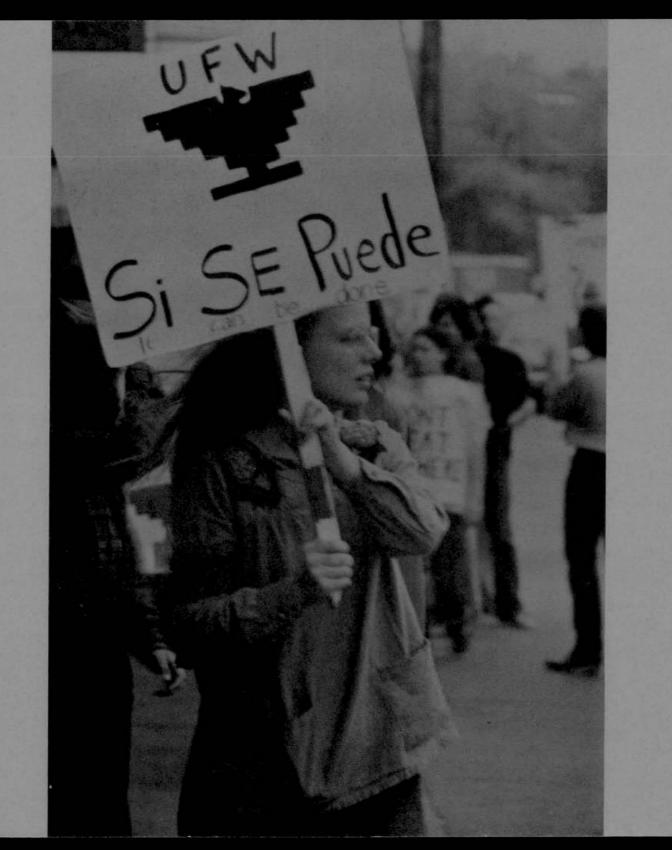


Irene Gomez-Bethke Papers.

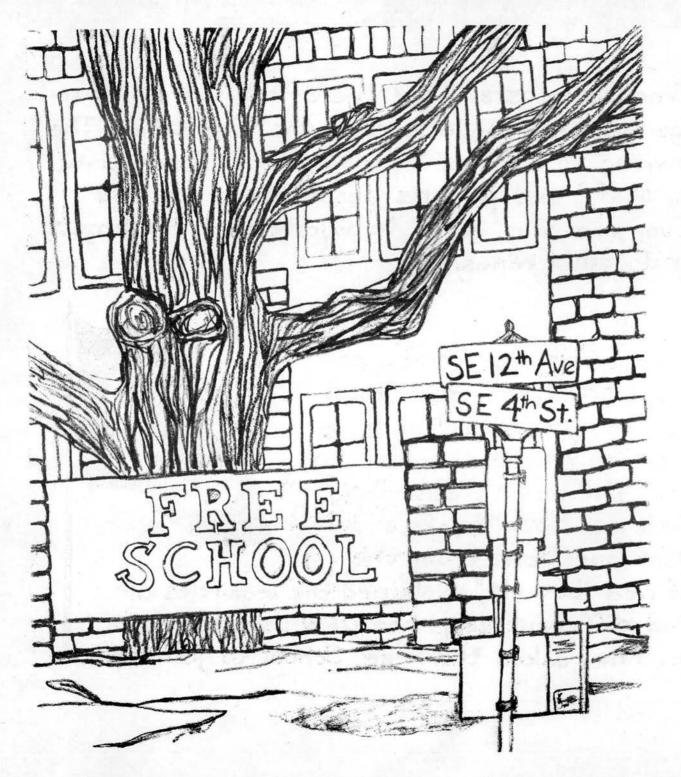
Copyright Notice:

This material may be protected by copyright law (U.S. Code, Title 17). Researchers are liable for any infringement. For more information, visit www.mnhs.org/copyright.

THE EXPER-EZUE



ALL RIGHTS RESERVED - SOUTHEAST FREE SCHOOL



In Minneapolis, there is a school district that offers five alternatives in public schools. Southeast Free School, one of those alternatives, is located near the University of Minnesota. This was the setting for an unusual school experience that began in the fall of 1973.

Some of the Free School staff had heard that United Farm-workers (UFW) organizers had begun work in the Twin Cities. The organizers were invited to a Free School potluck. There, they talked to students, staff, and parents about the grape and lettuce boycotts. Everyone was asked to boycott two new targets: Red Owl Stores and Guild Wines.

Two days later, José Alejándro and a co-worker, Tomás Padilla, visited the Free School News Reviews class. They showed a film, Si, Se Puede ("Yes, It Can Be Done"), which they had also shown at the potluck. The movie traced the UFW's struggle in Arizona. Both Tomás and José answered alot of questions from the

students. They defined "boycott," explained the legalities of picket lines, and listed different ways the UFW uses to inform and educate people. They asked the Free School to join them.

The students were worried about their ability to complete a long-range project. The organizers said that the students would not only get support from José and Tomás, but also from a group

working at the University of Minnesota.

Tomás suggested that the Free School could be most effective in boycotting and picketing the small, but money-making restaurants in "Dinkytown" - the closest commercial section to a campus of 40,000 students. The people accepted the suggestion and volunteered for different jobs. Some planned to help picket, while others formed the Free School/UFW Support Committee. Two people said they would collect information and be a clearinghouse to both the Free School and the community. Some signed up for training in non-violent picketing, some for projects like poster-making and fund-raising. Also during the meeting, some students composed a contract that the storeowners would be asked to sign. This contract supported the UFW, promising not to buy table grapes and non-UFW head lettuce. Times were set up when Tomás and a co-worker, Barb Luetke, along with Free School people, would visit establishments to ask them to sign these contracts. Those who wouldn't sign would be picketed.

followed were busy ones. In a session The ten or twelve days that on propaganda, people made posters and signs for the picketers. Other people had made - with the UFW black eagle. people silk-screened armbands The picket practice sessions included discussions on nonviolent resistance, the First Amendment, and picket lines as a form of protest. The staff, meanwhile, took advantage of a district-wide meeting of teachers and administrators of the five schools. The UFW set up a table there, and the Free School staff leafleted and asked people to sign a petition requesting the Minneapolis School System to support the boycott and refuse to buy non-UPW lettuce. Over 60 people signed the petition which was then sent to the Superintendent of the Minneapolis Schools. An on-going dispute between the UFW and the Teamsters Union had delayed picketing

although store owners were asked to sign the contracts. Some Signed; others refused. When José, Tomás, and Barbgot word from the UFW central office that the problems caused by the Teamsters should not stop the work at hand, picketing began.

Two bulletin boards in the school listed those establishments who signed and those to be picketed. During free-time periods and lunch hours, ten or twelve people arrived at the first target to be greeted by the owner who immediately signed the contract. The picketers





then crossed the street to a popular lunch counter. They picketed the entire time planned — two hours — without success. Because of the first victory and growing interest, the following day's picket line was larger. Again, they picketed and handed out leaflets for two hours. Later that day, the establishment called the Free School, asking to sign the contract.

In two weeks' time, nine more establishmentswho before had refused—signed the contracts in order to avoid picket lines. The last target on the original list was a part of a Minnesota chain. This was

considered a big challenge. People were worried, too, because the secondary students were going on a longawaited camping trip. But middle students picketed for two days, and the restaurant signed. They also managed to recruit students from a neighboring high school. Together, the students piled

non-U.F.W. lettuce high on the tables of the high school's lunchroom for four

days in a row. The school agreed to use only

UF.W. lettuce - to the cheers of students prepared for a fifth day of lettucedumping.



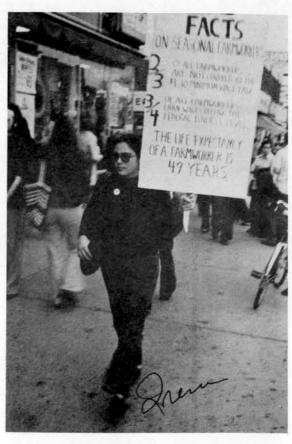
"I never picketed before. I didn't know about the First Amendment until after the picketing."











The secondary students came back just in time to help support the city-wide UFW march and rally to be held on Oct. 13, 1973. Free School people silk-screened T-shirts, made human billboards and painted banners. One student offered her skills in photography to officially record the march and rally for the UFW. Anne Engelhardt, a student who had been active through the whole project, was asked by the UFW to speak at the rally. Richard Chavez, a long-time UFW organizer, was the main speaker. Many people came, even though the weather did not cooperate.

During this time, the Free School had got much outside reaction. The director of the five alternative schools was not happy with Free Strate project. He was even less happy when

a Free School staff person wrote a story about it for the schools' newspaper. The story was printed, but with a note below saying the paper didn't share the views of the author. The director went to the Free School twice with warnings about the way hours to bring agi the staff was teaching. Other reaction was more positive. The University of Minnesota's campus paper printed a picture of people picketing and leafleting. The Minneapolis Star printed a two-column story about the Free School involvement.

The school received a number of phone kindergard 12th-g rad 12th-g rad 12th-g rad public school gave his personal thanks through the local **UF.W.**

This we "Our picketing to fused. Fram years. We fused. Fram years. We fused. Fram years. Owner of Vefamilies. Students get We had "We had "To said Vescio y e ers, stand Vescio y e ers, stand Vescio y e ers, stand to have union-labele tuce. Vescio said, c its price remains no than non-union lettue. It took two d picketing durin

By JOE BLADE Minneapolis Star Staff Writer

dents counted 37 who turned awa they saw the pi to an already flexible curtoulum at the Southeast tended-the boyce St.

A course in how to conduct a lettuce boycott appears to have been added riculum at the Southeast tended-the boyce St.

tended-the boyer St.
cafeteria at Mar
Versity High there, most of them teenwhere they call lagers, have obtained

Piles of letti signed agreements.

Piles of letti signed agreements from tables by stu eight restaurants and foed support the he stores in the Dinkytown disconcerted carea to refuse to buy letter of the mot picked by members of the United Farm-

The Free School is a kindergarten - through - 12th-grade Minneapolis public school, with about 170 students. It is part of the Southeast alternatives

program in which schools are experimenting with educational techniques different from standard classroom techniques.

The students became interested about three weeks ago when Tomas Padilla, an 18-year-old farm worker, talked to them and showed a film, according to Jim Gambone, resource training director at the school.

Two students drew up an agreement pledging the store owners not to buy non-union lettuce. Students visited Dinkytown stores twice and obtained signed agreements from



11th Annual Multicultural Forum February 24, 1999

Jane K. Campion
Director, Office for Diversity
Mayo Medical Center
Rochester, Minnesota

Recruit Rentention Respect	Prionary need is for Respect His 2002
Respect	Gou respect me Respect each other/auture Inclusion: Healthy Respectful.
Institutional Leadership/ Plan	Change How we Change I choose to Change Individual leadership Into the Department Leadership Must include Culture + Be inclusive

Culture/ Employee Opinion Survey/ Audit/Environment	Culture: always L E, O /s. Audit/ Env. Rapid Change(s)
Education/Integration mayo // Leyul is sues	Key factor Education: Training in SKills Diversity / Interviewing enhancem Questions as to why was Jab turned Il How People will interact who down. Sensitivity to differ geople of color, gender, sur prient, disab- Keep in mind: we deal w/people who are difall the time.
Respect	Enipowerment Consideration /anticipate

mayo

Accountability	* Respectful Environment Diversity Training Program SKills to help + Committeent as Dept + Indio.
mayo	
Notonly labor free participe but also their hours and occupations in in	of which they work have changed.
Recruitment/InRoads/ Internships	Second Language Prog.
Increased emphasis on Implayment opportunit	recruitment has created new tis for a broader group of job Suches
Retention	Environment
mayo	·

Mentorship	Help Share in formation Open Communication Good Administration
mayo	
Respect	
mayo	
Employee Networks	
mayo	

Community Commitment	Organization needs to the part of community of Committed to the Common (We are visible
Respect	Environment to lee Open, healthy
Universal Access	

_					
Pas	CIO	2/E	ndi	Ira	nco
		1/1		110	



Passion- happens in	Í.
environment every da	
-Burn Out!	1
- Make Environment	
beHer-	
-Endure	

"Our course is to reaffirm, as a national goal, our commitment to full, equitable participation in American life by all citizens: To rededicate ourselves to the vision of a United States in which the quality of life for the minority population is as high as that of the white majority. This course will be long and difficult. It will require changing attitudes...by minority and the majority...as well as taking action. It will demand the participation of individuals and institutions: It will be a cross-country relay maration, and the bation (or forch) will have to be passed countless times over many decados."

Leon E. Rosenberg, MD, Dean, Yale University, School of Medicine, September 1988



CITY OF RICHFIELD, MINNESOTA MONDAY, FEBRUARY 14, 2000

7:00 P.M. RICHFIELD CITY HALL COUNCIL CHAMBERS 6700 PORTLAND AVENUE

AGENDA

INTRODUCTORY PROCEEDINGS

CALL TO ORDER

PLEDGE OF ALLEGIANCE

ROLL CALL

APPROVAL OF MINUTES OF (1) SPECIAL CITY COUNCIL MEETING OF JANUARY 8, 2000; (2) SPECIAL CITY COUNCIL MEETING OF JANUARY 24, 2000 (3) SPECIAL CITY COUNCIL MEETING OF JANUARY 24, 2000; (4) REGULAR CITY COUNCIL MEETING OF JANUARY 27, 2000; (6) SPECIAL CITY COUNCIL MEETING OF JANUARY 28, 2000; AND (7) REGULAR CITY COUNCIL STUDY SESSION OF FEBRUARY 7, 2000

PRESENTATIONS

1. PRESENTATION OF PROCLAMATION DESIGNATING CENSUS 2000 A PRIORITY FOR THE CITY OF RICHFIELD

STAFF REPORT NO. 36

 PRESENTATION OF CERTIFICATE OF ACHIEVEMENT FOR FINANCIAL REPORTING TO FINANCE MANAGER CHRIS REGIS ON BEHALF OF GOVERNMENT FINANCE OFFICERS ASSOCIATION

STAFF REPORT NO. 37

3. PRESENTATION OF SUMMARY OF CUSTOMER SATISFACTION SURVEYS DISTRIBUTED TO PARTICIPANTS OF RICHFIELD OLDER ADULT RECREATION PROGRAMS

STAFF REPORT NO. 38

INDIVIDUALS WHO WISH TO ADDRESS THE COUNCIL ARE REQUESTED TO PRINT THEIR NAME AND ADDRESS ON THE SPEAKER'S REGISTER FOR THE RECORD.

4. OPPORTUNITY FOR CITIZENS TO ADDRESS THE COUNCIL ON ITEMS NOT ON THE AGENDA

AGENDA APPROVAL

5. COUNCIL APPROVAL OF AGENDA

CONSENT CALENDAR

- 6. CONSENT CALENDAR CONTAINS SEVERAL SEPARATE ITEMS WHICH ARE ACTED UPON BY THE CITY COUNCIL IN ONE MOTION. ONCE THE CONSENT CALENDAR HAS BEEN APPROVED, THE INDIVIDUAL ITEMS AND RECOMMENDED ACTIONS HAVE ALSO BEEN APPROVED. NO FURTHER COUNCIL ACTION IS NECESSARY. HOWEVER, ANY COUNCIL MEMBER MAY REQUEST THAT AN ITEM BE REMOVED FROM THE CONSENT CALENDAR AND PLACED ON THE REGULAR AGENDA FOR COUNCIL DISCUSSION AND ACTION. ALL ITEMS LISTED ON THE CONSENT CALENDAR ARE RECOMMENDED FOR APPROVAL.
 - A. CONSIDERATION OF APPROVAL OF SODERHOLM COMMISSION COMPANY TO AUCTION OFF REMAINING RICH ACRES GOLF COURSE INVENTORY S.R. NO. 39
 - B. CONSIDERATION OF APPROVAL OF FOUR PROFESSIONAL SERVICES AGREEMENTS FOR APPRAISAL WORK FOR 77TH STREET, PHASE III, UNDERPASS PROJECT S.R. NO. 40
 - C. CONSIDERATION OF APPROVAL OF TEN PROFESSIONAL SERVICES AGREEMENTS FOR 66TH STREET AND TRUNK HIGHWAY 77 INTERCHANGE PROJECT S.R. NO. 41
 - D. CONSIDERATION OF APPROVAL OF AGREEMENT EXTENSION WITH RYAN COMPANIES US TO PROVIDE PLANNING AND DEVELOPMENT ASSISTANCE IN PENN AVENUE AND 66TH STREET AREA S.R. NO. 42
 - E. CONSIDERATION OF APPROVAL OF RESOLUTION AUTHORIZING EXECUTION OF HENNEPIN COUNTY ROADWAY MAINTENANCE AGREEMENT FOR RELOCATION OF TRAFFIC SIGNAL AT 67TH STREET AND NICOLLET AVENUE S.R. NO. 43
 - F. CONSIDERATION OF APPROVAL OF AWARD OF CONTRACT TO G.L. CONTRACTING, INC. FOR RAISING SELECTED TRAILS AT WOOD LAKE NATURE CENTER IN AMOUNT OF \$76,439.95 S.R. NO. 44
 - G. CONSIDERATION OF APPROVAL OF PURCHASE OF NEW TORO GROUNDSMASTER 580D MOWER FROM MTI DISTRIBUTING, INC. IN AMOUNT OF \$70,167.52 S.R. NO. 45
 - H. CONSIDERATION OF APPROVAL OF PURCHASE OF DUMP BODY AND APPURTENANCES FOR EXISTING TRUCK FROM J-CRAFT, INC. IN AMOUNT OF \$38,536.92 S.R. NO. 46
 - I. CONSIDERATION OF APPROVAL OF THE FOLLOWING 2000 LICENSE RENEWALS:
 - AIRPORT & AIRLINE TAXI: 45 VEHICLES
 - AIRPORT BOWL: FOOD ESTABLISHMENT, BOWLING ALLEY, ON-SALE
 3.2 MALT LIQUOR, FOOD-VENDING MACHINE
 - B & D'S CONVENIENCE PLUS: SOFT DRINK; ON-SALE 3.2 MALT LIQUOR, FOOD ESTABLISHMENT; CIGARETTE RETAIL; ICE VENDING
 - BOONE TRUCKING, INC.: GARBAGE HAULER, 1 VEHICLE
 - BROWNING-FERRIS, IND.: GARBAGE HAULER, 16 VEHICLES

- CITY OF RICHFIELD: GARBAGE HAULER, 1 VEHICLE
- DAVANNI'S PIZZA: SOFT DRINK, FOOD ESTABLISHMENT, FOOD VEHICLES, ON-SALE 3.2 MALT LIQUOR
- DICK'S SANITATION SERVICE: GARBAGE HAULER, 3 VEHICLES
- EDDIE'Z SOUTHDALE CAR WASH: CAR WASH, CIGARETTE RETAIL, FOOD-RETAIL, SOFT DRINK
- EL JALAPENO: SOFT DRINK, CIGARETTE RETAIL, FOOD ESTABLISHMENT, ICE VENDING, FOOD SUPPLEMENTAL; OFF-SALE 3.2 MALT LIQUOR
- FOOD N FUEL: SOFT DRINK, FOOD SUPPLEMENTAL, OFF SALE 3.2 MALT LIQUOR, CIGARETTE RETAIL. FOOD ESTABLISHMENT
- FRENCHMAN'S INC.: CIGARETTE RETAIL, ON-SALE 3.2 MALT LIQUOR, FOOD ESTABLISHMENT, SOFT DRINK
- GODFATHER'S PIZZA: SOFT DRINK, FOOD ESTABLISHMENT, FOOD VEHICLES, ON-SALE 3.2 MALT LIQUOR
- KEITH KRUPENNY & SON DISPOSAL: GARAGE HAULER, 1 VEHICLE
- KENNEY'S MARKET: FOOD SUPPLEMENTAL, FOOD ESTABLISHMENT, OFF-SALE 3.2 MALT LIQUOR, ICE VENDING, CIGARETTE RETAIL, COFFEE
- KINHDO RESTAURANT: FOOD ESTABLISHMENT, SOFT DRINK, ON-SALE 3.2 MALT LIQUOR
- KWIK WAY FOODS: OFF-SALE 3.2 MALT LIQUOR, CIGARETTE RETAIL, FOOD ESTABLISHMENT
- PAUL'S RENTALS & SALE: TRAILERS AND TRUCKS RENTAL
- RAINBOW FOODS: FOOD ESTABLISHMENT, CIGARETTE RETAIL, OFF-SALE 3.2 MALT LIQUOR, FOOD SUPPLEMENTAL
- RANDY'S SANITATION, INC.: GARBAGE HAULER, 12 VEHICLES
- RICHFIELD-BLOOMINGTON HONDA: MOTOR VEHICLE DEALER
- RICHFIELD SENIOR SUITES: ROOMING HOUSE
- RUBBISH SERVICE, INC: GARBAGE HAULER, 2 VEHICLES
- SANDY'S TAVERN: CIGARETTE RETAIL, FOOD ESTABLISHMENT, POOL/BILLIARD COIN-OPERATED, ON-SALE 3.2 MALT LIQUOR, SOFT DRINK, OFF-SALE 3.2 MALT LIQUOR
- SHORT STOP SUPERETTE: OFF-SALE 3.2 MALT LIQUOR, CIGARETTE RETAIL, FOOD ESTABLISHMENT, FOOD SUPPLEMENTAL
- SPORTMART: FIREARMS DEALER
- SUBURBAN TAXI CORPORATION: 44 VEHICLES
- SUPERAMERICA #4015: CIGARETTE RETAIL, FOOD SUPPLEMENTAL, FOOD ESTABLISHMENT, SOFT DRINK, OFF-SALE 3.2 MALT LIQUOR
- SUPERAMERICA #4186: CIGARETTE RETAIL, FOOD SUPPLEMENTAL, FOOD ESTABLISHMENT, SOFT DRINK, OFF-SALE 3.2 MALT LIQUOR
- SUPERAMERICA #4188: CIGARETTE RETAIL, FOOD SUPPLEMENTAL, FOOD ESTABLISHMENT, SOFT DRINK, OFF-SALE 3.2 MALT LIQUOR
- SUPERAMERICA #4191: CIGARETTE RETAIL, FOOD SUPPLEMENTAL, FOOD ESTABLISHMENT, SOFT DRINK, OFF-SALE 3.2 MALT LIQUOR
- TOM THUMB: FOOD SUPPLEMENTAL, OFF-SALE 3.2 MALT LIQUOR, FOOD ESTABLISHMENT, SOFT DRINK, CIGARETTE RETAIL
- TOTAL SANITATION COMPANY: GARBAGE HAULER, 2 VEHICLES

- VASKO RUBBISH REMOVAL, INC.: GARBAGE HAULER, 1 VEHICLE
- VINA RESTAURANT: FOOD ESTABLISHMENT, SOFT DRINK, ON-SALE 3.2 MALT LIQUOR
- WALLY MCCARTHY'S OLDS, INC.: MOTOR VEHICLE DEALER
- WALSER BUICK: MOTOR VEHICLE DEALER
- WASTE MANAGEMENT-SAVAGE: GARBAGE HAULER, 26 VEHICLES

PUBLIC HEARINGS

 PUBLIC HEARING AND SECOND READING OF ORDINANCE AMENDMENT TO CITY CODE, SECTION 840.01, REGARDING CHANGING CLOSING TIME OF MOST CITY PARKS FROM 11 P.M. TO 10 P.M.

STAFF REPORT NO. 47

8. PUBLIC HEARING REGARDING AMENDMENT TO CONDITIONAL USE PERMIT AT 6244 CEDAR AVENUE TO ALLOW EXTENSION OF EXISTING TELECOMMUNICATIONS TOWER FROM 90 TO 105 FEET

STAFF REPORT NO. 48

9. PUBLIC HEARING REGARDING EXTENSION OF TEMPORARY CONDITIONAL USE PERMIT FOR VFW CLUB TO OPERATE AT 6401 LYNDALE AVENUE THROUGH DECEMBER 31, 2000 OR UNTIL SUCH TIME THAT VFW MOVES INTO NEW FACILITY, WHICHEVER IS SOONER

STAFF REPORT NO. 49

10. PUBLIC HEARING REGARDING FINAL DEVELOPMENT PLAN AND CONDITIONAL USE PERMIT FOR PHASE II OF LYNDALE GATEWAY PLANNED UNIT DEVELOPMENT PLAN

STAFF REPORT NO. 50

11. PUBLIC HEARING REGARDING AMENDED PLANNED UNIT DEVELOPMENT PLAN FOR LYNDALE GATEWAY PROJECT TO ALLOW RECONFIGURATION OF SITE

STAFF REPORT NO. 51

12. PUBLIC HEARING AND SECOND READING OF TRANSITORY ORDINANCE AUTHORIZING SALE OF CITY-OWNED REAL PROPERTY AT 7644 GARFIELD AVENUE TO RICHFIELD SENIOR HOUSING, INC. FOR LYNDALE GATEWAY REDEVELOPMENT PROJECT

STAFF REPORT NO. 52

PROPOSED ORDINANCES

13. CONSIDERATION OF FIRST READING OF TRANSITORY ORDINANCE AUTHORIZING SALE OF CITY-OWNED REAL PROPERTY ADJACENT TO 6225 BLAISDELL AVENUE

STAFF REPORT NO. 53

14. CONSIDERATION OF FIRST READING OF TRANSITORY ORDINANCE PROVIDING EXPENDITURE OF FUNDS FROM SPECIAL REVENUE FUND FOR CERTAIN CAPITAL IMPROVEMENTS

STAFF REPORT NO. 54

15. CONSIDERATION OF FIRST READING OF ORDINANCE AMENDMENT RELATING TO CITY COUNCIL SALARIES

STAFF REPORT NO. 55

ADMINISTRATIVE REPORTS AND OTHER BUSINESS

16. CONSIDERATION OF MAYOR'S APPOINTMENT OF HRA COMMISSIONER TO FILL UNEXPIRED TERM ENDING OCTOBER 2004

STAFF REPORT NO. 56

AIRPORT BUSINESS

17. AIRPORT STATUS REPORT

CORRESPONDENCE

18. LEGISLATIVE REPORT

COUNCIL CHOICE

- 19. COUNCIL DISCUSSION ITEMS
- 20. CLAIMS AND PAYROLLS
- 21. ADJOURNMENT

Auxiliary aids for individuals with disabilities are available upon request. Requests must be made at least 96 hours in advance to the Administrative Services Director at 612-861-9702.

