. How then can other private businesses be encouraged to assume greater responsibility for the integration of unemployed minorities into the nation's productive labor force? Here again is where private foundations can play a unique role. Their financial support of initial pilot efforts to administer recruitment and training programs for unemployed youth could lead to their replication by corporations, as evidenced by RCA.

With respect to changing the perceptions of minority youth towards their futures, the role of foundations can be critical. Relatively little is known about how minority individuals arrive at job decisions. Recent national longitudinal survey data on Hispanic youth suggest that informal contacts such as family ties and friends are more influential in the process than formal sources of information or influence. The fact, however, that job aspirations play a critical role in motivating an unemployed youth to participate in employment and training programs, reinforces the need for more attention on ways to expand the vocational horizons ot these youth. Positive examples of efforts to alter the vocational perspectives of Hispanic youth are the program operated by Aspira for Health Careers and the SER-Job Career Exploration Program. Both of these operations offer youth exposure to a variety of career options through direct contact with professionals in the field. A smaller but equally exciting endeavor is that conducted by the Colorado Minority Engineering Association to offer Hispanic youth a summer enrichment program for a career in engineering. The key element of these efforts is the provision of role models and counseling to convince these youth to enlarge their occupational horizons. While these programs have had success in introducing Hispanics to more professional and service oriented occupations, relatively little has been done to expose them to role models among skilled blue collar workers. The current program of the Labor Council for Latin American Advancement, a group of 2,500 Hispanic trade unionists across the country, to establish a counseling and placement service for unemployed youth is a positive step in this direction.

The efforts of private foundations also are needed to promote involvement of successful minority professionals and journeypersons through their emerging professional associations in counseling and training of minority youth. Private industry also confronts the problem of preserving jobs of skilled workers while incorporating minority workers into their labor force. It is critical for private foundations and corporations to recognize the unique role they can play in promoting the intervention of the nongovernmental sector in the counseling, training, and hiring of unemployed minority youth. ∞

In Double Jeopardy: The Nation's Aging Hispanics

STINA SANTIESTEVAN

". . . our goal is to encourage each senior to be as independent as possible, but somehow the system's application process ordeal has not been an experience resulting in a sense of pride, dignity, and self-reliance for any senior, so we act as their advocate."

—*Eleanor Donaldson and Ernesto Martinez,* "The Hispanic Elderly of East Harlem," AGING, March-April 1980, *Department of Health, Education, and Welfare*

THE CENSUS Bureau tells us that there are over a million of them—to be exact, 1.1 million in 1978. They live in crumbling inner cities and remote rural areas. They suffer all the needs and indignities of senior citizens generally, and they suffer, too, the special needs and indignities of minority peoples. They are indeed in double jeopardy. They are the nation's aging Hispanics. Like the United States' larger Hispanic population, Hispanic elders are not a single homogeneous entity. Though they share the same language, the elderly Puerto Ricans, Cubans, Mexican-Americans, and their counterparts from Central and South America differ from one another in many important ways, and in even more important ways they differ from elderly Anglos.

A 1979 Census report says that in 1978 some 2,764,000 Hispanic families lived in the United States. Of these families,195,000 were headed by persons 65 and over. Nearly half of these elderly families rented their homes (49 percent), compared to only 29 percent of all elderly U.S. households. According to the Asociacion Nacional Pro Personas Mayores, 60 percent of the Hispanic elderly live in husband-and-wife households, 30 percent—70 percent of whom are women—live alone, and 9.7 percent—again mainly women—live in extended family situations.

According to the Census Bureau, more than 80 percent of these Hispanic elderly live in metropolitan areas in Arizona, California, Colorado, New Mexico, Texas, and on the Eastern Seaboard. The remainder—less than 20 percent—are rural.

Amigos Del Valle, a private nonprofit organization in the southernmost part of Texas, is the result of a cooperative effort on the part of 13 cities and two counties to improve the lives of their elderly inhabitants. Its service area includes the Lower Rio Grande Valley—some 3,000 square miles with a large Mexican-American population. Cities and towns are strung out along the major east-west highways, and the agency reports that between and around these towns are more than a hundred colonias—small Hispanic pockets of rural poverty, where the streets are unpaved, plumbing and sewers nonexistent, housing substandard, jobs scarce. Small groups of older people are scattered widely through the cities, towns, and colonias, and these groups are generally underserved with respect to available social services, although their needs are especially high, due to poverty, isolation, and the lack of transportation.

These circumstances and needs are duplicated in many of the rural parts of the several states of the Southwest, while Southwestern metropolitan areas—Los Angeles, Phoenix, Denver, and other smaller cities—display many of the classical social problems associated with crowded cities.

On the eastern shore of the continent the Puerto Ricans are concentrated, large numbers living in East Harlem, in Connecticut, in urban centers up and down the coast, as well as in Chicago and other Midwest cities. Their elderly members are center-city people, with all of the problems attendant on center-city living.

Most of the nation's 750,000 Cubans live in South Florida, in the Miami and Dade County area, arriving in waves of migration during the 1960s. About 17 percent of this Cuban population is now over 55, and 7.9 percent is over 65.

They have less education than their Anglo counterparts: the men an average of 6.6 years in school, the women an average of 5.9 years. They have spent their working lives in low-paid blue-collar and agricultural jobs. Many are not covered by Social Security, insurance, or pensions. Their houses are substandard. Compared to the nation's total aged population, the Hispanic elderly suffer from poorer health, and for many—especially the isolated rural senior and the disabled—transportation is a severe and immobilizing problem.

Among Hispanics 65 or older, 34 percent in 1970 were farm and service workers. In 1977 the median income families headed by Hispanics 65 or older was $7,538, compared to $9,110 for non-Hispanic families. A 1978 census report shows that the jobless rate for Hispanics 55 and over was 5.3 percent at that time, compared to 5.0 percent for Blacks and 3.0 percent for whites; the situation has not improved. Of the older Hispanic population which it serves, Amigos Del Valle reports that 57.7 percent have incomes below the poverty level. Some 85 percent have monthly incomes between $100 and $300; 72 percent depend on Social Security. The Hispanic elderly in general are reluctant to admit to needs. They have a strong sense of dignity and they are sensitive to real or imagined slights or insults. They demand respect from their families, and one of their most important values is *la familia,* which stands both for the nuclear and the extended family. Membership in *la familia* provides a sense of security and continuity in a continually changing environment. Thus the elderly Hispanic may be more dependent than his Anglo counterpart on the community's natural support networks. And one of *la familia's* tenets is that care of the elderly is best accomplished in the home.

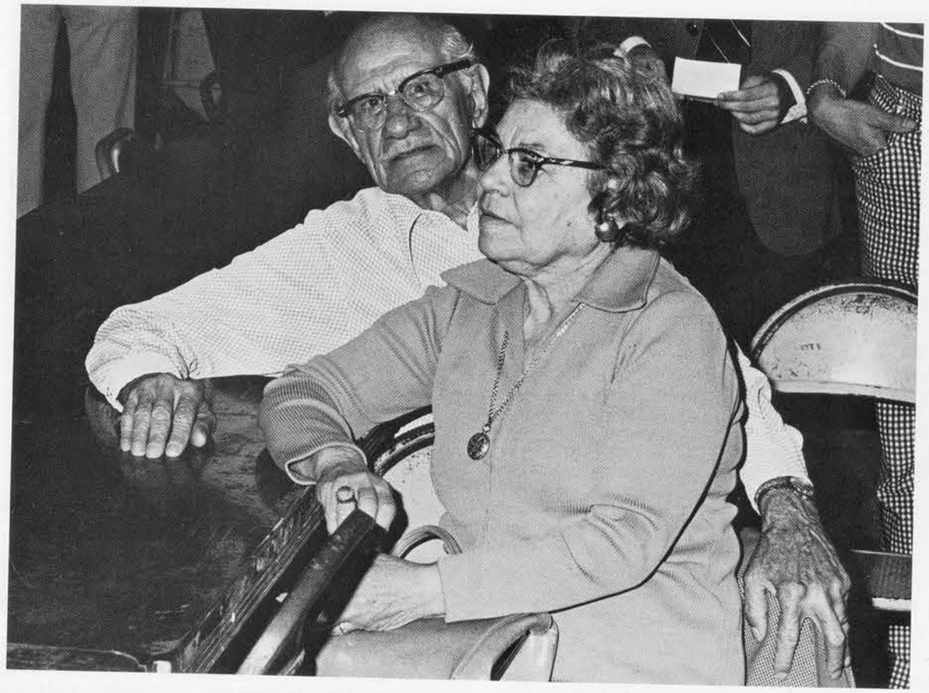
Many Hispanic elderly do not collect any income-maintenance supplements, due to language barriers, pride, ignorance of the bureaucratic process, ignorance of service available, distrust of the Federal Government, and real or imagined citizenship problems.

One more very special "characteristic": some Hispanic social scientists, scholars, and activists believe that age 55 should be the minimum chronological age for receipt of public assistance on the part of their elders—because 55 is the age at which their mortality rates most closely approximate those of the white elderly at age 60 or 65. They simply do not live as long as their Anglo fellows.

Inner-city elderly Hispanics are affected by the inner-city's usual problems: relocation woes, high taxes, street crime, vandalism, air and noise pollution. Amigos Del Valle found that 40 percent of the elderly people it seeks to serve are not able to maintain their own homes, 15 percent need help in shopping, 14.2 percent need help in cooking—63.6 percent must prepare their own meals. Only 31.9 percent have family members who cook for them. Almost 94 percent said they would like to participate in the congregate meals program which Amigos Del Valle provides.

The East Harlem Coalition, formed in 1973, reports that the Puerto Rican people they serve find it difficult to read or write in Spanish and know very little English. These elderly people need help with forms and business transactions, applications for assistance, and the like.

Many observers are critical of the Federal Government with respect to its policies toward aid for the Hispanic elderly. They cite as complicating or



obstructing factors the Census undercount of 1970, language barriers, differences in eligibility for services, information gaps, lack of Hispanic representation in policy-making at all levels, and discrimination. Many needs go unmet due to a lack of trained bicultural, bilingual professionals in program policy, development, and implementation. Programs in general are geared to serve a monolingual, monocultural society.

Sometimes Federal policy actually works against the elderly Hispanic's well-being. For example, Supplementary Security Income (SSI) discourages older persons from living in another person's household or having relatives move in. If living arrangements are shared with relatives, the older person's income is reduced by one-third. This policy works a hardship on Hispanics whose customs, traditions, and expectations of living within their families or within extended families are violated.

Here and there across the United States private and semiprivate agencies are developing successful programs to help aging Hispanics. For example:

- Amigos Del Valle staff say they have been able to aid the isolated elderly because of their willingness to adapt to the cultural variables of that population. The agency is located in the barrio. The staff is familiar with the Mexican-American culture. They provide activities which the population understands: chalupa (Mexican bingo), fiestas, meriendas, Hispanic arts and crafts. Funded by local, state, and Federal grants, the agency administers a broad range of activities at its service centers. Over 2,000 congregate meals are served each day, and over 200 meals are delivered daily to the homebound. Home maintenance services are provided to about 150 people, and 230 are aided by the Resocialization-Rehabilitation Program, which provides occupational therapy and individual and family counseling. The agency has rehabilitated 100 homes, and offers escort, outreach, information and referral services, and recreational activities. Its programs encompass nutrition, health education and screening, excursions, shopping help, and training in horticulture, cabinet making, and plumbing. It is involved in rural developing planning and in the development of rental housing programs.
- The East Harlem Coalition of Senior Centers coordinates the activities of its member centers and involves itself in long-range community planning. It provides a voice for the needs of the minority seniors in East Harlem. It cooperates with other planning groups in East Harlem but complains that few of these groups seem committed to the principle of letting seniors plan for themselves. The East Harlem Coalition encourages the community's senior-citizen leadership to speak out on issues and to engage in long-range planning for their neighborhoods and their needs.
- The Spanish Family Guidance Center in the Department of Psychiatry, University of Miami School of Medicine, in 1977 established a three-year demonstration project aimed at addressing the mental health needs of Hispanic elders in the Greater Miami-Dade County area. Its "Model Project for Enhancing the Meaning of Life of Hispanic Elders"—life-enhancement counseling—was funded by the Administration on the Aging. Within this creative project, depressed and immobilized elders were encouraged to tell their life stories, from which emerged clues to the elders' interests, concerns, and areas of success, on which the social worker built to restore activity, involvement, and self-esteem.
- The Asociacion Nacional Pro Personas Mayores (National Association for Hispanic Elderly) was founded in 1975. Its national executive director, Carmela G. Lacayo, says, "We seek to make policy-formulators and the general public aware of the needs and characteristics of the Hispanic elderly. We also are striving to meet these needs through scientific research and analysis of social service delivery systems, training and technical assistance, and information dissemination. The Asociacion has offices in Los Angeles, Miami, New York City, Chicago, and Washington, D.C. Its funding comes from both public and private agencies and grantmakers.

Considerable evidence has been cited to show that the Census Bureau in 1980, as in 1970, undercounted the minority population, particularly in the central cities. This means that service programs have not been planned for a sufficient number of the aged. The situation will be exacerbated if the new Administration succeeds in its efforts to cut human-needs programs. To some extent foundations may be able to bridge this gap between needs and budgeted funds.

There is a growing need to know more about specific requirements, regulations, and the administrative procedures and practices that make it extremely difficult—sometimes impossible—for Hispanic seniors to receive the services they need in a manner which respects their cultural identities. Foundations may help to provide this research.

The East Harlem Coalition staff believes that the establishment of small business ventures and other fund-raising activities would enable its centers to fill small program gaps, supplement payments to seniors, and perhaps set up an emergency loan fund. "Just one more van . . .," they sigh. Foundations take note.

The Coalition also reports that community leaders in East Harlem see development of a vocal, informed leadership among seniors as a priority issue. Leadership training programs for Hispanic elders in all of the major Hispanic population centers would be an investment in human dignity and effective advocacy.

Finally, seniors ought to have a role in planning the development of their communities and the delivery of social services. The New York City Department for the Aging, says the East Harlem Coalition, tends to encourage senior citizens advisory groups separate from the decision-making body. Planning and interagency groups usually are dominated by agency personnel who do not live in the community and seem reluctant to include senior citizen leaders. "Seniors ask a lot of questions!" Demonstration planning programs (and training programs for seniors) could help eliminate this bias. ∞

Blacks and Hispanics Together

TONI BREITER

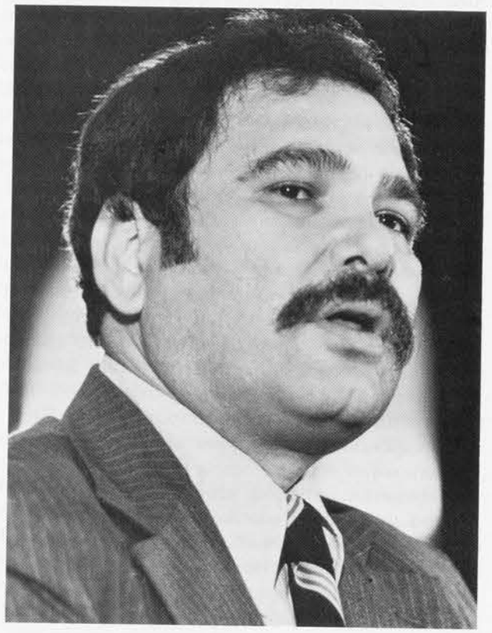
A NEW COALITION has been formed that has the potential of uniting the two largest minority groups in the country—Blacks and Hispanics—into a viable and powerful social and political force whose work is not limited by single issue concentration. Plans for this coalition, the National Committee on the Concerns of Hispanics and Blacks, were initiated in 1976 and the first formal meeting was held in February of 1978. Two national meetings have been held since then, as well as several issue task force meetings. The Committee's cofounders and Cochairmen are H. Carl Holman, President of the National Urban Coalition, and Raúl Yzaguirre, President of the National Council of La Raza. The Committee currently has approximately 35 active members who represent national Hispanic and Black organizations. The following are highlights from an interview of Holman and Yzaguirre.

Would one of you explain how the National Committee on the Concerns of Hispanics and Blacks got started?

YZAGUIRRE: Back before the 1976 election, I had a meeting with John Buggs who was then Staff Director of the U.S. Commission on Civil Rights, and we talked about such a coalition. John Buggs was very interested in it. I suggested that we call Carl into it because he's a key Black leader. We spoke to Carl, and we decided that the Urban Coalition, the U.S. Commission on Civil Rights, and the National Council of La Raza would sponsor the first meeting before the election in 1976. John Buggs made a commitment that he would follow up and have the Commission act as host. Unfortunately, John Buggs suffered a stroke shortly thereafter and so things were in limbo until I got together again with Carl at an Urban Coalition board meeting in New York at least a year after that initial meeting. We passed a resolution asking that the first organizational meeting be called. We had that meeting in the Urban Coalition's office in November of 1978. The first meeting was not an unqualified success, but it was a start.

HOLMAN: A battle had taken place earlier over the 1965 Voting Rights Act extension which would include Hispanics in the legislation. We didn't have this kind of a Black-Hispanic coalition then, but individuals were discussing the issues with each other. The Urban Coalition had the option of going on record to extend the Voting Rights Act to Hispanics. We'd been told if we tried to go for anything other than a simple extension the whole thing would be killed. A great number of the civil rights groups, white and Black, took that tack—that rather than lose the whole thing they would just get a simple extension. The Urban Coalition and most of the Hispanic groups were opposed to that and we went the other way. It was one of the first occasions, I think, when some of the Black organizations found themselves taking a stand on something which wouldn't show any immediate benefit to Blacks. On an equity basis, how was it fair to have a law passed that gave voting rights to Blacks and then, when it's time to extend it for Hispanics, back off?

Raúl Yzaguirre



TONI BREITER *is a Washington-based free-lance writer and editor of AGENDA, the journal of the National Council of La Raza.*

By this time, Vernon Jordan and one or two of the rest of us had pulled together a meeting of Black organizations or Black-led organizations, and put together the Black Leadership Forum. This group became a nucleus on one side, and Raúl provided the basis on the other side for bringing these Black organizations and Hispanic organizations together.

YZAGUIRRE: We had created the Forum of National Hispanic Organizations as well, so we both had a base.

Has there been much progress in bringing the groups together and reaching a unified stance on specific issues?

YZAGUIRRE: On issues, we've done extremely well. For instance, Hispanics agreed that Haitian refugees should be treated the same way as any other kind of refugees, and that immigration policy should be made applicable to them. We also support their being granted political asylum. And the Blacks have been very willing to say, on an equity basis, that the Voting Rights Act should be extended to Hispanics—although that happened before the Committee's formation. Bilingual education is also an important issue, comparable to desegregation issues in the Black community.

HOLMAN: If you will look at the reports of national Black organizations since the time we had our first meeting, the interesting thing is what starts showing on their agendas. Bilingual education used to never appear there. And now it's just accepted, and when the resolutions come forth that's one of them. During the budget-cutting exercise, both in the White House and on the Hill, there was an attempt to act as though what funding was needed for Federal Title I, Education for the Disadvantaged programs, would have to come out of Bilingual education funds and vice versa. This question was raised by one of the Hispanics at one of our meetings. We hadn't been aware of that and the result was that the Black Leadership Forum took the position that we wanted full funding both for Bilingual and for Title I programs, not having the two pitted against each other.

H. Carl Holman

Another political issue had to do with hiring undocumented aliens, an issue many Blacks had not been aware of. Blacks who were in the organizations didn't know that one of the Black organizations had passed a resolution saying that sanctions should be brought against employers who hired undocumented aliens. And we got agreement at one of the meetings of the Hispanic/Black Committee that none of the Black groups would comment on the question of undocumented aliens—we would be silent and wait until the Hispanics, who know this issue so much better, had worked out what seemed to them the best policy.

Is there a structure forming which would involve bylaws and elections of officers for the Committee?

YZAGUIRRE: No. I think we're more concerned right now with results and with establishing the framework than we are with getting bogged down in the questions of internal structure and elections. What we have done, though, is organize ourselves functionally in terms of task forces. We have said, "There are things we need to push ahead on and so let's organize task forces and let's leave open the question of who's part of the task forces." So the task forces may well include people who are not members of the Committee itself but simply interested parties who are really experts and who have a lot of interest in a particular subject area.

Are there specific goals being established for the future work of the Committee in uniting the two groups?

HOLMAN: One of the most effective sessions we had when the full group met the last time was on the media. We had Raquel Ortíz, a young Hispanic woman who runs a television program in Boston, and we had Roger Wilkins, who was then at the

New York Times, and a number of other media representatives. We talked about the critical problems in communications and why Blacks and Hispanics were concerned. We talked about three areas. One, the area of employment and the role of Hispanics and Blacks in moving higher up on the employment ladder. We talked also about the fact that the ownership of the media is important. And we talked about the importance of the kinds of stereotypes that continue to persist and the tendency not to take Hispanics and Blacks seriously.

There's also a great interest in and agreement on what we ought to be doing in terms of criminal justice. As these issues arise, we have protested and, in some cases, have blocked some negative action as we saw it on the Hill in terms of criminal justice affecting minorities. But there again, we have not had the resources to put together the kind of active networks growing out of those task forces that we wanted to see.

Where are you seeking funding and are there any chances of getting some?

YZAGUIRRE: We got a couple of very small grants to help subsidize out-of-pocket costs from the Ford Foundation and the Field Foundation.

HOLMAN: The New World Foundation has made a small grant of funds for a joint clearinghouse effort that will provide information on local and regional activities involving the formation of Black/Hispanic coalitions. Several foundation people informally said, "We think this is a good thing and it needs to be done." Yet it has proved difficult to get a response from major and from middle-size foundations.

Is there some skepticism not only on the part of the general public but also on the part of funding sources, at the concept of having a united group that works with Hispanics and Blacks?

YZAGUIRRE: I think there is in some cases skepticism, and in other cases it may be fear.

HOLMAN: I think they fear we might actually get together.

What kind of fear?

YZAGUIRRE: I think there are people in this country who have a stake in keeping minorities apart, who would be deathly afraid of minorities getting together and exercising their joint clout, because that would be quite a formidable force and they wouldn't be able to hide so easily. They wouldn't be able to play one against the other.

If the two largest minority groups in the country form a viable coalition, what are we talking about in terms of numbers and political clout?

YZAGUIRRE: Fifty million people.

HOLMAN: If you want to see what the difference can be, look at what happened in Philadelphia when [Mayor Frank] Rizzo was, I think, feared by Blacks and Hispanics in terms of what his continued dominance of the city would mean. They had the highest voter turnout among Blacks and Hispanics in Philadelphia that most people could ever remember. Now when politicians look at that kind of thing it doesn't make them universally happy.

How will the Committee be able to combat the sort of antagonism that is bound to exist between Blacks and Hispanics who may be fighting for a specific number of jobs?

HOLMAN: Action proceeds best in these areas from a factual basis, a factual background. I think information is important because in some cases the real problem may turn out to be not that Blacks and Hispanics are competing for the same jobs, but that the jobs that the unskilled Blacks and Hispanics can really qualify for are disappearing. In most cases, what we need to be doing is either expanding the pool of available jobs or looking at how we get our people, Black and Hispanic, into the kinds of jobs that will be the jobs of the future, because technology is going to wipe out a lot of jobs that allowed other minority groups, by muscle power, to move up.

What is the general Hispanic viewpoint on the claim that undocumented workers are taking the jobs of other minority groups or other people who would normally get those jobs?

YZAGUIRRE: All the available empirical data suggest that not only are they not taking jobs away from Blacks, but they're not taking jobs away from any citizen. As a matter of fact, they really add jobs to the United States, that is by supporting certain industries which would probably not exist, not be around, without their labor. They, in fact, produce jobs, create jobs in peripheral areas that allow for the employment of United States citizens. We have yet to see any evidence that contradicts this large body of knowledge that's been accumulated that supports this belief.

Most of the reasoning that suggests undocumented workers take jobs away from United States citizens operates on a very simplistic model that says, "OK, you've got x number of jobs here and if people from another country are taking jobs, those jobs must be coming from somebody's pool." We're more sophisticated now and begin to understand that it doesn't necessarily work that way; that it's quite the contrary; that this nation traditionally has increased its need for labor as it

Photograph by Fred Kaplan/Black Star

has acquired more labor. So we don't see any basis for those statements.

Are the Black groups able to accept that assessment of the situation?

HOLMAN: I think it varies from place to place and from the amount of knowledge and sophistication that you have from place to place. The Blacks in Miami may say over and over again, "We used to have the jobs in the hotels, now we don't have them," but nobody has stopped to look at how many jobs those were. I've been twice through the Liberty City area [of Miami] and those jobs were not jobs that Hispanics were taking from Blacks. As a matter of fact, more Blacks were employed than had been, but whites were employed down there, too. Tell you what we found in our first meeting of the Committee—we had to keep reeducating each other. A Black would state a "cold fact" about Hispanics, not maliciously—it was a believed fact. It turned out not to be so. And vice versa. There's a whole lot of work to be done. I was listening to a national Black leader just a few days ago and he got a response he wouldn't have gotten before what we're doing now got started. He said, "You know, we're having some real problems and I understand some of the Hispanics are asking that some Blacks be discharged who have jobs in the minority business economic development area." Someone, even before I did, said, "We better look into that and see what we really know." It isn't enough to say, "The Hispanics are. . . ." Well, which Hispanics? Which organizations? Who are they? There's another thing behind this as well, and that is the question: When is the country really going to get serious about minority and small business economic development for Blacks *and* Hispanics? Somebody's always telling one minority group or other, "Look out, the other one's going to take over." Nobody seems to notice that it is not the minority groups who control most of what's going on.

Has the Committee developed some sort of statement of policy regarding that? How are you going to combat that kind of feeling?

YZAGUIRRE: I don't think we've completely agreed on a consensus policy, but I think we've articulated at various points some guiding principles that will get us there. For example, responsible Hispanics have been saying that we are not getting equity. We also know that Blacks aren't getting equity, and we need to increase the pie in order to eventually get better. And we're also saying that nowhere should our getting equity be at the expense of Blacks. We abhor and reject any notion that says that our gains have to be at the expense of any other group.

HOLMAN: The truth of the matter is we've got in this country racial, ethnic, and religious minorities and just a casual glance around the country will tell you that the power of a minority group is not as easily related to its numbers as one would think. There have been some very, very powerful non-Anglo, non-WASP minorities in this country that have managed, because of cohesiveness and other kinds of factors, to move ahead.

Most of the general population blocks out one classification of Hispanics/Blacks that they don't even recognize: the Black Hispanic. What about that group of people, and where do they fit into this whole concept?

YZAGUIRRE: As a matter of fact, at one meeting of the Committee, a Black pointed out that the blackest person in the room was an Hispanic and the whitest person in the room was a Black, and that we had a resource there that could see both worlds

METRO

Monday, February 2, 1981 — Los Angeles Times — Local News Editorial Pages — CC/Part II

Blacks, Latinos Pledge United Front in South-Central L.A.

By MARITA HERNANDEZ, *Times Staff Writer*

Following the lead of East Los Angeles' United Neighborhoods Organization (UNO), representatives of a dozen Catholic parishes in South-Central Los Angeles met Sunday to pledge united action to combat the "oppressive" conditions of their neighborhoods.

Blacks and Latinos vowed to bridge cultural and religious barriers and band together against escalat-

plans to use the structure of area churches to develop a broad-based coalition as a vehicle for demanding accountability from public and private agencies serving the area.

Diverse Population

But unlike UNO's highly

South-Central Organizing Committee leaders say the effort cannot succeed without the support of Protestant

$200,000 goal for the first year of operation. Sunday's meeting was considered

that we ought to use more and bring more into the forefront. I talked to Don Graham, publisher of the *Washington Post* and asked him to look into the Black Hispanic issue and they did a story on it in the *Post*. I think the notion of looking at both worlds, of being able to see both worlds, is something that we're going to have to pay more attention to and learn from.

We've spoken of three specific issues so far that seem to be of common concern to Blacks and Hispanics: immigration, bilingual education and education in general, and police brutality. Other than those three, what do you see as specific common issues that Blacks and Hispanics can grasp hold of and work toward?

HOLMAN: Economic development issues are going to be especially significant in a time when the United States sees itself losing in the productivity race. There are all these notions about the private sector getting a stronger and stronger role to play and the government a smaller role to play, and many Blacks and Hispanics have felt that they have gotten help in moving up that ladder from the Federal Government. So I think that's an issue. Some people say most of the new jobs come from the private sector. They don't take into account that 60 percent of all the new jobs come from enterprises that have 20 or fewer employees, so economic development is very critical. There was a Black/Hispanic Caucus formed at the White House Conference on Small Business. This time it included Blacks, Hispanics, *and* Asian Americans.

YZAGUIRRE: The area of health is also important. We have a health task force that has a lot of promise. Blacks and Hispanics have a lower life expectancy and there are some real reasons why.

In an honest assessment, what might you identify as issues that could potentially be divisive?

YZAGUIRRE: The kind that we hinted at earlier: the question of resource allocation, the question of whether we have an Hispanic or Black at the top of an agency. Those kinds of things have always been and will continue to be sources of friction.

HOLMAN: Sitting here in Wasington, we have seen how administrations have very callously used Blacks and Hispanics. Both Blacks and Hispanics go into the White House with titles and very little power to go with them. It's not enough to be Black and it's not enough to be Hispanic. The question is: Are you using legitimately your positions?

Will there be any specific kinds of projects that Hispanic and Black groups, both on a national level and on a local level, will seek funding for jointly?

HOLMAN: We hope to publish, maybe on a quarterly basis, a clearinghouse document that would keep Hispanic and Black organizations up-to-date as to what is going on.

What about specific issues for the 1980s beyond what we've talked about?

YZAGUIRRE: We're interested in the notion of some joint voter registration drives. I think it's imperative that we start to find tactical ways of making our presence known and our numbers felt. We can learn a lot from each other. We've all learned a lot of techniques on how to get our folks registered and how to get them out to vote and we need to share those thoughts. The joint programing is something that excites me, personally, and I hope that we can do more of that in the future.

I hope we can do a lot more to provide joint testimony on bills that come up before Congress, particularly major, important bills. I look forward to the day when just about every single piece of legislation that has major impact will have a Black and an Hispanic testifying before Congress and saying this is our position jointly.

HOLMAN: Specifically in that regard, in 1982 the Voting Rights Act will be up again—you see, we can't ever seem to get a permanent one—and both MALDEF [the Mexican American Legal Defense Educational Fund] and the Puerto Rican Legal Defense and Education Fund are planning, as I understand, to push for some more extension and some changes. And there again, in terms of what Raúl said, it's my hope that when the time comes to testify on that, it will be possible to have Blacks and Hispanics testifying together. Also, the great emphasis now on the role of the private sector, both by Republicans and Democrats, suggests to me that the kinds of separate meetings that are now being held are going to have to be followed by some opportunities for the leaders of this movement to sit down with corporate leadership to talk about a range of questions involving the role of the private sector as it affects our two communities.

How about local and regional coalitions? Will there be any effort to encourage formation of local Black/Hispanic committees?

YZAGUIRRE: Absolutely. I will be discussing in more detail with Carl the exciting issue that is taking place in Kansas City, Missouri, where I went down there and spoke to the Black leadership and the Hispanic leadership and both communities agreed to sit down and work out a coalition. We've been talking about doing this in Chicago and Houston and other cities, and I hope to follow up on it.

The Committee, if not in its infancy, is certainly still in its toddler stage, and perhaps its full potential impact hasn't been felt in this Presidential election. Will there be very specific steps taken to make a much more effective impact on the next Presidential election in 1984?

HOLMAN: I would hope so. We do need to do that, but I think we've got another task before us that we're going to have to deal with, and that is the whole question of the census. We're going to have in 1981 legislative reapportionment going on in the states and I really hope that the national Hispanic/Black coalition is going to work on that issue and that we're going to involve people at the state and regional levels. We may not be able to do in every state, but if we can get the consciousness of Blacks and Hispanics raised around that—get them working together—that gives them a specific thing they can target and work on.

YZAGUIRRE: I think Carl is right. Reapportionment is going to be a very big issue and there again is potential for conflict and potential for unity, depending on how we play it. One of the major topics at the Kansas City meeting I mentioned earlier was that there clearly were going to be some population changes and if we got together we could carve out some Black districts and some Hispanic districts, but if we didn't work together what could happen was there would be gerrymandering against both minorities. We need to get our act together.

Carl mentioned he was speaking at an Hispanic meeting. Will there be more of that very visible attempt to involve each other in national, local and regional meetings so that the National Council of La Raza, for instance, will have Carl Holman come as a speaker?

YZAGUIRRE: Yes, I think there's a lot more of that happening. We honored Carl at our Convention in 1979. He was awarded the NCLR President's Award, which is given to individuals or organizations who have done the most to encourage and support the work of NCLR and *La Raza*. We've had Black speakers at the last two conventions that we've had. And I hope to get invited to some Black conventions.

HOLMAN: The Urban Coalition is finally going to have its first national convention since 1973, in 1981. I assure you that that will be cross-cultural, cross-racial.

As an end to this interview, I have a two-part question that I would like each of you to answer separately: (1) what do you see as the accomplishments of the first years of the Committee, and (2) what are your personal hopes for the future of the Committee?

YZAGUIRRE: With accomplishments, I think in slightly different terms. I think in terms of movements and perceptions and seeing change there. It's a less tangible way, but I think, perhaps, a more meaningful way of looking at progress. The fact that we've gotten together and the fact that we really raised awareness of the potential and the possibility of viable minority coalitions to me, in itself, is the greatest accomplishment. As for the future, I think the future is for us to create. And one of the things that I hope will happen is that we get the Black leadership as concerned about Hispanic issues as the Hispanic leadership, and the Hispanic leadership as concerned about Black issues as the Black leadership. And if we can really do that, if we can begin to feel that responsibility jointly, I think that is really a major accomplishment.