February 2000 City of Richfield

printed and the second second second second	CARLES TO THE RESIDENCE OF THE PROPERTY OF THE PARTY OF T	City of Italianien		
Monday	Tuesday 1 7:00 PM Human Rights Commission	Wednesday 2	Thursday 3	Friday 4
7 7:00 PM City Council Study Session	7:00 PM Community Services Commission @ Wood Lake Nature Center 7:00 PM Planning Commission Study Session	9	10	11
7:00 PM City Council Meeting	15	16	4:30 PM FOWL Board Meeting @ Wood Lake Nature Center 7:00 PM Friendship City Commission	18
Presidents Day (City Hall closed)	7:00 PM HRA Meeting 7:00 PM Mayor's Hour 7:00 PM Planning Commission	23	24	25
7:00 PM City Council Meeting	29	Januar M T W T 3 4 5 6 10 11 12 13 17 18 19 20 2 24 25 26 27 2 31	1 2 7 8 9 14 15 16 21 22 23 28 29 30 6 7 13 14 20 21	March W T F S S 1 2 3 4 5 8 9 10 11 12 15 16 17 18 19 22 23 24 25 26 29 30 31

TABLE OF CONTENTS

λ		
A	Adult Basic And Continuing Education Program Adult and Community Education	
В	Baker Community Center Bilingual/Bicultural Program	
<u>C</u>	Capitol Community Services Chemical Abuse Service Agency Catholic Social Services of St. Paul Centro Cultural Chicano Chicano Studies Department, University of Minnesota Chicano Student Cultural Center Consolidated HELP Center Crime Victims Center	4
<u>D</u>	Department of Human Rights Division of Housing and Building Enforcement	
E	Emergency Social Services	*
<u>G</u>	Guadalupe Area Project	
<u>H</u>	Hispanos en Minnesota	
Ī	Institute for Dipsomanian Research	
<u>K</u>	Maria Kautto/School District #319	
<u>r</u>	La Oficina Legal Legal Aid Office of Anoka County Incorporated, JUDICARE Legal Rights Center	
M	Macalester College/Hispanic Program Mayor's Womens/Minority Business Enterprise Committee Mayor's Hispanic Advisory Committee, Minneapolis Mayor's Hispanic Advisory Committee, St. Paul Mexican-American Resource Center Migrant Legal Services Minneapolis Public Schools Minnesota Bilingual Vocational Training Program Minnesota Bilingual Vocational Training Project, Albert I	Lea

Minnesota Department of Education Bilingual Education Minnesota Department of Economic Security (Job Service) Minnesota Migrant Council Minnesota State Hispanic Battered Womens Program Model Cities Health Center

N

Neighborhood House Association Neighborhood Justice Center Newman Center Northern States Power Northside Settlement Services, Incorporated

0

Our Lady of Guadalupe Church

P

Parkway Manor Nursing Home The Presbyterian Home

St. Anthony Nursing Home

State Departments

R

Ramsey County Community Corrections Ramsey County Human Services Ramsey County Public Health Nursing Service

S

St. Paul Police Department
St. Paul Public Schools
St. Paul Public Schools Vocational and Adult Education
St. Paul Rehabilitation Center
St. Paul Society for the Blind
St. Paul Urban League
Spanish Speaking Social Services
Spanish Speaking Seniors Program/Guadalupe Services Center, Inc.

TAT

Washington County Court Services
West Side Community Health Center
West Side Ramsey Action Programs
WIC Program
Wilder Residence
Women's Advocate, Incorporated
Womens Center of St. Paul, Y.W.C.A.

EDUCATION

Adult Basic and Continuing Education Program Adult and Community Education Bilingual/Bicultural Program Chicano Studies Department, University of Minnesota Chicano Student Cultural Center Consolidated HELP Center Guadalupe Area Project Maria Kautto/School District #319 Macalestar College/Hispanic Program Mexican-American Resource Center Minneapolis Public Schools Minnesota Vocational Training Program-Bilingual Minnesota Vocational Training Program-Bilingual, Albert Lea Minnesota Department of Bilingual Education St. Paul Public Schools St. Paul Public Schools Vocational and Adult Education Womens Center of St. Paul, Y.W.C.A.

CHURCHES *

Our Lady of Guadalupe

CITY OF

Minneapolis

Mayor's Hispanic Advisory Committee
Mayor's Womens/Minority Business Enterprise Committee

St. Paul

Department of Human Rights
Division of Housing and Building Enforcement
Mayor's Hispanic Advisory Committee
Ramsey County Community Corrections
Ramsey County Human Services
Ramsey County Public Health Nursing Service
St. Paul Police Department
West Side Ramsey Action Programs

HEALTH

Chemical Abuse Service Agency
Emergency Social Services
Minnesota State Hispanic Battered Womens Program
Model Cities Health Center
St. Paul Rehabilitation Center
St. Paul Society for the Blind
West Side Community Health Center
Women's Advocate, Incorporated

LEGAL SERVICES

La Oficina Legal
Legal Aid Office of Anoka County, Incorporated, JUDICARE
Legal Rights Center
Migrant Legal Services
Neighborhood Justice Center
Washington County Court Services

MULTI-SERVICE AGENCIES

Centro Cultural Chicano
Hispanos en Minnesota
Minnesota Migrant Council
Neighborhood House Association
Northside Settlement Services, Incorporated
St. Paul Urban League
Spanish Speaking Social Services

SENIOR CITIZENS ORGANIZATIONS

Parkway Manor Nursing Home
The Presbyterian Home
St. Anthony Nursing Home
Spanish Speaking Seniors Program/Guadalupe Services Center, Inc.
Wilder Residence

SOCIAL SERVICES

Baker Community Center
Capitol Community Services
Catholic Social Services of St. Paul
Crime Victims Center
Minnesota Department of Economic Security (Job Service)
Newman Center
Northern State Power

ADULT BASIC AND CONTINUING EDUCATION PROGRAM

Adult Community Education Center 1619 Dayton Avenue St. Paul, Minnesota 55104

646-7456

SERVICES: English as a second language classes, adult basic education classes. GED preparation classes and

GED testing.

AREA SERVED: St. Paul and Ramsey County

ELIGIBILITY: Adult, over 16, not enrolled in the regular day school program and need to learn

English in order to meet adult responsibilities.

FEES: None

DAYS/HOURS: Monday through Friday

8:30 a.m. - 3:00 p.m. Tuesday and Thrusday evenings 6:00 - 9:00 p.m.

SPANISH SPEAKERS ON

THE STAFF: Maria Rodriguez

PROGRAMA BASICO ADULTO Y EDUCACION CONTINUAR

Adult Community Education Center 1619 Dayton Avenue St. Paul, Minnesota 55104

646-7456

SERVICIOS: Clases de Inglés como

segunda lengua, clases de educacíon basica para adultos, clases preparatorias para la GED y examenes de la

GED.

AREA SERVIDA: St. Paul y el Condado

de Ramsey

ELEGIBILIDAD: Adultos de mas de 16

años de edad que no
asisten al programa
regular de la escuela
y que necesitan aprender
Inglés para enfrentar
las responsabilidades

de adultos.

COSTOS: Ninguno

DÍAS/HORAS: lunes a viernes

8:30 a.m. a 3:00 p.m. martes y jueves en las noches de 6:00-9:00 p.m.

PERSONAS QUE HABLAN

ESPAÑOL: Maria Rodriguez

ADULT & COMMUNITY EDUCATION

2168 Tech Drive Albert Lea, Minnesota 56007

(507) 377-1628

SERVICES: English taught Bilingually

AREA SERVED: Albert Lea/Freeborn County

ELIGIBILITY: Adult over 16, not enrolled

in the regular day school program who need to learn English in order to meet adult responsibilities.

FEES: None

DAYS/HOURS: Monday through Friday

8:00 a.m.-4:00 p.m. Monday and Wednesday 6:30 p.m.-9:30 p.m.

SPANISH

SPEAKERS ON

THE STAFF: Maria Gonzalez

EDUCACION DE ADULTOS Y LA COMMUNIDAD

2168 Tech Drive

Albert Lea, Minnesota 56007

(507) 377-1628

SERVICIOS: El Inglés aprendido

bilingue.

AREA SERVIDA: Albert Lea/Condado de

Freeborn

ELEGIBIL Joven de 16 años de edad

y no este regustrado en la escuela regular y necesite aprender Inglés para tener la responsibilidad de un adulto:

COSTOS: Ninguno

DIAS/HORAS: luenes a viernes

8:00 a.m.-4:00 p.m. lunes y miercoles 6:30 p.m.-9:30 p.m.

PERSONAS

QUE HABLAN

ESPAÑOL: Maria Gonzalez



The Alliance for Cultural Democracy

MIDWEST BULLETIN

published by Casa de Unidad, Detroit, Michigan

April, 1989



Y'all be sure to join us at:

Remapping our Homeland

An Alliance for Cultural Democracy National Gathering

Preparations in anticipation of the celebration and misrepresentations in all kinds of situations surrounding the quincentennial of the alleged discovery of "America."

A gathering by and for cultural workers, activist artists, teachers, organizers and you...

Featuring performances, ceremony, workshops and networking on a wide range of issues including:

Neighborhood Arts • Labor Theatre • Cross-cultural alliances • Body image and culture • Taking it to the Schools • Rural Arts Organizing • AIDS and Culture • Undoing Racism • New Song Movement • Organizing Labor Artists • Film and Video Screenings • A Bill of Cultural Human Rights • Re-mapping History • Performance Cabaret



May 4-7 1989
Powderhorn Park
Minneapolis, MN

To register see pages 2 and 15.



ADULT LEARNING AND LEARNING STYLE

I. Definition of Adult Learning:

A process by which an individual invests energy in making use of available resources to acquire new knowledge, skills, or attitudes that are seen as relevant to personal needs and goals.

II. Characteristics of Adult Learners:

Self-directed - They want to decide for themselves what is most important to learn.

Experience-based - They identify with what they have learned from life.

Role-motivated - They learn what is important to be happy and productive at their present stage of life.

Problem-centered - They respond to learning that is relevant to real-life problems.

III. Styles of learning:

Applyers - who learn most effectively from self-analysis exercises, performance contracts, application projects, and checklists. (Concrete Experience)

Observers - who learn most effectively from examples, demonstrations, films, and audiotapes.

(Reflective Observation)

Experimenters - who learn most effectively from games, role playing, exercises, videotapes, and case studies.

(Active Experminetation)

Thinkers - who learn most effectively from books, lectures, articles, audiotapes, and discussions.

(Abstract Generalization)

ASSESSMENT EXERCISE

PERSONAL ACCOMPLISHMENTS PROFESSIONAL SUCCESSES 1. 1. 2. 2. 3. 3. 4. 4. 5. 5. 6. 6. 7. 7. 8. 8. Examples: Examples: Financial security Respect from peers Marriage Intelligence Children Training Employed in field WEAK AREAS LISTED HERE IN BOTH SECTIONS 1. 1. 2. 2. 3. 3. 4. 4. 5. 5. Examples: Examples: Unable to balance work & family Low confidence in position Time management needs improving Fearful to discuss problems with boss Misunderstood by others Tried of pleasing others

PROBLEMS IN COMMUNICATION ARE STILL OUR BIGGEST CONCERN

However, there are some valuable techniques you can learn . . .

 How to "read" and respond to people with more sensitivity

How to get a message over the first time

· How to say what you mean

How to control voice tone and body posture to add power to your words

 How patterns of communication turn people "on" or "off"

 How to anticipate the most common misunderstandings and avoid them

 How to deal with problems rather than clash with personalities

How to get other people to listen to you

• How to develop a listening contract

 How to deal with the person who is "against everything"

 How to know when to use written or oral communication—which works best?

 How to identify what you do that makes it difficult for others to communicate with you

 Why people "gripe" about management and colleagues and how listening training can eliminate most of the griping

 How to use the "whole brain" approach in communicating with others

· How to establish rapport and trust quickly

 How left brain/right brain thinking dominates communication patterns

 How body language/tone of voice add to/ take from power in communication

 How to turn defensiveness (yours and theirs) into a communication asset

 How to make your point when others "see it differently"

 How to know when to "talk it out" or "put it in a memo"

 How to communicate through the different "mind set"

Contral: Pole play - take the time to prepare yourself and practice what you are going to do and say. El Ballet Folklørico Minnesota



HUMBOLDT HIGH SCHOOL

Tuesday, May 10, 1977

7:30 P.M.

EL BALLET FOLKLORICO DE MINNESOTA

Juanita T. Meza General Director Jack Bethke Artistic Director

Ted A. Martínez Choreographer and Dance Director Jesse Bethke Assistant Choreographer and Dance Director

Irene Bethke Costume Director

PERFORMING ARTISTS

BAILARINAS	BAILARINES	BAILARINAS
Anita Bethke Julie Bethke Mary Bethke Patricia Bethke Raquel Cervantez Linda Hernandez	Juan Acosta Jack Bethke Jess Bethke Ramon Lozano Raul Estrada Steve Frantela Ted A. Martínez Atanacio Meza Ted Romo	Lydia Meza Mary Ann Perez Margaret Romo Guadalupe Santos Guadalupe Wallner Aloida Zaragoza

MUSICIANS

Liz Gurrola, Coordinator

Jack Bethke, Sr. Jess Bethke Steve Frantela Jesse Gomez

El Ballet Folklórico de Minnesota dedicates tonight's program to all Minnesota mothers on Mexico's Mother's Day observance.

El Ballet Folklórico de Minnesota dedicará este programa para todas las madrecitas de Minnesota en celebración del 10 de Mayo, día en el que México presenta sus respetos y su cariño a las mamacitas.

NORTE

Today in northern Mexico and in particular in Chihuahua, Coahuila, Nuevo Leon and Tamaulipas; the Polka, Redova and Schottische demonstrate the spirit of that northern region. These dances are not imported from Europe. The melodic structure, the rhythm and the harmony are original; that is to say, they keep only the names of the old dances.

Santa Rita Dedos Agiles Tamatán Jesusita en Chihuahua

II. THE DEER DANCE

The Deer Dance has been performed on the shores of the Pacific since time immemorial. In this Dance the Yaqui Indians honor the deer, center of their religious and economic lives.

III. MUSIC SEGMENT

La Llorona Cielito Lindo

IV. OAXACA Jess Bethke, Choreographer

Two of the most beautiful pueblos and most visited in the State of Oaxaca are Betaza and Yalalag. The dances of this agricultural and commercial region are happy, ceremonial, and sentimental.

Sones y Jarabe Serranos (Betaza) Jarabe de Bodas (Yalalag) La Yalalteca y Son Alma Serrana (Yalalag) El Mosco Serrano (Cancion Serrana)

V. VERACRUZ

200

Veracruz music has, no doubt, come from the symphony of the waves and the sun of this beautiful port; from its beaches and palm trees; this contagious music imparts joy, delighting us with its unique flavor. Spectacular dances where the white costumes seem to float on a sea of water, forest and sky without boundaries; we are reminded of Granada, Castilla, Toledo, of Morrish and Spanish Gypsies mingled with native clay, giving us a new vision of Man, Music and Dance.

La Bruja Zapateado Jarocho Tilingo Lingo La Tuza La Bamba

VI. MUSIC SEGMENT

Guantanamera Maria Isabel De Colores

VII. JALISCO

Through the music and the dances of this state, we have learned of the openness and candor of its people, of the euphoric nature of the town's festivities, of the distinct character of the different parts of the state, and of the national spirit which conforms with Mexican music. The jarabe in Mexico is composed of a group of sones (songs) similar to the Spaniard's gypsy dances. Each new dance was entwined with regional sones which in their insuperable form synthetize the Mexican sensibility.

El Son de la Negra Jarabe la Botella Mi Tierra Las Olas Jarabe Tapatío

.......INTERMISSION.....

Madre,

mamá,

ama,

má,

Eres la misma mujer. Quiero celebrar tu día, Quiero cantarte las gracias.

> Si vives, con clavel rojo, Si muerta, con rosa blanca.

> > Eres la memoria viva, El consuelo infatigable, La incansable ama de casa Preparando la cocina.

Yo nunca te vi dormir,
Siempre te crei incansable
Cuando yo me iba a acostar
Tu lavabas las vasijas,
Cuando yo me levantaba,
Las tortillas preparabas.

Quizá, me haya olvidado que un día la nieve caería, Y tornaría tus cabellos al gris-plata de la luna. Hoy te brindo, madrecita, Gracias, por lo que me has dado.

El ser que tengo y que llevo, El bien estar, de saber que tu me quisiste tanto, Que por me, Sin renegar, Has sacrificado tu vida.

Gracias a todas las madres, Que han sabido agradecer y triunfar en el saber Que darse sin resongar es merito sin igual En la memoria del hijo.

> Alfredo M. Gonzalez Master of Ceremonies 10 de Mayo, 1977

El Ballet is a newly formed dance group together now for about one year. Our primary objective is the promotion of artistic endeavors oriented to developing and promoting awareness and enjoyment of the Indo-Hispano heritage of the Americas, and specifically to enhance and foster interest in preserving folk arts (dances, costumes, music and customs) of Mexico, Spain and the Southwest. The organization is open to all who wish to foster this objective.

We are high school and college students—all native Minnesotans—from the Twin City area under the direction of Mr. Ted A. Martinez. Mr. Martinez, a former member of the Ballet Folklorico de Albuquerque, is presently a law student at the University of Minnesota and a native of New Mexico. His great love for folkloric dancing enhanced him to share his knowledge with interested community students—one friend brought another; a sister brought her brother; a brother brought his sister and so the Ballet commenced and will continue to grow. The group started out as 11—it now has 23 performing members.

El Ballet is a member of the Asociación Nacional de Grupos Folklóricos (National Association of Folkloric Groups) and it represented Minnesota at the annual conference in Pueblo, Colorado last summer--it will again represent Minnesota at this year's conference to be held in Seattle Washington. Jack Bethke and Liz Gurrola are board members of the Asociación.

Irene Bethke, Costume Director, has spent many countless hours making the authentic, beautiful costumes seen tonight.

To her, con muchos cariños, we especially dedicate tonight's program.

Juanita T. Meza General Director 291 Superior St. St. Paul, MM 55102 291-7396

REPORTER

VOLUME XXXI

NUMBER 1

February 2001

Migrant Farmworkers in South-Central Minnesota: Farmworker-Led Research and Action for Change

by Victor Contreras, Jaime Duran, and Kathryn Gilje

ach year, 20,000 to 35,000 migrant agricultural workers come to Minnesota to work in farm fields and food processing plants. Migrant families typically spend April through November in Minnesota, and often return to the state to work with the same farmers or companies year after year. The vast majority of migrant workers in Minnesota are permanent legal residents of the United States from the border region of southern Texas and northern Mexico.

Farmworkers were initially recruited to work in Minnesota's sugar beet industry during the 1920s and 1930s. Enganchistas (recruiters) traveled to southern Texas and northern Mexico to recruit migrant workers to the Red River Valley region of northwestern Minnesota, where farmworkers worked in all aspects of sugar beet production, including planting, thinning, weeding, blocking, and harvesting. Today, mechanization and the increased use of pesticides have reduced the number of jobs for migrant workers in the sugar beet industry. However, farmworkers are increasingly recruited to work in other regions of the state, including southeastern and southcentral Minnesota. Most farmworkers in south-central Minnesota work in agricultural field labor, in vegetable cultivation and processing, in horticulture, and in forestry.



In This Issue:

In 1997, CURA's U-Migrant Project and Communiversity Program, in cooperation with the University of Minnesota Extension Service, sponsored a survey of migrant farmworkers in south-central Minnesota. In the pages that follow, we describe the design and method of the initial farmworker survey and summarize the results of that research. We then discuss the subsequent formation by migrant workers of Centro Campesino (Farmworkers' Center), a membership-based advocacy group intended to create long-term, institutional changes that promote equity and justice in Minnesota farmworker and non-farmworker communities. This article is written in the spirit of generating discussion, awareness, and positive social change related to the issues facing migrant farmworkers in south-central Minnesota.

Purpose and Methodology of the Research

The initial survey research project was initiated to better understand the issues facing migrant farmworkers in south-central Minnesota, and to lay the groundwork for actions aimed at long-term change and improvement in the lives of migrant families. The study design was based on participatory research methodologies. Specifically, researchers followed the principles of the participatory rural appraisal (PRA) and activist participatory research (APR) approaches.

The PRA approach was initially developed in the 1980s. The main principles of PRA include building respect among researchers and research participants, and empowering research participants through access to and ownership of shared community knowledge generated by the research. Researchers, in turn, must examine their cultural biases and preconceptions in order to avoid drawing inaccurate or biased conclusions from the research. Information is continuously gathered from research participants in the community until visible patterns in thinking begin to emerge. The data gathered using this approach are descriptive in content, and represent a collection of ideas about the lives and experiences of the participants.

APR methodologies are based on the work of Brazilian popular educator and researcher Paulo Freire. Main principles of APR applied in this work include ensuring that the local people being surveyed manage the research process,

recognizing that the role of the outsider is as a facilitator of the research process, and ensuring that local participants direct any actions or change resulting from the survey. The data gathered are qualitative in nature, and a wide variety of approaches are used by APR teams, including community dialogues, oral histories, and semi-structured one-on-one conversations.

Both the PRA and APR philosophies are particularly well suited to learning about the complex problems facing people who are involved in agriculture and live in rural communities. Both approaches identify local communities as the owners of the information gathered, and as the appropriate initiators of any subsequent action that stems from the research.

Under the direction of a veteran farmworker, a multidisciplinary team of volunteer researchers loosely employed PRA and APR methodologies to conduct a survey of migrant agricultural workers in Minnesota. To develop and implement the survey, University of Minnesota staff and other consultants with backgrounds in agricultural science and education were teamed with migrant community members who had backgrounds in health, organizing, and community service. Researchers learned about PRA and APR methodologies through reading materials, training sessions conducted by the Minnesota Institute for Sustainable Agriculture, and faculty mentoring by members of the Department of Curriculum and Instruction and Department of Agronomy and Plant Genetics at the University of Minnesota. CURA supported a portion of research costs for the survey. Researchers volunteered many hours of time and many miles of travel to complete the work.

The community members who participated in the research work and live in the south-central region of the state from April through November. Survey team members engaged in indepth conversations with farmworkers in various public places in Minnesota, including churches, restaurants, supermarkets, and migrant housing camps. The primary researcher traveled to Texas border communities to talk with farmworkers who regularly come to southern Minnesota each year to work. One-on-one conversations were held in Spanish with each participant, and conversations were structured around a series of 24 questions developed by the research team. Researchers recorded the details of the conversations by hand on an open-ended questionnaire form. In all, researchers conducted conversations with 180 migrant agricultural workers. Participants did not receive payment or other compensation for their participation.

Results for each question were then entered into a computer database, and the data were examined for patterns of similarity and difference. The research team analyzed the responses to each question, and determined the percentage of community members who responded similarly to the question. Once results were compiled, the research team held a series of community meetings to discuss and analyze the outcomes of the study and to decide what action should be taken based on the results. During these meetings in 1998, farmworkers who had participated in the research suggested that the group form an organization that would advocate for farmworker members and work toward long-term changes in housing, working, and living conditions. As a result, Centro Campesino was born.

The Experiences of Migrant Farmworkers in South-Central Minnesota

This section summarizes the responses of the 180 migrant farmworkers who participated in the research. The topics discussed by these workers included where they live when not working in Minnesota, agricultural companies' recruitment practices, housing and work conditions, the contributions farmworkers make to Minnesota communities, and the general experiences of migrant farmworkers.

Nuestros Hogares: Where Do Minnesota's Migrant Farmworkers Live during the Off-Season? The majority of the migrant workers who participated in the research project live in Texas and Mexico during the months when they are not working in Minnesota. More than half of the families have their permanent residence in the Texas border towns of Eagle Pass, Mission, or Del Rio. Approximately one-fourth of the families come from Mexico. The majority of farmworkers who come from Mexico are from Reynosa or Saltillo in the states of Tamaulipas and Coahuila. The other families come from a variety of states other than Texas. Figure 1 summarizes these results.

Migrant families drive an average of 1,800 miles one-way to work in Minnesota. Undeniably, the economy of

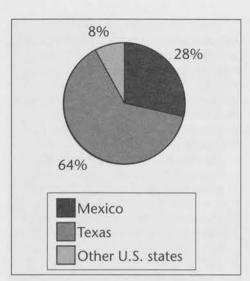


Figure 1. Primary Residence of Minnesota's Migrant Farmworkers during the Off-Season

southern Texas contributes to the willingness of many migrant workers to drive such a long way for work. The minimum wage for farmworkers in Texas is set at \$3.35 an hour. As Arturo Rodriguez, president of the United Farmworkers of America, has observed,

Unemployment and poverty in the Rio Grande Valley of south Texas is among the highest in the country. While the national unemployment rate is around 4% and it is low in Texas overall, it ranges between 14% and 16% in the largely agricultural and Mexican-American south Texas counties, according to state figures. When workers who don't file for unemployment benefits are considered, joblessness in south Texas jumps to between 25% and 30%.

Contratistas, or crew leaders, determine who comes to Minnesota for farm work. Crew leaders are hired by agricultural companies and industries to recruit the majority of workers hired in Minnesota each spring. Crew leaders are most often the negotiator with Minnesota farmers seeking employees, and are typically from farmworker communities with their permanent residence in southern Texas. Most recruit from communities near where they live. Of the migrant farmworkers who participated in the study, 91% were hired to come to Minnesota by a crew leader, usually the same person year after year. The main advantage to farmworkers hired by a crew leader is their connection to Minnesota employers and access to housing in a company-owned

migrant camp. One of the disadvantages of being hired by a crew leader is that farmworkers are not afforded the opportunity to negotiate for their specific position within a company. Crew leaders often provide their employers with a list of the people they recruited; employers return the list with each worker assigned to a particular job. Among migrant farmworkers who participated in this study, 78% said that they would prefer not to be hired by a crew leader and would like to deal directly with employers.

The potential for abuse in the labor contracting system is high. A 1994 Department of Labor Study found that farmworkers who were employed by crew leaders are more likely than those who were not to be forced to pay for their equipment (45% vs. 16%), and for food, rides, or housing (34% vs. 14%). Crew leaders frequently misrepresent jobs and benefits to potential workers. They have significant power over workers because they decide who gets which job, and they often manage migrant housing. If a farmworker has an argument with a crew leader, the worker might not be hired the following year.



Despite federal and state labor laws, the potential for abuse of the labor contractor system is high. Survey participants reported that crew leaders frequently misrepresent jobs and benefits, pay workers late, take generous cuts of workers' pay, and—in some cases—leave Minnesota still owing workers money.

When migrant farmworkers work in the fields, crew leaders are usually in charge of managing the payroll. They are often late with pay, and in some cases crew leaders leave Minnesota still owing workers money. They often take a generous cut of workers' earnings. When migrants work for a processing company, they usually receive their payments directly from the company. All of the participating farmworkers preferred to be paid directly by the company rather than via the crew leader. Luz del Carmen Flores, a Centro Campesino board member, explains,

It is not fair that we risk our lives on the road to come to Minnesota when they contract us. They offer us work, and when we arrive in Minnesota, there is not much work and they pay us the same that we make here in the Valley. If we go as contracted workers, they should guarantee at least 40 hours of work. We struggle to get here. When I saw Minnesota for the first time, I was well received. We had traveled to Georgia as migrants and the pay was very low. We asked for a just pay raise, and they fired us from that company. And we think that Minnesota is a state of hope, but we have the fear that if one day we ask for a raise in any company in Minnesota, the same thing will happen to us here in Minnesota and we will be fired.

El Viaje de Texas a Minnesota: The Trip from Texas to Minnesota. On average, migrant farmworker families who participated in this survey spend \$140 in fuel for the trip from southern Texas to Minnesota, and \$15 per person for food. The majority of workers in this survey chose to drive their own cars for the trip. Because families spend three to five months in Minnesota, and because the rental housing units in which they live are unfurnished or only minimally furnished, families must bring with them linens, kitchenware, window curtains, air conditioners, clothing, and other items.

The trip from southern Texas is a 30-to 40-hour drive. Although the drive is long, none of the farmworkers surveyed stopped in a hotel to rest because they could not afford the expense. Families generally drive the trip straight through, stopping only for gas, food, or emergencies. A worry for many families is that someone will get sick during the trip.

Arriving late to Owatonna means risking the loss of a job or prearranged housing, so in the event of illness, families will seek a doctor's evaluation and then continue the trip to Minnesota.