HOLMAN: For me, the future has to do with to what degree can we make this move beyond ourselves to our youth. There is now beginning to slowly come together a Black youth network. I'm very hopeful there will be an Hispanic youth network and that the leadership of these two networks will get together and do much better than, perhaps, we have done. Because whether one group is the biggest minority in the 1980s or the other is, the fact remains that we are going to have proportionately more young Blacks and more young Hispanics coming on the scene and growing up than any other group. And it's very, very important that they have a role in trying to get this country moving toward a multiracial, multiethnic future.

Turning the Statue of Liberty Southward

LEONEL CASTILLO

OVER THE PAST several years the Hispanics in the United States have moved from being a forgotten minority to a newly discovered one. As is true with so many groups that seem to leap from the back pages to the headlines, the picture that has emerged is a sensationalized version of some solid facts. In this article I will discuss some implications of the oft-cited rapid growth rate of Hispanics, with special reference to the impact of a continuing wave of Hispanic immigrants.

While it is not correct to say that "A Brown Wave is Engulfing the States," it is correct to say that the largest influx of Hispanic immigrants in the history of the United States is now moving into the country. Not only is the number of legal documented Latino immigrants at a record high, but there is also a large number, perhaps two to five million, who are here as undocumented aliens. It is safe to estimate continued entries of Hispanics seeking permanent residence in the United States at a conservative 250,000 per year for the period 1975-1985. If one operates on the assumption that only 250,000 of the current undocumenteds will, for political and administrative reasons, also take up permanent residence during the same decade, then the implications are as profound as they are urgent.

Within this decade of the 1980s we will be forced to deal with the problem of assimilating approximately 10 million new Americans, perhaps 60 percent of whom are Spanish-speaking. It takes little imagination to conceive of many problems and promises this holds for the United States. The only other wave of immigrants of similar size, which occurred at the turn of the century, went through a series of difficult transition phases.

In addition to the usual problems of language and culture, these newest immigrants face the problems caused by an immigration policy that leaves the door "half open" and that essentially calls for each group to sink or swim after it gets here. The earlier institutions of Americanization, the church and the school, are simply not as relevant now as they were when the Europeans came. The new Latinos, particularly the undocumenteds, are too old (19-29) to be in the public schools, and too separated from any organized church group to be found in parish councils. They came primarily as single males and females in search of greater opportunities. With weak or nonexistent family ties, they learn about America on the job and over the electronic air waves.

Complicating the picture still further is a daily stream of Latino visitors who are pouring into and out of the United States in unprecedented numbers. In fact, the most crossed border in the world is that between the United States and Mexico, and the busiest port-of-entry in the world is the Tijuana-San Diego area. By 1985, if current trends continue, the U.S.-Mexican border should have annual border crossings in the 200 million range. San Diego alone should have 50 million. This huge regular stream of tourists, shoppers, medical patients, and other visitors puts a new twist into the traditional patterns of assimilation. Spanish is not only not being lost but is growing in usage. Members of the Mexican cabinet are now to be found celebrating Mexican Independence (September 16th) in Guadalajara, Mexico City—and in Chicago, Los Angeles, and San Antonio.

Nor is the influx limited to Mexicans. Unprecedented numbers of persons from other Latin countries are also to be found in many communities. Dominicans in New York, Hondurans in New Orleans, Cubans in Miami, and Nicaraguans in San Francisco are all adding their own cultural habits to their respective communities. These new immigrants are maintaining ties to their home countries. Improved systems of communication enable them to stay fairly abreast of developments at home—and sometimes slow their assimilation to the United States. It is trite but true to say that the European immigrants cut themselves off from their roots more completely than do the Latino immigrants.

It can be said that these new immigrants, with or without papers, are positive factors in the economic development of the United States. They work hard, rarely go on welfare, and are eager to "make good." Without them many of the most tedious, backbreaking and disagreeable tasks in our society would either go undone, or would be done at much greater costs to employers and consumers. Of course, the social impact of having such a large pool of vulnerable workers, particularly the undocumenteds, is great. Numerous and serious instances of abuse and exploitation exist. Too many persons live in the United States as second and third class residents. Without the protections afforded by citizenship, or even legal status, several millions are living fearful, mean lives. Far too many others are pitted against poor citizens. This can only result in continued injustice and social tension.

The influx of Hispanic immigrants can be seen in different lights, depending on philosophical orientations. One can be devastated or feel that it is a blessing, or remain pragmatic about the situation, and let others deal with the complexities presented. As "providers" of sorts, meaning people who are charged with handling and concerned about problems that affect society, we cannot remain indifferent. The social changes produced by the influx of immigrants cannot be ignored. With a positive outlook, we can choose to identify it as a challenge to be faced.

The Hispanic population has grown as dramatically as it has for two main reasons: the fertility rates of Hispanics are higher than that of whites, and as stated previously, there is a continuous flow of new immigrants, who enter both legally and illegally. They come to this country for various reasons: the lack of jobs in their native countries; a desire to reunite with families; and political problems. The Strategy Research Corporation reports that 59.4 percent of the Hispanics are of Mexican descent, 15.1 percent of Puerto Rican descent, 7.4 percent of Central or Southern American descent, and 5.9 percent of Cuban descent.

With this growth, there has come a reshaping and restructuring of Hispanic communities. Hispanic institutions and artifacts, which were becoming extinct in the barrios, now are to be found in the many shops that line the streets in the barrios. The use of the Spanish language, discouraged and almost obliterated in some communities, is now enjoying a resurgence. In New York, 96.5 percent of the Hispanics either speak Spanish only or speak it with the same frequency as English. In San Antonio, the figure is 82.3 percent, while in Los Angeles it is 92.3 percent.

These changes are being met with some defiance, because Americans, basically, still believe that monolingualism is the only proper state of affairs. While most countries throughout the world encourage the learning of languages, we view such as an extension of human potential, and we still hold that "to speak English" is best. There is little room for compromise for the majority, while bilin-

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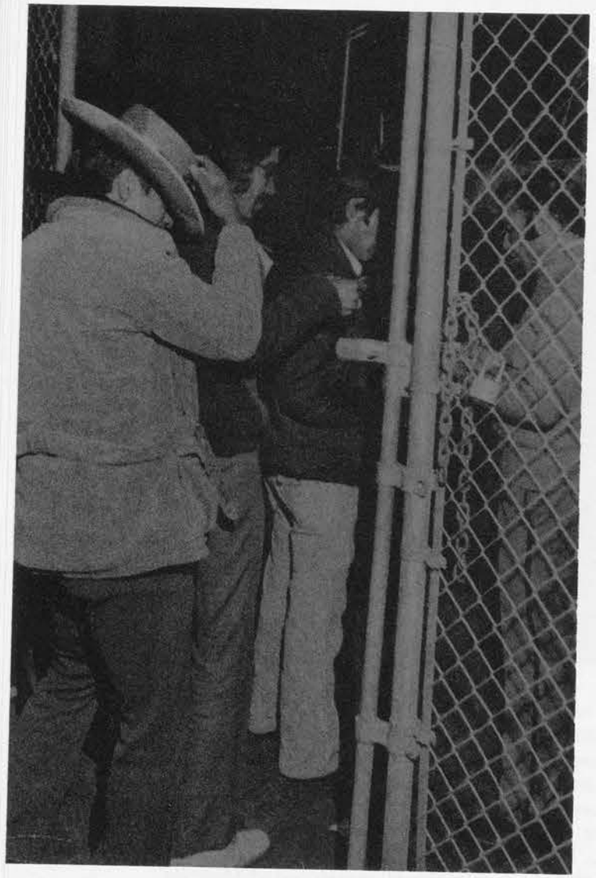

guals testify postively to the advantages of knowing two or more worlds. The bilingual or multilingual is a more universal person, sees beyond his little world, to others, with more confidence and ease.

A major consideration for sectors of any community is the growth being experienced in the Sun Belt. A study by Market Statistics, Inc. shows high concentrations of Hispanics in some of the Sun Belt states; for example, Texas' Hispanic population is 26.7 percent of the nation's total. The impact to the Sun Belt, as a result of the high concentrations of Hispanics, is already being felt. Advertisers increasingly are cognizant of the need to focus their efforts, in order to reach those populations that require special attention. They know that advertising in English to a non-English speaking community, using the city's newspaper, will not have the effect they want.

Some of the actions that will be required to turn the Statue of Liberty southward are quite obvious. They are the same sort of activities that Jane Addams pioneered at Hull House and which were used so effectively at the turn of the century to ease the arrival from Europe. Settlement houses; youth groups; English classes; ethnic, cultural, and literary groups—all these have as much relevance now as they did then, and foundations can meet many painful needs in aiding these somewhat conventional institutions. In many respects the immigrants of today are not all that different from those who came before them.

However, in some important respects today's immigrants are different, and integrating them into American society will require some different approaches and programs. This latest wave of arrivals is not European, it is not coming in with little red tape, it is not so eager to assimilate, and it is not settling in the Frost Belt. In the main this new group speaks Spanish, takes a long time to acquire U.S. citizenship, has many continuing ties to the home country, is settling in the Sun Belt, and includes many persons who have entered without proper documentation, sometimes none at all.

These newest Americans would benefit greatly from a network of settlement houses with appropriate social services, but even more from a vastly expanded and improved system of assistance in formal or official assimilation. Experience and figures both suggest that many persons need help in winding their way through the bureaucratic maze at the Immigration and Naturalization Service. It is my opinion that there are over a half million persons in the United States who could have their immigration status either legitimized or upgraded, if they could simply process their forms, receive answers to their letters, or get their telephone calls answered.

Many offices in the service are finding it increasingly difficult to cope with their current workloads. INS officials in Houston, Dallas, Miami, El Paso, Los Angeles, Chicago, and many other locations feel there is no way they can cope with the mounting workloads. In Houston, processing of a routine naturalization case takes more than a year and there are days when the office must close early in the afternoon in order to comply with existing fire code standards on crowding, and to attend to those persons who are already waiting before 5:00 p.m.

The effect of the new Republican Administration's promise to cut the Federal budget and reduce the number of Federal employees could be even longer processing times for the new immigrants. In the eyes of many immigrants this can be viewed only as evidence of low priority placed on immigrants. In practical terms this means that even if an amnesty (or legalization) program is advanced by the President and adopted by the Congress, the odds are that the implementation process will be cumbersome, and susceptible to manipulation and fraud.

What must be done now is to create and support a core of qualified persons and agencies with expertise in immigration matters. This would mean either expanding the excellent efforts of the groups within the national council of voluntary agencies or creating new groups. To a large extent these groups can be almost completely self-supporting within a year after they are organized. By charging on a sliding scale for their services it should be possible to generate enough money without resorting to the huge fee structure used by some attorneys, notaries public, and immigration consultants. In those relatively few instances where an immigrant cannot pay for the service, or where it is in the public interest to fund the program, then private and public funds should be utilized, and foundations should be aware of these needs and on the lookout for opportunities to help.

To a large extent the lack of reliable and current information could be offset by a well-designed national media program that utilized radio spots, talk shows, and printed materials on issues of concern to noncitizens. For example, the National Friends Service Committee in California has published an excellent booklet on the rights of noncitizens in the job market. Material in English and Spanish could be used throughout the United States. Foundations, please note!

One of the greatest challenges facing those of us involved in immigration matters is that of naturalization. While more and more persons are becoming eligible for citizenship, the numbers actually being naturalized are a smaller and smaller percentage of those eligible. In short the pool of persons eligible for naturalization is growing rapidly. In 1979 approximately 600,000 persons received their "green cards," or permanent resident alien status. But only 200,000 persons became U.S. citizens. There are now over one million Mexicans legally residing in the United States.

A massive effort to persuade persons to become citizens could have many beneficial effects. It would enable hundreds of thousands of noncitizens to exercise all the rights and privileges accorded citizens. It would enable them, through the family unification elements of the Immigration and Naturalization Act, to confer immigration benefits (i.e., legal status) on thousands of relatives who are undocumented aliens, and thus enable them to become full-fledged members of our society. Failure to conduct citizenship drives will result in the *de facto* creation of two major classes of residents, those wholly free and those less so. To some extent the costs of a national citizenship campaign can be offset by involving local educational civic institutions. In El Paso, for example, the community college has been an integral part of such a program. In other locales, coalitions could be formed among many different types of interested groups. Aid in funding such groups clearly is a role that foundations and other grantmakers can fill.

Persons unfamiliar with the history of immigration sometimes are amazed to learn that new arrivals often are higher achievers than are native-born U.S. citizens of the same ethnic background. This is as true for Hispanics as for other groups. In community after community, disproportionate numbers of leadership positions in business, politics, and education are held by Hispanics born outside the United States.

A well-designed assimilation effort should capitalize on the fact that quite often those who came to the United States are the restless, the ambitious, the bright, the young—the best and the brightest. While only a few of the immigrants will achieve the status of Einstein, Kissinger, or Governor Raul Castro, it is safe to predict that their ranks include many potential leaders. Assimilation efforts can serve to kindle and direct the sparks of energy that immigrants bring. ∞

Photograph by Roger Minick © 1978

Migrant Workers: The Forgotten Ones

REYMUNDO RODRIGUEZ

MIGRANT FARMWORKER families are ill-housed, ill-clothed, undernourished, face enormous health hazards, are underpaid, underemployed, uneducated, socially isolated, and politically impotent. This is the one occupation that has been excluded from much of the worker-protective legislation that other American workers take for granted. Farmworkers have been unable to compete in the labor market for higher wages that would permit them to resolve their own problems, or ameliorate the bleak reality of their existence. In addressing their basic human needs, how can we as a society begin to discuss access to prenatal care, dental care, family planning, higher education, mental health, and the like, when the most basic human needs of migrant and seasonal farmworkers are not being met? When their physical and human needs are so enormous, it is difficult to speak of health promotion and disease prevention, as these may be postponable.

Locked in such a horrific cycle of poverty and despair, it is a tribute to their strength and fortitude that they survive at all. But they do survive; and while a great many of them do not prosper from their labor, our economy prospers and the gross national product shows significant gains in agribusiness. In sum, the entire nation benefits from this labor as a result of the farmworkers' commitment to the land, to their work, and to the work ethic. The cost of our failure to meet their needs is measured not only by their harsh existence, but it is measured by unrealized human resources — the talent and the creativity they could bring to our society if only we opened channels to their participation.

In very broad terms, migrants and seasonal farmworkers have been estimated at approximately five million nationally and can be defined as a group who provide temporary seasonal farm labor—picking, thinning, or weeding crops, working in the food processing plants and in other agricultural related jobs. Truman Moore, author of *The Slaves We Rent,* notes that our nation does a more accurate job of counting migratory birds than counting the millions of farmworkers who harvest and process our crops. A 1977 report commissioned by Region III of the Department of Health, Education, and Welfare, concerning human service delivery to agricultural workers, recites 16 typewritten pages of definitions of migrancy and of seasonal farmwork that may be found in Federal regulations governing service programs.

Federal categorical programing for the farmworker has been based on estimates,ranging from 1.5 to 6 million individuals. An estimate made by the Department of Labor's Occupational Safety and Health Administration states that approximately one-half the farm labor force is Spanish-speaking; an additional 30 percent is composed of Black individuals and families; and the balance of 20 percent are white or of other extraction, including Native Americans, Asians, Filipinos, West Indians, and others.

The migrant farmworkers who traverse interstate in pursuit of agriculture-related work tend to travel in three main streams—the Eastern, Midwest, and Western streams. Of these three routes, the Midwest stream is the largest and geographically the most expansive. Starting from their home bases in Texas, these farmworkers migrate north early in the spring to work in agricultural and other food processing jobs. A second movement of workers originates in the Lower Rio Grande Valley and migrates north through Texas and westward through New Mexico, Arizona, and into California. The third section of the Midwest stream begins in Texas, migrates north and winds up in Montana, North Dakota, New York, and Michigan. The makeup of the Midwest stream is largely Mexican-American, traveling in family groups.

The second major stream is the Eastern stream, which is comprised of Blacks, Puerto Ricans, Haitians, West Indians, Cuban-Americans, whites, and Mexican-Americans. This group originates in Florida and is complemented by other migrants from Puerto Rico and Texas. They travel along the New England states, harvesting fruits and vegetables in the Atlantic Coast states.

The third major flow is the Western stream, which travels through California and on into the Pacific Coast states. This segment of migrant farmworkers harvests vegetables and fruit, and is composed largely of Mexican-Americans. This stream originates in Texas and is complemented by migrants from New Mexico, Colorado, Oklahoma, Arizona, and California.

Peak labor periods for migrants and the seasonal farmworkers they supplement are summer and fall. Texas is the largest provider state of migrant agricultural workers, with approximately 500,000 leaving the state to pursue seasonal agriculture-related work elsewhere: they are mostly Mexican-Americans. A 1977 HEW study found that in the Western stream, Texans comprised 45 percent of the migrants in Idaho and Washington. Three-fourths of the migrant and seasonal farmworkers indicated a preference to use Spanish in communication. Other characteristics include a median sixth grade education; 6.5 months per year spent in agricultural labor on the average; average family size of 4.74 persons; and per capita mean annual income estimated at $780.

States often include or exclude the same individual from the human service-delivery system. Neither states nor communities within states consider migratory farmworkers as residents. The worker and his family thus find themselves excluded as citizens, defined out of existence, isolated from mainstream American life, and in the word of Dorothy Nelkin, "invisible." The migrant laborer and his family travel on the average more than 8,000 miles per year in search of labor, and for their efforts they are rewarded with second-class citizenship.

Because of low incomes and the current rate of inflation, the farmworkers are frequently unable to purchase adequate levels of food, housing, health services, and other necessities of life. These people should generally qualify for public assistance, but they frequently do not receive it because of administrative exclusions. The migrant worker is at a particular disadvantage when attempting to secure public assistance from a variety of agencies in a number of different states, each having its own registration and certification processes. Residency requirements present impossible barriers to the migrant. Federal housing grants and subsidies have failed because they depend on local initiative. The need for a Federal migrant housing program is long overdue. Migratory farmworkers are disenfranchised by residency and election procedures. Their low incomes, nonunionized status, and the political strength of the agribusiness interests further reduce their political effectiveness. The powerlessness seems to be the largest overwhelming factor when attempting to upgrade service-delivery systems and the quality of life for this disadvantaged group. Pitted against the enormous lobbying force of agribusiness interests, this population is doomed to remain in squalid working conditions, in a status of subservience.

The farm wage worker has been excluded from almost all social legislation concerning the terms and conditions of employment. Among the legislative protections denied the farmworker are the right

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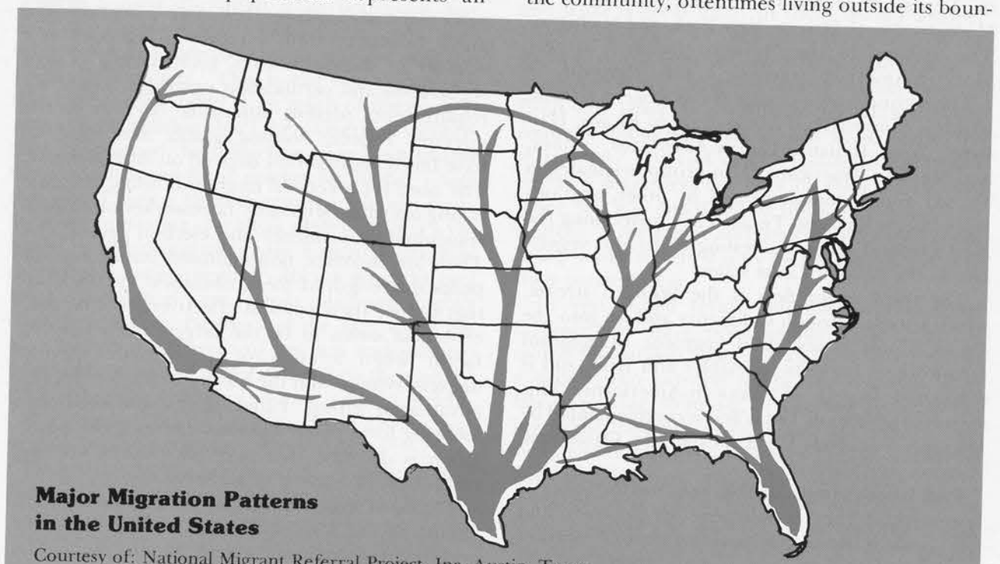
to organize and bargain collectively, unemployment compensation, workman's compensation for job-related illnesses, Social Security, and minimum-wage legislation. Thus far the exception has been California, which passed legislation aimed at protecting the rights of farmworkers for collective bargaining and minimum wages. Texas, the largest provider state of migrant agricultural workers, has not been supportive of such legislation.

Some of the farmworkers consider their task a temporary one; others simply aspire to survive the system and hope for the day they will receive fair wages, decent housing and nutrition, and adequate health care. Recent success by the United Farmworkers of America in California led by Cesar Chavez, as well as organizing efforts by the Texas Farmworkers under the leadership of Antonio Orendain, have contributed to the growing awareness of the American public of the plight of our nation's farmworkers. These two labor leaders have worked indefatigably toward the upgrading of working and living conditions of the farmworkers and their families. However, some conclusions drawn about this subgroup are: (1) farmworkers migrate whenever there is a lack of local employment opportunities; (2) an overwhelming majority of those who follow the crops do so only out of necessity; and (3) a high percentage of all farmworkers desire to leave agricultural work.

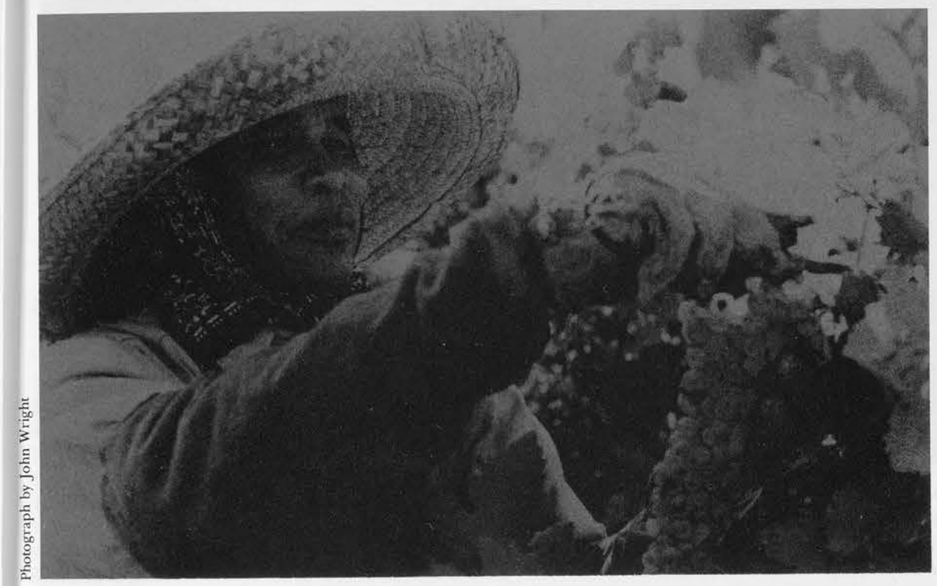
The farmworker population represents an especially vulnerable high-risk group within the nation for whom preventive health strategies must be developed and implemented to reduce their social and economic stresses. All programing to meet their needs should strive to integrate them fully into the community and encourage their full participation in all programs and policies which affect their lives. There are many who hold that the failure of Federal programing to meet the needs of migrant and seasonal farmworkers is the result of the lack of coordination and the fragmentation of programs designed to serve them. Others hold that the failure to enforce existing laws intended to protect them is a major cause of their continuing plight. Both of these views contend that the very lack of a system is itself a kind of system. These failures must be viewed within a larger framework as part of an unwitting and often irrational system that isolates farmworkers from the mainstream of American life and perpetuates their dependency and powerlessness.

Current Federal categorical programs not only fragment services to farmworkers—they separate them from the rural communities of which they should be a part. Migrants are further separated by their mobility as they travel from place to place in search of employment. They move from one community to another, a part of none, forever outsiders, isolated from the mainstream of life of the community, oftentimes living outside its boundaries in filthy labor camps, always moving as the crops ripen and the next harvest beckons. Nor are they able to establish a community within the migrant stream; each season they may travel with different companions, dependent upon the vagaries of weather, crop failures, equipment breakdowns, and other factors over which they have no control. Often their families move with them, the children attending one school after another, or working the fields to help the family earn enough money to survive. Schooling, at best, is a sporadic process—one from which many drop out, discouraged by what they perceive as *their* failure, thus decreasing their chances to alter their lives substantially. Their sense of self-worth and self-esteem suffers as a direct result. Many come to feel that they are dispensable and of little value.



Major Migration Patterns in the United States

Courtesy of: National Migrant Referral Project, Inc. Austin, Texas



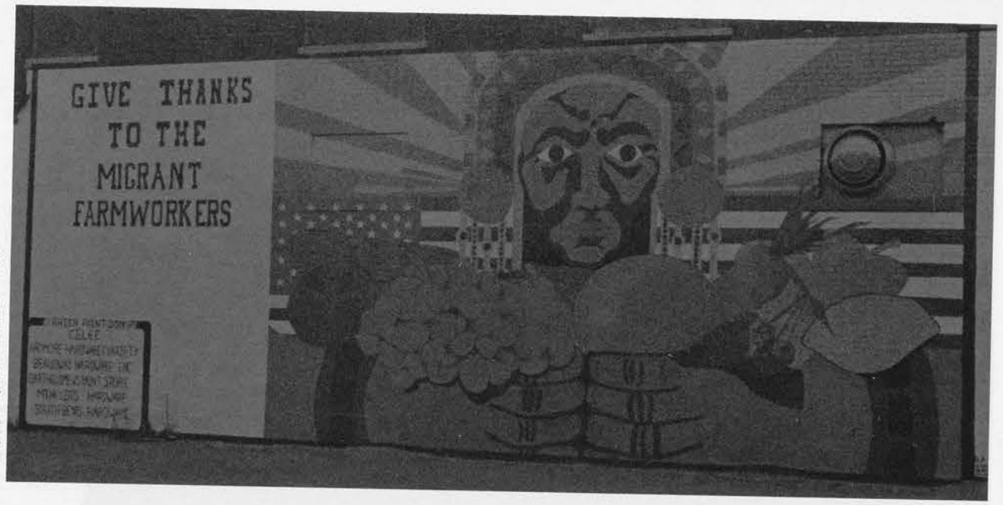
Photograph by John Wright

Farmworkers are characterized by a health status below that of the rest of the population, with evidence of untreated health problems and lack of preventive care, characteristically seeking assistance only for health emergencies. Chronic and other illnesses uncommon to the general population are common among this group.

The life expectancy of a migrant farmworker is approximately 49 years of age, as compared to the national one of about 73 years. The infant mortality rate among migrants is 25 percent higher than the national average, largely because nine times more births occur outside hospitals. The migrant death rates from influenza and pneumonia are 20 percent higher than the national average, and 2.5 percent higher from tuberculosis and other communicable diseases. The largest outbreak of typhoid fever in recent history occurred in a migrant camp in Dade County, Florida, in 1973, and was traced to a contaminated water supply. In some instances, water is still carried to workers out in the fields in 50-gallon drums that had formerly served as storage containers for rodenticides, pesticides, herbicides, and insecticides. In almost all instances toilet facilities are not provided for these workers. The migrant farmworkers' hospitalization rate from accidents is 50 percent higher than for the general population.

Preschool migrant children present a specific and special range of health associated needs which, if left unmet or only partially met, will have direct negative impact on their educational development and on their future as potentially productive adults. Every migrant preschool child has the same health needs as his peers in the greater society, such as preventive health care services, immunizations, screening for early detection of eye and ear defects, detection of nutritional problems, dental hygiene and care, and the like. The young migrant child may not have direct access to private medicine and may often be denied access to those segments of public medicine dedicated to serving the health needs of the poverty population. His transitory life-style, in fact, may make his health care, even within Head Start settings, partial or incomplete and needlessly repetitive.

Migrant children suffer tremendously from their life-style. Dr. Robert Coles, a research psychiatrist at Harvard University, testified before a Senate Subcommittee on Migrant Labor in 1969 that above the poverty and malnutrition and lack



Photograph by Esteban Solis © 1977

of health care, it is the constant moving that disturbs the children most. He then testified: "These children eventually become dazed, listless, numb to anything but immediate survival—which is also in jeopardy . . . it is the constant mobility, constant moving and more moving (that) damages the physical and mental health of children in special ways. . . . In a very cogent sociological sense," Dr. Coles concluded, "to speak of mental 'health,' particularly from the perspective of community mental health, of the migrant labor force is logically impossible. Migrants are, by definition, members of no community. The 'normal' condition for the migrant laborer and his family can be considered as schizophrenic, if by that term we mean dissociation from social reality as the majority of us perceive it."

An exemplary program that seeks to enhance the continuity of health care for migrants is the National Migrant Referral Project (NMRP). National in scope, it is located in Austin, Texas, and operates a computerized network designed to facilitate the continuity of health care for migrant and seasonal farmworkers and their dependents. It functions on an agency-to-agency basis so that health care providers in several localities may communicate directly for the benefit of a patient who requires some form of follow-up in health care.

Moreover, the NMRP serves as a liaison among migrant health programs by effecting continuity of health care services to migrants through the use of the referral system. It is the initial step for developing a centralized system to assure consistent care and accurate tracking of health records for migrants. The NMRP system is used primarily by the Department of Health and Human Services (HHS) migrant centers in the United States and Puerto Rico. This network of clinics represents approximately 125 migrant grantees that operate 300 clinic sites in 35 states and 10 Federal regions. Collectively, these clinics serve approximately 700,000 migrant patients.

Representation must be ensured for the farmworker leadership and decision makers if relevant human service-delivery systems are to develop. Attention can no longer be placed on crisis intervention programs. Planning for the future requires a close examination of what is now available, as well as an assessment of projected demands (needs). To meet these demands will require an adequate supply of resources (e.g., information exchange, expertise, personnel, funding, etc.). More recent and reliable data are required on the nuances and inner strengths of the migrant farmworker and his family in order to develop viable strategies to alleviate the problems that plague these populations. Moreover, human service delivery systems must become focused on the promotion of these family strengths and on the improvement of the overall social and economic milieu. Only when despair is replaced by hope, and when feelings of dependency and powerlessness are translated into self-worth and self-esteem, can farmworkers reach self-fulfillment.

The stabilization of the farm labor force would ease many of the problems of providing essential human services to the farmworker. The development of community support mechanisms and of preventive social action programs to meet the needs of farmworkers could be addressed to a more cohesive population. In turn, farmworkers themselves could be more aware of available services and could begin to participate politically and organizationally in joint efforts to resolve their problems.

Hispanic Arts and Humanities: Centuries of Cultural Heritage

HENRY SANTIESTEVAN

THE CULTURAL heritage of Hispanics in America flows from antiquity to today. Its strong creative forces can be traced through Pre-Columbian, Colonial Spanish American, European, African, indigenous Western Hemisphere Indian, modern Latin American, and North American arts and humanities. To understand the meaning of arts and humanities from an Hispanic perspective requires, at a minimum, an appreciation of the importance to world civilization of Spain's towering creative figures: the writer Cervantes, the artists Goya and Picasso, the dramatist Federico Garcia Lorca, the composer Manuel de Falla. From the Western Hemisphere come the first great scholar of the New World, Fray Bernardino de Sahagun, the poets Sor Juana Ines de la Cruz, Gabriela Mistral, Octavio Paz, and Pablo Neruda, muralists Jose Clemente Orozco, David Alfaro Siqueiros, and Diego Rivera, writers Jorge Luis Borges and Gabriel Garcia Marquez. These great creative figures have made undisputed contributions to world culture, including that of the United States.

Hispanic Americans share, and are a part of, this centuries-long cultural tradition. They are also part of the American experience, and contribute directly to its arts and humanities. Here is one clear example: Music scholars acknowledge that jazz is the only pure American music form, and its Afro/Latino elements have been clearly traced. The validity and vitality of the creative forces of Hispanics flows through the centuries, and ties together their diversity with an enduring commonality of cultural identity. A recognition of the richness and profound influence of the arts and humanities heritage shared by Hispanics is a necessary prelude to understanding present Hispanic creativity.

Some observers of the current arts and humanities activities of Hispanics declare that today's burst of creativity amounts to a neo-Renaissance. That may be a judgment influenced by enthusiasm, but it is certain that there is an extraordinarily high level of activity and interest among Hispanic Americans in all the creative, performing, and scholastic fields. Certain common characteristics of this activity are discernible: 1) it is highly productive; 2) it is largely motivated by social awareness and community needs; 3) it is struggling toward self-organization; 4) it is virtually unnoticed by the larger society; 5) it is weakly funded by the public and private sectors; most of it is not funded at all. Despite the difficulties, Hispanic creative activity is increasing in tempo and assertiveness, keeping alive and extending an ancient cultural heritage.

For example, the National Council of La Raza has given modern application to an old custom: La Resolana, a sun-filled, warm and sheltered area where village men would come to relax, and share the news. It was the major communications center of the community. La Academia de la Nueva Raza, organized in New Mexico in l969, gave La Resolana a new dimension by identifying issues and encouraging dialogue, reflection, and response

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Mural by José Clemente Orozco, Dartmouth University, 1932

Photograph by Elvira Valenzuela Crocker

El Teatro Campesino

through a newsletter. The process worked. The NCLR, in cooperation with La Academia, then ran a Proyecto Resolana in its magazine, AGENDA, through a series of articles on subjects related to the humanities, as seen by Hispanos. The Proyecto was funded for one year by the National Endowment for the Humanities. La Resolana, an old village custom, was given modern, national scope while fulfilling the traditional function of discussion, reflection, and meaningful response.

NCLR's Proyecto Resolana was used to bring together an all-day Chicano-Puerto Rican dialogue on the commonalities and differences of the cultural experiences and humanistic values of the two groups. Sponsored by the Interamerican University, San Juan Campus, the forum was assisted by a small grant from the Fundación Puertorriqueña de las Humanidades (FPH), or Puerto Rico Endowment for the Humanities. A large audience of students, professors, and interested persons participated in a lively discussion led by three experts in Chicano culture and three Puerto Rican humanists. Arturo Morales Carrión, Puerto Rican historian and executive director of FPH, moderated the forum. FPH, which became operational in the summer of 1977, receives a grant from National Endowment for the Humanities (NEH) and funds some 30 projects in cultural organizations throughout the Island, including museums, academic institutions, official institutions at various levels, and cultural and professional societies. The FPH is reaching out to "the humanist community on the mainland," said Carrión. It recently opened a resource center in Washington, D.C., directed by Paquita Vivó, which will produce and distribute an English-language version of its newsletter, Humanidades, distribute historical and cultural audiovisual materials, and prepare a traveling exhibit of Puerto Rican art posters.