Upon arrival in Minnesota, farmworkers reported, the ambience is one of happy reunion with friends, who in some cases have not seen each other since the previous year. At the end of the season, the majority of migrants surveyed return to their permanent residences with all of their belongings.

Los Campos: Farmworker Housing Camps in Southern Minnesota. The majority of the migrant farmworkers who participated in this survey arrive in Minnesota with housing prearranged in one of the migrant worker camps. Many workers in other regions arrive in Minnesota with no prearranged housing. The workers participating in this survey make arrangements for housing during the winter when they sign a contract with a crew leader in Texas.

Only 4% of the workers surveyed find the migrant camps comfortable. Of those surveyed, 78% mentioned problems with the restrooms in the camps, and 27% were concerned about the quality of the water. Other problems that were mentioned included the lack of screens in the windows, the extreme heat inside the housing units during the day, the lack of hot water available for use inside individual housing units, and the lack of accessible public telephones

in the camps. Others noted that housing camps are located far from municipal services such as libraries, hospitals, health clinics, courthouses, and schools.

Some camps feature communal restrooms with toilets, sinks, and showers. Farmworkers reported that early in the season, everything works in the restrooms. However, two or three weeks later, sewer problems often begin to appear. On busy days, the sewage water from the toilets reenters the restrooms through the drains on the floor. At the end of factory shifts or fieldwork, workers usually shower. The shower drains often become blocked, and the restrooms flood.

During Minnesota summers, insect pests are abundant. Many housing units have torn window screens or, in some cases, no screens at all, so it is necessary for residents to keep their windows shut to prevent pests from entering. The lack of screens and the need to keep windows shut prevents workers from ventilating their homes on hot summer days, and results in oppressive conditions inside the units.

Finally, farmworkers noted that in some camps, there is only one public telephone available for use. Because anywhere from 35 to 100 workers live in each camp, survey participants noted that it is not uncommon to wait in line for more than an hour to make a telephone call during the afternoon or evening.

Most of the survey respondents live in a migrant camp during their stay in Minnesota. Fewer than 5% of survey respondents reported that the housing units in these camps were comfortable, with the lack of private restrooms, lack of hot water, poor-quality drinking water, and extreme heat during the summer among the chief problems cited.

Figure 2 identifies various housing changes suggested by farmworkers who participated in the survey. Most suggested that housing units should have their own private restrooms, and that hot, drinkable water should be available inside each housing unit. Many also noted that the problem of extreme heat inside the housing units during the summer could at least be partially solved by fixing window screens, allowing residents to ventilate their houses. Survey participants also suggested that fans or air conditioners be installed. Many families bring their own.

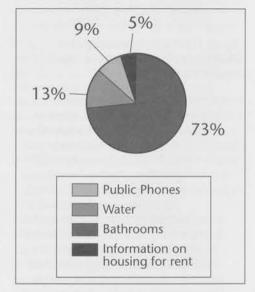
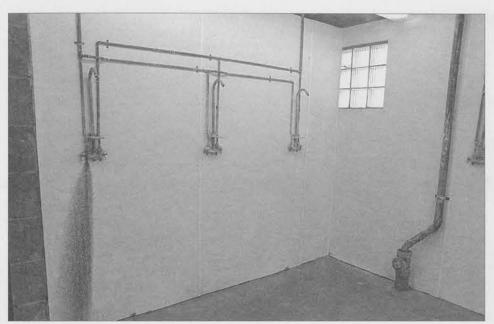


Figure 2. Changes to Housing and Living Conditions Suggested by Farmworkers Participating in the Survey

Looking for Housing: When Space in the Camps Is Not Available. In towns across Minnesota, migrant farmworkers arrive in April to begin work without previously having arranged for housing. Finding a temporary place to live for three to four months is difficult in a small city. Some farmworkers who were surveyed noted that after arriving in Minnesota, they had to sleep in their trucks for several nights before they found housing.

Affordable seasonal housing is almost impossible to find in many Minnesota communities. The majority of migrants without prearranged housing reported living in rooming houses, where they rent one or more rooms and share the common areas in the building with the rest of the residents. Other families are able to rent an entire house, and usually split the rent with another family or group of friends. People who cannot find a place to live after the first few weeks



Many migrant worker camps have communal restrooms that all residents must share. In addition to the inconvenience and lack of privacy characteristic of these facilities, substandard plumbing and poor sewage systems cause frequent problems. On busy days, shower drains often become clogged, and sewage water from the toilets reenters through floor drains, flooding the restrooms.

often ask to stay with relatives or friends for the rest of the season. Some families move on and leave their jobs to find a community or state where housing and work are both available.

Los Trabajos: What Do Farm-workers Think about Their Jobs? Upon arrival in Minnesota, the majority of surveyed migrant farmworkers work in the fields 8 to 10 hours a day, seven days a week, picking rocks or performing other planting-related jobs. Later in the season, many migrants work in vegetable canning plants that operate 24 hours a day, seven days a week, from early July until late October or early November. Workers typically work 12-hour shifts, six to seven days a week.

The vast majority of farmworkers surveyed thought that the jobs they work are difficult. In the fields, perhaps the hardest and most frequently mentioned job was picking rocks. Farmworkers walk through the fields with a bag over their shoulder collecting rocks they find on the surface. This is done to prevent damage to the machinery that will be used for fieldwork throughout the season.

Workers also described their jobs as low paying. Only 2% of the migrant farmworkers who participated in the survey answered that seasonal canning factories pay a fair wage. Workers in the factories perform a range of tasks, including feeding produce into machines and moving canned produce to storage

areas. Workers explained that the strongest workers usually get these higher paying jobs, while women and older people earn lower salaries for other jobs.

Of the workers who participated in the survey, 8% think that farmworkers in south-central Minnesota are paid a fair wage. The average wage for field workers among those surveyed was \$5.50 an hour. Field jobs that paid more than \$5.50 an hour were rare. The Farmworker Justice Fund reports that approximately 60% of migrant farmworkers in the United States earn incomes under the federal poverty line, and 73% of migrant children live in poverty.

Few of the workers surveyed felt confident they would be able to find another job if they left their current employment. The majority said that they did not know if it was possible to pursue other employment if they did not like their current job, but they were unwilling to try because of the risk of losing their housing. The camps where farmworkers live usually belong to the company, so if a person loses their job, they will likely lose their housing at the same time.

When asked about dangers in the fields, the majority of migrant farmworkers surveyed mentioned exposure to pesticides and other chemical products while they are working. Dehydration and sun exposure were also commonly mentioned. When asked about the risks associated with factory

jobs, noise and hazards related to heavymachinery operation were most frequently mentioned.

When asked if they would get paid if they had to leave their job due to an accident or illness caused by the job, only 3% of workers answered yes. Another 8% said that they would not get paid if they had to leave their job for health reasons. The remaining 89% did not know what the policies of the company were regarding health- or injury-related leaves.

Overall, 98% of the migrant workers surveyed felt that their employers have the ability and resources to improve workers' quality of life, but have chosen not to do so.

How Minnesota Benefits from Migrant Farmworkers. The majority of those surveyed noted that the work of farmworkers helps to support Minnesota's agricultural sector, and is necessary for the economy. One respondent commented, "Of course! Why else would they bring us here every year?" Another noted that "Migrant workers are the only source of temporary hand labor in peak production months to the farmers and food processing companies in the area." When discussing how Minnesota companies benefit from migrants, 70% of the respondents thought that the farmers and food processing plants in the area benefit from their hard work. Some noted that migrant farmworkers are the only people willing to perform the jobs offered in the food processing plants. Others suggested that the main benefit that factories and farmers receive is cheap labor.

General Experiences in Minnesota. When asked about the good things related to coming to Minnesota, 93% of the workers mentioned the jobs that are available. The remaining 7% answered that they like to come to the region during the summer to be close to friends and relatives. As for problems, 53% of the migrants answered that transportation was the biggest problem they encountered in Minnesota. There is no public or private transportation system available for workers to travel from their houses to their jobs. Of the migrant farmworkers who participated in the survey, 65% are native Spanish speakers and do not speak English fluently. Nearly one-third (30%) of those surveyed see the language barrier as the biggest problem they face while they are living in Minnesota, and more than half would like to have interpreters available to facilitate communication with their bosses.



Migrant farmworkers were initially recruited to work in Minnesota's sugar beet industry during the early part of the twentieth century. Today, farmworkers in south-central Minnesota work in farm fields, processing plants, and nurseries, and help to grow and process a wide range of meat and vegetables. Here workers at a processing plant in Owatonna wait for a truck to arrive at the loading dock.

One-fourth of the migrant farm-workers who participated in the survey reported experiencing social discrimination, racism, or isolation while living in southern Minnesota. Some of the families felt discriminated against by landlords when looking for a place to live. Others reported feeling uncomfortable walking down the streets of rural cities because of negative reactions from some year-round community members.

Research to Action: Founding Centro Campesino

Of the migrant farmworkers who participated in the research survey, 87% were interested in creating an association that focuses on the needs of migrant farmworkers. This overwhelming indication of support resulted in the creation of Centro Campesino (Farmworkers' Center) in fall of 1998 during community discussions about the results of the research survey. The creation and incorporation of Centro Campesino was a response to the problems experienced by migrant farmworkers in Minnesota.

During the summer of 1999, two committees directed the work of the fledgling volunteer farmworker organization. The committees initially focused on childcare and educational opportunities for farmworker youth and children, primary concerns of migrant families in the region. Parents organized a cooperative childcare program, and negotiated with an employer for use of a unit in

each camp for the babysitting program. Members of the committees organized a petition drive and a dialogue with the company concerning wages and housing conditions. That summer, farmworkers received a wage increase and some improvements in conditions. At the end of the 1999 harvest season, committee members developed a strategic plan for the organization under the training and guidance of Baldemar Velasquez (president and founder of the Farm Labor Organizing Committee) and other consultants. A small group of farmworkers stayed in Minnesota during winter 1999-2000 to build the organization and raise money.

Since June 2000, over 120 farmworkers have joined Centro Campesino as members. The first board of directors was elected during the general members' assembly in August 2000, and the organization has formally established itself as a nonprofit corporation.

Philosophy and Priorities for Change. Centro Campesino was founded by and for migrant farmworkers with the purpose of establishing community and creating a powerful migrant farmworker and rural Latino/Latina voice in Minnesota. Centro's mission is to improve working conditions and the quality of life for migrant workers and year-round Latino/Latina residents in the region. The organization is built on the philosophy that organized communities of

migrant farmworkers in Minnesota and their allies must work together to change institutional structures that inflict poverty and oppression on migrant communities. As board member Lidia Sanchez Limón explains,

We come here to work and are faced with much injustice. The reality is that nobody does anything to change the situation. We see that our rights are violated in all respects. This is one of the reasons that we have united in this organization, Centro Campesino. Through Centro, we are being heard and are acting together. I am proud of being in Centro Campesino because I am living my values and those of my community.

Centro Campesino addresses issues that impact farmworkers' daily lives, including unfair recruitment and payment practices, low wages, dangerous working conditions, access to affordable and culturally appropriate childcare, healthcare, lack of affordable and comfortable housing, discrimination, and lack of access to Minnesota's educational system. The organization's current priorities, as established by its



Centro Campesino was established in 1998 as a volunteer farmworker organization in response to the problems experienced by migrant farmworkers in Minnesota. Since June 2000, over 120 farmworkers have joined the organization. Pictured here are Centro Campesino cofounders Victor Contreras (left) and Jaime Duran.



Centro Campesino's mission is to improve working conditions and the quality of life for migrant workers in south-central Minnesota. The organization's current priorities include community daycare facilities, educational programs, leadership development, improved wages, safer working conditions, and increased affordable housing. Here a group of migrant workers participate in an English as a second language (ESL) class taught by Kathryn Gilje of Centro Campesino.

board of directors, include community daycare facilities, youth educational programs, English classes, citizenship classes, physical and mental health, leadership development, immigration reform, improved wages, better housing conditions, safe working conditions, and increased availability of affordable seasonal housing in south-central Minnesota. Jaime Duran, community organizer, explains his involvement with Centro Campesino:

The enthusiasm to work in Centro Campesino is because I have been a migrant farmworker for 18 years, and I know all the sacrifices that migrant people have made; and though I haven't gone to school, I have the knowledge of what it is to be a migrant. All of my family has worked and struggled to have a better life, and now that we are working with Centro, not only are we fighting for our families, but for all migrants in general. We have come to understand that this struggle is not anything easy, but we will continue, with everyone's support and the help of God.

Centro Campesino works to achieve long-term changes through popular education, peer training, leadership development, and community organizing, and relies on the intertwined values of faith, hope, justice, and solidarity to achieve its aims. As cofounder Victor Contreras observes,

Our members make us strong. Our foundation is our commitment, our values, our culture, and our community. We are united to improve the laws and living conditions, to guarantee human rights and social justice. We work from the base of respect and dignity of our work since we are the ones who work so hard, year after year, so that there may be food on the plates of Minnesotans.

Implications and Lessons Learned

We have learned many lessons from this research process and from the formation of Centro Campesino. The following are recommendations for policy makers, community-based organizations, researchers, and Minnesota rural communities based on our experiences:

Further research in migrant farmworker communities must directly involve farmworkers in the inception, development, and implementation of the research project, and in the ownership and use of the data. The lack of easily accessible, basic information on migrant farmworkers is a barrier for many organizations, agencies, and

municipalities attempting to address issues facing farmworker communities because government bodies and agencies in the United States require substantiated, well-documented information in order to justify action. Despite this lack of information, migrant farmworkers often report feeling "studied to death." Many of the farmworkers we interviewed had previously participated in research conducted by private organizations, public service groups, or university researchers, and some were reluctant to participate in our survey because past research has resulted in few concrete changes in the lives of migrant families.

Whether or not they recognize it, researchers develop relationships with the communities they research, and impact future opportunities for researchers to engage in conversations or research with that community. If the research experience is negative or results in few changes, a community might understandably close its doors to future research. Consequently, migrant farmworker research should be based on the interests and concerns of migrant communities. Researchers must make a commitment to engage these communities in a genuine dialogue that results in empowerment, action, and change. Community-based research that involves community members in all stages of research development and implementation is best suited to such an outcome.

A common and flexible definition of migrant agricultural workers that is honored across agency, county, school district, city, and state boundaries must be established. Of great frustration to many migrant families and advocates is the lack of consistent terms for and definitions of migrant agricultural workers across jurisdictional and agency lines. Families are frequently allowed entry into programs or offered services based on different (sometimes contradictory) qualifying definitions. Indeed, in some counties, the school system, health system, legal system, social services system, city, and childcare programs all have different definitions of who migrant farmworkers are, what "they" qualify for, and what "they" do not. This lack of consistency creates significant frustration in migrant communities, and makes documentation and research almost impossible. With no common definition of who is a migrant agricultural worker, those seeking change are hard-pressed to provide data to support important

community-based policies or initiatives designed to help migrant families.

Livable and affordable housing must be made more available in rural Minnesota. Mainstream news sources currently bemoan the depopulation of rural Minnesota, and the end of an era of family-based businesses and agriculture in the region. This painful transition is difficult for all to endure. However, many people are moving to rural Minnesota, and many more are interested in living in rural towns and cities throughout the state. One significant problem these people face is the lack of affordable housing, which is almost impossible to find in many rural areas. The living conditions in existing affordable housing often leaves much to be desired. Efforts to develop livable affordable housing are crucial to assist new residents in moving to rural Minnesota.

Encourage safe jobs that pay a wage on which families can comfortably live. Hand-in-hand with affordable housing is a salary that allows migrant farmworkers to pay the rent and the bills, maintain a united family, and improve their family's quality of life. Families need jobs that are safe, and that provide adequate compensation for work-related injuries. Already on the books are two legislative tools that could make this goal easier to accomplish, and Centro Campesino recommends increased enforcement of these workplace safety and workers' compensation laws. In addition, migrant farmworkers should have federal protection for collective bargaining and the right to organize.

Translate agency and service materials into Spanish, and encourage second and third language acquisition

for everyone. There are a dearth of materials and services available in Minnesota in Spanish. Many agencies. organizations, and communities do not provide Spanish-language materials, and do not have bilingual/bicultural staff or translation services. A new appreciation and support for multiple cultures seems to be arising in the United States, and it is now more widely recognized that culture, religion/spirituality, and language are interconnected in ways that are very painful and often detrimental for people to unweave. Centro Campesino supports non-English speakers learning English through English as a second language (ESL) classes in order to survive and defend themselves in Minnesota. At the same time, we encourage non-Spanish-speaking individuals and communities to learn Spanish, and provide services and materials to residents in their native languages.

Encourage cross-cultural dialogue and an inclusive approach to community development in Minnesota. Cultural misunderstanding causes many unintentional community problems. We could all benefit from a better understanding of dominant cultural structures in the United States, and the many ways that culture impacts our actions and decisions. An inclusive approach to community decision making—one that acknowledges existing power imbalances in the United States, and the unearned access and control that many European Americans enjoy-is critical to the development of communities that encourage the participation and respond to the needs of all their members.

Victor Contreras has been a migrant agricultural worker for 17 years in states throughout the United States. He has been working in Minnesota agricultural production and food processing for the past nine years. In 1998, Mr. Contreras led the research survey discussed in this report, and he is a cofounder of Centro Campesino.

Jaime Duran has been a migrant agricultural worker in Texas, Michigan, and for 11 years in Minnesota. His agricultural work has included hand labor such as detasseling, weeding, and producing fruits and vegetables, as well as managing tractor and machine operations and supervising a cotton crew for 13 years. Mr. Duran has also worked in reforestation, and has monitored wild turkey populations in several states. He was a member of the founding board of directors of Centro Campesino, and now works with Centro as a community organizer.

Kathryn Gilje has worked with community-based social change organizations in Minnesota and Michigan for 10 years. She most recently worked with the Institute for Agriculture and Trade Policy on issues such as ecolabeling, marketing sustainable agriculture, and farmworker justice. Ms. Gilje's experience is in group facilitation and grassroots organizing, and she has an academic background in agricultural science. Ms. Gilje is a cofounder of and community organizer with Centro Campesino.

This article is based on an initial report of the survey research written by Pablo Celi. The authors gratefully acknowledge the support of Gloria Contreras, Eva Duran, Lisa Sass Zaragoza, and Fred Smith.

Voices from Home: How Diverse Families Support Children's Learning in Similar Ways

by Amy Esler, Yvonne Godber, and Sandra L. Christenson

t has been estimated that students spend over 90% of their time from birth to age 18 outside of school, with about one-quarter of children's waking hours spent in school once they start kindergarten. Given these statistics, it is not surprising that home support for children's learning has been identified as holding great potential for improving students' chances at succeeding in school. Findings from numerous studies have demonstrated that family involvement in children's education promotes a variety of desirable outcomes, including higher academic achievement and lower dropout rates. Home support for learning is facilitated by a school's ability to collaborate effectively as partners with families. However, educators often report difficulty involving all families, particularly families with diverse ethnic backgrounds. As a result, much remains to be learned about how families in general, and families from diverse ethnic backgrounds in particular, socialize their children as learners.

Recent legislative policies addressing the multiple social problems facing children and youth encourage—and even mandate—that schools develop partnerships between parents and educators to promote children's academic and social development. In practice, however, educators often do not recognize parents' involvement when it occurs at home. To broaden understanding of family involvement among different ethnic and cultural groups, the Keeping Involvement Diverse in Schools (KIDS) Project sought to understand the various ways families help their children learn at home. Based on an extensive review of family, school, and community influences on students' school engagement and success, the following six practices were identified as critical for children's learning:

- 1. Standards and expectations: the level of performance expected by key adults in children's lives
- 2. Support: the guidance provided by, the communication between, and the interest shown by adults to promote student progress in school
- Structure: the overall routine and monitoring provided by key adults in children's lives

- Climate/relationships: the amount of warmth, friendliness, praise, and recognition; and the degree to which the adult-youth relationship is positive and respectful
- 5. Opportunities to learn: the variety of learning options available to youth in the home, at school, and within the community
- 6. Modeling: how adults value learning and working hard by demonstrating desired behaviors in their daily lives

To this point, these practices have not been examined from the perspective of diverse families. This study sought to answer three questions:

- ▶ Do parents' beliefs about the importance of the six practices for children's learning differ as a function of ethnic and cultural background?
- Do parents of different ethnic and cultural backgrounds differ in the frequency with which they implement indicators of the six practices?
- Are there ethnic and cultural differences in the conditions that enhance learning and school success?

Methodology

For the study, the KIDS Project recruited African-American, Native American, and European-American families whose children attended the Minneapolis Public Schools, African-American and Native American families were recruited because they often report feeling alienated from schools, and participate less often in school activities. On average, students from these ethnic backgrounds do less well in school on common marker variables (e.g., lower graduation rates, more likely to fail basic skills tests, etc.). A goal of the KIDS Project was to understand the voices of parents that are characteristically least heard by schools; however, it was not our purpose to compare minority ethnic groups and their beliefs and practices to those of the cultural mainstream (i.e., European-American families). Furthermore, we were not interested in focusing only on families of color. Our interest in ethnic and cultural diversity

For More Information or to Get Involved

For more information about this research or about Centro Campesino, contact Victor Contreras, Jaime Duran, or Kathryn Gilje by mail at Centro Campesino, 104 Broadway Street West, #208, Owatonna, MN 55060; by phone at (507) 446-9599; or by e-mail at migrante@rconnect.com.

Centro Campesino manages an email news and announcement service that provides weekly updates on farmworker organizing activities throughout the United States. To join this list, e-mail your request to migrante@rconnect.com.

Centro Campesino welcomes "Amigas/Amigos," non-farmworker members of the organization who work in various ways to support the organizing efforts of member farmworkers. Contact Centro Campesino for more information.



included recognition of "European American" as a cultural group. Finally, because research has demonstrated that parent involvement in education decreases as children's age increases, we included families of children in elementary and middle school.

All K-5, K-6, and K-8 elementary schools in the school district were solicited for participation. Seven schools agreed to participate in the study. School district policies for recruiting families were followed, which involved sending home informational flyers in students' home-school weekly communication folders. If they were interested in participating, parents signed the flyer and returned it to a contact person at their child's school. We collected the returned flyers from each school, and contacted interested parents to explain more about the study and to set up a time for the telephone interview. The phone interviews were scheduled at the families' convenience, and lasted an average of 45 minutes. Parents received a small monetary payment for completing the interview.

Our sample of over 100 families included an even distribution of African-American, Native American, and European-American families. Significant between-group differences existed in families' income and education levels. Native American families in our sample had significantly lower household incomes than African-American and European-American families. African-American and European-American respondents in our sample reported attaining higher levels of education (an average educational attainment of some college education) than Native American respondents (an average educational attainment of graduation from high school).

We asked each family we interviewed to talk about how they helped support their children's learning. To capture the process through which parents socialize their children to be learners, we asked parents to answer 14 open-ended questions about what children need to see, hear, feel, and do to enhance their learning and school success. Next, we asked them to respond to 42 fixed-response questions by indicating on a six-point scale (where 1 meant "rarely or never" and 6 meant "daily") the frequency with which they performed various activities. These questions (which are listed in Figure 1) were patterned after the six critical practices for children's learning identified earlier.

Figure 1. Fixed-Response Questions Regarding Families' Home Support for Learning Practices

Standards and Expectations

- I know how to set realistic expectations for my child's school performance.
- My child knows that attendance and participation in school is important.
- My child understands my expectations for his or her schoolwork.
- · My child understands why school is important.
- . I talk about my goals for my child's performance in school with my child.

Support

- · I think of myself as a "teacher" of my child.
- There are opportunities (by phone, by note, in person) for my child's teachers and me to communicate about my child.
- My child knows I'll call school when I have a problem or concern.
- · My child's homework is checked for accuracy and completion.
- I communicate with school personnel (by phone, by note, in person).
- · I contact the school when there is a concern.
- · I contact my child's school for positive reasons.
- I participate in school activities and attend school functions.
- · Someone is available to help my child learn at home.

Structure

- · My child has a regular time for and place to do homework.
- There are regular, set times for mealtimes, bedtimes, etc. in our house.
- The amount and kind of TV my child watches is monitored in our home.
- · My child and I talk about schoolwork and school activities.
- My child's out of school activities are monitored and supervised.

Climate/Relationships

- I feel welcome when I visit my child's school.
- My child knows I will listen to his/her thoughts or problems.
- · My child is praised for effort in learning, not just the final product.
- I talk about my child's strengths with my child.
- My child and I make joint decisions about my child's use of time.
- I listen to my child and try to understand his/her point of view.
- My relationship with my child is generally positive and not strained.
- When my child makes a mistake, we discuss how to avoid it in the future—what should be done next time.

Opportunities to Learn

- My child and I spend some relaxing time together on a regular basis.
- I read with my child (elementary school); I encourage my child to read on a regular basis (middle school).
- I involve my child in learning activities at home (e.g., cooking, drawing, gardening, fixing things).
- My child and I have conversations about daily events at school, in our neighborhood, or the world.
- · My child is encouraged to try new things.
- Opportunities are created for my child to become involved in other interests (e.g., sports, music, dance, art).
- I discuss books, stories, and TV programs with my child.
- Learning tools are available in my home for my child's use (i.e., books from home or the library, paper, pencils, crayons, computer).

Modeling

- I use reading and math skills at home.
- My child sees family members set personal goals and work toward achieving them.
- I admit when I am wrong and listen to suggestions from my child.
- My child sees adults and siblings learning new things.
- I speak positively about my child's school, teacher, and assignments.
- I discuss my values with my child and talk about the values I would like my child to have.
- I share lessons I have learned in life with my child and how education has helped me.

Finally, parents were asked two open-ended questions about how schools currently support them in helping their children learn, and how schools could improve on that support.

Study Results

Across all items, two findings were clear: Parents reported remarkable similarity in both the activities and practices they used to support their children's learning, and in the frequency with which they performed them. For the fixed-response questions, parents reported using the six practices at similar rates, regardless of ethnicity or school level.

Frequency of Parental Support for Learning Practices. Responses from the total sample of parents were used to rank order the 42 interview items representing parental support for learning practices. The 10 most frequently performed and the 5 least-often performed activities appear in Table 1. These rankings were similar across all groups, regardless of ethnicity. As shown in the table, parents most often reported engaging in activities that did not involve direct contact with schools.

Parents reported performing the top 10 activities between "a few times a week" and "daily." Providing learning materials; providing time, space, and assistance with homework; monitoring and planning children's time; and talking with children about school and other things were performed most frequently by all parents. Regardless of ethnic background, five activities (15%) were performed least often by all parents in the study. Interestingly, these activities involved more direct contact with schools. Parents reported that they communicated with schools and participated in school functions a few times per month.

Figure 2 illustrates the mean frequency of use for all six practices across all families. As the figure illustrates, parents reported using some practices more frequently than others. Climate/relationships, structure, opportunities to learn, and modeling practices were implemented most frequently (between "a few times a week" and "daily"). Parents reported using support on average between "once a week" and "a few times a week." Standards and expectations practices were used least

often, with an average frequency between "a few times a month" and "once a week."

No significant mean differences in parents' use of support, standards and expectations, and climate/relationships activities emerged. Statistically significant differences were found for opportunities to learn, structure, and modeling. African-American families reported providing more opportunities to learn activities (mean = 5.4) than Native American families (mean = 4.87); European-American families reported using more structure (mean = 5.6) than Native American families (mean = 5.1); and African-American families reported using more modeling (mean = 5.2) than European-American families (mean = 4.7). However, the extent to which these differences are practical is a relevant question, because the average rates of parents' reported use demonstrated only a 0.5 mean difference on the six-point scale (e.g., engaging in an activity a few times a week vs. every day).

The similar voices of parents in this study also are revealed in their responses to the open-ended questions. Parents tended to describe using all six

Table 1. Mean Responses for the Most-Often and Least-Often Performed Activities That Promote Student Learning, by Ethnic Group

	Total Sample	African- American Families	Native American Families	European- American Families
Ten Most Frequently Performed Activities:	0.3200	W-100-100	275.4	
Learning tools are available in my home for my child's use.	5.9	5.9	5.7	6.0
Someone is available to help my child learn at home.	5.8	5.9	5.6	5.8
My child and I have conversations about daily events at school, in our neighborhood, or the world.	5.7	5.7	5.7	5.7
I listen to my child and try to understand his/her point of view.	5.7	5.6	5.8	5.6
My relationship with my child is generally positive and not strained.	5.6	5.6	5.6	5.6
My child is praised for effort in learning, not just the final product.	5.6	5.7	5.5	5.5
My child and I talk about schoolwork and school activities.	5.5	5.5	5.4	5.7
My child has a regular time for and place to do homework.	5.5	5.7	5.3	5.6
My child sees adults and siblings learning new things.	5.5	5.6	5.5	5.3
There are regular, set times for mealtimes, bedtimes, etc. in our house.	5.5	5.4	5.4	5.6
Five Least Frequently Performed Activities:				
I talk about my goals for my child's performance in school with my child.	3.9	4.3	3.9	3.6
I communicate with school personnel (by phone, by note, in person).	3.8	4.0	3.8	3.6
I contact the school when there is a concern.	2.9	3.3	2.8	2.5
I contact my child's school for positive reasons.	2.8	3.2	2.5	2.6
I participate in school activities and attend school functions.	2.7	3.0	2.5	2.7

Note: Entries are mean responses on a scale from 1 (rarely or never) to 6 (daily).

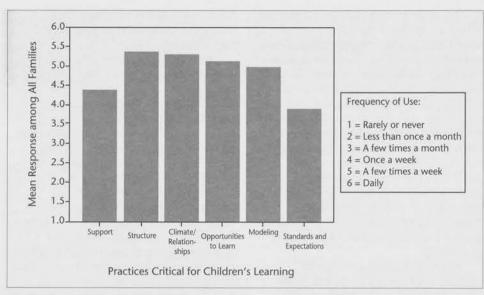


Figure 2. Mean Frequency of Use among Families for the Six Practices Critical for Children's Learning

practices in very similar ways. The accompanying sidebar includes representative responses from parents for each of the six practices we considered.

Parental Advice for Schools. In the two questions about schools' roles in supporting families, similar themes again appeared across families from all ethnic groups. Curiously, the same topics of concern for parents that emerged in their descriptions of what schools do well in supporting them also emerged in their descriptions of what schools could do to better support them. Each of these areas is described below, accompanied by representative responses from parents.

Communication. Parents were clear that three kinds of communication were necessary for them to be able to support their children's learning at home. They consistently reported wanting communication at the first sign of a problem, regular communication about their children's progress, and communication about the curriculum. Of particular interest to many parents was communication from schools at the first sign of a problem. Some parents noted that schools wait too long to contact parents about learning or behavior concerns, thus hindering families' abilities to resolve the problem. One African-American elementary school parent noted:

Parents should be notified immediately if something happens or doesn't seem quite right. Don't let parents find out in the neighborhood that something is going on with their children. Then parents

and teachers can work together to ameliorate the problem before it escalates.

Service Delivery. Parents had much to say about the services their children's schools provided. Specifically, they discussed the schools' academic support for students, discipline policies, and the lack of information for parents about academic programs. Variability among families was noted; some families reported that schools and teachers were addressing these areas well, while others reported the need for improvement.

In addition to desiring more communication about their children, parents reported wanting more information about what their children were learning in school. Although parents stated that receiving weekly flyers and

other communication about the school's curriculum was helpful, many parents expressed a need for more practical information. Parents said that knowledge of and assistance with the curriculum allowed them to better help their children with homework assignments and other home learning activities. One European-American middle school parent noted, "With homework, they'll send home explanations, but it's useless if I don't understand it. A lot of times, they'll send worksheets home, but not the textbook, and I'm not sure what they're wanting her to do."

Individual help for students was also identified as beneficial. Generally, parents reported that their children's schools provided extra assistance to help their children be successful in learning. However, some parents reported that their children's schools needed to provide more supports for students, particularly beyond school hours. One Native American middle school parent noted:

We need more opportunities for kids after school and during the summer. Nothing affordable and close by is available for my children this summer. They sit at home the whole time, since I don't let them outside much.

Discipline Policies. In the wake of the shootings at Columbine High School in the spring of 1999, many parents who participated in the study were concerned about their schools' discipline policies. Parents reported concerns about chaotic, disruptive environments, and the need for more



Representative Responses from Parents Regarding the Six Practices Critical for Learning

The similarity of voices among parents in this study is revealed in their responses to two open-ended questions regarding the six practices critical for learning. Parents tended to describe using all six practices in very similar ways. Below are representative responses to the questions that are most typical of parents who participated in the study.

Standards and Expectations

"I guess they have to feel that knowledge is important, they need to feel that knowledge will open doors for them, and the more that they know, the more they'll be able to do the things they want to do in life."

—European-American elementary school parent

"[Friends and family] expect you to do well, so you need to expect it from yourself. Expectations, absolutely. If we don't give them goals to strive for, who's going to do it? And that's not always an easy job."

—African-American middle school parent

Support

"He needs to hear specific praise about his specific accomplishments, whether they are in the artistic field, whether it's about some project he's finished. Compliments that he's really done something well."

—European-American elementary school parent

"The most important way that I show our girls that learning is important is

that we have regular contact with schools, send notes to the teacher, go and volunteer in the classroom when I have the time."

—Native American elementary school parent

Structure

"Have a special time for doing homework and things like that, and a special time, a quiet, clean area. Reminder posters, stick-ups, stuff like that."

-African-American elementary school parent

"Get plenty of rest, eat a good breakfast. Have a good lunch, and then they'll have a good supper when they get home. And that will keep them going on their homework."

-Native American middle school parent

Climate/Relationships

"Definitely need to hear positive things. They need to be encouraged; to know that they are special, capable individuals who are capable of doing anything they set their minds to. . . Kids need to be encouraged. I try to end all our conversations on a positive note—I don't ever want them to walk away from one of our conversations feeling discouraged—even if the topic isn't necessarily a positive one."

—African-American elementary school parent

"She and I talk a lot. We talk constantly. I'll ask if I don't understand her point of view."

-Native American elementary school parent

Opportunities to Learn

"Concerts, plays, and other out of the ordinary experiences are important. Exposure to many different things, to culture, and to camping or to whatever might broaden their horizons to what's out there. There's lots going on that can make their lives rich, and I want them to at least get an idea of what is out there."

—African-American middle school parent

"A big part of their learning is how much time we are spending with them. That they are always right along side of their parents—even when we do something like getting gas—get right in there with us. Being very involved in your child's life is very important. Skip the wash and spend some time with your kids—whether reading, playing whatever, spend time together."

—European-American elementary school parent

Modeling

"He sees how I benefit from learning and going to school. He's been to both my high school and college graduations."

—African-American elementary school parent

"At home, I think it's important that he sees me reading, sees me doing research on the Internet. I use the library. Read the newspaper."

—European-American middle school parent

help for teachers. A Native American middle school parent said, "On visits, it seems really chaotic in there, and I think, how can they teach in this environment? And why don't they get this teacher help?"

Parent Involvement. Finally, parent involvement practices were identified as a positive aspect of schools, as well as an aspect in need of improvement. Parent involvement was conceptualized as the ways in which schools recruited and joined with parents to participate

in schoolwide events, visit their children's classrooms, and work with teachers and school staff to solve individual student problems and develop schoolwide policies. Specifically, parents desired a climate in which families felt welcome and barriers to families' participation at school were addressed. One European-American elementary school parent responded,

The one thing I like is that parents are allowed to visit the classrooms,

observe the teachers' styles before they can choose the teacher for the next year. Families don't always get the top two choices, but the belief is there that parents know what type of teaching or classroom style will work best for their child's learning style.

Parents cited the school's climate as an important factor in determining whether they would be involved in school activities and decisions. Some parents described schools that felt open, and that encouraged parent participation at school and in the classroom. Parents wanted to feel that they were welcome to visit or help out in their children's classrooms, and they wanted to be able to contact teachers and talk with them about their children's progress throughout the school year. A clear invitation to participate was important to parents in this study.

When parents spoke about how schools can remove barriers to parent involvement, some culturally specific differences emerged. Parents from all three ethnic groups tended to list scheduling or logistical problems as barriers to their participation, but several African-American and Native American families also cited cultural factors. One African-American elementary school parent noted:

[We need] more diversity. We need a more diverse teaching body. Teachers need to reflect the students they work with. It would make it easier for the kids to relate to teachers. Also, we need to see more men teaching in the elementary school.

Conclusion

Clearly, the families we interviewed do many things to facilitate their children's learning, and to communicate the importance of learning to their children. The 101 parents in our study reported performing diverse activities across all six practices with high frequency. Moreover, African-American, Native American, and European-American families in our study expressed a high degree of similarity in the activities they performed to promote their children's learning, as well as the frequency with which they performed them. The 10 most frequently reported activities were performed an average of a few times a week or daily by the families we interviewed. Parents also expressed similarity in their descriptions of how they demonstrate to their children that learning is important. Finally, parents of all ethnicities desired more communication from schools, practical information about school curricula, and welcoming school environments free of logistical and cultural barriers.

Based on our findings, some conclusions can be drawn about how diverse families support their children's learning. Cultural competence is sometimes interpreted as the need to tailor

educators' approaches to families according to each family's ethnicity. The idea is that families from diverse cultural backgrounds are different in their views of education, and in their techniques for supporting children's learning. Given the high degree of similarity in these parents' responses regarding how they support their children's learning, it is likely that there is as much diversity among families within ethnic groups as there is among families from different ethnic groups. Perhaps cultural differences based on ethnicity have been overemphasized. If so, schools might reach more families by adopting an approach that allows for flexibility in meeting the needs of individual families, rather than having a tailor-made approach based on a family's cultural group membership. A similar conclusion can be drawn regarding economically diverse families. Although not a primary goal of our study, we investigated income and educational differences between ethnic groups. Although Native American families reported lower incomes and educational attainment than African-American and European-American families, responses across all three groups remained similar.

Another finding of the KIDS Project is that families are doing many different things at home to support their children's learning. Indeed, parents reported performing home-based learning activities much more often than they reported attending school-based activities.

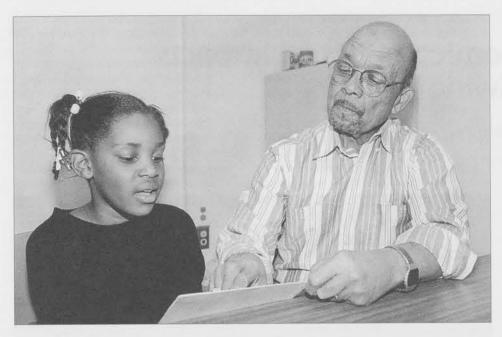
ties or functions. When educators think of parent involvement, involvement at school tends to dominate. Indeed, the focus of much of the research on parent involvement is on parents making direct contact with schools. However, this is only one aspect of how families are involved in their children's education. If educators are surprised by our findings that parents are frequently involved in their children's learning at home, it may indicate an overemphasis on involving parents at school. Parental home support for learning appears to be an untapped resource for schools to explore; according to many of the respondents, schools often do not create ways to support parent involvement at home.

A primary strength of the KIDS Project is the quantitative and qualitative examination it permitted of home support for learning practices among diverse families. However, several limitations of our research should be noted. First, the optimal frequency for the 42 activities in our survey was not determined. In other words, we made no judgments that performing a certain activity more frequently was related to better learning outcomes for students, nor did we seek to find out which of the six practices for promoting children's learning were most strongly related to learning outcomes. Rather, we sought to describe only what kinds of activities parents were performing, and how often.

Another limitation of our study involves the representativeness of the



Parents of all ethnicities desired more communication from schools, practical information about school curricula, and welcoming school environments free of logistical and cultural barriers.



Across all ethnic groups surveyed, the most frequently performed activities among parents included providing learning materials, providing assistance with homework, and talking with children about school activities.

sample. Both the schools and the families that participated in our study were self-selected. As a result, we may not have heard from families that were less interested in or less confident about their home support for learning. Similarly, within the schools that participated, there may have been a bias toward families that were more involved in their children's learning or more interested in parent involvement issues. Because we collected data through telephone interviews in English only, families without telephones and non-English-speaking families faced a significant barrier to participation in our study. However, it is noteworthy that some families (less than 10) went to their child's school to use the phone to complete the interview.

We know that when parents and teachers work together and share an optimistic vision and plan for helping children succeed in school, good things happen for learners. Although it is commonly said that parents are the most

important teachers of their children, for decades schools have directed families on the amount and type of family participation expected. Given the historical and cultural roles of families and teachers in schools, it is clear that schools must take responsibility for reducing barriers to family involvement and be the first to reach out to families. In many respects, successful outcomes hinge on the ability of schools to enlist families as equal partners in their children's schooling. School professionals must be prepared to engage families constructively by identifying and creating opportunities and conditionsboth at home and at school—that allow these relationships to develop and thrive.

A prerequisite for such a partnership to develop is for school personnel to recognize, appreciate, and take advantage of the many influential ways that families already support their children's learning at home. Furthermore, the similarity of voices reflected in our data offers much hope and promise for

school personnel to streamline their family outreach efforts. A beginning point for enhancing home support for learning would be to follow through on parents' three recommendations for improving communication between home and school. Communicating at the first sign of a problem, about the school curriculum, and about children's progress places parents in a proactive rather than a reactive position with respect to children's learning.

Amy Esler was a graduate student in the Ph.D. program in education psychology at the University of Minnesota at the time this research was completed. She has since earned her Ph.D. in school psychology, and is currently a school psychologist for the St. Croix River Education District in Minnesota. Her research interests include early childhood intervention and family-school collaboration.

Yvonne Godber is a doctoral candidate in school psychology in the Department of Educational Psychology at the University of Minnesota, and has an Ed.S. in school psychology. Her research interests include family-school relationships, school climate, and the delivery of comprehensive health services in schools.

Sandra L. Christenson is a professor in the Department of Educational Psychology at the University of Minnesota. Her recent research focuses on engaging students in learning, and identifying contextual factors that increase the probability for student success. She has also published extensively on strategies for engaging parents in school and learning, and has served on the editorial boards of several leading journals in the field.

Credits

Photo on cover courtesy of Centro Campesino.

Photos on pages 3, 4, 5, 6, and 7 by Robert Friedman.

Photos on pages 9 and 15 by Nancy Conroy.

Photos on pages 12 and 14 by Nancy Johnson.

Photo on page 16 by Don Breneman, courtesy of University of Minnesota Extension Service.

Photo on page 18 by John Fraser Hart. Design by Mori Studio.

Printed by University Printing Services.

Evaluating Economic and Fiscal Impacts of an Evolving Swine Industry

by William F. Lazarus, Diego E. Platas, and George Morse

s it is in most states, the swine industry in Minnesota is a mix of small and large producers. Following national trends, the number of larger producers in Minnesota has grown rapidly, while the number of smaller enterprises has declined. Proposals have been put forth to limit the growth of large pork producers at both the state and local level, and proponents have cited many benefits of such limitations, including reduced environmental risk, reduced economic pressure on small farms, and preservation of rural communities. Conversely, critics of these proposals have suggested that restrictions on the size of pork operations might make the state less competitive nationally, risking the loss of processing plants and hurting both large- and small-scale producers.

Resolving policy disputes over the appropriate size of swine production operations in Minnesota requires both concrete facts about the environmental. social, and economic consequences of different-sized operations, and value judgments concerning the relative importance of each of these factors. This article reports on a study supported by CURA and the Minnesota Pork Producers Association that investigated the regional economic and fiscal impacts of the Minnesota pork production industry's purchases on local and state economies and governments. The study considered two types of pork production operations (farrow-to-finish and finishing), and attempted to determine what the economic impacts would be if all pork production in Minnesota was of either one type or another. In addition, the study compared the relative impact of large- and small-scale operations of each type. We chose to compare current economic impacts at the state and county levels because it was anticipated that these impacts might differ, resulting in different policy outcomes or decisions at each level.

In the remainder of this article, we discuss the importance of the hog



industry to the economy of Minnesota, explain the methodology for our study, analyze the results of the study, and finally, offer some conclusions based on this analysis.

Statewide Economic Impact of the Pork Industry, 1995–1998

Pork production is an important part of Minnesota's economy. For the state as a whole, hog marketing gross receipts averaged \$970 million per year over the fouryear period 1995-1998. The pork industry purchased from other industries production inputs valued at \$816 million. Feed costs accounted for \$558 million of this total, capital costs (including depreciation, interest payments, and leases) for \$104 million, veterinary and medical expenses for \$27 million, and other expenses for about \$127 million. The \$154 million in residual value (16%) covered payments for primary inputs such as hired labor and business taxes, with the remainder as profit or return on the operator's investment.

Nearly 70% of the hogs produced in Minnesota are slaughtered in the state. For the period 1995–1998, the average yearly slaughtered value of swine produced in Minnesota was approximately \$1.2 billion. Pork production and processing accounted for about .75% of Minnesota's total economic output in 1996. When one considers other industries that support pork production and processing, about 1.3% of the Minnesota economy was dependent on the state's swine industry during the four-year period under consideration.

Estimating Local Economic Impacts of the Minnesota Pork Industry

Analyzing the local economic and fiscal impacts of swine operations is a difficult enterprise. Sales volume is a commonly used measure of the economic impact of an industry. However, a more complete measure would include both the direct (primary) economic impacts of an industry (i.e., the jobs and income generated by the industry itself) as well as the indirect (secondary) economic impact resulting from the industry's multiplier effect (the ripple the industry sends through the local economy when it purchases supplies, pays employees who in turn buy consumer goods, etc.). Businesses that buy large amounts of inputs and buy them locally have greater multiplier effects than those that buy few inputs or buy them from

outside the local economy. The size of the multiplier effect also depends on the structure of the local economy. For example, local economies that are highly integrated (i.e., composed of firms that primarily buy goods and services locally rather than outside the region) vield greater multiplier effects than those that are not. Consequently, two identical pork producers located in two different counties in the same state are likely to have entirely different impacts on their local economies. Different types of pork operations—for example, a farrow-to-finish operation that raises hogs from birth to market, or a finishing operation that obtains pigs from breeders and raises them for market—also purchase different types and amounts of inputs and have different multiplier effects.

Estimating how competitive the Minnesota pork industry might be in the future based on different-sized pork operations presents additional challenges. The most rapid growth in the pork industry today appears to be among large "mega" operations that have at least 2,500 sows and market a minimum of 50,000 head of swine per year. As the number of large swine operations in Minnesota has increased, the number of small operations has declined. The U.S. Department of Agriculture (USDA) estimates that the number of swine operations in the state with inventories of less than 2,000 head has decreased by one-third in just two years, from 58% of the state's pork producers in 1996 to 39% in 1999. Because of differences in input purchasing patterns, large and small swine operations have different multiplier effects on the economy. In addition, differences in competitiveness between large and small operations will likely result in future changes in industry volume. Both of these factors complicate the effort to estimate how competitive the Minnesota pork industry might be based on differentsized pork operations.

Study Methodology. Pork producers in four Minnesota counties were sent a mail survey asking where they purchased various types of inputs used in their operations. The responses for each input category were then classified based on where the input was purchased. Farm financial records were then used to determine expenditures for each input as a percentage of hog sales. Together, these two sets of data on direct economic impacts indicate how much

particular counties in Minnesota, the state of Minnesota as a whole, and regions outside the state benefit economically from Minnesota's swine industry. Finally, we used an inputoutput model to explore the indirect economic and fiscal impacts of these purchase patterns to determine how they vary by county, and by size and type of swine operation.

The survey on geographic spending patterns was mailed to over 270 pork producers in four different counties in Minnesota, with an overall response rate of 48%. Pork producers were asked a variety of questions about where they purchase supplies and services for their operation, including:

- ► "Where do you purchase your swine health supplies?"
- ► "Where does your veterinarian have his/her office?"
- ► "Where are the boars you purchase farrowed?"
- "If you purchase any complete feeds, where is the feed mill located where most of your feed is processed?"
- "Where is the trucker based who does most of the trucking of your hogs to market?"

For each type of input in the survey, responses were classified into one of three categories: inputs purchased in the same county as the operation, inputs purchased outside of the county of operation but in Minnesota, or inputs purchased outside of Minnesota. These data allowed us to determine regional purchase coefficients—or the percentage of local demand satisfied by local production—for each of the major inputs at both the county level and the state level.

Next, we determined the *production* function for pork production by type and size of operation. The production function is the ratio of input purchases for supplies, labor, and services per dollar of hog sales. The input purchases include both those from other industries, and those from other firms within the pork industry. They also include purchases of primary inputs, such as wages, salary and fringe benefits paid to hired labor, proprietary income received by farmers and other self-employed individuals, property-related income such as land rent, and indirect business taxes such as sales and excise taxes. In order to determine the amount of expenditure for each input as a percentage of hog sales, we used farm financial-record data from pork producers enrolled in adult farm business-management programs

conducted under the Minnesota State Colleges and Universities (MnSCU) system.

Our analysis of direct and indirect economic impacts focused on employment and value-added income as measures of the economic effects of swine operations. Value-added income includes all wages and fringe benefits paid to employees, income received by self-employed persons, rents, and profits, as well as a small amount of excise and sales taxes. These impacts were analyzed for four counties (Blue Earth, Martin, Murray, and Pipestone) and for the state as a whole, allowing us to explore whether or not differences in local economic structures matter when estimating impacts. The statistics on indirect employment and value-added income impacts were generated using an economic input-output model modified to incorporate the regional purchase coefficients from our producers survey, as well as the production functions from the MnSCU farm financial-record data.

Because of the difficulty of estimating the relationship between farm size and profitability, let alone the relationship between profitability and overall industry output, we chose to compare the economic impact of each type and size of pork operation with output held constant at \$40 million. Because small-scale operations have declined in numbers in recent years, we then compared these economic impacts with the impacts that would result if small farrow-to-finish operations continue to exit the market at rates similar to those experienced recently in Minnesota. We discuss the results of our analysis in the sections that follow.

Production Functions by Size and Type of Operation. We used a static nonsurvey input-output model to estimate the overall economic impact of the pork industry. "Nonsurvey" refers to the fact that for industries other than the swine industry, we used existing national data rather than attempting to survey these industries directly. Inputoutput analysis uses mathematical coefficients that describe the amount of purchases that a given industry—in this case, the pork industry—makes from other industries. For example, if the coefficient for swine feed is 0.05, then for every dollar of swine industry sales volume, the feed industry can be assumed to sell five cents' worth of feed. The input-output model takes into consideration the fact that the feed industry, in turn, buys electricity and

milling machinery from other industries, and all of these industries hire workers, and therefore allows us to determine how the effects that began with the purchase of feed by the swine industry ripple through the local economy. The set of purchase coefficients we used was tailored to the following specific types and sizes of swine operations evaluated in our study:

- ▶ small farrow-to-finish operations (less than 5,000 head finished per year)
- ▶ large farrow-to-finish operations (5,000 head or more finished)
- ▶ small finishers (less than 5,000 head finished) that purchase pigs from a large farrowing operation (1,400 sows)
- ▶ large finishers (5,000 head or more finished) that purchase pigs from a large farrowing operation (1,400 sows)

The production function of input purchases per dollar of sales was derived from 1998 average costs and returns from farm financial records of 359 swine operations in the MnSCU system's farm business-management program. Feed costs were similar across each size of operation, while total expenses per hundred pounds of pork increased with size. The cost difference for total expenses may be due to facility investments and contract finishing arrangements undertaken by some of the larger operations. A comparison of the over 5,000 and the 1,001 to 2,500 categories showed that the large-sized operations had higher interest, depreciation, and lease expenses, which would be expected with new facilities. Over the two large soybean processing plants. long run, smaller operations may also need to upgrade or replace facilities, which is likely to narrow this difference. Veterinary expenses were also greater for large-sized operations, as were custom hire expenses, an expense category that includes labor services combined with rental of equipment or buildings. A typical custom hire situation would be an arrangement with a neighbor to feed extra pigs in the neighbor's buildings on an informal contract basis.

The cost advantage of the smaller operations was overshadowed by the difference in prices they received for their product. The larger operations received a higher average price for hogs than did the smaller operations (\$41.21/hundred pounds for those selling over 5,000 head, compared to \$32.69/hundred pounds for those selling less than 1,000 head). Many variables might account for these differences. For example, smaller operations

may have received lower prices because they operated on a seasonal basis, and sold a larger share of their product at times of the year when prices were low. Other factors might include differences in carcass quality, marketing strategy (such as marketing truckload lots directly to packing plants rather than going through local buying stations), or type of contract (larger operations might have had long-term contracts that paid more than the spot price).

In order to compute the number of jobs that would be generated under each size and type scenario, the quantity of hired labor required for each scenario was calculated from the hired labor costs in the farm financial-record data. We used average salary levels for each type of labor from a survey of swine operations conducted in early 2000 by Dr. Terry Hurley of the Department of Applied Economics at the University of Minnesota.

Finishing operations require a source of pigs, so a production function was also developed for a large sow operation (1,400 sows) producing nursery pigs. The finishers' economic impact includes both this pig production and production of the other inputs purchased.

Regional Purchases by Size and Type of Operation. Producers were surveyed in Blue Earth, Martin, Murray, and Pipestone Counties. Blue Earth County was chosen because it includes Mankato, a regional business center with a number of businesses that supply the swine industry, including

Murray County is largely rural and has few businesses that provide services to the swine industry. Both Pipestone and Martin Counties are home to veterinary clinics that supply feed, breed animals, provide veterinary care, and offer facility management and related services to pork producers. These services have likely helped to stimulate industry growth and influenced where producers obtain their inputs. Murray County did not have sufficient numbers of large swine operations to provide an adequate sample size, and consequently the data collected on purchasing patterns cover only small-sized operations for that county.

Of 272 producers surveyed in these counties, 111 provided usable responses. This total included 36 producers from Blue Earth County, 35 from Martin County, 21 from Murray County, and 19 from Pipestone County. The questionnaire listed the major inputs and services required for a typical swine operation, and then asked producers to indicate the county and state in which they commonly purchased each input or service. The local purchase rates were tabulated by type of operation, size of operation, and county for each input or service. The results for operations of both types and sizes are shown in Table 1.

The percentage of inputs purchased in-county varied widely for operations of different size and type in each county. For example, large farrow-tofinish operations in Pipestone County purchased only 36% of inputs and services in Pipestone, while small



Although smaller pork production operations enjoyed a cost advantage over larger operations with respect to total production expenses, larger operations received a higher average price for hogs than did smaller operations.