In the field of drama, several Hispanic theater groups are emerging which adapt unique cultural elements to serve dramatic—and often social-comment—functions. Some of these groups are thrusting themselves into national prominence by sheer dramatic ability. One of the earliest to form was El Teatro Campesino, a bilingual company created in 1965 by its director, Luis Valdez, to teach and organize Chicano farmworkers. "We started in a broken-down shack in Delano, California, which was the strike office for Cesar Chavez's union," Valdez wrote in *Aztlan, An Anthology of Mexican American Literature*. El Teatro Campesino and Luis Valdez went from the farm fields to national success. "We are now independent and self-supporting (no foundation grants)," Valdez wrote.

El Teatro inspired others, such as El Teatro de la Esperanza in Santa Barbara, California, and El Teatro de la Cucaracha in San Antonio, Texas. One of the most professional groups, which utilizes more traditional theater, is the Bilingual Foundation of the Arts in Los Angeles, headed by Carmen Zapata, well-known movie and TV actress. The foundation has staged plays by classical Spanish dramatists, as well as works depicting contemporary Hispanic life. It staged plays like *Bodas de Sangre,* by Lorca, and *La Factoria,* a musical in a garment-factory setting in modern day Los Angeles, where undocumented Mexican workers toil under sweat-shop conditions. A group which has reached a level of professional distinction is Los Pobres Bilingual Theater of El Paso, developed and directed by Hector Serrano. It has won top awards in competition with Spanish-language theater groups from Latin America, but it took almost 10 years "to get local recognition," Serrano said. It was natural and appropriate that his group originated in the El Paso area, Serrano said, since it was settled by Spaniards shortly before 1600. Serrano would like to see his company provide direction and training to other theater groups across the country in order to create local bilingual theater companies in Hispanic communities.

There are numerous Hispanic theater and dance groups in the East, most of them Puerto Rican. Hispanic Arts, published bimonthly by The Association of Hispanic Arts, lists many of them, and provides coverage of their activities. The Association of Hispanic Arts is a nonprofit arts service organization founded in 1975, directed by Elsa Ortiz Robles. Its primary function is to disseminate information on activities and issues which will assist in the promulgation of Hispanic art forms, particularly in New York. Pregones—Touring Puerto Rican Theater Collection—is one of the groups mentioned by Hispanic Arts. (Pregon is the cry or song of the street vendor.) Pregones, New York-based, formed in 1979, has performed in New York City and throughout the Northeast. It is designed to call attention to Puerto Rico's native writers, and has developed a full-scale touring theatrical production in Spanish. It incorporates songs and musical effects that exemplify Puerto Rican culture. Another Hispanic theater group based in New York, International Arts Relations, Inc. (INTAR), celebrated its 14th anniversary by presenting a new concept in playwriting development, according to Max Ferra, artistic director. The program, called INTAR's Playwrights in Residence Laboratory, was conceived as a forum for comparison and interchange of theatrical ideas by a group of Latino writers. It involves readings followed by discussions among authors, directors, and actors.

In the visual arts, distressingly few museums and art galleries give major emphasis to Hispanics. In San Francisco, the Mexican Museum claims to be the only one of its kind in the United States. It is a nonprofit organization directed by Peter Rodriguez, Mexican-American artist. It cites as its primary duty the "collecting and preserving (of) objects of art from the diverse cultural periods which comprise the Mexican and Mexican American experience." It has presented exhibitions of Hispanic artists, such as Robert Gonzales, acrylic paintings; Carmen Lomas Garza, graphics; and Chucho Reyes, paintings. Established with a grant from the San Francisco Foundation, the Mexican Museum has received funds from the National Endowment for the Arts, the California Arts Council, the San Francisco Hotel Tax Fund, the Hofstra Foundation, the William Hume Foundation, the Zellerbach Foundation, and the Bayview Federal Savings and Loan Association. In Tucson, the Arizona Historical Society has made a collection of Mexican American historic photographs and other materials, working on a small grant from the Stonewall Foundation, and collections from the community. The AHS has applied for a research grant from the National Endowment for the Humanities for a Mexican Heritage Project which will study the history of Mexican Americans in Tucson, according to Sidney B. Brinckerhoff, director. "A comprehensive social history of Tucson's Mexican-American people has never been attempted, despite the fact that it is one of the oldest Mexican American communities in the Southwest," Brinckerhoff said. New York City has El Museo del Barrio, INTAR Latin American Gallery, Galeria Venezuela, Taller Boricua, and the Visual Arts Research and Resource Center Relating to the Caribbean, among others. In Washington, D.C., there is El Fondo del Sol, and in East Los Angeles, the Goez Gallery. Hispanic artists trying to display their work face formidable obstacles: a scarcity of Hispanic galleries, and general neglect by mainstream galleries.

In response to a strong artistic tradition, many Hispanic artists are using exterior barrio walls for exuberant, colorful murals. In San Diego, California, barrio artists, encouraged by the San Diego Chicano Federation, have covered with blazing murals the massive concrete walls which rim part of a freeway. In East Los Angeles, colorful murals have replaced graffiti on many barrio building walls. The work is not slap-dash and disorganized. It is planned, disciplined, and carried out by serious artists. The murals carry messages of history, social protest, or time-honored values of family, religion, and education. This Chicano mural movement has its roots in the tradition of Mexican masters, Orozco, Siquieros, and Rivera, who filled great walls with great art, usually of social protest and historic themes. Chicano murals are also used

Photograph by Abigail Heyman

for social action—to try to get barrio youngsters off the streets and out of trouble, for example. Judy Baca, a leading figure in the mural movement in East Los Angeles, got kids from four different gangs to help her paint a mural of a grandmother in an Eastside park.

"We decided to do La Abuelita—the grandmother—who is a comforting focal point in the family," Baca said. ". . . But there was no paint, no scaffolding, no brushes. We borrowed, begged and scrounged and came up with the necessities."

City officials belatedly took notice in the middle of the work and allotted $300 to the project. C.W. Felix, a recognized Chicano artist who has exhibited his nail reliefs at the Smithsonian Institution, managed to raise Federal funds to pay for 210 jobs over a five-year period, for street juveniles working on mural projects. Felix organized a mural society that painted nearly 50 walls at Estrada Courts, a once-drab, low-rent housing project in East Los Angeles. These murals are now a 20-acre outdoor art gallery that attracts artists and foreign tourists. "The five-year project has kept the kids busy and off the streets in the summertime," Estrada said. Presumably the young Chicanos will return to the streets if the Federal funds end. No cost estimate has been made of that eventuality.

Chicano muralists are not alone in being subjected to the intense pressures and risks of meager or nonexistent funding. The constant struggle for financial support engages almost all the members of the Hispanic American arts and humanities community. An August 1979 report of the Task Force on Hispanic American Arts identified financial support as the "basic need most often voiced in Hispanic arts. Simply put, Hispanic artists and organizations need more money from the National Endowment for the Arts and other sources than they have received." The four categories of needs identified by the Task Force almost two years ago are still relevant:

1) Financial support. "Hispanic artists and groups have fewer personal resources than other bases and consequently require more assistance to reach a subsistence level that allows them to be productive. Closely tied . . . is the need for assistance in obtaining funds from those sources that exist."

2) Individual artistic achievement. "Needed are increased opportunities for these artists to develop professionally in the early stages of their careers and to create a substantial body of work."

3) Strong organizations. "Currently most existing Hispanic organizations are young, poorly funded and staffed, and without adequate administrative expertise. Needed especially for these organizations are programs to develop the managerial and administrative skills necessary for them to respond more effectively to their communities, to broaden their audience, and thus to increase their resources and potential. Other Hispanic organizations, however, have achieved institutional status; they need to be accorded serious recognition for their duration, strength, and proven ability."

4) Increased communication and understanding. "Specifically needed are greater communication between Hispanic artists concerning points of view, programs, and events, and a greater sensitivity on the part of non-Hispanics to the range and characteristics of Hispanic arts. The artists need also to be informed of opportunities open to them in obtaining funding and other assistance, and in showing, publishing, or performing their works."

Cordelia Candelaria, assistant professor of English and Chicano Studies at the University of Colorado, stresses the importance of affirmative action by funding agencies to increase the number of Hispanics they bring into policy, staff, and advisory positions. In 1976-77, Candelaria was the only minority person in the National Endowment for the Humanities (NEH) who had a professional capacity (the situation has improved somewhat since then). While there, she added more than 100 Hispanic names to the NEH list of grant reviewers. Candelaria expresses a basic Hispanic viewpoint:

"As Americans, we Hispanics contribute to the national cultural heritage. We create in the arts and humanities for the present and the future of a civilized society. We have earned the understanding and full support of our compatriots. We must have it to continue and to flourish." ∞

public sector support mix. What becomes clear is that the funding pattern for El Museo del Barrio is almost inverse to that of museums in general. My experience with Hispanic cultural institutions indicates that this private-public sector support mix is similar. The public sector support, then, is crucial to Hispanic cultural institutions. In 1979, total public sector support was from three principal Federal offices, and from the state appropriations for the arts. This amounted to $359.2 million. The sources were as follows:

National Endowment for the Arts	$139.6 million
National Endowment for the Humanities	132.8 million
Institute for Museum Services	7.4 million
State arts legislative appropriations	79.4 million

A look at the National Endowment for the Arts' (NEA) support for Hispanic institutions was recently made by the Association of Hispanic Arts (AHA). Their analysis (updated by a letter from the NEA to AHA) reveals the following:

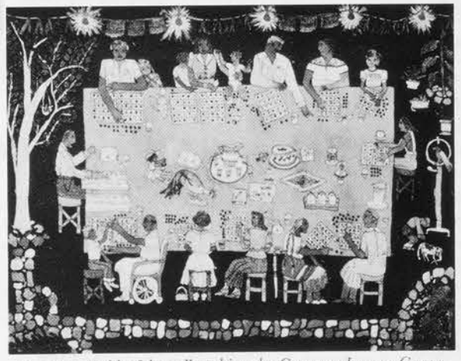
GEORGE L. AGUIRRE *is Chairman of the Board of Trustees of El Museo del Barrio in New York City.*

nstitutions

NEA Support for Hispanic Organizations

	FY 1975-76	*FY 1978-79*	*Percent Increase*
Number of grants	83	159	91.5
Total dollar amount	$970,000	$1,861,000	92
Percent of total appropriations	1	1.5	50
Average grant	11,445	11,570	1

What makes this period interesting is that in 1977 the National Council on the Arts established the Task Force on Hispanic American Arts in order to help the National Endowment for the Arts strengthen its understanding and support. It has increased the number of grants awarded, and the total amount of money awarded, but the average grant has not been significantly increased. The National Endowment for the Arts' employment profile included no Hispanics at the management level prior to the task force, but now includes four Hispanic management employees.



"Loteria-Tabla Llena," etching by Carmen Lomas Garza

The National Endowment for the Humanities has just recently begun to list its grants by a computer-based program, so that the only virtually complete list of its grants for Hispanic projects is for FY 1979-80. For that period, it provided approximately 2.99 million to about 63 institutions for Hispanic projects, or about 2 percent of its total appropriations.

The Institute of Museum Services, under the Department of Education, has been in operation

Photograph by Abigail Heyman

for social action—to try to get barrio youngsters off the streets and out of trouble, for example. Judy Baca, a leading figure in the mural movement in East Los Angeles, got kids from four different gangs to help her paint a mural of a grandmother in an Eastside park.

"We decided to do La Abuelita—the grandmother—who is a comforting focal point in the family," Baca said. ". . . But there was no paint, no scaffolding, no brushes. We borrowed, begged and scrounged and came up with the necessities."

City officials belatedly took notice in the middle of the work and allotted $300 to the project. C.W. Felix, a recognized Chicano artist who has exhibited his nail reliefs at the Smithsonian Institution, managed to raise Federal funds to pay for 210 jobs over a five-year period, for street juveniles working on mural projects. Felix organized a mural society that painted nearly 50 walls at Estrada Courts, a once-drab, low-rent housing project in East Los Angeles. These murals are now a 20-acre outdoor art gallery that attracts artists and foreign tourists. "The five-year project has kept the kids busy and off the streets in the summertime," Estrada said. Presumably the young Chicanos will return to the streets if the Federal funds end. No cost estimate has been made of that eventuality.

Chicano muralists are not alone in being subjected to the intense pressures and risks of meager or nonexistent funding. The constant struggle for financial support engages almost all the members of the Hispanic American arts and humanities community. An August 1979 report of the Task Force on Hispanic American Arts identified financial support as the "basic need most often voiced in Hispanic arts. Simply put, Hispanic artists and organizations need more money from the National

view, programs, and events, and a greater sensitivity on the part of non-Hispanics to the range and characteristics of Hispanic arts. The artists need also to be informed of opportunities open to them in obtaining funding and other assistance, and in showing, publishing, or performing their works."

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Hispanic Cultural Institutions

GEORGE L. AGUIRRE

A STUDY published by the National Endowment for the Arts in 1974, *Museums U.S.A.*, showed percentages of the sources of income for private, nonprofit museums. I would like to contrast that overall pattern with that of El Museo del Barrio in New York City, now 11 years old, and the largest of the Hispanic controlled museums in the United States.

Sources of Income	*Percent for all private, nonprofit museums, 1972*	*Percent for El Museo del Barrio, 1979*
Operating revenues	37	6.1
Private support	26	6.9
Nonoperating revenues	18	0
Municipal & county government	12	8.5
State Government	4	43.5
Federal Government	3	35.0

While the figures for private, nonprofit museums may have changed, I doubt that the change has been significant, particularly in the private-public sector support mix. What becomes clear is that the funding pattern for El Museo del Barrio is almost inverse to that of museums in general. My experience with Hispanic cultural institutions indicates that this private-public sector support mix is similar. The public sector support, then, is crucial to Hispanic cultural institutions. In 1979, total public sector support was from three principal Federal offices, and from the state appropriations for the arts. This amounted to $359.2 million. The sources were as follows:

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GEORGE L. AGUIRRE *is Chairman of the Board of Trustees of El Museo del Barrio in New York City.*

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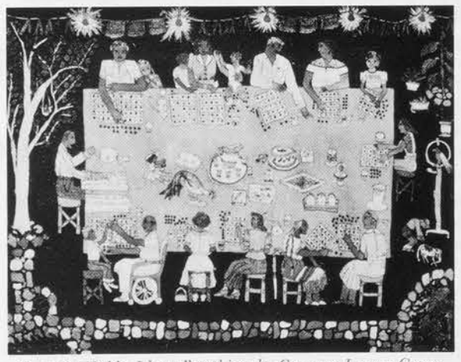

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The Institute of Museum Services, under the Department of Education, has been in operation

since FY 1977-78. Its grants are restricted to museums per se. The following analysis is based on the institute's annual press releases:

Institute of Museum Services

	FY 1977-78	*FY 1978-79*	*FY 1979-80*
Total amount of appropriation	$3.7 million	$7.4 million	$10.4 million
Total number of applications	859	1,700+	1,500+
Total number of grants	256	403	405
Total number of grants to Hispanic museums	2	0	2

The four grants totaled $54,474 for the two fiscal years in which they were granted.

State level funding for Hispanic organizations has not been thoroughly analyzed. However the Association of Hispanic Arts recently made a report analyzing giving by the New York State Council on the Arts. Total state arts legislative appropriations for 1979 were $79.4 million. It is useful to look at the amount of appropriations for those states with a significant Hispanic population.

Appropriations FY 1979 States with significant Hispanic Populations

State	*Per Capita (cents)*	*Appropriations (dollars)*
Arizona	9.9	$ 219,600
California	6.6	1,390,788
Colorado	23.0	583,988
Connecticut	42.6	1,317,100
Florida	19.5	1,626,763
Illinois	19.8	2,202,300
Massachusetts	46.3	2,700,000
Nevada	15.4	91,428
New Jersey	20.4	1,494,253
New Mexico	11.8	135,600
New York	177.6	32,181,000
Oregon	11.0	251,660
Puerto Rico	119.5	3,712,336
Texas	2.9	363,766
Washington	10.6	377,000
Wisconsin	6.1	281,200

New York state was second in the nation with its per capita appropriation, with only Alaska (which has no significant Hispanic population) leading it. Among the states which spent the least were Texas, Wisconsin, and California. Puerto Rico, on the other hand, ranked fourth among all states.

New York City is considered by many to be the cultural capital of the Western world, and it has many Hispanic cultural organizations. At last count, the Association of Hispanic Arts listed 59 organizations in its bimonthly newsletter. In fact, when the Council on Foundations' meeting on Hispanic Concerns was held to discuss the area of Hispanic arts, at the International Center in East Los Angeles, a comment made by one of the Hispanic representatives indicated that he felt such a meeting would better be held in New York City.