Table 1. Inputs and Services Purchased In-County and In-State by Operation Type and Size for Selected Minnesota Counties, 1999

	In-County				In-State	
	Blue Earth County	Martin County	Murray County	Pipestone County	Minnesota	
Operation Type and Size	(n = 36)	(n = 35)	(n = 21)	(n = 19)	(n = 111)	
Small farrow-to-finish	53%	69%	63%	43%	88%	
Small finish	79%	67%	83%	85%	89%	
Large farrow-to-finish	38%	44%	*	36%	85%	
Large finish	54%	68%	*	58%	78%	

^{*}No large farrow-to-finish or finishing operations were represented in the survey sample from Murray County.

finishers purchased 85% of these items in the county. However, operations in all four size and type categories purchased at least 75% of their inputs in the state of Minnesota.

Based on this survey, it appears that transportation is the input most likely to be purchased in-county, with an average of 70% for all four counties. Only 21% of the purchases of replacement breeding boars were made in the county in which the pork operation was located. Feed represents the largest single expense in pork production. Producers were asked about two categories of feed in the survey: complete feeds and premixes. Premixes include soybean meal, which is the main protein source for swine, as well as minor ingredients such as minerals. Complete feeds contain corn and premixes. Corn is the other main feed type used by pork producers, but most producers use corn grown on their own farms (unless they purchase complete feeds). In every county except for Blue Earth, smaller operations purchased more of their complete feeds locally than did large operations. In Blue Earth County, both small and large farrow-tofinish operations purchased complete feeds locally, while in Martin County, the large operations of both types purchased more premixes in-county than did their smaller counterparts.

When one considers purchasing patterns across the three counties where data were available for both large and small operations (Blue Earth, Martin, and Pipestone), there were several categories for which the large farrow-to-finish operations purchased at least as much of certain production inputs in-county as did the small farrow-to-finish operations (Table 2). These categories include veterinary

services and health supplies, transportation, and replacement breeding boars and artificial insemination supplies. Large finish operations also purchased as much as small finishers in one input category: financial and swine production records. For the remaining categories in our survey (premixed feeds, complete feeds, building components and services, and replacement breeding gilts), both small farrow-tofinish operations and small finish operations purchased more of these inputs in-county than did the respective large operations of each type.

In the category of building components and services, small operations purchased more of these inputs locally than did large operations in every case except for farrow-to-finish operations in Pipestone County. Responses for veterinary service and health supply purchases, on the other hand, varied widely. In Pipestone County, all producers of all types and sizes used local providers. In Blue Earth County, most producers of all types used outside veterinarians, but purchased health supplies locally. In Martin County, all of the small operations and most of the large operations used local veterinarians, but some of the large operations went outside the county for that service.

Value-Added Income and Employment Impacts by Size and Type of Operation. The economic impact of each of the four different operation sizes and types in this study varied considerably. For example, large finishing operations and large sow operations that provide pigs result in 29% less valueadded income impact in the counties than the small farrow-to-finish operations that were typical before the mid-1990s. Although the exact percentage differences for employment impact vary, similar results were found in every county. These differences stem from the

Table 2. Inputs Purchased In-County by Large Operations at Least as Often as by Small Operations, Average of Blue Earth, Martin, and Pipestone Counties*

	Purchases per \$1 of Output	Three-County Average [†]
Premixes (including soybean meal)	0.1102	S
Building components and services	0.0763	S
Complete feeds	0.0498	S
Veterinary services and health supplies	0.0243	L _{far}
Replacement breeding gilts	0.0186	S
Financial and swine production records	0.0057	Lfin
Transportation	0.0035	L _{far}
Replacement breeding boars and artificial insemination	0.0010	L _{far}

- Murray County is not included in the comparison because there were no large operations in the sample from that county.
- "Lfar" indicates that large farrow-to-finish operations purchased at least as great a percentage of this input category in-county as did small farrow-to-finish operations.
- "Lfin" indicates that large finishing operations purchased at least as great a percentage of this input category in-county as did small finishing operations.
- "S" indicates that both types of small operations purchased a greater percentage of this input category in-county than did the respective large operations of the same type.

Table 3. Effect of Attrition among Small Farrow-to-Finish Operations on Value-Added Impacts of \$40 Million in Pork Production, In-County and In-State, 1999

	Total Value-Added Impact		
	Three-County Average* (in millions of dollars)	Minnesota (in millions of dollars)	
Attrition Rate			
No attrition	\$14	\$16	
20% attrition	\$11	\$13	
33% attrition	\$9	\$11	
50% attrition	\$7	\$8	

^{*} Includes Blue Earth, Martin, and Pipestone Counties. No large farrow-to-finish or finishing operations were present in the survey sample from Murray County.

differences in production functions for the different-sized operations (Table 3).

In Blue Earth County, for example, small farrow-to-finish operations generate a total of \$62 million in output as a result of the \$40 million in pork production in the county. The difference of \$22 million is income generated by firms that sell inputs to the pork industry, or sell consumer items to the employees of the pork production industry or employees of other industries that support pork production. Of the \$62 million generated in Blue Earth County, \$10 million goes to farmers and other business owners as wages or personal income. Also included is another \$5 million in property taxes and other indirect taxes. Based on the production functions (which include hours of labor per dollar of hog sales) and the regional purchase coefficients (which tell how much of the inputs are purchased locally), it can be determined that the Blue Earth County economy has a total of 429 jobs that depend directly or indirectly on the \$40 million in pork production from small farrowto-finish operations.

There are differences in economic impacts between the large and small operations at the state level, but they are generally less significant than the differences found at the county level. For example, the in-state income generated by large finisher/sow operations is 13% less than that generated by small farrowto-finish operations, while the in-county difference is 29% less income generated by the large operations on average across the three counties (Table 4).

Note, however, that these results assume that all of the existing operations survive. If the historical rate of attrition holds into the future—that is, if one-third of the small farrow-to-finish operations leave the industry, as they have over the past few years—the decline in overall industry volume

would produce a greater decline in economic impact than would a change in an industry structure dominated by larger operations. A loss of one-third of the small farrow-to-finishers would decrease the in-county income to \$9 million and the in-state income to \$11 million (Table 5). Compared to those reduced impacts, a large finisher/sow unit structure would generate 10% more income in the county, and 28% more in the state. Put another way, if one could wave a magic wand and ensure that small operations would survive into the future and would be able to maintain the same overall industry volume as large operations, the small operations would generate a greater economic impact. Without that magic wand, however, the number of small operations is likely to continue to decline, in which case the impact of the larger operations could be greater.

It is important to note that most of the inputs and services purchased outside the county in which a swine operation is located are still purchased within the state. Except for construction supplies (e.g., framing structures, roofing, walls, and other building components) and depreciation, an average of 85% of the inputs used by pork operations are produced and purchased within the state. Another

aspect of the economic impact of swine operations is the average annual salary of hired workers. Although industry sales volume and employment might be high, if the average wage for a hired worker is low, this suggests that the swine operation provides low-quality jobs. The wage for farrow-to-finish workers averaged 35% percent more than that for finishing operation workers in 1999. Among all farrow-tofinish operations, workers in large operations earned nearly 32% more than those in small operations. Likewise, among finishing operations, workers in large operations earned slightly over 7% more than workers in small- to medium-sized operations.

Net fiscal impacts on local governments varied by type and size of operation. For example, assuming a volume of \$40 million in pork production, Murray County generated \$64,000 in net fiscal impacts (tax revenue minus government expenditures) under a structure of small finishers. Assuming the same volume of pork production, a structure of large farrow-to-finish operations in Blue Earth County would have generated \$136,000 in net fiscal impacts.

Summary and Conclusions

Although policy makers have to make value judgments about the tradeoffs between economic outcomes and the other consequences of pork production, our study provides more accurate estimates of regional economic and fiscal impacts as a basis for their decisions. Our results indicate that although there is substantial variation in the percentage of inputs and services purchased within a county by pork production operations, nearly all inputs were purchased in-state except for construction materials.

The evidence on competitiveness by size of operation is mixed. Yet, the historical trends clearly indicate that the number of small operations is declining

Table 4. Relative Economic Impact Projected under Other Industry Structures Compared with Small Farrow-to-Finish Operations with No Attrition

	Relative Value-Added Impact		
	Three-County Average*	Minnesota	
Type of Operation			
Small finish and large sow	0%	0%	
Large farrow-to-finish	-10%	0%	
Large finish and large sow	-29%	-12%	

^{*} Includes Blue Earth, Martin, and Pipestone Counties. No large farrow-to-finish or finishing operations were present in the survey sample from Murray County.

Table 5. Relative Economic Impact Projected under Other Industry Structures Compared with Small Farrow-to-Finish Operations with 33% Attrition Rate*

	Relative Value-Added Impact	
	Three-County Average [†]	Minnesota
Type of Operation		
Small finish and large sow	+56%	+45%
Large farrow-to-finish	+40%	+45%
Large finish and large sow	+10%	+28%

* A 33% attrition rate is similar to the rate of attrition observed among small farrow-to-finish operations in Minnesota during the past four years.

† Includes Blue Earth, Martin, and Pipestone Counties. No large farrow-to-finish or finishing operations were present in the survey sample from Murray County.



In general, small pork producers tend to have a greater economic impact at the county level than do large pork producers. However, historical trends show that the number of small swine operations in Minnesota is declining rapidly, a trend that is likely to continue into the future.

while the number of large operations is increasing. Consequently, we used the historical trends to adjust the results for long-term estimates. The empirical results show that the impacts of similar types and sizes of operations do vary depending on the county in which they are located. However, the variation is relatively limited. If it were possible to maintain the same industry volume in a local area with a structure of either small or large operations, the total local economic impact appears greater with the small operations. However, the quality of jobs (as measured by wage rate for hired workers) is better in the larger operations. Attrition among the small operations has been around one-third in just the past few years, however. If the small operations' economic impact were to decline by one-third, the decline in economic impact would be about the same as the decline in economic impact that would result from a change to a large-farm industry structure.

Based on the results of our study, a policy maker sitting on a local government body might logically favor small producers because their economic impact tends to be more local, while state policy makers might not worry as much about the recent shift to larger sized operations because the state-level economic impact does not vary much with size. Economists would view this as an instance of a positive externality because economic benefits from pork production that accrue to the state are external to the local economic impact of a particular pork operation on its home county. In theory, the state could enact some sort of rebate system to "return" these added economic benefits to the county, but such a system would be complicated to put into practice.

External economic benefits are not unique to agriculture, of course. Any industry populated by large firms is likely to go outside its home county to transact business. The swine industry

has become consolidated into fewer and larger firms more recently than most other industries. This recent consolidation, along with the dearth of other employers in rural areas, explains why local purchasing patterns have become more of an issue within the pork industry. In evaluating the relative benefits of large vs. small pork production operations on the county and state levels, policy makers would do well to recall the old adage, "Where you stand on an issue depends on where you sit."

This study was supported by an interactive research grant from CURA and the Office of the Vice President for Research, University of Minnesota. Interactive research grants have been created to encourage University faculty to carry out research projects that involve significant issues of public policy for the state and that include interaction with community groups, agencies, or organizations in Minnesota. These grants are available to regular faculty members at the University of Minnesota, and are awarded annually on a competitive basis.

William F. Lazarus is an associate professor in the Department of Applied Economics at the University of Minnesota, as well as a farm management economist with the University of Minnesota Extension Service. He has devoted much of the last ten years to helping livestock producers and policy makers understand and adapt to changes taking place in the industry. He also provides research support for local community business retention and enhancement programs focused on the swine, dairy, and sheep industries in Minnesota.

Diego E. Platas was a graduate student in the Department of Applied Economics at the University of Minnesota at the time this research was undertaken. He has since earned his Ph.D., and is currently working as a consultant with the Minnesota Department of Agriculture, assessing the economic impact of agricultural development projects in Minnesota counties.

George Morse is a professor in the Department of Applied Economics at the University of Minnesota, as well as an economist with the University of Minnesota Extension Service. His teaching and research specialties include community and regional economic development, and his work with the Extension Service focuses on business retention and expansion strategies.

Forthcoming Policy Recommendations for Swine Production

More comprehensive policy recommendations for pork production operations will be forthcoming upon completion of the Minnesota Environmental Quality Board's generic environmental impact statement (GEIS) of the state's livestock industry. Funded by the Minnesota legislature in 1998, the GEIS is an attempt to

reach consensus on the positive and negative aspects of animal agriculture in the state. In addition to external economic benefits and costs such as those discussed in the previous article, the GEIS project will also consider environmental, health, and social aspects of animal agriculture in Minnesota. The GEIS task force is

expected to forward policy recommendations to the state legislature by the end of 2001. Details of the project are available on the Minnesota Planning Agency's Web site at http://www.mnplan.state .mn.us/eqb/geis/index.html.

Project Awards

To keep our readers up-to-date about CURA projects, each issue of the CURA Reporter features capsule descriptions of new projects under way. The projects highlighted in this issue are made possible through the Community Assistantship Program (CAP), which connects communities in Greater Minnesota with University of Minnesota students. These projects help rural communities take advantage of University resources and expertise, allow students to apply their knowledge and skills in the field, and encourage faculty to become more aware of and involved in rural issues in the state. The projects described here represent only a portion of those that will receive support from CURA and its partners during the coming year.

- Upper Minnesota Valley Needs Assessment. The Upper Minnesota Valley Regional Development Commission is implementing a community-based planning project in the threecounty region of Big Stone, Chippewa, and Lac qui Parle in western Minnesota. An undergraduate student from the University of Minnesota at Morris will assist with the planning process by conducting a needs assessment of transportation, housing, land use, infrastructure, business opportunities, and educational facilities in these counties.
- Night Time Down-Lighting Project. The Night Time Down-Lighting Project is conducting research to determine the costs of converting conventional light fixtures to down-lighting fixtures to conserve energy and decrease nighttime light pollution. An undergraduate stu-

- is assisting with the research by collecting data on conversion costs, identifying changeover and conversion issues, and designing a comparative cost model using rural communities in southeastern Minnesota as examples. This information will be presented to city council members and public administrators to facilitate conversion to down-lighting.
- Ethanol By-Products Study. The Central Minnesota Ethanol Co-op is a new generation farm cooperative located in Little Falls, Minnesota. The co-op uses large amounts of water during its daily operations, which it currently discharges into a pretreatment plant. The cooperative also produces carbon dioxide as a by-product, which it vents directly into the atmosphere. A graduate student researcher will explore potential uses for the discharge water and carbon dioxide that could save the co-op money, reduce demand on pretreatment plant facilities, and make the system as a whole more sustainable.
- Networking for the Future. The Blandin Community Investment Partnership (BCIP), an initiative of the Blandin Foundation, has assisted communities throughout the state in carrying out self-assessments, creating a vision for the future, and identifying priorities for action. Currently, thirteen rural communities are involved in the BCIP assessment process. BCIP will work with a graduate student to research, develop, and implement a communications technology plan that provides better links between BCIP communities.

- dent in the College of Natural Resources

 Adult Involvement in Community Education. The Cambridge-Isanti Community Education program is dedicated to providing opportunities for lifelong learning to enhance and enrich the lives of community members. As part of a program improvement plan, Community Education will work with a student to identify factors that encourage adult involvement in community education and the school district.
 - Delano Business Needs Assessment. The Delano Area Chamber of Commerce provides support for local retail, service, commercial, and industrial businesses. A graduate student in conservation biology will help the organization plan their economic development efforts by conducting two surveys designed to ascertain the current state of business conditions in the area, and determine what sorts of economic development are needed and would be supported.
 - Sustainable Farming Association Member Assessment. The Sustainable Farming Association (SFA) of Minnesota is a nonprofit, farmer-tofarmer information-sharing network. A graduate student will work with SFA to conduct a membership assessment. The association will use this information to develop a members database, identify beneficial relationships that can be developed between members (e.g., between farmers who produce organic grain and farmers who need organic grain to feed livestock), and gain insight into where to focus its energies and resources.

- Sustainable Development at the Urban/Rural Interface. The Green Sprawl Working Group (GSWG) works to promote and enhance sustainable growth initiatives in areas that have succumbed to sprawl. GSWG believes that owners of small parcels of land on the urban/rural interface often have an interest in managing their land sustainably, but lack the basic biological and technical knowledge to do so. A graduate student from the College of Agriculture, Food, and Environmental Sciences will assist GSWG in identifying, compiling, and summarizing examples of sustainable commercial and residential initiatives in periurban areas that preserve, mitigate the impact to, or restore ecosystem health.
- Tracking Certified Sustainable Forest Products. The Headwaters Forestry Cooperative (HFC), located in central Minnesota, is a landowner

controlled forestry co-op whose mission is to improve the conditions of local forests, communities, and watersheds through sustainable forest management. The co-op wants to develop a system that will allow it to track trees harvested from well-managed forests through the processing stage to the final product. A graduate student will research available tracking systems so HFC can choose one that is accurate, easy to use and understand, and builds confidence with co-op members and customers.

■ Historical Analysis of Oronoco School House and Park Development. Two years ago, the City of Oronoco relocated the Coon Grove Schoolhousewhich many of the city's older residents attended as children—to an unused park. A student will help the city document the history of the schoolhouse, explore funding options for restoring it,

and find ways to make the park more attractive and usable for residents.

■ Northeast Food Systems Assessment. The Northeast Region Sustainable Development Partnership (NRSDP) facilitates sustainable development in northeastern Minnesota through partnerships between citizens and the University of Minnesota. The NRSDP has initiated a project to study the current food system in northeastern Minnesota to develop a foundation for a strong regional food system. An undergraduate student in the Environmental Sciences Program at the University of Minnesota at Duluth will work with an NRSDP task force to collect information on the current food system by reviewing the literature on the topic, and conducting focus groups and surveys with area farmers, consumers, grocery store owners, and chefs.

Project Support Available from CURA

- The Communiversity Program funds quarter-time graduate student assistantships for one semester to help community-based nonprofit organizations or government agencies with a specific project. The application deadline for fall semester 2001 assistantships is June 28, 2001. For information, contact Communiversity program manager Ed Drury by phone at (612) 625-6045, or by e-mail at drury001@umn.edu.
- The Graduate Interns for State Agencies Program fosters opportunities for graduate students to work outside the University of Minnesota on research, program development, program evaluation, or other short-term projects for a state agency in Minnesota. The agency supervises the graduate assistant, and shares costs equally with CURA. Grants for 2001-2002 are for up to one academic year, and the application deadline is May 31, 2001. Interested state agencies can contact program manager Ed Drury by phone at (612) 625-6045, or by e-mail at drury001@umn.edu.
- The Community Assistantship Program (CAP) matches communitybased nonprofit organizations, citizen groups, and government agencies in Greater Minnesota with students who

- can provide research assistance. Eligible organizations define a research project, submit an application, and if accepted, are matched with a qualified student to carry out the research. The deadline for applications for fall 2001 (September through December) is July 1, 2001. For more information, to discuss potential projects, or for assistance with applications, contact CAP coordinator Jan Joannides by phone at (612) 251-7304, or by e-mail at joann001@umn.edu.
- Neighborhood Planning for Community Revitalization (NPCR) provides student research assistance to Minneapolis and St. Paul community organizations involved in neighborhood-based revitalization. Projects may include any issue relevant to a neighborhood's needs and interests, including planning, program development, or program evaluation. Priority is given to projects that support and involve residents of color. Applications from organizations collaborating on a project are encouraged. Applications are due March 7, 2001 (for summer 2001 assistance), and July 10, 2001 (for fall 2001 assistance). For more information, visit NPCR's website at http://www.npcr.org, or contact NPCR project director Kris Nelson by phone at (612) 625-1020, or by e-mail at nelso193@umn.edu.
- The University Neighborhood Network (UNN) links community organizations to course-based neighborhood projects that students carry out as part of course requirements. For more information about support for course-based projects, visit UNN's website at http://www.unn.umn.edu, or contact UNN coordinator Karin Bolwahnn by phone at (612) 625-0744, or by e-mail at unn@umn.edu.
- The Faculty Research Competition is designed to encourage University of Minnesota faculty to carry out research projects that involve a significant issue of public policy for the state or its communities, and that include interaction with groups, agencies, or organizations in Minnesota involved with the issue. Ideal projects will have an applied orientation, as well as serve the research interests of the faculty member. Awards cover the faculty member's salary for the summer, and support a research assistant for one year. Applications for the 2001–2002 academic year competition must be received by 4:30 P.M., Tuesday, April 3, 2001. For more information, contact CURA director Tom Scott by phone at (612) 625-7340, or by e-mail at scott001@umn.edu.

Fillmore Mississippi Heritage Conference, May 10-12, 2001

The 2001 Fillmore Mississippi Heritage Conference will be held May 10-12 at RiverCentre in downtown St. Paul, Minnesota. The conference is a regional forum dedicated to the revitalization of the Upper Mississippi River and its communities, and is expected to attract representatives from among community groups, special interest organizations, government agencies, developers, businesses, and conservation organizations. This year's program will feature a keynote address by Patrick Woodie, executive director of the New River Community Partners and a national leader in community development and resource preservation in river cities; updates and highlights on a variety of regional programs, including the Mississippi River Trail, the National Audubon Society's Upper Mississippi Campaign, Grand Excursion 2004, and Headwaters to Backwaters; workshops on the interplay between regional initiatives and local projects related to community development, natural resource protection, education and interpretation, and recreation; and a resource center where participants can exchange ideas and information with people engaged in similar work throughout the region. Cosponsors of the conference include CURA's Mississippi Bridger Project and the St. Paul Riverfront Corporation. For registration materials or additional information, contact Pat Nunnally by phone at (612) 625-0347, or by e-mail at pdn@umn.edu.

Volume XXXI, Number 1 February 2001

CURA connects University faculty and students with the people and public institutions working on significant community issues in Minnesota. CURA helps:

- faculty and students produce more relevant research on critical issues
- students strengthen their education through practical experience
- government agencies and community organizations get the assistance they request
- the University of Minnesota fulfill its land grant and urban missions

The CURA Reporter is published quarterly to provide information about CURA projects and programs. This publication is available in alternate formats upon request.

Thomas M. Scott, director William J. Craig, associate director Michael D. Greco, editor

Phone: (612) 625-1551 Fax: (612) 626-0273

E-mail: cura@tc.umn.edu Website: http://www.umn.edu/cura

The University of Minnesota is committed to the policy that all persons shall have equal access to its programs, facilities, and employment without regard to race, color, creed, religion, national origin, sex, age, marital status, disability, public assistance status, veteran status, or sexual orientation

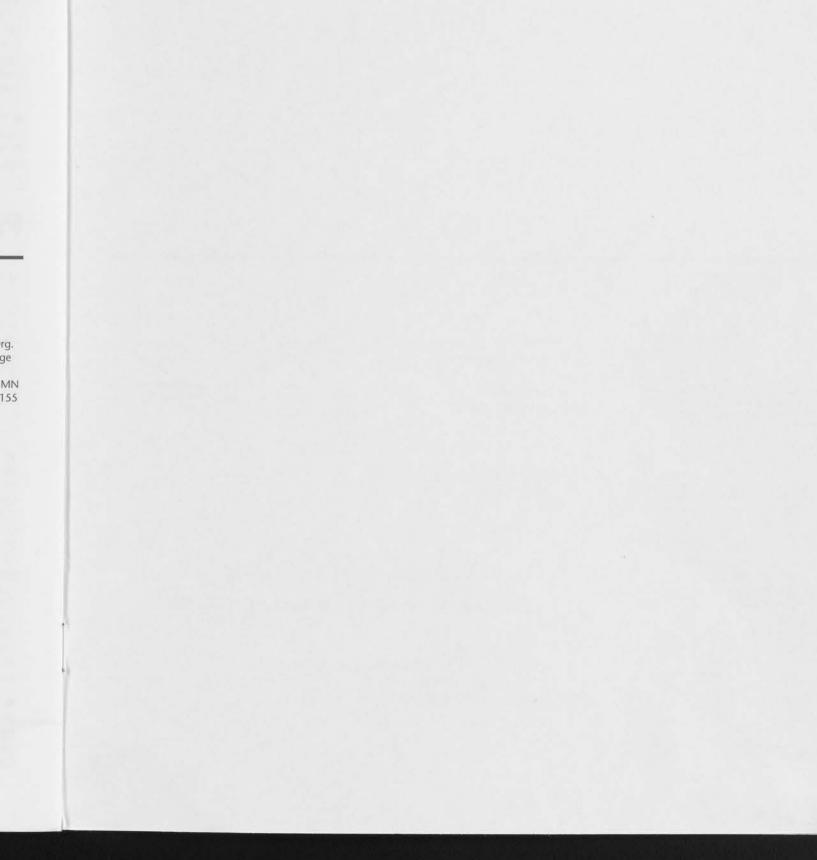
Printed with soy-based ink on recycled paper, including 20% post-con-Including 20% post-consumer fiber.

CURA

University of Minnesota 330 HHH Center 301—19th Avenue S. Minneapolis, MN 55455

Nonprofit Org. U.S. Postage Minneapolis, MN Permit. No. 155

ADDRESS SERVICE REQUESTED





REPORTER

Volume XXXI, Number 1 February 2001

CURA connects University faculty and students with the people and public institutions working on significant community issues in Minnesota. CURA helps:

- faculty and students produce more relevant research on critical issues
- students strengthen their education through practical experience
- government agencies and community organizations get the assistance they request
- the University of Minnesota fulfill its land grant and urban missions

The CURA Reporter is published quarterly to provide information about CURA projects and programs. This publication is available in alternate formats upon request.

Thomas M. Scott, director William J. Craig, associate director Michael D. Greco, editor

Phone: (612) 625-1551 Fax: (612) 626-0273

E-mail: cura@tc.umn.edu Website: http://www.umn.edu/cura

The University of Minnesota is committed to the policy that all persons shall have equal access to its programs, facilities, and employment without regard to race, color, creed, religion, national origin, sex, age, marital status, disability, public assistance status, veteran status, or sexual orientation.

Printed with soy-based ink on recycled paper, including 20% post-consumer fiber.

CURA

University of Minnesota 330 HHH Center 301—19th Avenue S. Minneapolis, MN 55455 Nonprofit Org. U.S. Postage PAID Minneapolis, MN Permit, No. 155

ADDRESS SERVICE REQUESTED

4761 DIRECTOR INSTITUTE DE ARTE/CULTURA 4649 DECATUR AVE N NEW HOPE MN 55428-4761

IMPORTANT!

Your response would be appreciated

Dear Reader,

We are in the process of updating our mailing list for the CURA Reporter and we need your help!

- If you receive duplicate mailings of the *Reporter*, check the first box below and enter the mailcodes (the four numbers or three letters listed above your name or job title) from each issue you receive.
- If the name, title, or address on your mailing label is incorrect, check the second box and provide the correct information in the "comments" area.
- If you no longer wish to receive the *Reporter*, check the third box and enter the mailcode on your mailing label in the space provided.
- If you know someone who would like to receive the *Reporter*, check the fourth box and provide the individual's name and address.

We are also interested in what readers think about CURA and the *CURA Reporter*. Do you have suggestions for how we can improve our publication? Are there urban issues you are particularly interested in hearing more about? Are there problems you think CURA should add to its agenda? Are there ways we can improve our website to better serve you? If so, **please include your comments in the space provided on the reply card**.

Please detach the postcard below before mailing. No postage is required.

I receive duplicate mailings of the CURA Reporter. The mailcodes on my mailing labels are and
My address is incorrect on my mailing label. The correct information is in the comments area below. The mailcode on my mailing label is
I no longer wish to receive the CURA Reporter. The mailcode on my mailing lab is
Please add the following person to the CURA Reporter mailing list:
Name:
Name:Position or Title:
Position or Title:



The Alliance for Cultural Democracy

MIDWEST BULLETIN

published by Casa de Unidad, Detroit, Michigan

April, 1989



Y'all be sure to join us at:

Remapping our Homeland

An Alliance for Cultural Democracy National Gathering

Preparations in anticipation of the celebration and misrepresentations in all kinds of situations surrounding the quincentennial of the alleged discovery of "America."

A gathering by and for cultural workers, activist artists, teachers, organizers and you...

Featuring performances, ceremony, workshops and networking on a wide range of issues including:

Neighborhood Arts • Labor Theatre • Cross-cultural alliances • Body image and culture • Taking it to the Schools • Rural Arts Organizing • AIDS and Culture • Undoing Racism • New Song Movement • Organizing Labor Artists • Film and Video Screenings • A Bill of Cultural Human Rights • Re-mapping History • Performance Cabaret



May 4-7 1989 Powderhorn Park Minneapolis, MN

To register see pages 2 and 15.



Remapping Our Homeland

The Gathering's Theme

A map is a description, in symbols, of the land. The information it presents depends on its intended use: mining companies, subway passengers, airline pilots and astronomers depend on differend maps that reflect their distinct interests and purposes.

As artists, activists, and cultural workers, we are remapping our cultural and historical landscape. We need a map that accurately reflects the beautiful diversity of our peoples. To meet the challenges of the future our people need maps that tell the truth about who we are. The official map does not serve us. It describes the arrival of Europeans as the beginning of "civilization" on these continents. It depicts conquests as "progress" and shows slavery and genocide as minor incidents—historical markers beside the great westward highway. We must use our artistry and hope to draw the maps that will tell truly where we are, where we come from, and where we want to go.

Remapping Our Homeland is the theme of the Annual Gathering of the Alliance for Cultural Democracy, to be held May 4-7 in Minneapolis, Minnesota. This conference will be an occasion for cultural workers from around the country to share information and discuss strategies for cultural survival and resistance. Through workshops and panels we will explore issues related to cultural diversity and political unity, and showcase contemporary cultural activism. A special function of the 1989 Conference will be discussion of the approaching five hundredth anniversary of Columbus' arrival in America.

This anniversary in 1992 promises to be the ultimate celebration by the dominant culture, a corporate-sponsored retelling of the tired myths that have maintained cultural exclusion for 500 years. The Remapping Our Homeland gathering will be the starting point for a national cultural/education campaign to tell another story. Alternative activities are already planned in many U.S. communities as well as in Latin America and the Caribbean. Participants in the May gathering will be invited to describe and learn about a variety of events and projects related to the Quincentennial, and share ideas for nationally-coordinated activities. Remapping Our Homeland will be a chance to join with friends and allies to celebrate our own true history.

About ACD

The Alliance for Cultural Democracy (ACD) is an organization for community-based arts groups, organizers and activist artists. Its annual gatherings attract a range of participants, from people working in institutional settings such as schools, arts boards, and unions, to folks in nonprofit arts groups and grassroots community organizations.

The Gathering's Agenda

Highlights of the 1989 Annual Gathering will include:

- Participatory workshops where a wide-ranging exhange of experience and views can take place.
- "Who I Am" Caucuses that encourage ACD's development as a patchwork of cultural voices reflecting diverse visions in society.
- "What I Do" Caucuses that allow for exchange of skills, contacts, and development of strategies among people involved in closely related areas of work.
- · Regional Caucuses that facilitate local alliances.
- Quincentennial Campaign workshops designed to develop specific projects or work areas related to the upcoming anniversary of modern colonialism.
- · Information networking.
- Ritual group activities that pay tribute to the losses and gains made during the centuries of colonialism and resistance.
- Performances and exhibits including an evening cabaret by local and national ACD members/community members.
- Celebration which will take the form of partying, dancing, and participation in the Cinco de Mayo festival and the Mayday Festival at the culmination of the gathering.
- Resource Room, with publications from member groups and individuals.
- Strategizing, including new and ongoing projects by participants and by ACD itself.
- · Slide, film and video screenings.
- Fun, educational, inspiring and creative energy sharing.

A partial listing of the Remapping Our Homeland cartographers (coordinating committee) includes:
Juanita Espinosa (coordinator/COMPAS), Denise Mayotte (ACD/Neighborhood Resource Center),
Lucinda Anderson (Heart of the Beast Puppet and Mask Theatre), Catherine Jordan (ACD), Louis Alemayehu (COMPAS/Ancestor Energy), Ricardo Levins Morales (ACD/Northland Poster Collective), and Roy McBride, Poet.

Y'all come!

A Registration Form for **Remapping Our Homeland** can be found on page 15.

News from the ACD National Network

Executive Director Sought for Cambridge, Mass. The Oral History Center seeks Executive Director to provide vision for respected, growing, multicultural community organization. Fundraising, planning, management. \$30,000 per year +. Starts 8/89. Send resume by 5/15 to:

OHC •186 1/2 Hampshire St.• Cambridge, Mass. 02139.

No phone calls.

Catalog of Records and Tapes by Women

Ladyslipper is a North Carolina non-profit, tax-exempt organization which has been involved in many facets of women's music since 1976. Their basic purpose has been to heighten public awareness of the achievements of women artists and musicians and to expand the scope and availability of musical and literary recordings by women. Their 80–page annual catalog is available through:

Ladyslipper, Inc. • PO Box 3130 • Durham, NC 27705

New Journal of Art and Culture

Controversies in Art & Culture is an annual journal coming out of University of Oregon's Dept. of Art Education. Lectures and invited papers on art and culture are selected to promoted doscourse regarding the cultural role, impact and meaning of the arts in society. Issue no. 1 on Cultural Policy in Art and Issue no. 2 on Arts and Law are available for \$10 each through: Controversies in Art & Culture•Dept. of Art Education•School of Architecture& Allied Arts•University of Oregon•Eugene, OR 97403.

National Boycotts of Shell and Domino's Pizza Use your purchasing power to influence local and

international policies.

Why Shell? South African workers are trying to end the apartheid system. But Royal Dutch/Shell (Shell Oil's parent company) is a key company standing in their way. Shell supplies fuel to the South African military and police and to the apartehid economy. South Africa does not have its own oil supplies. Without fuel from companies like Royal Dutch/Shell, South Africa could not continue to enforce slave labor conditions and assault, arrest, and torture trade unionists and others who protest. The products of all Shell subsidiareis are targets of the boycott, including Shell gasoline, motor oil, tires, and home products such as flea collars and air fresheners.



What about Domino's Pizza? There are two reasons for this boycott. Owner Tom Monaghan, self-made millionaire, is a financial supporter of the Pro-life movement. While Mr. Monoghan is certainly entitled to his choice, pizza lovers decide which their pizza dollars support and abstain from Domino's.

Secondly, the pizza giant is moving ahead with plans to have the people of Detroit finance a new stadium for his baseball team, the Tigers. A look at Detroit will tell you that one thing Detroit does not need is a new baseball stadium. Studies indicate that historic Tiger Stadium will do very well with minor repairs saving taxpayer dollars, a national historic landmark, and more urban displacement. Let's make Mr. Monaghan dig a little deeper into his till!

Neahtawanta: relaxation, research and education Located on Michigan's Old Mission Peninsula on the Grand Traverse Bay, Neahtawanta is a bed and breakfast inn offering a quiet place to get way from it all for guests who enjoy sharing a breakfast table in a cozy, rustic setting. The Inn also houses the Neahtawanta Research and Education Center, a non-profit organization working on peace, community, sustainable use of resources and personal growth issues. The Center serves as a networking vehicle for individuals and groups with similar interests. Its newsletter, Synapse, is published on a quarterly basis. May 5th-7th, Neahtawanta is sponsoring a weekend retreat for women called Daughter of Promise with Luisah Teish. Ms Teish is the author of "Jambala: the Natural Woman's Book of Personal Charms and Practical Rituals." For reservations or information on Neahtawanta contact: Neahtawanta Center • 1308 Neahtawanta Rd. • Traverse City, MI 49684 (616) 223-7315.



Take part in developing

"A Hispanic Agenda for the Arts in Michigan"

at the



3rd Annual Hispanic Leadership Conference

May 24th, 3 - 4:30 pm at University of Michigan Michigan Union, Ann Arbor, MI

For information on how to register for the May 24th-27th conference call: (313) 764-5305

With the arrival of the first *mejicanos* and *puertorriqueños* in Michigan came their music, dance and poetry. Over the years, art has colored the fabric of hispanic life from the *barrios* of Detroit to the sugarbeet fields of central Michigan.

Throughout, hispanic artists have carried canvas and guitarra for la causa. Ballet folkloricos have trained generations of dancers to brighten our fiestas while mariachi have expressed our joy at quinceañeras and given voice to our tears at entierros.

The time has come for hispanic artists in Michigan to set their own agenda.

Background

For the past two years, the Michigan Coalition of Concerned Hispanics has sponsored a series of Hispanic Leadership Conferences. At these statewide gatherings, position statements have been developed in the areas of: education; farmwork; health; the judicial system; labor and employment; media; political education; women; and youth.

After they are ratified by the conference's general assembly, these position statements, later recast as goals and objectives, become part of the Hispanic Agenda.

After the conference, the Hispanic Agenda becomes action through the efforts of a Task Force of representative committees which embark on the year-long process of goal-setting, research and documentation, planning and implementation in each area. These efforts can result in program/policy development or legislative lobbying.

Developing a Hispanic Agenda for the Arts in Michigan

The third annual Hispanic Leadership Conference will be held May 24-27 at the University of Michigan in Ann Arbor. The following time has been set aside at this conference for the development of a position statement on the arts:

May 24th from 3-4:30 pm at the Michigan Union

Visual, literary, and performing artists, presenters, historians, critics and arts administrators, audiences, students and lovers of hispanic arts are invited to attend and participate in this process.

This session is coordinated by Ana Cardona who has been active in hispanic arts advocacy in Michigan for 15 years. Currently, she is a member of the board of Detroit's Casa de Unidad and Alliance for Cultural Democracy, the national network of community arts activists. Others involved in developing the workshop to date include: José Garza, Nora Mendoza, Trinidad Sanchez and Marta Lagos.

In Preparation for May 24th

The time set aside at the conference will hardly seem adequate for our needs. In order to make the best use of our time at the conference, we are encouraging those who plan to attend, as well as those who cannot, to **respond in writing** to the following questions:

- 1. What are the needs of hispanic artists in Michigan?
- 2. In what directions do we need to move to ensure the continued development of hispanic arts in Michigan?

Be specific, e.g. what policies should be developed, which institutions need to improve access and involvement of hispanics, what levels of the education system should be addressed, etc.

Please respond by May 10th to: Ana Cardona 1031 Daisy Lane East Lansing, MI 48823 (517) 337-9798

These comments, along with additional documentation, will form the basis for our discussion at the May 24th session.

Si el artista quiere servir su comunidad, primero tiene que cuidar su propio jardín.

For too long, hispanic artists in Michigan have responded to agendas set by educators, social workers, politicians, public arts agencies, employers...

Take this opportunity to come together to share both our needs and the many dreams to which we, as artists, aspire.

Then let us move ahead, a chorus of many voices, juntos en esta canción.

Putting Detroit on the Map Declarations of our Cultural Human Rights

Conveying a condensed sense of Detroit's cultural life for the outsider is an impossible task. The best I can hope to do is communicate some sense of the many expressions, struggles and celebrations which arise daily from this city's every

To provide this introduction within a context and to give it form, I turn to the Declaration of Cultural Human Rights (printed in its entirety in the Northeast Bulletin, Winter, '89 or available from: ACD, P.O. Box 7591, Minneapolis, MN 55407).

This abridged version of the Declaration comes to you talking and walking the Motown reality. We hope it makes up in texture what it lacks in depth. It is offered with humblest respect to all the folks who spent many hours building a fine document, only to have us come around and sink our Motor City teeth into it.

By breathing the soul of Detroit into the body of the Declaration, we hope to bring this document to life and put Detroit on your map. The Declaration is not theory. It is a living document whose manifestations and violations we experience each day. Welcome to the Motor City Declaration Blues!

Part 1: The Foundations

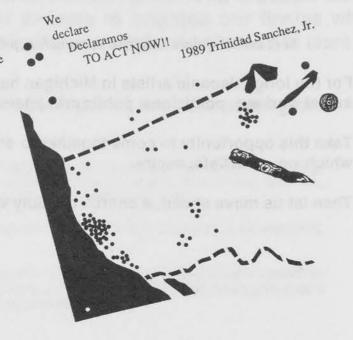
Declaramos

Pursuing democratic and peaceful new worlds full of unfettered expressions new worlds de la palabra, del nuevo canto.... the creativity of the people rich with wisdom rich with vision rich with beauty and rich with beauty and respecting with harmony the diversity

the working class, los pobres find ourselves in a commercial, militaristic world to act now in a homophobic, chauvanistic mundo to act now in a dominated Euro/American American life we act now guaranteeing the cultural rights los derechos do todos los pueblos.

generations of second, third the people of color forth and fifth worlds are inspried by our diversity declaramos to act now los derechos culturales guaranteeing los derechos humanos que tenemos.

we move from our struggle by our diversity hacia the internal and external liberacion de nuestro pueblo towards nation building for a world where sunflowers, las rosas free of violence are allowed to grow where the children, los niños can be nourished and loved without fear. en un mundo sin violencia





All people must be guaranteed the right of access to their own and others' cultural heritages.

Culture is used here in the broadest sense, as the entire fabric of life, which would include social traditions, religious belief and practice. All people...possess the right to participate in the creation of their own cultures.

All people must be guaranteed the right of access to their own and others' cultural include so all people must be guaranteed the right of access to their own and others' culture is used here in the broadest sense, as the entire fabric of life, which would include so a culture is used here in the broadest sense.

Participation

religious belief and practice...

This winter Catholic Cardinal Szoka recommended that Detroit Churches Threatened 43 Detroit parishes close or merge. Most threatened churches have strong congregations from predominantly poor neighborhoods, and parishioners have worked hard poor neignbornoous, and parismoners have worked hard to do develop alternate sources of funding (e.g., rental of to uo uevelop atternate sources of runtung (e.g., remare church buildings) when their own pocketbooks cannot adequately support the church. The Detroit Pastoral aucquarery support the cuttern. The Detroit Pastoral Alliance, an organization of Detroit Catholic priests and lay people that oppose the recommendations, have asked the Cardinal to set aside the recommendations, giving Catholics themselves the opportunity to amke decisions affecting their lives and their neighborhoods. Non-

jor corporations who have moved out of the city.

Taken from an article by Bill O'Brien in News from Witness for Peace and Justice in Southeast Michigan, January, 1989. Catholic leaders have joined the opposition to the Cardinal, noting the devastating effect church closings will have on poor neighborhoods, continuing the pattern Set by major corporations who have moved out of the city.

Community and Place ...everyone has a right to community and place.

For the Homeless

What greater honor than to bring this paper back to life, to give it speech like the voice of the who sits below our sooted window, old, blind Black man wearing a stetson cowboy hat, singing and strumming his version of the Detroit homeless city blues; adjusting his collar to the cold blow of wind, while next to him the pills pass hands, and the thin rain slices

icy wet... Office girls, tossing curls and well round hips; office sounds, crumpling paper, autotron metallic typewriter voices; words in the process

of being processed, that don't mean a damn thing. except for the piled up skins of slaughtered trees waiting for mass consumption in triplicate?

Jose Garza





Detroit Organization of Tenants Wins Victory

This past August the city of Detroit voted nearly two to one for rent control. No other city in the Midwest has ever passed a rent control law. No city in the country, without a majority of tenants, has ever enacted rent control. Why did they do it in Detroit? Several common themes have emerged:

1. the vigorous perseverence and hard work, over a two year period, on the part of a small group of people;

2. the law sold itself as reasonable, stressing housing quality and tying rent control to code enforcement;

3. the lack of any effective local campaign on the part of the opposition.

Other factors mentioned as keys to the victory were: targetting seniors and the absentee ballot vote; covering over 60 key polling places on election day; getting a lot of free media through actions and appearances on various TV and radio talk shows; going into various neighborhoods, churches, grocery stores and markets putting up flyers and posters and talking to people about the law; getting the endorsements of over 50 community and church leaders and organizations and using them as a base for volunteers and publicity; and finally being at the right place at the right time when voters wanted a change as demonstrated by casino gambling (also voted down) and school board votes (5 new members who ran as a slate were voted in).

Cleothia Odum, President of DOT, perhaps said it best: "They asked me, "What race is the DOT?" and I said, "The human race."

They asked me, "What faith is the DOT?" and I said, "Bring that person to me who doesn't have some faith in somehting. We had faith in each other, faith in the people of the city and faith in our Creator. This saw us through."

Taken from an article by Vicki Kovari in News from Witness for Peace and Justice in Southeast Michigan, October, 1988.

Language

A culture's visual and verbal language is its most profound and vital means of expression...the expression of a people's language must never be denied or discouraged by another or dominant culture.

Latino Poets Association

The Latino Poets Association was founded in 1983 by Jacqueline Sanchez and is now directed by Gil Saenz. Its purpose is to encourage poets, especially Hispanics to come together and promote, within the community, an appreciation for the writing and recitation of poetry in both English and Spanish.

Migdalia Quinones, Gilbert Saenz, Marta Lagos and Delfin Muñoz, members of the Latino Poets have taken part in a winter coffee house series at the Bowen Branch Public Library, 3648 W. Vernor. Still to come on Friday, May 5th from 7 - 10 pm are Lolita Hernandez-Gray and Fabiana Calderon. Featured readers are followed by open mike.

first menudofest

four women want to try warm pansa

the ox says
its powers are
mysterious
known to

regenerate tired heads empty stomachs and heavy hearts Tio juan
el rey del menudo
greets them
wit warm tortillas
from hands steadied

by strong heart and generous pansa

mysteries he shares with

the ox

50...

through the pansa of the ox we are warm

and through the pansa of the man

....

we find love

Lolita Hernandez-Gray

Los Hombres

Los Hombres son Como animales venenosos Hieren el corazón Hieren el Alma Y como muere el sol Tu ilusión muere Y ya tus ojos Nunca mas contemplarán el Alba. ¡Si pudiera escudrinar la mente Y palpar el corzón del Hombre! Alacranes, Arañas y Semientes Y el infernal veneno que se vierte debilitando al Fuerte y al debil dando muerte.

Fabiana Calderon

Cultural Exchanges

...all peoples are entitled to interaction with people like and unlike themselves, to the knowledge, beauty, and resources freely shared by cultures other than their own.

Michigan Gallery

In keeping with its tradition of travelling exchange exhibitions, Michigan Gallery went international by taking the 1989 MOTOR CITY REVUE, curated by Carl Kamulski, to Instituto Zacateca de Cultura in Zacatecas, Mexico. Twenty-five artists including Doug Aikenhead, Robert Bielat, Lowell Boileau, Sergio DeGiusti, Jerome Ferretti, Ed Fraga, Michael Joseph, Diana Kamulski, Susan Kramer, Jim Lutomski, Glenn Schoenbach, Susan Aaron Taylor, Vito Valdez, Rolf Vojciechowski, cyndy weeks, Sandy Zenisek and others exhibited at the Institute of Culture from March 19-27. Michigan Gallery was joined as guests of the Ministry of Culture of Zacatecas by the Detroit Jazz Quartet featuring Francisco Mora, The second hald of this cultural exchange will bring Mexican artists to Michigan Gallery in 1990.

Michigan Gallery 2661 Michigan Avenue Detroit, MI 48216 (313) 961-7867



Education

...all students are entitled to...an education shaped by local cultures and needs; where numbers warrant, to an education that is bilingual or multilingual; to a curriculum which actively teaches and values the stories and images of the many cultures that have shaped human history...

"I grew up in the coffee bean region of Puerto Rico, and they taught me things in English like, 'the rabbit hops'. Well...that got me quite a few jobs in N.Y.C.! At any rate, I came from the hills of Puerto Rico and joined my mother in the South Bronx, I went to school and I didn't understand the equation that was going on because the logic of the equation was in English. I knew the numbers, but I counldn't figure out the rationale. I looked and looked and then the teacher gave us an assignment. She gave us 14 arithmetic problems to take home. I took them home. I struggled, and I did the first four problems, and I knew, I sensed that they were ot right. I went to my mom, and she did the best that she could. She didn't have a formal education. It didn't mean she wasn't educated she just wasn't certified; she wasn't technically oriented about certain things. She did the problems; I put them in my handwriting, and I handed them in to my teacher. My teacher handed them back two days later. first four problems had four big red Xs and the next 10 had 10 big red Xs. I told my friend, Victor, to tell the teacher that I did the first four problems and my mother did the last 10. Victor told the teacher, "He knows the first four are wrong because he did them, but the other 10 are OK because mother did them." Well, Victor, What did the teacher say?" "The teacher says your mother doesn't know what she is doing." She said something about my mom, so I said something about her mom. The next thing I know I'm a problem student!" Dr. Samuel Betances

Taken from a transcript of the keynote address to Hispanics: Higher Education's Missing People, a conference sponsored by Wayne State University on September 14, 1988 and printed in Equity Today, Volume 1, no.1.

Arts

Currently, the dominant culture attempts to define "the arts" and then dissociate them from the cultures of our people in two prime ways. First, they are considered commodities, generally marketed to and primarily accessible to college-educated, middle or upper-class people. The dominant culture tends to house its art in specialized arts centers which isolates them from daily life and alienates them, through rarification, from most peole's culture. Second, public funding agencies tend to support a single standard of so-called "quality" in the arts that reflects the values of the dominant culture and rarely fund artists or arts organizations critical of the dominant culture and political status quo, or simply peripheral to them.

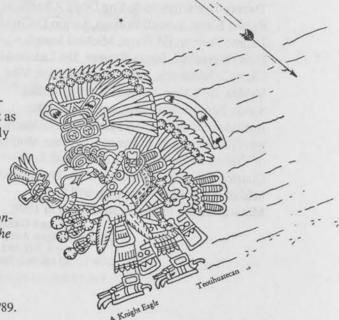
Strength radiates from tribal art

(Italics added for publication in the Midwest Bulletin)

You can sense the power in the two-faced mask from the African Congo. It's part of an extraordinary exhibition at the ToledoMuseum of Art... ...as a symbol of importance in the culture, as a sculpture of aesthetic complexity and as a part of a ritual that included dance, song and music, this Mayungu mask is an interdisciplinary work of art of great sophistication. It provoked mind and spirit by stimulating all the senses. It was art as a critical part of life. It was not, as such tribal works often are erroneously typed, a primitive accident.

...the objects [in theexhibition] are among the cream of Vokenkunde's collection, which includes more than 120,000 ethnographic works ("Vokenkunde" means ethnology). Dutch museums are rich in such material because of the zeal and adventure of 19th-century Dutch missionaries and merchant traders who brought the works back as souvenirs. The Rotterdam museum was established in 1885 to display the treasures acquired by prosperous citizens and continues to build its collection.

Taken from an article by Marsha Miro in the Detroit Free Press, Sunday, 4/22/89.



Participation in the Creation of Public Cultural Policy

The participation of every individual in setting policy for his or her society is theoretically guaranteed by many governments, but is often neither supported nor encouraged. The right to social participation and straightforward access to the process are hallmarks of cultural democracy, as are the subtler means of engendering the desire and power to participate.

...the greatest obstacle to participation in cultural policy development is the official and false assertion that there is no U.S. cultural policy! Written or not, a policy is in place and is used to unjustly allocate public cultural resources.

Institutional Censorship: the practices, the rules, especially the unwritten rules which examine the expressions of a people for the purpose of suppressing those parts considered, by those who have power, not to be in the interest of the common good, usually on economic grounds which more often than not mask simple exercises in power.

...you know, this great institution (Detroit Institute of Arts) and all other public institutions are as much mine as they are yours. It is a public institution that accepts a great deal of public money and with that comes a responsibility to serve all the people.

Now, tell me. How can Michigan Council for the Arts, Concerned Citizens for the Arts, Michigan Association of Community Arts Agencies serve hispanics in Michigan when there is not one hispanic on the governing board of any of these public institutions? I daresay the same is true for our colleges and universities, the DIA, Detroit Symphony, and on and on. It's true for the 11 state arts councils in the midwest region. Not one hispanic on the board of 11 state arts councils and they set the agenda, make judgments on what will be funded and what will not be funded. How can these councils and governing boards presume to know what is in the best interest of hispanic people? Maybe they never thought of it? "...the opposite of love is not hate... it is indifference." A glaring indifference in light of the fact that by the year 2020 (30 years from today), 1 out of every 3 people in the U.S. will be a latino.

Taken from Institutional Consorship presented by Ana Cardona, November 19, 1988 as part of the lecture series of the Contemporary Art Institute of Detroit at the Detroit Institute of Arts

Public Services and Funding

Publicly funded institutions have a direct responsibility to taxpayers and to the people whose lives they affect. Clients must play a role in shaping the policy of service organizations...

The Clinic Sitting here one file cabinet away I listen to a woman being told to take a smear of her stool another is whispered to about her tests and robitussum is prescribed in shouts to the woman who pays with medicaid.

Here I sit shoulder to shoulder by women who sigh and complain of the heat as others sit in the hallway by the door smoking their anxieties into further bad health.

Here I am scolded as I surrender myself to hours of sitting without a thing to read but signs which shout: Don't drink! Unemployed? Proof of income required:

- 1. current pay stub
- 2. medicaid card
- 3. general assistance voucher
- 4. unemployment card
- 5. retirement letter, veterans letter, all kinds of bull-shit letter Proof of poverty letters in all shapes and sizes

Here in this clinic with one swollen eye and one bleeding crotch I feel my poverty.

Here in this place I am as poor as the people on the street.

My mouth asks questions others might not know to ask but questions or none we are treated the same: as eyes, as ears, as parts that can wait here, then wait there. Why? Becasuse those are the rules. Why? because of the rules. Why? because.

"Gallery Burnout" ceramic by Diana Alva Kamulski photo by Rick Lieder

This place is here to turn pain into despair. Anger and despair. Anger and despair. Ana Luisa Cardona

Conclusion

A society in which a single culture or a single set of standards flourishes is a society both weak and impoverished. The potential collective strength of this country lies in our ability to recognize and be inspired by our diversity. We are people of different histories, languages, traditions, skills, values, ideologies and tastes. Our social life must be constantly challenged and reinvented as a collective project. There is no preordained system that will produce adventure and joy. All people have a right to cultural as well as to political and economic democracy. The three are mutually reinforcing and all three are necessary to the survival of any one of them as well as to the survival of society itself.

Within a structure of cultural democracy and self determination, however, each culture must maintain the right to challenge racism, sexism, homophobia, and classism internally and externally.

Within the establishment of cultural democracy, we can truly contemplate the possibility of a world free from violence, contempt, and fear.

Alliance for Cultural Democracy

The Declaration is considered a "living document," still in progress. It incorporates the editing work of Lucy Lippard, Don Adams, Arlene Goldbard, Bernie Jones of an original draft by Mark Miller and Maryo Ewell.

Detroit excerpts, quotes and art selected by Ana Cardona. They are meant to give you impressions of Detroit. What you see here is Detroit through her eyes. It owes a great deal to what was readily available and at her fingertips at publication time.

The Mourning/Morning of the New World

During November '88, members of the ACD board and Minneapolis cultural workers came together to prepare for the May '89 gathering. What follows are a sampling of thoughts offered by those who attended the weekend retreat. Their thoughts are followed by excerpts from the literature.