The Association of Hispanic Arts did an analysis of the New York City Department of Cultural Affairs' budget, and it revealed the following support to Hispanic organizations:

New York City Department of Cultural Affairs' Support for Hispanic Organizations

	FY 1975-76	*FY 1978-79*	*Percent Increase*
Actual dollar amount	$ 59,940	$ 92,889	55
Total dollar appropriations	$1,500,000	$1,500,000	0
Percent of total appropriations	3.9	6.1	56

Hispanic cultural institutions have fared better from the New York Council for the Humanities, which is not funded through a state legislative appropriation, but from the National Endowment for the Humanities, with 11 percent of total grants, and from New York City's appropriated budget, with a little over 6 percent. Next best is the state appropriated budget for the State Council on the Arts, at close to 3 percent, and last are the major Federal sources, which range from 1.5 percent to 2 percent. But because New York State and New York City have a concentration of Hispanic cultural organizations, their percentages cannot be relied on to be typical for state or municipal appropriations to Hispanic organizations.

But if traditional support for cultural institutions is from the private sector sources, how do Hispanic organizations fare? I can only estimate two of the three private sector sources, and, again, those with very little reliability. Despite those problems, the indications are that foundations' support is small. A search of the Foundation Grants Index for the years 1977 and 1978 indicates that 1 percent of all grants listed went for the direct benefit of Hispanics in the United States. Of that amount, 4 percent went to the Arts and Humanities, or .04 percent of all grants listed. This represents a total of $700,430, for the two-year period searched, and that amount was made in a total of 29 grants.

Corporate funding is even more difficult to estimate. There is no comparable Foundation Grants Index for corporate support. The American Association of Fund Raising Council's *Giving USA, 1980 Annual Report,* indicates that corporations gave a total of $70 million to the arts in 1979, or about 10 percent of their total giving. In order to determine how much of that amount went to Hispanic concerns it would be necessary to review the annual reports of each corporation. However, if one of the major corporate givers with a strong reputation for its support of the arts is a bellwether, an analysis of its annual report indicates that about 5 percent of its contributions went to the arts, and about 1 percent of that, or .05 percent, went for the direct benefit of Hispanic cultural organizations. Since the reputation of this corporate giver is strong, we can assume the 1 percent of arts giving is a high estimation of overall corporate giving. What it does imply is that about $700,000 of the $70 million from corporations in 1979 went to Hispanic cultural institutions.

In order to determine how much individual and bequest giving was made to Hispanic cultural organizations, it would be necessary to examine the annual reports of each of the institutions, since such giving is an individual, private act, reported in only two places, the income tax filings of individuals, and the organization's annual report. However, I assume that the amount is not significant for two reasons: (1) most of the organizations are fairly recently formed, and (2) the principal population base for the organizations is made up of one of the poorest segments of the U.S. population, demographically made up of a much higher percentage of young people, and one that faces high unemployment rates.

Support for Hispanic cultural institutions, then, is currently largely dependent on public sector sources. This suggests that there are many opportunities for foundation, corporate, and individual support, with a strong rationale for support.

If foundations view among their functions one in which they can support institutions of our society which help to bring about positive changes with minimal disruptions to the overall functioning of that society, then the cultural institutions are among those which can be looked at for possible support. The social ethos has been changing to one in which cultural pluralism is being viewed as a strength of national identity. Cultural pluralism offers a framework for the full development of human potential, both at the individual and group level. Cultural pluralism should guarantee the cultural identity and social and cultural security of individuals and groups, while at the same time ensuring the enrichment of human experience and intercultural understanding. ∞

National Council for Hispanic Culture

THE HISPANIC arts and humanities community is not idly waiting for the slow, small trickle of support it is receiving to swell in size and effectiveness; it is assertively building stronger organizations to meet Hispanic needs. Now under way is the development of the National Council for Hispanic Culture as a nonprofit 501(c)(3) organization to coordinate efforts of Hispanic groups and individuals in arts and humanities.

"One of our objectives is to create mutual cooperation of artists and humanists," said Arnhilda Gonzalez-Quevedo, Council President. "We want to establish a better understanding of what's taking place in the United States in arts and humanities among Hispanics."

The Council, operating with a small, one-year NEH grant to pay limited travel expenses, and depending largely on volunteers, held a planning meeting in Miami in late December 1980. Three meetings were projected for 1981 to extend participation in the planning process as widely as possible. Included were El Paso, Texas (March); New York City (April or May); and Chicago (June or July). Following the planning meetings, a proposal will be submitted to NEH for funds to hold a national conference in 1982, at which discussions will be held, and decisions made, about the Council and its probable functions.

Among the matters that may be considered are the establishment of clearinghouse and advocacy activities, and an information network, according to Quevedo.

"What we would like to accomplish is a better understanding of the cultural traits that unite all the Hispanic groups," she said. "By so doing, we will be able to work better together, and make more people aware of what we can contribute to the culture of this country." ∞

A Corporate Perspective

GEORGE J. RIOS

As an adviser to the Council on Foundation's Special Foundation Project regarding Hispanics, I gleaned several corporate perspectives during the process of meetings around the country. I felt I would be remiss in not addressing Corporate America, which is also trying to define what more it should do.

The most important thing that impressed me upon reflection was (and is) the enormous lack of knowledge about this community by corporate executives. This was reinforced at every meeting we conducted.

The fact that the president of the Council on Foundations participated in all the meetings is itself a singular and unique undertaking, which other corporation executives could replicate locally or nationally. Moreover, there is no single Hispanic leader or corporate executive who knows everything that is happening in this community. Thus, I believe it is essential for non-Hispanic corporate executives to participate in Hispanic activities, as on boards of directors, or as volunteers with several Hispanic institutions.

It is equally important to invite Hispanics to serve on boards of directors and as counselors or advisers. However, this is not a substitute for hiring into line operations and policy-making positions.

One message that came through to me of significance to Corporate America is not to overlook the marketing side. For example, if 21.4 percent of the Hispanic families are under the poverty level, compared with 8.7 percent of non-Hispanic families, then what about the 79.6 percent? This bears underscoring. Hispanics represent a rapidly growing group that is in great need, but there is a significant number—79.6 percent—*above* the poverty level. And this community's purchasing power annually has been estimated at $50 billion.

Hispanics are dispersed everywhere in America—the military, banking, automobile industry, government—and even have a Fortune 500 President, Roberto Goizueta of Coca Cola. It is the contributions of these Hispanics to our overall society that go unnoticed. See, for example, the Harris Poll, "A Study of Attitudes Towards Racial and Religious Minorities and Women." In fact, the major contributions of Hispanics are overlooked frequently by the media. Hispanic leaders often contribute to this imbalance for a very simple reason. The leadership of any community must represent its citizens in need—thus partially ignoring others. It is the same for this special edition—the primary focus is on the "needs" side.

Here are some steps that corporations might undertake to get closer to the Hispanic community:

1. Conduct an inventory. Most appropriately, a social planning, public service, public affairs, or equal opportunity unit could issue, or a president could request, a simple internal audit. It should include: a) special external programs and activities with Hispanic organizations; b) products/services/marketing/sales/investment activity as appropriate by industry; c) career/training recruitment programs; d) activity of Hispanic personnel on committees, task forces, or awards; e) communication strategies and activities; f) submission of ideas, demonstration project possibilities, action steps.

2. Conduct a series of high-level management briefings on Hispanics (luncheons, or at other appropriate meetings).

3. Review the current status of potential resources (all departments, technical advisers, senior officer participations, volunteers, minority vendors, contributions, consultants, etc.).

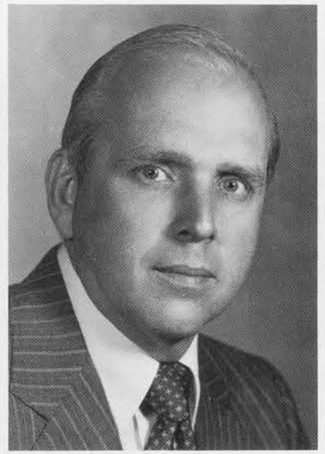
Such a process would enable any institution to develop an internal strategy proposal with recommendations from which senior management could generate short- and long-term possibilities plus some first steps. The desired result would be a brief document encompassing:

a) the challenge/definition of the problem;
b) relevance to the company;
c) strategy and action.

This process was undertaken successfully by the Equitable Life Assurance Society of the United States as it simultaneously participated in the Council on Foundation project. It has enabled the corporation to select from a variety of strategic recommendations. The resultant strategy proposal is titled "Reach Out to Hispanic America," produced by the Social Performance Office. ∞

GEORGE J. RIOS *is an Assistant Vice President of the Equitable Life Assurance Society of the United States.*

Carmen Zapata
Bilingual Foundation of the Arts



Everett McDonough
Security Pacific National Bank

Minnie Santillan
Plaza de la Raza

The Hispanic Community And Security Pacific National Bank

The Security Pacific National Bank has taken an active role in Hispanic affairs for more than 100 years. The first unit in its branch system was opened in downtown Los Angeles near the original Spanish pueblo, and many of its branches have Spanish names or reflect a strong Hispanic architectural influence. As local businesses, banks involve themselves in community affairs. Security Pacific encourages participation in community affairs and activities at all staff levels up through the Office of its Chief Executive.

Everett McDonough, a Vice-President of Security Pacific Bank and a participant in the Council on Foundations' Hispanic roundtable in Los Angeles, said, "This policy is not entirely unselfish. We know there is a direct correlation between the prosperity of the bank and the prosperity of the community it serves. And when better educational and training programs and recreational facilities exist in our communities, unemployment and crime drop, which is a benefit for all of us. The local Hispanic communities have developed numerous organizations representing many groups. Each offers specialized programs to meet specific needs important to the Latino community. We work with these groups to develop on-the-job training, child care centers, health care, rehabilitation, senior citizen aid, business development, and many other programs."

Carol Taufer, who directs the Security Pacific Charitable Foundation, describes the work of the foundation this way: "Our goal is to provide support to effective organizations that serve the communities in which our banks are located, and in which our employees work and live." Funds contributed by the foundation can be used for current operating funds, or capital expenses. With some of its contributions, the bank takes a more active role. For example, in East Los Angeles, the Salesian Boys Club "packages" various parts of its programs for funding purposes. Security Pacific sponsors one of these "packages"—the "Boy of the Month" and the "Boy of the Year" awards—culminating in a tour and luncheon at the bank in late December with Hispanic leaders.

Security Pacific is also among corporations that assist local groups by donating products and surplus equipment. Office machinery, furniture, and other equipment with little remaining value to a company can be vital to the day-to-day operation of a local group. Community-based organizations that view corporate giving as the only assistance which businesses can offer miss the opportunity to tap the other considerable resources of banks and corporations.

Security Pacific officers volunteer as board members and officers in nonprofit and social organizations, most often serving as treasurer or in a similar fiscal role. Financial advice, ranging from producing a payroll to investing idle funds, is frequently

just what a well-intentioned but financially inexpert group will need. When actress Carmen Zapata, founder and president of the Bilingual Foundation of the Arts, requested nominations for new board candidates from her current board members, McDonough recommended a woman from a local utility who had done an outstanding job as a proposal writer; and a professor from a local university who had close contacts with the leading authors of Mexico. Each accepted, filling crucial voids and completing an effective governing body.

Increasingly in recent years, community groups that need professional guidance have been able to "borrow" corporate executives, either on a full or part-time basis. "Loaned" executives serve as fund raisers, program administrators, or experts in legal, insurance, banking, or accounting for local organizations. Some banks and corporations put retired employees back on their payroll as consultants assigned to community agencies, a system which benefits the retirees as well as the agencies they assist.

Loaned executives call on their corporations and their colleagues for help to spur activity for local groups. For example, Minnie Santillan, the executive director of Plaza de la Raza, a Los Angeles arts and cultural center, was on loan to the Plaza for 18 months from the Southern California Gas Company. Santillan, an experienced and sophisticated corporate manager, was a great asset to the Plaza as it expanded the scope of its cultural, recreational, and educational programs. During her tenure, more than $1 million was raised for new programs and buildings for the Plaza.

For 1981, Security Pacific is committed to managing fund-raising functions for various Hispanic organizations. President George Moody will be the general chairman for the Mexican-American Opportunity Foundation's annual Aztec Awards dinner, which will be held in October of 1981. The head of the Mexican-American Opportunity Foundation, Dionicio Morales, observes that "Long-range planning, complete and thorough organization, plus the committed support of a sponsoring corporation, are essential to the Aztec Awards dinner success." Morales adds, "We start at least 12-14 months ahead lining up corporate leadership." This is good advice to Latino groups that seek corporate sponsors for events. And it's a two-way street, since, given sufficient lead time, bankers and other business people welcome these visible opportunities to demonstrate their interest and concern to local Latinos.

Plaza de la Raza, Los Angele

Security Pacific also serves the Hispanic community as an intermediary, according to McDonough. "When we learn about groups with successful programs, we encourage interaction with other organizations, and direct them to those most in need. This 'go-between' role is a vital one, even in close-knit communities, for social agencies are often unaware of what others are doing and how they can cooperate to make their services more meaningful."

What of the future of corporate response to the aspirations of Hispanic-Americans? Everett McDonough is generally optimistic. "Our experiences to date have been rewarding, stimulating, and bring promise of an even better community in which to live and work. During the 1980s, Security Pacific National Bank and other concerned corporations will become more actively involved in Hispanic activities."

The Editor's Wrapup

HENRY SANTIESTEVAN

More than a decade ago, when I was executive director of the recently founded Southwest Council of La Raza (which was to become the National Council of La Raza), I called on the person who then headed the Council on Foundations. I knew almost nothing about foundations, then, and I went to ask how they could help Hispanics. He was gracious, warm, friendly—and noncommittal. It was not the man who was negative; it was the times. Neither the foundation community nor we Hispanics really were ready for each other. We both had much to experience and to learn.

Now, in early 1981, we are wrapping up this Special Report on Hispanic Affairs, published by the Council on Foundations. This Report does not stand alone. It is the product of almost a year of intense, dedicated work involving literally hundreds of persons, including the largest number of representatives of foundations and Hispanic organizations ever to be brought together— a process that reached, literally, from coast to coast. Not one of us was more committed to this creative labor of love than the present President of the Council on Foundations, Eugene Struckhoff.

Herman Gallegos, founder-director of the National Council of La Raza, and now a member of the Board of Directors of the Rockefeller Foundation, knows both sides of the foundation-Hispanic equation. "I think foundations are much more sensitive than they were 10 years ago," Gallegos said. "Part of that has been the fact that competent people have demonstrated that relationships with foundations can be positive, both from the grantee side, as well as from the grantor side . . . We need to look at the future together, and try to preserve the best of philanthropy and to enhance it with those who have not been the beneficiaries. . . . The question of how we get resources for social programs is a critical one, and more Hispanic organizations will be testing foundations. . . ."

In a sense, it took more than 10 years to produce this Special Report. It could not be done until a significant social change had taken place. It is well for us to acknowledge, then, the countless others of the past whose commitment to a better tomorrow played an imperative role in "preparing" this work. To those who went before to build the future that is our present, we dedicate this Special Report.

What follows is a list, a form of index, as best we could reconstruct it. It includes: (1) addresses and telephone numbers of The Foundation Centers in New York, Washington, D.C., Cleveland, and San Francisco; (2) organizations that participated in the workshops or were mentioned in the articles; (3) Hispanic research centers; and (4) Hispanics serving specific foundations as trustees, staff members, or consultants.

To those we may inadvertently have missed, we apologize. There are, of course, a great many other organizations that could have been included. We regret it was not possible to do so. We trust that the list is useful. This Special Report has been a sustained endeavor to improve communications and relationships between the foundation and Hispanic communities. May it be used by both communities to carry forward that endeavor.

The Foundation Center Reference Collections

Foundation Center
888 Seventh Avenue
New York, New York 10019
212-975-1120

The Foundation Center
1001 Connecticut Avenue, N.W.
Washington, D.C. 20036
202-331-1400

The Foundation Center
Kent H. Smith Library
739 National City Bank Bldg.
629 Euclid Avenue
Cleveland, Ohio 44114
212-861-1933

The Foundation Center
312 Sutter Street
San Francisco, Calif. 94108
415-397-0902

Arizona Historical Society

Organizations

A

Adviser to the Governor for Minority Initiatives
Office of the Governor
State Capital Building
Madison, Wisconsin 53702
Anita Herrera

American G.I. Forum of Colorado
10681 Sully Way
Northglenn, Colorado 80234
Manuel Salinias

American G.I. Forum of the United States
1315 Bright Street
Corpus Christi, Texas 78405
(512) 883-1789
Dr. Hector Garcia, *Chairman*
Formed in Texas in 1948 to combat discrimination against Mexican-Americans in education, employment, medical attention, and housing; veterans and nonveterans participate in the group's numerous state and local chapters around the nation.

Arizona Historical Society
949 East Second Street
Tucson, Arizona 85719
(602) 882-5774
Sidney B. Brinckerhoff, *Director*
The official state historical institution of Arizona; administers the state museums which collect, preserve, record, and exhibit historical material pertinent to Arizona history; developing a major Mexican American Heritage Project.