They are offered as a way of developing variations on the theme: Remapping Our Homeland. It is a process which will be taken in many new directions as we all join in preparing our own true history for 1992.

At the Gathering's close, we will return to our daily work in communities created because of shared experiences, locations, histories, media of expression, struggles, dreams and celebrations. We hope that by providing new perspectives and understandings, the Gathering's theme enriches the wells to which we go each day in our communities to drink.

It is very important to remember that for Native Americans, Columbus' arrival is a tremendous time of sadness. Sherry Blakey-Banal, 11/88

When Columbus and his sailors came ashore, carrying swords, speaking oddly, the Arawaks ran to greet them, brought them food, water, gifts. He later wrote of this in his log:

"They...brought us parrots and balls of cotton and spears and many other things, which they exchanged for the glass beads and hawks' bells. They willingly traded everything they owned.... They were well-built, with good bodies and handsome features... They do not bear arms, and do not know them, for I showed them a sword, they took it by the edge and cut themselves out of ignorance. They have no iron. Their spears are made of cane... They would make fine servants... With fifty men we could subjugate them all and make them do whatever we want."

...from his base on Haiti, Columbus sent expedition after expedition into the interior. They found no gold fields, but had to fill up the ships returning to Spain with some kind of dividend. In the Year 1495, they went on a great slave raid, rounded up fifteen hundred Arawak men, women, and children, put them in pens guarded by Spaniards and dogs, then picked the five hundred best specimens to load onto ships. Of those five hundred, two hundred died en route.

...too many of the slaves died in captivity. And so Columbus desperate to pay back dividends to those who had invested, had to make good his promise to fill the ships with gold. In the province of Cicao on Haiti, where he and his men imagined huge gold fields to exist, they ordered all persons fourteen years or older to collect a certailn quantity of gold every three months. when they brought it, they were given copper tokens to hang around their necks. Indians found without a copper token had their hands cut off and bled to death... In two years, through murder, mutilation, or suicide, half of the 250,000 Indians on Haiti were dead. By the year 1515, there were perhaps fifty thousand Indians left. By 1550, there were five hundred. A report of the year 1650 shows none of the original Arawaks or their descendents left on the island.

Zinn, Howard. A People's History of the United States. New York: Harper and Row, 1980.

We can't undo what Columbus has done, but we can focus on what we do now. Wen-ti Tsen, 11/8

My point is not that we must, in telling history, accuse, judge, condemn Columbus in absentia. It is too late for that; it would be a useless scholarly exercise in morality. But the easy acceptance of atrocities as a deplorable but necessary price to pay for progress (Hiroshima and Vietnam, to save Western civilization; Kronstadt and Hungary, to save socialism; nuclear proliferation, to save us all)—that is still with us. One reason these atrocities are still with us is that we have learned to bury them in a mass of other facts, as radioactive wastes are buried in containers in the earth. We have learned to give them exactly the same proportion of attention that teachers and writers often give them in the most respectable of classrooms and textbooks.

The treatment of heroes (Columbus) and their victims (the Arawaks)—the quiet acceptance of conquest and murder in the name of progress—is only one aspect of a certain approach to history, in which the past is told from the point of view of governments, conquerors, diplomats, leaders.

My point is not to grieve for the victims and denounce the executioners. Those tears, that anger, cast into the past, deplete our moral energy for the present. And the lines are not always clear. In the long run, the oppressor is also a victim. In the short run (and so far, human history has consisted only of short runs), the victims, themselves deperate and tainted with the culture that oppresses them, turn on other victims.

If history is to be creative, to anticipate, a possible future without denying the past, it should, I believe, emphasize new possibilities by disclosing those hidden episodes of the past when, even if in brief flashes, people showed their ability to resist, to join together, occasionally to win. Zinn

The more cynical of Third World intellectuals would point out the parallel between these early contacts between the civilizations of Europe and Africa and those journalistic ones of today. They might argue that free flow (of information) replaces Christianity as the West's 'cultural gift', and that while chanting hymns of freedom, democracy and development, the transnational companies turn newly independent African nations into branch-plant economies. The problem is one of inequality leading to injustice, a habit of imposing needs and attitudes upon societies where they do not fit and then assuming that the observed society is congenitally deficient rather than merely different...

When a European or American reporter goes to Asia or Africa and discovers 'shortages', 'instability', 'corruption', 'crisis', he is...seeing the society in the light of the prior images of his own society. A shortage of spare parts which prevents the Westerner from driving about is not necessarily an abnormal deficiency in a society which is used to having to walk for twenty miles...

To be imprisoned inside the misinterpretation and misunderstanding of others can be a withering form of incarceration. It is a fate which can afflict whole nations and cultures as painfully as individuals.

Many people have come to realize that sovereignty, identity and independence result not only from formal political decisions but are also, and perhaps even more, contingent upon the conditions of cultural and economic life...in short upon circumstances which affect, in an increasingly interlocking fashion, the overall development of each and every nation...

Though there is little which can be done to reorder rapidly the gross imperfections of the world information system as it stands now, it must surely be within the power of governments and in the long-term interest of corporations to see that the new networks are constructed in a spirit of real interdependence. This might involve making uncomfortable concessions to developing societies in the distribution of radio frequencies; it might entail obliging computer manufacturers to work in partnership with Third World governments...Though it is difficult to root out the imbalances which stem from the past, there is a sense in which the 'information society' anticipated for the ...1990s could deliberately be treated as the opportunity for a new beginning.

Smith, Anthony. The Geopolitics of Information: How Western Culture Dominates the World. New York: Oxford University Press, 1980.

Culturally we're a new people-my ancestors stole land from my ancestors. Ricardo Levins-Morales, 11/88

The roots of Chicano history are in the sixteenth century conquest, when two cultures, two world views, and two world powers-the indigenous and the Spanish-merged violently. The Spanish conquistador married or raped the conquered Indian woman. The children born of this union were neither indigenous nor Spanish. Thus began a new race (La Raza), which had characteristics of both groups. At first these children had a difficult time; both groups rejected them. Neither the Spanish nor the indigenous wanted them. The Spaniards labeled these children mestizos-a mixture of Spanish and indigenous...Unlike the native American, the Chicano population was not obliterated by genocidal practices.

Guerrero, Andrés G. A Chicano Theology. Maryknoll, NY: Orbis Books, 1987.

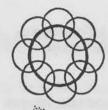
Remember, the Native Americans did not just submit to colonial domination, we can also celebrate 500 years of resistance. Wen-ti Tsen, 11/88

From the beginning, the imported black men and women resisted their enslavement. Ultimately their resistance was controlled, and slavery was established for 3 million blacks in the South.

Still, under the most difficult conditions, under pain of mutilation and death, throughout their two hundred years of enslavement in North American, these Afro-Americans continued to rebel. Only occasionally was there an organized insurrection. More often they showed their refusal to submit by running away. Even more often, they engaged in sabotage, slowdowns, and subtle forms of resistance which asserted, if only to themselves and their brothers and sisters, their dignity as human beings. Zinn



Chimu vase decoration



Casa de Unidad

Cultural and Media Arts Center

1920 Scotten Detroit, Michigan 48209 (313) 843-9598

Working for Unity in the Community Casa de Unidad is a non-profit arts and media organization whose purpose is to identify, develop and

preserve the Hispanic Cultural Heritage of southwest Detroit, and to create an awareness of this heritage

among all citizen's within Southeastern Michigan.

Casa de Unidad sponsors: Unity in the Community Festival

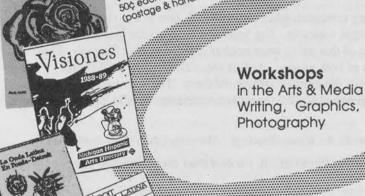
September 16 & 17, Clark Park (in conjunction with SDBA)

Poetry Anthologies by Latino & American Indian artists, photographers and poets. Printed and published by Casa de Unidad

EL BARRIOS







La Onda Latina En Poesial
Latin Sounds in Poetry
Latin Sounds in Poetry
Latin Sounds in Poetry
Latin Sounds in Poetry
Arts Directory
Latin Sounds in Poetry
Latin Publications

Visitors are most welcome to Casa de Unidad between the hours of 10:00 a.m. - 4:30 p.m. to view our Gallery, tours or just to get a sense of who we are. For an appointment call: 843-9598

Concerts & Performances

Technical assistance for artists



nome on these dates:

__ out of town

offer a ride.

deo (please send

erpretation.

☐ I will need childcare—please send children's registration.

☐ I have physical/dietary needs, please specify.

P.O. Box 7442, Minneapolis, MN 55407

Please make check payable to "ACD"

ACD Gathering

and mail with form (or xeroxed copy) to:

NameAddress	Lodging I would like to be put up in someone's		
Address			
Phone (day) (evening) Organizational Affiliations	☐ I am allergic to animals. ☐ I have special housing needs:		
To help us plan "Who I Am" & "What I Do" caucuses, please indicate: Topics of Interest	☐ I live in South Minneapolis and can hoparticipants.		
How do you define the work you do? (Cultural activist, artists —what medium?, community organizer, etc.)	Transportation ☐ I will be driving to Minneapolis and car		
The ACD Membership Directory will be available at the gathering. The Directory is annotated 'Yellow Pages' of cultural activism. To be a part of the Directory, fill out the form and send it in along with membership dues by March 15, 1989.	Other Needs I would like to ride to the gathering if p		
 □ New Membership (incl. lasped memberships) □ Current Member 	description and length) Will need American Sign Language in		
I want to register for the gathering:	_ Twiii rioda rariolidai raigir cangaage in		

□ Non-member—\$45 (after April 15, \$55)

☐ Low-income—\$25 (after April 15, \$30)

☐ One-day fee—\$15 (limited availability)

☐ I am interested in information on full work

exchange for registration (limited availability)

(after April 15, \$75)

☐ I wish to become a member & register—\$65

In this Issue:

- Call to Michigan Hispanic Artists, p. 4-5
- Putting Detroit on the Map, p. 6-11
- Mourning/Morning of the New World, p.12-13
- Rempapping our Homeland, p.1, 2 and 15
- ACD Membership Application, p.15
- · Casa de Unidad, p.14
- News from the ACD Network, p. 3



Detroit Council of the Arts 47 East Adams Detroit, MI 48226





The Midwest Bulletin is a regional bulletin of the Alliance for Cultural Democracy.

The Midwest Bulletin, April, '89 was published by: Casa de Unidad 1920 Scotten Detroit, MI 48209

It was produced with support from Detroit Council for the Arts and the Casa de Unidad Print Shop.

Editor: Ana Luisa Cardona



Bulk Rate U. S. Postage PAID DETROIT, MI Permit No. 31





MOST REVEREND STEPHEN J. KOCISKO, D.D.

METROPOLITAN ARCHBISHOP

Metropolitan Archdiocese of Pittsburgh

Byzantine Rite

Ordained, March 30, 1941 Rome, Italy

Consecrated Bishop, October 23, 1956 Pittsburgh, Pennsylvania



SAINT STEPHEN First Martyr

TROPAR

O, FIRST MARTYR and Apostle of Christ, you fought the good fight. You exposed the perversion of the persecutors, for when you were killed by stoning at the hands of the wicked men, you received a crown from the Right Hand on high.



PRAYER FOR OUR ARCHBISHOP

Make him, O Lord, who has been declared a steward of episcopal grace, a follower of You, the true Shepherd, who gave His life for His sheep; make him a leader to the blind, a light to those in darkness, an instructor to the ignorant, a teacher to the young, a light to the world; that having directed the souls entrusted to him in this life, he may stand unashamed before Your judgement seat and receive the great reward which You have prepared for those who contend valiantly in the preaching of Your Gospel.

- From the Byzantine Consecration Liturgy



In Joyful Remembrance of the

FORTIETH ANNIVERSARY OF ORDINATION and the

SILVER JUBILEE OF EPISCOPAL CONSECRATION of

His Excellency

Most Reverend Stephen J. Kocisko, D.D.

METROPOLITAN ARCHBISHOP Metropolitan Archdiocese of Pittsburgh Byzantine Rite

Holy Spirit Byzantine Catholic Church Pittsburgh, Pennsylvania October 25, 1981

"Se idu tvoriti Vol'u Tvoju, Bože." (Heb. 10:9)



The Testimonial Dinner Honoring

The Most Reverend Metropolitan Archbishop

Stephen J. Kocisko, D. D.

On The Occasion Of His

Fortieth Anniversary Of Ordination

To The

Holy Priesthood

And His

Twenty-Fifth Anniversary Of Consecration

To The

Episcopacy

Saturday, November 21, 1981

The Feastday of the Presentation of the Blessed Mother & Ever-Virgin Mary in the Temple Holy Cross Auditorium

Minneapolis, Minnesota

Ruby and Silver Jubilee Testimonial Program

Toast to our Honored Jubilarian & Parish-Son followed by Dinner Presentation of Guests

Greetings from St. John's Church
Mrs. John Warhol
In behalf of the Parish Women
Mr. George Gery
In behalf of the Parish Men
Mr. Joseph Stefansky
In behalf of the Parish Allar Gervers
Sister M. Chrysostom, OSBM
A Parish Vocation

Entertainment

"A Salute to the Archbishop!"..... from the Ukrainian Catholic Community

The Youth Dancers of St. Constantine Church

Greetings from Some Neighborhood Churches

Rev. Fr. Frank Decoswki, Pastor Holy Cross Church

Rev. Fr. Joseph Balent, Pastor

Sts. Cyril & Methodius Church

Rev. Fr. Michael Hilli, Pastor

St. Maron's Maronite Rite Church

Rev. Msgr. Stephen V. Knapp, Canon

Newly Mitred Archpriest & Pastor of St. Constantine Ukrainian-Byzantine Rite Church

Entertainment

"Selections of Carpatho-Ruthenina Folk Songs"........ St. John's Church Choir

Greetings from the Community

Mr. Norbert Henkes, Parish Council

President-Representing the Church of St. Boniface
Rev. Fr. William Hough, Pastor &
Representing the Church of St. Anthony
Bro. Michael Callahan, FSC
Representing De La Salle High School
Rev. Fr. Joseph Balent
Representing the Nazareth Hall Seminary
Classmates of our Jubilarian
Mrs. Irene Bethke, Administrative Aide

to the Mayor of Minneapolis, Hon. Donald M. Fraser

Principal Address

Most Reverend Metropolitan Archbishop Stephen J. Kocisco, D.D., Jubilarian

Entertainment

"Some Carpathian-Ukrainian Dances"......."Jahrava" Dance Ensemble

Remarks

In behalf of the
Clergy of the Byzantine Catholic Archdiocese of Pittsburgh
Rev. Msgr. Andrew Pataki, Chancellor &
Pastor of St. Mary's Church, Weirton, WVA
In behalf of the
Byzantine Catholic Diocese of Parma
Rev. Fr. Robert Ruglovsky, Pastor
St. John's Church

Entertainment

"Selection of Litrugical Hymns & Other Songs"........... St. John's Parish Choir Response & Closing Prayer of Benediction Archbishop Stephen J. Kocisko, D.D.

Ruby and Silver Jubilee Dinner Menu

Juice Cocktail

Chef d'Supreme Ham

Polish Sausage with

Slav-style Sauerkraut

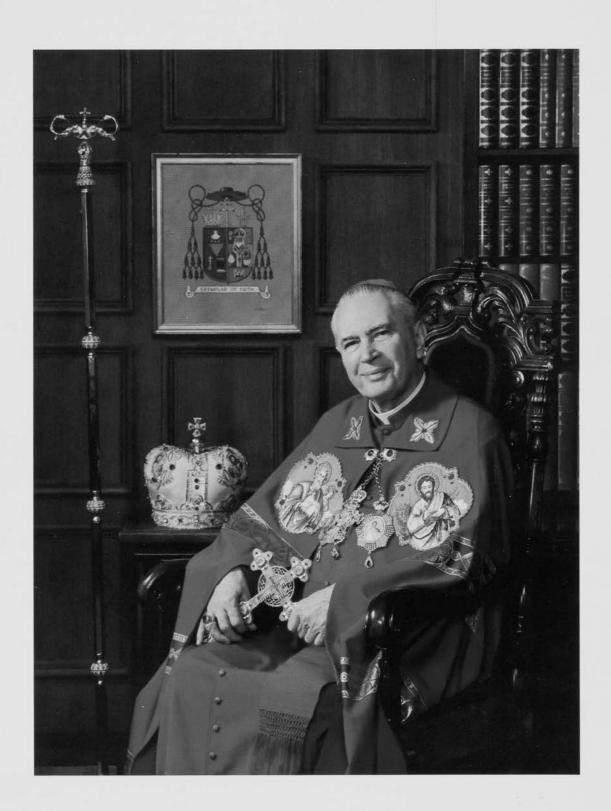
Carpatho-Ruthenian

Stuffed Cabbage

Macaroon Turkey Ice Cream Delite

Coffee, Tea or Milk

Music for your Dancing & Listening Pleasure
by ''Johnnie's Polka Band''
8:30 p.m. until ???



THE TESTIMONIAL DINNER PROGRAM AND LITURGICAL CELEBRATION

Presented in Honor of

HIS EXCELLENCY
THE MOST REVEREND METROPOLITAN ARCHBISHOP

STEPHEN J. KOCISKO, D.D.

Commemorating the FORTIETH ANNIVERSARY

of his

ORDINATION TO THE HOLY PRIESTHOOD

and the

TWENTY-FIFTH ANNIVERSARY

of his

CONSECRATION TO THE EPISCOPACY

Saturday, November 21, 1981

at Holy Cross Auditorium

and

Sunday, November 22, 1981

at St. John The Baptist Byzantine Catholic Church Minneapolis, Minnesota

REFLECTIONS on a DUAL ANNIVERSARY

by Msgr. Basil Shereghy

SALUTING OUR PAST

The forefathers of the overwhelming majority of those Byzantine Catholics who today constitute the Metropolitan Province of Pittsburgh immigrated to the United States from the former Austro-Hungarian Empire. In their native land they were members of the Mukachevo, Prjashev, Krizhevtsi, and Hajdudorog Eparchies. By nationality they were Carpatho-Ruthenians, Hungarians, Slovaks and Croatians. The majority of the Byzantine Catholic immigrants were Carpatho-Ruthenians. For the sake of brevity, we will refer to them as Ruthenians.

It is impossible to establish the exact starting point or the exact size of the Ruthenian immigration to the United States since, in official records, registration of nationality dates only from 1889. The immigration of the Ruthenians, however, in small groups, began around 1870. After 1880 they were arriving by the thousands. The Right Reverend Andrew Hodobay, whom the Holy See sent to the United States to appraise the situation of the Byzantine Catholics, estimated that in 1905 their number approached 262,000. Before the First World War almost half of the Ruthenian population of Hungary had made its way to America.

For the most part the immigrants settled in the industrial Northeast, in New York, New Jersey, Connecticut, Pennsylvania, Ohio and West Virginia. Some of them also settled on the farmlands of Minnesota, Montana, and other mid-western states.

Initial Difficulties

The first Ruthenian immigrants, like the members of other immigrant groups, were viewed with suspicion by the already established nationalities. They were distrusted because they were willing to work for low wages. They did not speak the English language. Even their religion was unusual; it was neither Protestant, nor Roman Catholic.

Soon the Ruthenians discovered that, for the sake of survival, they must organize parishes of their own. The only assets the Byzantine Catholic immigrants possessed in their pioneering days were their faith, their reliance on God's Providence and their filial devotion to the Mother of God, their dearly loved "Bohoroditsa." Their deep religious conviction was the only shining beacon of hope in their dark moments of loneliness, often haunted by frustration and despair. From their meager earnings they began to erect church buildings and rectories. They yearned for the happy day when a priest of their own would come to conduct services in their own rite, to preach to them in their own tongue and to assume their religious and cultural leadership. This, however, would not always come easily

With the help of the Greek Catholic Union, a Byzantine Catholic Frater-

nal Organization, they petitioned their European bishops, and later the Holy See, without much visible success. The formation of the Byzantine Catholic Church in the United States clashed with the effort to Americanize the national minorities within the Roman Catholic Church. The American Roman Catholic hierarchy adopted a hostile attitude toward the efforts of the Byzantine Catholic immigrants to establish their own parishes and secure their own priests.

Under the pressure of the American hierarchy, the Apostolic See issued a decree on October 1, 1890, according to which all Byzantine Catholic priests desiring to work in the United States must be celibate. Upon arrival, they were to present themselves to the local Roman Catholic bishop, under whose episcopal supervision they were to function. This decree highly disturbed the Byzantine Catholic clergy, since most of them were married. At their meeting in Hazleton, Pa. on December 31, 1891, they strongly objected to these dispositions and petitioned the Holy See to appoint a Vicar General for them.

The first Ruthenian priest who came to the United States, according to oral tradition, was Fr. John Burik from the Eparchy of Prjashev. He was tragically killed in a train accident in New Brunswick, N.J. in 1885. The next three priests from the Carpatho-Ruthenia arrived between 1887 and 1889. By 1900, there were forty-three Byzantine Catholic priests engaged in pastoral work among the Ruthenians in the United States.

Bishop Soter Ortynskij, OSBM. (1907-1916)

After repeated petitions, negotiations, misunderstandings and prayers, and in order to establish ecclesiastical discipline, the Holy See, on March 8, 1908 appointed a Byzantine Catholic bishop for all Byzantine Catholic immigrants of the United States in the person of the well qualified and dedicated Basilian missionary from Galicia, the Reverend Soter S. Ortynskij.

The appointment of Bishop Ortynskij altered the traditional principle of the Roman Catholic Church in the West. While in Eastern Europe, the Near East and the Middle East, there existed several Rites of the Catholic Church within the same territory with overlapping jurisdiction, in Western Europe, and the United States, there was a tradition of single territorial jurisdiction. Now, this centuries old tradition was broken.

Despite his best intentions, his pastoral zeal and charitable attitude toward all concerned, Bishop Ortynskij was faced with many problems. Having settled the question of the administration of his Byzantine Catholic parishes with the local bishops, often at the price of personal humiliation, he tried to organize his multinational and politically diversified flock into one administrative body. Being originally from Galicia and consequently branded as Ukrainian, he was not readily accepted by the clergy from Carpatho-Ruthenia. "He is not one of us," was their constant objection.

His difficult position was certainly not eased by the publication of the Papal Decree "Ea Semper" on June 14, 1907. The decree relegated Bishop Ortynskij to a position of vicar-general, dependent upon the "discretion" of the local Roman Catholic bishops. It imposed celibacy on the Ruthenian clergy and forbade them to administer the Sacrament of Chrismation. In mixed marriages, the Decree granted preference to the Roman Catholic party. To the majority of the people, the provisions of the "Ea Semper" decree appeared to be an open attack on the Byzantine Rite for which they blamed Bishop Ortynskij.

In spite of almost constant opposition and innumerable accusations against him, Bishop Ortynskij succeeded in bringing about discipline within the Church in nine short years and in fixing solid foundations for future development and stability. Before his untimely death, he received some consolation, perhaps even reward for his work. On May 28, 1913 the Apostolic See established a separate Byzantine Catholic Exarchate for the United States and conferred upon Bishop Ortynskij ordinary episcopal jurisdiction.

Bishop Basil Takach (1924-1948)

Following the death of Bishop Ortynskij on March 24, 1916, the Apostolic Delegate appointed two Administrators, the Rev. Gabriel Martyak for the faithful from Carpatho-Ruthenia, and the Rev. Peter Poniatishin for the faithful from Galicia. The period of the two Administrators was marked by internal problems, misunderstandings, distrust and, above all, feverish activity to obtain a Bishop with full ordinary jurisdiction. Father Martyak tried his best, but was not always successful in restoring peace and harmony among the clergy and faithful. Among many other beneficial accomplishments, he succeeded in bringing the Sisters of St. Basil the Great to Pittsburgh, an achievement the fruits of which we are still enjoying.

Finally in 1924, after eight years of expectation and unceasing intervention, the Holy See appointed an ordinary for the Ruthenians in the person of Bishop Basil Takach.

Being the first Bishop of the new Exarchate, he first of all tried to establish canonical order and discipline. He ordered the clergy to take a census of their parishioners, he appointed diocesan officials, introduced systematic catechetical instruction and set in motion full ecclesiastical administration. The secret of Bishop Takach's administrative success was his sincere love and understanding of his priests. He cared for them and intended to see them satisfied and happy. He wanted his priests to be well educated, to be acquainted with the American style of pastoral work but, above all, he wanted his priests to be spiritual men, who would set an example for their parishioners. He urged his priests to meditate daily, to recite the Daily Office, and to read the Scripture. He often repeated to his priests that "without a spiritual life your pastoral work cannot be successful."

One of the most trying and, undoubtedly, most painful periods of Bishop Takach's administration was the so-called celibacy fight which lasted eight years, from 1930 to 1938. In 1929, under the pressure of the American Roman-rite hierarchy, the Holy See imposed a strict law of celibacy on the Byzantine rite clergy. Some priests and laymen began a vicious campaign against the Bishop, holding him personally responsible for "celibacy," which they equated with latinization. During this troublesome period, and during the many court cases which accompanied it, Bishop Takach manifested great patience and humility. When the judicial verdicts were doubtful, he never lost his faith in the rectitude of his cause. He had the vision of a prophet, the faith of a saint and the patience of a martyr.

If Bishop Takach would have achieved nothing but the salvation of his newly established Exarchate, "his little flock," from its determined enemies, his name would have to be inscribed in the history of the American Byzantine Catholic Church in golden letters. God has vindicated his faithful servant. He permitted him to depart from this earth

with a feeling of accomplishment and satisfaction. He left a spiritually rejuvenated diocese which, twenty-one years after his death, matured into a Metropolitan Province.

On The Way Toward The Metropolia

Suffering from terminal cancer during the last two years of his episcopate, Bishop Takach was given a Coadjutor Bishop in the person of Father Daniel Ivancho. Bishop-appointee Ivancho was consecrated on November 5, 1946 and on May 12, 1948, after the death of Bishop Takach,

he assumed the administration of the Exarchate.

In the first two years of his episcopacy, the zealous and energetic Bishop Ivancho built the much needed Theological Seminary in Northside Pittsburgh, and placed it under the spiritual protection of the Slav Apostles, SS. Cyril and Methodius. The new Seminary was officially opened on October 16, 1950, although the solemn blessing of the completed Seminary building took place on October 18, 1951. At the same time, Bishop Ivancho transferred his residence and the Eparchial Chancery Office from Munhall, Pa. to Northside Pittsburgh, on the property adjacent to the Seminary.

Bishop Ivancho was a remarkable administrator and a great orator.

It was during his tenure that the appellation "Greek Catholic" was changed to "Byzantine Catholic." The most promising administration of Bishop Ivancho came to a sudden end in December of 1954, when he resigned from his episcopal see and retired. He died on August 2, 1972.

Upon the unexpected resignation of Bishop Ivancho, Bishop Nicholas T. Elko (1955-1967) took over the administration of the Pittsburgh diocese. During his episcopacy a weekly newspaper, "The Byzantine Catholic World," was founded in 1956. Bishop Elko directed a diocesan expansion program with the construction and reconstruction of over one hundred church buildings, schools and rectories. It was Bishop Elko who introduced the celebration of the Liturgy in English (1955). In 1967, Bishop Elko was transferred to Rome and was made Titular Archbishop of Dara. On August 11, 1971 he was appointed Auxiliary Archbishop of Cincinnati, Ohio.

CELEBRATING OUR PRESENT

The above listed historical notes are intended as a background or, rather, an introduction to the great changes which occurred during the episcopacy of our Jubilarian, the Most Reverend Metropolitan Arch-

bishop Stephen J. Kocisko.