Arriba Juntos
2017 Mission Street, 2nd Floor
San Francisco, California 94110
(415) 863-9307
Leandro Soto, *Executive Director*
A community organization dedicated to advancement of Hispanics; has programs in manpower training, community development, and youth; serves San Francisco's Mission District.

Arts and Humanities Hispanic Organizations
See: "Hispanic Arts and Humanities: Centuries of Cultural Heritage" (H. Santiestevan, pp. 131-134)
"Hispanic Cultural Institutions" (Aguirre, pp. 135-136)

Aspira, Inc. of Illinois
3432 W. Diversey Avenue
Chicago, Illinois 60647
Carmelo Rodriguez, *Executive Director*

Aspira of America, Inc.
205 Lexington Avenue, 12th Floor
New York, New York 10016
(212) 889-6101
Mario A. Anglada, *National Executive Director*
Encourages young Hispanics to further their educations through various programs; also provides leadership training and conducts research on Hispanic education.

Aspira Center for Educational Equity
1625 Eye Street, N.W., 324A
Washington, D.C. 20034
(202) 223-6230
Dr. Rafael Valdivieso, *Executive Director*
A Washington-based center involved in research, policy analysis, and dissemination of data on educational issues as they affect Hispanics and other minorities.

Association of Southwestern Humanities Councils
112 North Central Avenue, Suite 308
Phoenix, Arizona 85004
F. Arturo Rosales, *Executive Director*
Seeks to promote Hispanic programs in the humanities by encouraging proposals to state Humanities Councils and the National Endowment for the Humanities.

B

Bilingual Foundation of the Arts
421 North Avenue Nineteen
Los Angeles, California 90031
Carmen Zapata, *Director*
A professional theater company which stages Spanish classical and modern plays; the director is a movie and TV actress.

Buena Vista Cable TV
2036 Lemoyne
Los Angeles, California 90026
Moctesuma Esparza

Business Development Organizations
See: "Business and Economic Development" (Aranda, pp. 99-103)

C

California Confederation of the Arts
6253 Hollywood Boulevard
Room 922
Los Angeles, California 90028
Phillip W. Esperza

Chicano Federation of San Diego County, Inc.
1960 National Avenue
San Diego, California 92113
Irma Castro, *Director*
Advocates Mexican-American interests in the southern tip of California through information and community programs.

Photograph by "La Prensa"

Irma Castro, Chicano Federation of San Diego County, Inc.

Chicanos Por La Causa
1112 East Buckeye
Phoenix, Arizona 85034
(602)257-0700
Tommy Espinoza, *President*
Organized in 1969; provides housing, educational, job training and youth services to the residents of several Arizona communities; a Community Development Corporation (CDC).

Colegio Cesar Chavez
100 South Main Street
Mt. Angel, Oregon 97362
(503)845-2234
Irma Flores Gonzales, *President*
In 1973, Mt. Angel College became Colegio Cesar Chavez after a group of people joined together to establish an educational institution that could serve the specific needs of growing Hispanic population in area.

Colonias Del Valle
P.O. Box 907
San Juan, Texas 78589
Amancio Chapa, *Executive Director*
A CDC which conducts a variety of programs in rural areas of the Rio Grande Valley, Texas.

Colorado Minority Engineering Association, Inc.
P.O. Box 22891
Denver, Colorado 80222
(303) 755-3793
Lt. Col. Miguel A. Garcia (Ret.), *Executive Director*
Operates a program to recruit, place, and provide supporting services to minority engineering students.

Communications/Media Organizations
See: "Getting to Know Latinos: Closed Circuit vs. Multimedia." (Rendon, pp. 96-98)

Community Development Corporations
See: "Business and Economic Development" (Aranda, pp. 99-103)

Community Service Organization (CSO)
2130 East First Street
Los Angeles, California 90033
(213) 269-3141
Tony Rios, *Executive Director*
A membership-based organization which runs social service and community development programs throughout California.

Comprehensive Math and Science Program
Cooper Union School of Engineering
51 Astor Place
New York, New York 10003
Gil Lopez, *Director*

Confederation Agricola
2212 N. Main Street
Salinas, California 93906
Samuel Armstrong, *Director*

Cuban American Legal Defense and Education Fund (CALDEF)
See: "Civil Rights and the Law" (Oliveira, pp. 60-64)

Cuban-American Organizations
See: "The Changing Cuban Community."
(Díaz, pp. 17-23)

F

Federation of Chicano Directors-Los Angeles
507 Echander Street
Los Angeles, California 90033
Juan Acevedo

G

Graduate School for Urban Resources
431 Market Street
San Diego, California 92101
Dr. Felix G. Rivera

Grantsmanship Center
1031 S. Grand Avenue
Los Angeles, California 90015
Norton Kiritz, *Director*

H

Hispanic Labor Committee-Youth Employment Training Program
815 Broadway
Brooklyn, New York 11206
Jose M. Torres, *Executive Director*
A committee of the New York City AFL-CIO Central Labor Council, one of two CETA-funded of the Council; the other is in Manhattan.

Hispanic Women's Center
115 West 30th Street, Room 900
New York, New York 10001
(212) 868-0623
Dr. Norma Stanton, *Director*
Provides supportive services in education and employment for Hispanic women in the New York City area; works for cooperation with other women's groups and a role for women in government programs.

Human Resources Corporation (HRC)
1109 Oak St.
San Francisco, California 94117
(415) 552-7900
Herman Gallegos, *Chairman*
See: "Hispanic Trustees and Staff," (Wilson, pp. 72-82)

I

Inquilinos Boricuas en Accion
405 Shawmut Avenue
Boston, Massachusetts 02118
(617) 262-1342

Jorge N. Hernandez, *Executive Director*

A community organization particularly interested in housing and economic development; has built Villa Victoria, a large complex of new and rehabilitated housing in Boston's South End.

Institute for Educational Leadership
1001 Connecticut Ave., N. W.
Washington, D. C. 20036
(202) 676-5901

Samuel Halperin, *Director*

A private policy planning and coordinating agency for a number of education programs. Among its goals is to increase minority participation in educational policy making.

International Institute
435 South Boyle Avenue
Los Angeles, California 90033
(213) 264-6210

John R. Phalen, *Executive Director*

Works to enhance the employability, social functioning and self-sufficiency of the foreign born.

J

JUNTA for Progressive Action, Inc.
169 Grand Avenue
New Haven, Connecticut 06513

Nydia Padilla

L

Labor Council for Latin American Advancement
AFL-CIO Building, Suite 707
815 16th Street, N.W.
Washington, D.C. 20006
(202) 347-4223

Alfredo Montoya, *Executive Director*

Works with the labor movement to encourage voter registration and education and develop Hispanic leadership in labor unions. A nonprofit organization, its program includes research projects on Hispanics in the work force, and Hispanic worker training.

La Casa de Puerto Rico
96 Wadsworth Street
Hartford, Connecticut 06105
(203) 522-7296

Antonio Soto, *Executive Director*

A voice for Hispanics in Connecticut; lobbies for civil rights and provides guidance and data for government officials in planning and development of programs for Hispanics.

Latin American Educational Foundation
1123 Delaware Street
Denver, Colorado 80204

Sam Gallegos

Latin American Research and Service Agency (LARASA)
1123 Delaware Street
Denver, Colorado 80204

Augustine Trujillo

Latino Institute
55 East Jackson Boulevard
Suite 2150
Chicago, Illinois 60604
(312) 663-3603

Mario J. Aranda, *Executive Director*

Created in 1974 to assist Hispanics in Chicago with technical assistance, leadership training, advocacy, and information and referral programs; focus includes research to document the needs of U.S. Hispanics.

The Latino Project
1315 Walnut Street,
Philadelphia, Pennsylvania 19107
(215) 735-1119

Luis P. Díaz, *Executive Director*

A community based legal advocacy group; works to improve the status of Philadelphia and Camden Hispanics in employment, education, economic development, health and other areas.

Latinos in Public Broadcasting
5143 Chollas Parkway
San Diego, California 92105
(714) 263-9678

Jose Mireles, *President*

A national organization of Latinos involved in public broadcasting; goals are to develop better opportunities in training, employment, and production for Hispanics.

League of United Latin American Citizens (LULAC)
2590 Morgan Avenue
Corpus Christi, Texas 78405
(512) 882-8284

Tony Bonilla, *Executive Director*

A mass membership-based organization with members from nearly all Hispanic nationalities; attempts to provide a better life for the underprivileged; founded in 1929 and active in the fields of manpower training, housing, education, prisoner rehabilitation, and programs for the elderly.

Leonel Castillo Enterprises
3520 Montrose No. 260
Houston, Texas 77006
(713) 520-6130

Leonel Castillo, *President*

A consultant firm in national and international immigration policies and problems. Castillo is former Commissioner of Immigration and Naturalization Service (INS).

Local Initiative Support Corporation (LISC)
See: "LISC: A New and Creative Approach" (Aranda, pg. 103)

Los Angeles Inner City Cultural Center
1308 New Hampshire
Los Angeles, California 90006

Rosamaria Marque

LULAC National Education Service Centers
400 First Street, N.W., #716
Washington, D.C. 20001

Jose Longoria, *Executive Director*

M

MAPA Voter Education and Registration
2215 Ninth Street
Berkeley, California 94710

Leandro Duran

Media Arts Education Program
9396 Sierra Mar Drive
Los Angeles, California 90069

Grace Castro Nagata

Media Arts Evaluation
3540 N. Mission Road
Los Angeles, California 90031
(213) 223-2475

Andrea Rivera Cano

Mexican American International
435 S. Chicago Street
Los Angeles, California 90033
(213) 261-8534

Antonio G. Tinajero, *President*

A bilingual consultant firm that specializes in cross-cultural relations and communications.

Mexican American Legal Defense and Educational Fund
28 Geary Street, 6th Floor
San Francisco, California 94108
(415) 981-5800

Vilma S. Martinez, *President and General Counsel*

Has worked since 1967 to correct the injustices imposed on Mexican-Americans, through legal challenges in the courts and administrative agencies.

Mexican American Research Center
Suite 115
2525 Wallingwood Drive
Austin, Texas 78746
(512) 327-6950

Jose Uriegas, *Executive Director*

Provides training, technical assistance, data collection, and economic research to strengthen capacity of Hispanic rural and urban communities in business, industry, housing, and municipal development. Active throughout Southwest.

Mexican American Unity Council
535 S. Main Street, Suite 300
San Antonio, Texas 78204

Juan Patlan, *Executive Director*

A CDC which conducts a variety of programs in the San Antonio area, including economic development, housing, and social programs.

The Mexican Museum
1855 Folsom Street
San Francisco, California 94103
(415) 621-1224

Peter Rodriguez, *Executive Director*

A nonprofit institution opened in San Francisco in 1975; collects and preserves objects of art from diverse cultural periods of the Mexican and Mexican-American experience.

Minnesota Migrant Council
P.O. Box 1231
St. Cloud, Minnesota 56301

Haladio Zavala, *Executive Director*

Attempts to improve the lives of migrant and seasonal farmworkers by helping them explore jobs in industry; provides services and advocacy for those remaining in farmwork.

Minority Affairs Institute
2695 Steeplechase
Diamond Bar, California 91765

Dr. Alba Moesser

Municipal Art Gallery
4808 Hollywood Boulevard
Los Angeles, California 90027

Genevieve Velasquez

N

NAACP Legal Defense and Educational Fund
Division of Legal Information and Community Service
10 Columbus Circle
New York, New York 10019

Jean Fairfax, *Director*

National Association of Cuban-American Women
3900 Connecticut Avenue, N.W.
Washington, D.C. 20045
(202) 686-6506

Dr. Ana Maria Perera, *President*

Founded in 1972, a nonprofit nonpartisan organization which promotes minority women's rights as a national clearinghouse for dissemination of information, working with other womens' organizations, supporting bilingual education and ERA, and working to solve problems of Hispanic women.

National Association of Spanish Broadcasters (NASB)
1771 N Street, N.W.
Washington, D.C. 20036
(202) 293-3873

Carmen Junco, *President*

National Chicano Council on Higher Education
University of New Mexico
Department of Mathematics
Albuquerque, New Mexico 87131
(505) 277-3641

Richard Griego

National Chicano Council on Higher Education (NCCHE)
c/o Educational Testing Service
Princeton, New Jersey 08541

Steven A. Stupak

National Coalition of Hispanic Mental Health & Human Services Organizations (COSSMHO)
1015 15th Street, N.W., #502
Washington, D.C. 20005
(202) 638-0505

Rodolfo B. Sanchez, *National Executive Director*

The Coalition was formed in 1971 to improve health and human services in the Hispanic community, and is composed of 220 local and regional organizations.

National Concilio of America
2323 Homestead Road, 2nd Floor
Santa Clara, California 95050
(408) 249-8770

Miguel F. Barragan, *Acting Executive Director*

An association of about 100 community-based human services agencies, most of whom receive core funding through local United Way campaigns, which provide a range of services including legal aid, housing, youth counseling, manpower training, and migrant education.

National Council for Hispanic Culture
Florida International University
Tamiami Campus
Miami, Florida 33199
(305) 552-2494

Arnhilda Gonzalez-Quevedo, *President*

See: "National Council for Hispanic Culture," (p. 137)

National Council of La Raza
1725 Eye Street, N.W.
Washington, D.C. 20006
(202) 293-4680

Raúl Yzaguirre, *President*

A private, nonprofit organization founded in 1968 and dedicated to promoting the social and economic well-being of Hispanic Americans.

National Hispanic Scholarship Fund
P.O. Box 748
San Francisco, California 94101

Ernest Z. Robles, *Executive Director*

The Fund provides scholarships for graduate and undergraduate students of Hispanic background.

National Hispanic Womens' Policy Studies Institute
332 North Second Street
San Jose, California 95112
(408) 279-0246 (408) 277-3906

Sylvia Gonzalez, *President*

Concentrates on establishment of an information and referral center about and for Hispanas; promotes networking among Hispanas through a national newsletter; sponsors research which will have direct impact on lives of Hispanas.

National Association of Latino Elected and Appointed Officials (NALEO)
236 Massachusetts Avenue, N.E.
Suite 603
Washington, D.C. 20002
(202) 546-2536

Edward J. Avila, *National Director*

A nonpartisan advocacy (501(c)4) organization. Provides link between Hispanic communities and leaders, and private and public sector on Hispanic interests. Does not endorse or contribute to political candidates or campaigns. The NALEO Education Fund carries out educational and charitable (501(c)3) activities.

National Puerto Rican Forum
450 Park Avenue South
New York, New York 10016
(212) 685-2311

Manuel A. Bustelo, *National Executive Director*

A national organization founded in 1957, working to improve the status of Hispanics, the Forum provides job training and employment programs.

National Urban Coalition
1201 Connecticut Avenue, N.W.
Washington, D.C 20036

Carl Holman, *President*

National Urban Fellows, Inc.
250 West 57th Street, #316
New York, New York 10019

Luis Alvarez, *President*

National Women's Employment and Educational Association
P. O. Box 959
San Antonio, Texas 78294

Lupe Anguiano, *President*

See: "Independence, Sí; Welfare, No!" (Leonard, p. 36)

New York Urban League
1500 Broadway, 14th Floor
New York, New York 10036

Amina Abdur-Rahman

Nosotros
1314 North Wilton Place
Hollywood, California 90028
(213) 465-4167

Jerry Velasco, *President*

Advocates increased opportunities for Hispanics in the motion picture industry and performing arts. Conducts training programs and produces plays, dances, etc.

O

Oficina Hispana de La Comunidad
125A Amory Street
Boston, Massachusetts 02130
(617) 522-8917

Celia Barberena Llanes, *Director*

One Stop Immigration Center
1441 Wright Street
Los Angeles, California 90015
(213) 748-5511

Armando Vasquez-Ramos, *President, Board of Directors*

Provides counseling, legal assistance and social services to newly arrived immigrants in the Los Angeles area.

P

Plaza de la Raza
3540 North Mission Road
Los Angeles, California 90031
(213) 223-2475

Edmundo M. Rodriguez, *Executive Director*

A center for Hispanic culture and art; also serves as a meeting place for dialogues on issues affecting Hispanics.

Puerto Rican Association for Community Affairs
134-47 166 Place, Apt. 7A
Jamaica, New York

David Lopez

Puerto Rican Congress of New Jersey
240 West State Street
Trenton, New Jersey 08608
(609) 989-8888

Enrique Arroyo, *Executive Director*

A statewide organization, it serves as an advocate for Hispanics in the state; also provides educational, vocational, health, and neighborhood programs.

Puerto Rican Family Institute
116 W. 14th Street, 10th Floor
New York, New York 10011

Myrta Estevez

A social service agency devoted to maintaining and strengthening the Puerto Rican family.

Puerto Rican Legal Defense and Education Fund
95 Madison Avenue, Suite 1304
New York, New York 10016
(212) 532-8470

Lita Taracido, *President and General Counsel*

Established in 1971 to challenge discrimination in housing, education, employment, health, and voter rights.

Puerto Rican Organizations
See: "On Being Puerto Rican," (Vivó, pp. 13-16)

Puerto Rican Unity for Progress
427 Broadway
Camden, New Jersey 08103

Jaime Serrat, *Coordinator*

Puerto Rican Youth Public Policy Institute
917 G Place, N.W.
Washington, D.C. 20001
(202) 347-3370

The Institute is concerned with public policy issues relating to Puerto Rican and minority youth.

R

Research Centers (Hispanic)
See list (pg. 147)

Rio Grande Federation of Health Centers
Northcrow Building
803 N. E. Loop 410, Suite 202
San Antonio, Texas

Jose A. Soto, *Executive Director*

S

Santiestevan Associates
2716 Colt Run Road
Oakton, Virginia 22124
(703) 620-3230

Henry Santiestevan, *President*

Provides professional services in public relations, publications, information services, and program development; specializes in Hispanic affairs.

Self Help Graphics & Art
3955 Tampico Road
Los Angeles, California 90032

Celia Quintero

Senior Citizen Hispanic Organizations
See: "In Double Jeopardy: The Nation's Aging Hispanics" (S. Santiestevan, pp. 112-115)

SER-Jobs for Progress
8585 N. Stemmons Freeway, #401
Dallas, Texas 75247
(214) 631-3999

Pedro Ruiz Garza, *Executive Director*

Founded in 1964 by the G.I. Forum and LULAC; a job training and employment organization with over 130 programs in 98 cities, also provides technical and management assistance to Hispanic businesses.

Siete Del Norte
216 B. Riverside Drive, N.E.
Espanola, New Mexico 87532
(505) 753-7212

Amos Atencio, *Executive Director*

A Community Development Corporation (CDC) serving residents of seven northcentral New Mexico counties.

Southwest Center for Educational TV
7703 N. Lamar Boulevard, Suite 500
Austin, Texas 78752
(512) 454-6811

Aida Barrera, *President*

Minority controlled, nonprofit small business corporation producing radio and television programs of educational and informational value.

Southwest Voter Registration and Education Project
212 East Huston Street, Suite 401
San Antonio, Texas 78212
(512) 222-0224

William C. Velasquez, *Executive Director*

Dedicated to registering Spanish-speaking and other minority voters in the Southwest; provides voter education, and is involved in litigation to combat gerrymandering of election districts; also provides objective analyses of Hispanic voting patterns.

Small Business Institute
College of Business Administration
Arizona State University
Tempe, Arizona

Dr. Luis Aranda, *Director*

Spanish American League Against Discrimination (SALAD)
See: "Civil Rights and the Law" (Oliveira, pp. 60-64)

Spanish Speaking Unity Council
1900 Fruitvale Avenue, Suite 2A
Oakland, California 94602
(415) 534-7764

Henry M. Mestre, *President*

A Community Development Corporation (CDC) serving the Oakland area; provides housing and economic development as well as educational and employment services.

T

TELACU (The East Los Angeles Community Union)
1330 E. South Atlantic Boulevard
Los Angeles, California 90022
(213) 268-5705

David G. Lizarraga, *Executive Director*

A Community Development Corporation (CDC) concentrating on economic development in East Los Angeles.

U

Union Y Progreso Barrio Development
7301 F. Street
Houston, Texas 77011

Frank Velasquez, *Executive Director*

United Migrant Opportunity Services
809 West Greenfield Avenue
Milwaukee, Wisconsin 53204
(414) 671-5700

Lupe Martinez, *Executive Director*

Founded in 1965 to serve the seasonal and migrant farmworkers of Wisconsin; assists workers with relocation, job development, education, housing, and health care.

W

Western Interstate Commission for Higher Education (WICHE)
P. O. Drawer P
Boulder, Colorado 80302
(303) 497-0200

Dr. J. Leonard Salazar, *Program Director*

Formed by the 13 western states to improve access to, and effectiveness of, higher education; assists member states in developing an adequate supply of technically and professionally educated personnel.

Women's Organizations
See: "Voces de Hispanas" (Vivó, pp. 35-39) and "Independence, Sí—Welfare, No!" (Leonard, p. 36)

Y

YWCA of Greater Bridgeport, Inc.
East Main Street
Bridgeport, Connecticut 06616

Carol Way

Hispanic Research Centers

In a number of colleges and universities, and other institutions across the country, Hispanic scholars have set up special research centers devoted to compilation and analysis of data on Hispanic Americans. These centers range considerably in size and in the range of topics they address, but they all are committed to research which generates information that can lead to solutions to problems facing Hispanic communities.

The several research centers described below are examples of the work done by these institutions. The list is by no means exhaustive—merely illustrative.

Chicano Studies Research Center (CSRC)
University of California
Los Angeles, California 90024
Dr. Juan Gómez-Quiñones, *Director*

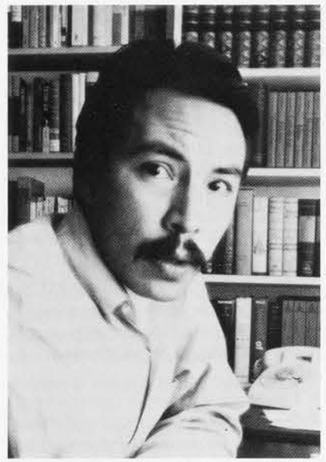
The Chicano Studies Research Center began in June, 1969, as the Chicano Cultural Center, and was the first in the nation to focus scholarly discussion and analysis on Chicano matters related to the group and the total American society. CSRC has several divisions:

1. The Chicano Studies Research Library: a 5,000+ volume collection of materials on the U.S. Mexican population. Particularly strong areas are on labor, Latina women, bilingual education, and immigration.

2. The Publications Department: has published and distributed the work of over 400 authors; also publishes *Aztlan, The International Journal of Chicano Studies Research,* and a newsletter, *El Mirlo.*

3. Research Program: conducts and disseminates research in labor and immigration, access to higher education and school desegregation and its effect on Chicanos, issues affecting Hispanic women, language and bilingualism in the U.S., and U.S.-Mexican relations.

The Center also assists students involved in the Chicano Studies Program at UCLA.



Dr. Juan Gomez-Quinones, Chicano Studies Research Center

The Chicano Program/National Chicano Research Network
University of Michigan
Institute for Social Research Survey Research Center
Box 128
Ann Arbor, Michigan 48106
Dr. Marta Diaz, *Coordinator*

Begun in 1977, the Chicano Program's major projects are:

1. *The Chicano Survey*, a 1979 survey, which compiled data on Mexican-Americans' labor force and civic participation, youth issues, social patterns, and other topics affecting Hispanics. Analysis of the massive data is continuing.

2. A joint study on *Chicanos in Higher Education* with the University of Michigan's School of Education; it was the nation's first comprehensive analysis of Chicanos in institutions of higher education.

3. *Summer Institute* for Chicano social scientists and graduate students offers intense training in social sciences research techniques.

4. *A Data Clearinghouse Project* acquires and distributes information on the U.S. Hispanic population, and provides scholars with technical assistance in accessing the materials. Funded by Lilly Endowment for 1980-1982.

5. NCRN's Newsletter, *La Red* (The Net) goes to over 2,000 Hispanic and other social scientists monthly; it is a major communication outlet and link for Chicano social scientists; also funded by Lilly Endowment.

Hispanic Research Center (HRC)
Fordham University
Bronx, New York 10458
Dr. Lloyd H. Rogler Canino, *Director*

HRC has five major objectives: to conduct interdisciplinary research on the mental health of Hispanics; to increase and upgrade the number of Hispanic mental health professionals; to provide technical assistance to Hispanic mental health practitioners; to disseminate information on Hispanic mental health; and to develop networks of Hispanic researchers and persons involved in Hispanic-relevant public policy.

In recent years, the Center has researched problems affecting mental health and assimilating of Cuban-Americans, the relationships in Puerto Rican families in New York City; Hispanics, and the U.S. criminal justice; outgroup marriage and assimilation; problems of Hispanic children in New York City, and neighborhood life in the South Bronx Hispanic barrio.

Intercultural Development Research Association
5835 Callaghan Road, Suite 111
San Antonio, Texas 78228
Dr. José A. Cardenas, *Executive Director*

Texans for Educational Excellence, a nonprofit corporation, formed in 1973, to enhance educational opportunities for children, later became Intercultural Development Research Association (IDRA). Activities now include: research, program development, training, technical assistance, and information dissemination.

IDRA developed *El Amanecer* Curriculum Model, a bilingual/bicultural model for Head Start centers with Spanish-speaking children.

IDRA assists other agencies and organizations in their growth and development. Through its catalytic role, IDRA has sponsored and nurtured the development of various local, state, and national associations for bilingual education, the Mexican-American Superintendents Association, the Texas Association of Chicanos in Higher Education, the Black Education Coalition, the Mexican-American School Board Members Association, and many other advocacy groups in Texas and other states. IDRA has conducted and sponsored many conferences, seminars, workshops and symposia.

The Mental Health Research Project, under the aegis of IDRA, is a three year project aimed at the long-range goal of improving human service delivery systems for Mexican-Americans. The Mental Health Research Project seeks to provide research findings to policy and decision makers in order to upgrade human service delivery systems for Mexican-Americans in Texas.

IDRA *Newsletter* serves as a vehicle for communication with educational personnel, school board members, parents, and the general public concerning the education needs of all children in Texas. The *Newsletter* has expanded from an original circulation of a few hundred to over 14,000 throughout the country and in a dozen foreign countries.

Spanish Speaking Mental Health Research Center (SSMARC)
University of California at Los Angeles
Los Angeles, California 90024
Dr. Amado Padilla, *Director*

Located on the UCLA campus, the Spanish Speaking Mental Health Research Center (SSMHRC) was established in 1973 under a grant from the Center for Minority Group Mental Health Programs, Division of Special Mental Health Programs, National Institute of Mental Health. The Center is the companion to the Hispanic Research Center at Fordham University in New York. The SSMHRC conducts and sponsors interdisciplinary research on issues relevant to the mental health needs of the Spanish-speaking communities in the U.S.; provides community-oriented research apprenticeship programs; sponsors seminars, conferences and symposia; and provides training and technical assistance to mental health-related organizations nationally.

The Center produces a number of publications which may be ordered through the Clearinghouse Division. A quarterly *Research Bulletin* is distributed to over 2,000 subscribers through the U.S., Puerto Rico, Europe, and Central and South America; also the *Hispanic Journal of Behavioral Sciences*, a quarterly journal of empirical and theoretical behavioral science research.

Mexican American Library Program
SRH 1.113
The University of Texas
Austin, Texas 78712

Initiated in 1974 to meet the educational needs of the Mexican-American student population, to support the research activities of faculty in Mexican-American studies, and to serve as a cultural base for Mexican-Americans in Texas. It acquires and organizes materials relating to Mexican-Americans' history and culture in Texas, the Southwest and the nation. Reference service is provided upon request to assist researchers in and outside the university.

Books, pamphlets, periodical publications, films and other audiovisual recordings are among the many materials which comprise the collection of over 8,000 titles. Of primary interest to the collection are the personal papers of prominent Mexican-American citizens in all realms of endeavor; the archives of active organizations; documentation of significant political, legal, and social events; archives of Mexican-American educational and labor institutions; and any historical material dealing with the cultural evolution of the Mexican-American. A description of the present holdings of the Mexican American Library Program can be found in *Mexican American Archives at the Benson Collection: A Guide for Users.*

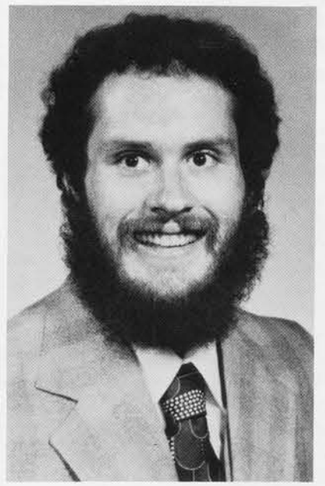
Coleccion Tloque Nahuaque
The University Libraries
University of California at Santa Barbara
Santa Barbara, California 93106
Roberto G. Trujillo, *Director*

A Chicano bibliographic and reference center serving researchers, faculty, graduate and undergraduate students, and the public on a municipal and regional basis. In its collection are Chicano literature, bilingual education materials, Chicano bibliographies, and Chicano/Mexicano history, ranging from early 1900s to the present, in Spanish and English; included are: 5,000 monographs, 20 newspapers, over 200 periodicals, 170 theses/dissertations, over 5,500 pamphlets/articles, and over 175 nonprint items.

Hispanic scholars have also organized professional organizations, such as the: National Association for Chicano Studies (NACS). Begun in 1972, this organization believes that Chicanos' research should generate information leading to effective problem-solving action. The group meets as a whole yearly; local chapters ("focos") sponsor regional conferences. NACS sponsors publication of important research on Chicano issues, and periodic newsletters.

In addition, there are a number of other sources for research on Hispanic issues. These include most major national Hispanic organizations (Aspira, Latino Institute, MALDEF, PRLDEF, etc), and a number of special interest Hispanic groups, such as the National Association of Spanish Broadcasters and New York's Association of Hispanic Arts. The Hispanic Collection at the Library of Congress maintains a comprehensive collection of materials on Hispanic issues; assistance in using the collection is available from qualified reference librarians.

Also of interest to persons seeking data on Hispanics in America are university presses such as the University of Notre Dame, University of Texas, University of California at Los Angeles and San Diego, and the University of New Mexico.



Dr. Michael Olivas, LULAC National Educational Service Centers

Hispanic Trustees, Staff, and Consultants

Throughout the months that the Council on Foundations worked on this Special Report of Foundation News, it has sought informally to identify Hispanics who serve foundations and corporations. Since no inclusive questionnaire was broadly circulated, we are certain that the lists which follow are incomplete. We invite our readers to inform the Council on Foundations of other Hispanics who serve foundations and company contributors.

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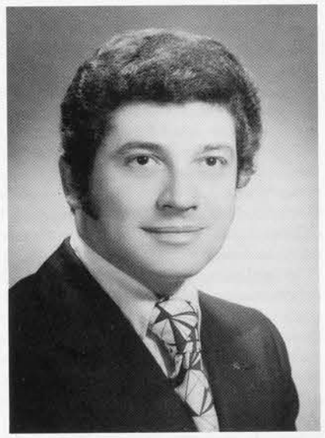

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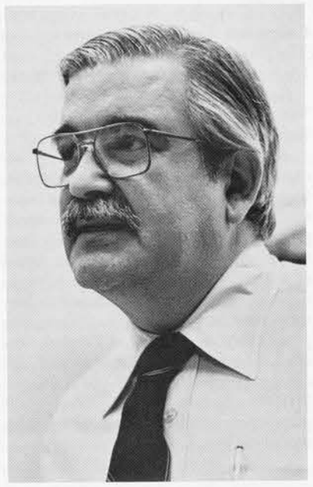

Photograph by Thomas Stillman Exxon

George Aguirre, Exxon Education Foundation

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2, Council on Foundations; 4, MALDEF; 5, Arizona Historical Society; 6 (from left to right), George Gund Foundation, National Council of La Raza; MALDEF; 7, National Council of La Raza (center), MALDEF (right); 9, 13, MALDEF; 14, Puerto Rico Endowment for the Humanities; 24, MALDEF; 27, National Council of La Raza; 29, 30, *La Luz* magazine; 35, MALDEF; 37, PRLDEF; 38, National Council of La Raza; 40, MALDEF; 43, National Council of La Raza; 44, Ford Foundation; 49, 50, National Council of La Raza; 55, La Casa de La Raza; 60, MALDEF; 62, 63, National Council of La Raza; 67, Chicago Boys' Clubs, Logan Square Unit; 79, Library of Congress, Hispanic Section; 80, 81, Council on Foundations; 82, National Council of La Raza; 85, Ford Foundation; 87, El Fondo del Sol Gallery; 91, 93, National Council of La Raza; 96, Ford Foundation; 99, MALDEF; El Centro de La Raza, Seattle; 109, Officina Hispana de la Comunidad, Boston; 110-125, National Council of La Raza; 126, MALDEF; 129, U.S. Catholic Conference; 130, National Council of La Raza; 131, Dartmouth University; 132, National Council of La Raza; 134, MALDEF; 139 (from left to right), National Council of La Raza, Security Pacific National Bank, Plaza de La Raza; 140, Plaza de La Raza; 142, Arizona Historical Society; 143, Chicano Federation of San Diego County, Inc.; 148, The Chicano Program/National Chicano Research Network, University of Michigan; 149, LULAC; 150, Equitable Life Assurance Society of the United States (above), Exxon Educational Foundation (below).

About the Council on Foundations

The Council on Foundations, publisher of this Special Report on Hispanics and Grantmakers, is an association of grantmakers concerned with promoting the public good through private giving.

The 1,000 members of the Council range from small independent foundations which give primarily in their own local communities, to large corporate givers which contribute to programs across the nation.

The Council works to inform its members about key issues in philanthropy through conferences, workshops, and a series of publications, including a bimonthly journal, Foundation News.

For more information about the Council, contact:

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Photographs by Louis Carlos Bernal, Morrie Camhi, Abigail Heyman, and Roger Minick are part of a MALDEF-sponsored photography project documenting Mexican-American life today which is still seeking funding for a national traveling exhibition under the auspices of the Smithsonian Institution.


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