The creation of two new Eparchies for the Byzantine Catholics in the United States, in 1963 and in 1969; the elevation of the Eparchy of Pittsburgh to the rank of Archeparchy and its Ordinary to the rank of Archbishop and the creation of the Metropolitan Province of Pittsburgh were possible only because of the deep faith, the ritual integrity, the loyalty to the Holy See, the sacrifice, the generosity, the patience and the hard work of our pioneering clergy and laity. What our first immigrant priests, our first Bishop Basil Takach and his successors sowed, we today are harvesting. We are the recipients of the benefits of their heroic efforts. The great historical leap from the time when the Byzantine Catholics were not recognized as true members of the Catholic Church to the erection of the Metropolia of Pittsburgh was indeed an uncommon phenomenon.

Archbishop Stephen Kocisko played a significant role in this joyful,

rewarding and glorious period of our ecclesiastical history. We do not wish to affirm that the felicitous development which occurred in the last twenty years among the American Byzantine Catholics has been merited or earned by Archbishop Kocisko. Although he accelerated this development by his successful administration and fortunate decisions, the creation of the Metropolitan Province was in the making for decades and became a reality during the episcopate of Archbishop Kocisko. Because of this coincidence, Archbishop Kocisko became an important historical person in the century-old history of American Byzantine Catholics.

More than often, circumstances, historical development and the natural sequence of events create historical personages. Archbishop Kocisko is our first Archbishop, our first Metropolitan, and our first representative to the Catholic Bishops' Synod. Because of this, he enters the privileged gates of our ecclesiastical history. Consequently, his episcopal and priestly jubilees are the jubilees of all American Byzantine Catholics. The family of the Metropolitan Province observes two jubilees of its spiritual Father. This is the reason for today's felicitation.

A Short Biography

Archbishop Kocisko was born in Minneapolis, Minnesota on June 11, 1915, the first-born son of John Kocisko and Anna Somos. His father was a native of Minneapolis, who spent his early years in Czechoslovakia, and then returned to the United States where he served in the U.S. Army, eventually making his home in Minneapolis, where he worked until his retirement as a grain-sampler in the local flour mills. He died on Jan. 26, 1981 at the age of 92. Mrs. Kocisko was born in Nanticoke, Pa., where her father was a coal miner. She died on December 4, 1961, at the age of 65. Both parents of the future Metropolitan were deeply religious, dedicated to their church, always active in parish affairs. For many years Mr. Kocisko served as a church trustee, later functioning as church custodian and sacristan. Mrs. Kocisko was the leader of the Rosary Society, a daily communicant, accustomed to singing the responses at the daily Divine Liturgy. It is only natural that his pious parents brought up the young Stephen in a Christian atmosphere, giving him an example of virtuous and moral life. The Kocisko family included nine children, four boys and five girls.

Upon completing his elementary education in parochial schools, the young Stephen went to De La Salle High School. He was a diligent, serious, quiet student and somehow there was no doubt in anyone's mind that he would become a priest. In pursuit of this goal, Stephen enrolled at Nazareth Hall Preparatory Seminary in St. Paul, Minnesota, where he received his first two years of College education before contin-

uing his studies in Rome, Italy.

In the Eternal City he was a theology student at the Pontificium Athenaeum de Propaganda Fidei, while residing in St. Josaphat's Seminary. After six years of theologate, Seminarian Kocisko earned his Licentiate in Sacred Theology, in addition to a Baccalaureate in Philosophy. Because of World War II, he could not remain in Rome to obtain his doctor's degree. Before his departure for the United States, he was ordained to the Holy Priesthood in Rome, on March 30, 1941, by Bishop Alexander Evreinoff.

His first assignment as a priest was as pastor of St. Stephen's Church in Detroit, Michigan. He labored in the small parish for six years, building

it up in membership and in spiritual strength.

In March of 1947, he was transferred to St. John the Baptist Church in Lyndora, Pa., where he directed the building of a beautiful new stone church. During his ten-year pastorate in Lyndora, he stressed the catechetical education of the school children and inaugurated a successful youth program.

In addition to his duties as pastor of St. John's parish, Father Kocisko served as a member of the Diocesan Tribunal and also taught Patrology in SS. Cyril and Methodius Seminary. In April of 1956, Bishop Nicholas Elko appointed him Chancellor of the Diocese and administrator of Holy Ghost Church in Northside Pittsburgh.

The then Father Kocisko was elevated to the episcopacy in July of 1956. He was nominated Titular Bishop of Theveste and Auxiliary to Bishop Nicholas T. Elko. He was ordained to the Episcopacy in Saint Paul's Roman Catholic Cathedral in Pittsburgh, on October 23, 1956.

After his episcopal ordination, Bishop Kocisko continued to work in the Chancery office. From June, 1958 until April, 1963 he served as rector of SS. Cyril and Methodius Seminary.

First Bishop of Passaic

On July 30, 1963 the Holy See created a new Byzantine Catholic Eparchy in Passaic and Bishop Stephen J. Kocisko was named its first bishop. He was solemnly installed as the first Eparch of Passaic by the Apostolic Delegate, the Most Reverend Archbishop Egidio Vagnozzi, on September 10, 1963, in the Cathedral Church of St. Michael the Archangel in Passaic, N.J.

For five years Bishop Kocisko administered the New Eparchy of Passaic. During this period he set up and put into motion the administrative apparatus of the Eparchy. He organized the chancery offices, appointed personnel for various departments, established eparchial commissions and put into motion the administration. Bishop Kocisko made canonical visitations to every parish in his Eparchy. In 1964 he established his own weekly Eparchial Newspaper, "The Eastern Catholic Life". As the ordinary of the Passaic Eparchy he attended the Second Vatican Council, beginning with the second session.

Upon the resignation of Bishop Elko, Bishop Kocisko was appointed by the Holy See the Ordinary of the Pittsburgh Eparchy on December 22. 1967. In less than two years, Bishop Kocisko was named the Metropolitan Archbishop of the newly created Metropolitan Province of Pittsburgh. The solemn installation ceremony took place in Holy Spirit Byzantine Catholic Church, Oakland, on June 11, 1969 in the presence of Archbishop Luigi Raimondi, Apostolic Delegate.

A Portrait of Our First Metropolitan

Archbishop Stephen Kocisko has been in the service of God for forty years: forty years as a priest, and twenty-five years as a bishop. On October 23, 1956, as he knelt before the main altar of St. Paul's Cathedral, he heard the consecrating Bishop pronounce over him the sublime but, at the same time, dreadful words: "Strengthen this Your chosen one whom You have deemed worthy to come under the yoke of the Gospel and to the dignity of the Episcopate." For twenty-five years, the echo of these meaningful words is still reverberating in Archbishop Kocisko's ears. words which became his motto: "To be worthy to work under the yoke of the Gospel."

Twelve years ago, a new title, more correctly, a new burden and a new responsibility were placed on the Archbishop's shoulders. He was named Metropolitan Archbishop with all prerogatives and obligations

this distinguished office demands.

In trying to evaluate Archbishop Kocisko both as an Archpastor and as a man, it is difficult to find better criteria than the strict qualifications enumerated by St. Paul. The Apostle of the Gentiles, writing to his missionary companion. Timothy, describes the ideal bishop as "even tempered, self controlled, modest and hospitable . . ., gentle and a man of peace." There is no doubt that Archbishop Kocisko brilliantly survives this Pauline scrutiny.

Archbishop Kocisko enjoys several "firsts" in our ecclesiastical history. He is the first auxiliary Bishop in the American Byzantine Catholic Church. He is the first Eparch of the Eparchy of Passaic. He is the first Byzantine Catholic Archbishop in America. He is the first Metropolitan of the Metropolitan Province of Pittsburgh. He is our first representative in the Episcopal Synod. And, thus far, he is the first Bishop to head the American Byzantine Catholic Eparchy for more than twenty-five years.

Spiritual Leader

Archbishop Kocisko, as a priest and, later, as a bishop, has always been well aware that, in order to unite and to successfully lead the faithful entrusted to his spiritual care, a well conceived and well interpreted Christian life-style is not only recommended, but vitally necessary. He considers it one of his chief duties to promote every means which would serve to strengthen the faith of his people, to make them realize the benefits of a virtuous life, to comprehend the power of prayer and to see in their fellow man a brother. These objectives Archbishop Kocisko has tried to achieve by education through sermons, catechetical instructions, retreats, the eparchial press, the radio apostolate, lecture series, pilgrimages and personal contacts. His systematic visitation of parishes greatly contributes to the spiritual growth of his Archeparchy.

Archbishop Kocisko's impressive achievements in directing the spiritual growth of his Archeparchy are the result of his rightfully conceived priestly spirit, unwavering ecclesiastical orientation, hard work, tolerance and paternal concern. His strict adherence to ecclesiastical discipline, his love for the traditions of his people and his cautious attitude toward untried and dubious innovations are the features that have

made his episcopal pastorate successful.

There are leaders, both religious and cultural, who measure success in terms of constant innovation, change and the adoption of untried ideas. Archbishop Kocisko does not subscribe to this theory. He knows when to make changes. But he also knows that, in certain situations, the wisest decision is to maintain the status quo. Archbishop Kocisko knows the beneficial value of patience and he practices it successfully.

There are periods in the life of the Church when preserving and defending the existing status is more important than overzealously initiating new programs, which, because of prevailing conditions, cannot be materialized. Activity for the sake of activity is not always a sign of progress. "All things have their season." It seems that Archbishop Kocisko in the 1970's considered that it was time "to pluck up that which is planted" (Eccl. 3:2), to defend that which we as Byzantine Catholics possess, and to deepen the knowledge of those traditions and customs which were dear to our forefathers instead of replacing them with untried and often foreign practices. This is exactly what Archbishop Kocisko did. And he proved to be correct.

Cultural Leader

Since the very beginning of its establishment, the Byzantine Catholic Eparchy of Pittsburgh cared not only about the spiritual welfare of its members, but made considerable efforts to raise their cultural standard. The Eparchy, directly or indirectly, published, financed and supported a

variety of newspapers, periodicals and other publications.

Archbishop Kocisko continues the practice of his predecessors on a larger scale. As he continues the publication of books and pamphlets, he has also made provisions that these, and others published previously, would be preserved and readily accessible to scholars, historians and the general public. Joining forces with the Immigration History Research Center at the University of Minnesota in 1975, he undertook the microfilming of all existing newspapers and serials which bore directly on the Carpatho-Ruthenian community. About sixty titles were located and filmed.

On January 15, 1980, Archbishop Kocisko made a presentation of a complete set of all microfilms contained in the Carpatho-Ruthenian Microfilm Project to the University of Pittsburgh. The microfilms contained sixty newspapers and periodicals which record the history of the Carpatho-Ruthenian people and their Church in the United States.

One of the most significant cultural institutions established by Archbishop Kocisko is the Archidiocesan Museum. Established in 1971, with the noble objective of offering the opportunity to Byzantine Catholics to learn more about their history, literature, culture, traditions and art, the Museum has become an effective disseminator of cultural heritage for American Byzantine Catholics. In our ethnically-conscious times the Museum fulfills a prominent mission in the spiritual and cultural development of second and third generation American Byzantine Catholics.

On the occasion of the one-hundredth anniversary of the birth of Bishop Basil Takach, a chapel was dedicated to the memory of the first Byzantine Catholic Bishop in America. The Chapel houses the personal documents and private items, including the altar, of Bishop Takach.

The Pittsburgh Seminary Press, the publishing department of the Archdiocese of Pittsburgh, during the twelve year episcopacy of Archbishop Kocisko, has published over thirty books and pamphlets on religious, historical and ethnic topics. For the Archbishop no material sacrifice is too great if he can provide for his people source material for furthering their knowledge of their rite and ethnic background.

Perhaps, the greatest achievement of Archbishop Kocisko's career was the salvation of his Eparchy from the great disturbances of the 1960's and early 1970's. One need only recall the post-Vatican II atmosphere in the Church in order to appreciate the relatively calm sailing of our Metropolitan Province on the turbulent seas of religious, philosophical and disciplinary upheaval. Under the wise and patient leadership of Archbishop Kocisko, all peevish, emotional and personal challenges were met with calmness, understanding and paternal love. Archbishop Kocisko always held that patience is the companion of wisdom.

PROJECTING OUR FUTURE

Our past achievements, our resiliency to recover from adversities and our innate desire for perfection pose a challenge for us, both clergy and laity. This challenge must be seriously heeded; it cannot be postponed, let alone ignored. We must regain and preserve for the future generations the faith and rite of our forefathers. We must strive to be better than we have been in the past, and better than we are in the present. To assume a false sense of complacency and allow ourselves to be satisfied with merely retaining some semblance of the status-quo is the safest way toward extinction.

The dual anniversaries of our Metropolitan Archbishop Kocisko give us an opportunity to formulate plans for the future. The list of our objectives must be surely headed by the sacred determination to preserve our

faith and rite.

Knowledge

In order to properly appreciate our Byzantine rite, spiritually benefit from it and preserve it for our children and grandchildren, we must become better acquainted with it. We must become more educated in the field of our religion, more deeply rooted in our history and tradition, and more enthusiastic about our religious and cultural heritage. Without adequate knowledge, our faith and rite become reduced to emotions, external habits and social obligations which we are ashamed to discard. Without sufficient knowledge of our faith and our rite, the frequently repeated cliche that "our rite is beautiful" is meaningless. There is no substitute for knowledge of our faith and of everything that our religious life involves.

Knowledge of one's faith was necessary in every age, but it is necessary more than ever in our age, when vast scientific achievements and the combination of strange philosophical and social trends have caused unprecedented dechristianization, secularism and mass apostasy. Today every Christian, in order to remain loyal to his faith and defend it against relentless attacks, must possess more substantial knowledge than what he may have superficially gathered "along the way." This fact imposes a double obligation upon Byzantine Catholics who must know their faith and their rite equally well. The convenient theory that all religions and all rites are the same, because we all worship the same God in one form or another, is the most obvious sign of religious ignorance.

In order to share in the spiritual benefit of the Byzantine rite Divine Liturgy, we must be acquainted with it. No one can love something that he does not know. A correct and clear understanding of the Divine Liturgy and frequent consideration of its profound and mystic ritual will prevent us from falling into thoughtless and habitual mannerisms and from that feeling of burdensome duty with which many people approach it. By increasing our understanding of the words and actions of the Divine Liturgy, our thoughts and feelings will be moved and our whole

life will attain a deeper dimension.

One who really knows the Divine Liturgy, will never ask for "updating" it. For it is impossible for anyone who knows the text of the Liturgy of St. John Chrysostom or St. Basil the Great, their structure, composition and historical development, to even think of altering them with the intention of "improving" them. The content of these Liturgies is dogmatically and

spiritually rich, their language is precise, their structure is logical, their symbolism is well substantiated and their celebration is dignified. These Divine Liturgies are our treasure. We must keep them, study them and love them.

Vocation

Another future objective of the Byzantine Catholics is to pray and to work for priestly vocations. Already in Christ's time the lack of vocations constituted a problem. St. Matthew in his Gospel describes rather realistically that, as Jesus was going about the towns and villages, seeing the crowds, bewildered and dejected like sheep without a shepherd, He remarked to the apostles: "The harvest is rich but the laborers are few, so ask the Lord of the harvest to send laborers to His harvest" (Mt. 9:37). The situation is no better, if not worse, today. Our hierarchs frantically echo the complaint of our Lord that the harvest is abundant, but the laborers are few. In order to accommodate Byzantine Catholics who are moving from their original parishes, the establishment of new parishes becomes a necessity. This effort, however, is decisively hampered by the lack of priests. As a consequence, leaderless Byzantine Catholics, — no matter how loyal and devoted they may be — are eventually lost.

Our materialistically oriented world is not conducive to the selfdiscipline, renunciation and sacrifice the priestly vocation demands. Responsibility, obedience, celibacy, limitation of personal liberty, inadequate remuneration are not values which would attract the average young man to the priesthood. Yet, this admission does not alter the fact

that we need priests.

In order to foster vocations, there are certain preconditions to be recognized. We must pray for vocations, that the Byzantine Catholic harvest would not remain unattended. We must guarantee our children good parental example so that they may grow in the Christian faith and develop the ideals which might eventually ignite in them the spark of a vocation. We must appreciate the work of our priests by acknowledging their sincere efforts, giving them due recognition and abstaining from unnecessary subjective criticism of their limitiations. We must remain loyal to the Church, to our rite, to our traditions and instill love for them into the hearts of our children.

Respect

One of the safest ways to grow in knowledge and spiritual development is to cultivate respect for the teaching of the Church. Respect for Church authority is not intellectual bondage, an obstruction of the objective view but, rather, a voluntary acceptance of much needed divine assistance. When we accept the teaching of the Church, we participate in the experience, vision and guidance of that community which is

Christ-among-us.

It appears reasonable and practical to take advantage of authority to gain a clearer vision of objects which are beyond the limits of our capacities. We all need assistance to see clearly. It is, however, interesting that people readily avail themselves of the experience, expertise and vision of others in practically every field, yet vehemently reject the assistance of God to see the road leading toward their eternal destiny.

Loyalty

Another meritorious virtue which helps to assure our future is loyalty to the religious traditions of our forefathers. After their arrival in their new country, the Byzantine Catholics did not indiscriminately embrace the customs, traditions and religion of the influential and powerful majority. They respected the life-style of other peoples, but remained loyal to their own Church, rite, culture and traditions. Thanks to this unwavering loyalty to their religious and cultural traditions, we today have our own churches, schools and institutions. Without this innate loyalty, the Byzantine Catholics would have disappeared in their vast newly-adopted land. They manifested this convincing loyalty to their rite at a time when it was inconvenient, humiliating and costly. We should imitate them in this attitude.

Unity

In order to survive, we must be united. The time has come when it is not only fitting, but necessary to manifest the essential unity of the Byzantine Catholics in America, and to promote the spirit of fellowship, mutual respect and cooperation among all. We must develop a desire — not a theoretical formula — but a desire for unity. In unity is strength and the future; in disunity, weakness and eventual death.

Zeal

The future belongs to those who are active, zealous and enthusiastic. Today, for various reasons, parish activities are drastically reduced; in some places to a bare minimum. The reason is simple. There exists a general indifference, a coldness, even apathy toward parish activities. Parishioners have no time for parish affairs. In addition, the attitudes of the parishioners have drastically changed. Members of parish organizations expect to be entertained, rather than to be enriched spiritually and intellectually. They seek to be served themselves, rather than seeking ways to help their parishes. The spirit of dedication and sacrifice is waning.

The Byzantine Catholics must reverse this trend, especially in their own parishes. They must manifest enthusiasm and zeal. They must

revitalize the sacrificial spirit of their forefathers.

Originality

Today, people are afraid to be different. Seemingly it is easier, more comfortable and less risky to be like others, to be "one of the crowd," to passively assimilate ourselves to the milieu in which we live. The majority always has great appeal. It is more comfortable to accept already existing concepts than to create new ones. All who dare to think otherwise than in terms of the generally accepted norms are accused of not "vibrating" with reality.

The Byzantine rite in America is a minority rite. In order to maintain it, we must remain different in our liturgical life from the majority. This does not mean that we are wrong or that we are pursuing false forms of worship. On the contrary, we experience spiritual satisfaction in worshipping according to one of the oldest rites of the Church, which we can trace back to the cradle of Christianity and which is the rite of our forefathers and our modern martyrs. In matters of our rite, only ig-

norance will cause feelings of inferiority, while knowledge of our rite will make us staunch, loyal and conscientious Byzantine Catholics. We should have no fear to be different. We are different, because our rite is different.

If a person is convinced that his religion is true, his form of worship is based on sound tradition, logic and liturgical richness, then he has not only the right but also the sacred obligation to adhere to that religion and to worship according to that rite. A person has to conduct his life according to principles and traditions, not because they are popular, but because they are true. And, it is at this point that the person of principle and conviction parts with the person of convenience. Here man must give up the life-style of the majority in order to follow his own conviction,

to be original and to be himself.

To safeguard our rite and to preserve our traditions, sacrifices are needed. These sacrifices however, are very small by comparison with what we protect by making them. Is not our spiritually uplifting and solemn Liturgy of St. John Chrysostom worth a few additional miles in order to reach our Byzantine Church? Are preparation, effort and time too great a price to pay for the satisfaction and spiritual joy we experience on Christmas Eve, Holy Week or Pascha? If for no other reason, sentimentalism and/or nostalgia must prompt us to worship God in the rite we inherited from our forefathers.

Byzantine Rite

There is not one rite in the Catholic Church which could be branded more American than the other. Neither the Roman, nor the Melkite, nor the Byzantine rite originated in America. They all "immigrated" to America, just as the people who worshipped according to them.

If the Byzantine rite is of patristic origin, meaningful and rich, able to satisfy every condition, need and desire of the worshipping Christian, as history indeed attests, then the reason for abandoning it lies not in the rite itself, but in the people who renounce it. Instead of trying to fabricate "reasons" for apostasy from the Byzantine rite, let us be more truthful, logical and sincere with ourselves. The fact is that the problem lies not in the rite but in ourselves.

If we should have any doubt concerning our future, it can be easily dispelled. We should not fall corporate victim to the myth that quantitative growth is an absolute necessity for survival. We should stress quality. It is better to have a smaller congregation, whose members are religiously educated, acquainted with their rite, history and spirituality, than to have an impressive number of loosely or artificially connected

parishioners who meet at Christmas and Easter only.

Our emphasis should be not on how many we are, but on how strong we are. The heresy of quantity, of transitory success, must be defeated and replaced by the truth of quality, depth and true spiritual values. Byzantine Catholics could and should be that "little flock" which serves as an example and inspiration to other Christians in these turbulent times of ours. We have an unpolluted theology, a beautiful liturgy, a rich tradition and a deep spirituality. Using these great treasures, which are ours, we can educate a Christian elite and bring about a glorious Byzantine Catholic spring.

This is our pledge and our promise to the Most Reverend Stephen J. Kocisko, our beloved Archbishop and Metropolitan, on the occasion of

his dual anniversaries.



GUEST LIST



Dinner in honor of
HIS EXCELLENCY

STEPHEN J. KOCISKO, D.D.

To my Venerable Brother Stephen John Kocisko Metropolitan Archbishop of Pittsburgh of the Byzantine Rite

By this Letter, together with all your beloved faithful of the Byzantine Rite in Pittsburgh, I wish to congratulate you, with deep brotherly affection, on the twofold jubilee which you will solemnly celebrate in October, namely the 25th Anniversary of your Episcopal Consecration and the 40th Anniversary of your Priestly Ordination.

I shall certainly be spiritually present with you at the Ponitical Divine Liturgy at Holy Spirit Church, during which you will publicly give thanks to God, the Author of all saivation, together with other Bishops and priests close to you, for the innumerable good works, the gifts of pastoral zeal and an apostolic soul which have been admirably illustrated during this period of forty years in the Priesthood and twenty-five years in the Episcopate.

From the time you served as pastor, and later in the Chancery, then as Rector of the Seminary, as first Eparch of Passaic, and finally, as first Archbishop of Munhall (a name changed to that of Pittsburgh of the Byzantine Rite), you have always served Christ alone and his Church in your active care of the faithful and of the various communities, which, under your wise and prudent guidance, you have brought together into closer unity.

Therefore, Venerable Brother, I have many reasons for congratulating you on this double Anniversary, and it is with great joy that I wholeheartedly impart to you and to all the faithful of your jurisdiction my Apostolic Blessing, and fervently pray to God that he may keep you healthy and active for many more years to come, granting you abundant divine fruits in your high and worthy ministry, especially in your work for the Byzantine Seminary.

From Castelgandolfo, on the 20th day of the month of September in the year of Our Lord 1981, the third of my Pontificate.

Ionannes Paulus PP. II

HEAD TABLE - DAIS

Metropolitan Archbishop Stephen J. Kocisko, D.D.

Bishop William Bullock

Msgr. Andrew Pataki

Msgr. Basil Shereghy

Msgr. Stephen V. Knapp

Msgr. Stanley Srnec

Master of Ceremonies - Mr. Paul Horvath

Fr. Robert Ruglovsky

Fr. Frank Decowski

Fr. Joseph Balent

Fr. Michael Hitti

Fr. William Hough

Mr. Norbert Henkes

Fr. George Kovalik

Sr. M. Chrysostom, OSBM

Bro. Michael Callahan, FSC

Mayor's Administrative Aide - Mrs. Irene Bethke

Seminarian Philip Arvizu

GUEST LIST

PRIESTS AND SISTERS	name <u>table</u>
BROTHERS AND DEACON	
table	-AAA-
Fr. Tom Boede	
Fr. Antoni Bury	Alma, Sr. M., OSF #1
Sr. M. Alma, OSF	Anderson, Ed (9) 3
Sr. M. Benita, OSF	Arvizu, Seminarian Philip Head
Bro. Cyril Litecky	ALVIZU, Demindren in the second
Sr. M. Delores, OSF	-BBB-
& Sr. from Holy Cross Convent	OI SIREMAN AND MARKET SERVICES
Deacon John Matlon	Bakeberg, Mrs. Carl (4) #15
Bro. Martin, FSC 2	Balega, Mary (2) 9
Fr. Phil Harrer	
	Balent, Rev. Joseph Head
	Bastian, Mary (4)
	Berger, John (2) 10
	Bethke, Mrs. Irene Head
	Friend
	Boeser, Ken (2) 10
	Boucher, Donald (2) 11
	Braschayko, Nick (2)14
	Bullock, Bishop William Head
	Bury, Rev. Antoni 1
	Boedy, Rev. Tom 1
ENTERTAINMENT	Benita, Sr. M 1
ENIEKIRIMIKI	Buckling Hory
Parish Choir	-CCC-
& 15	Mark Control of the C
	Carlson, Paul (2) #15
Ukrainian Youth Dancers 6	Cecko, Helen 10
Oktainian louch bancers	Cecko, Mike (2) 10
	Cecko, Mike, Jr 10
	Christoff, Anne 11
	Chrysostom, Sr. M Head
	Chuba, Mary 11
	Callahan, Bro. Michael, FSC Head

		nama	table
name table		name (H cont.)	Labie
<u>table</u>			
Dady, John (2)		Hnath, Ann & Nick	# 15 18 18 14 19 Head 16 Head 8
Dunivin, Leo (8) 8		Joseph, Mary (3)	
-FFF-		Justesen, Al (2)	19
Fedora, Eugene (2) #11 Foster, Ann		-KKK-	**************************************
-GGG-		Kadilak Family (3)	
Gable, Edward (2). #11 Gabor, Steve (2). 9 Genoske, Betty. 17 Goga, Larry (10). 7 Gonko, Andrew (2). 11 Gromek, Ed (2). 18		Knights of Columbus (13) Kocisko, Mary	13 16 3 10 4
-HHH-	1	-LLL-	
Haluska, Anne (3) #17 Hanlon, Ann 14 Harrer, Fr. Phil 1 Henkes, Robert Head Hitti, Rev. Michael Head Hlivka, Greg (4) 18 Hlivka, John (2) 18		Lahti, Marge & Family (11) Lang, Mary Leba, Steve (2) Leitschuh, Wilfred (2) Litecky, Bro. Cyril Lytle, Margaret (2)	19 19 4 1

name	table		
2004		name	table
-MMM-			CUDIC
Macko, Dan (4)	. #19	(R cont.)	
Malasko, Helen	. 12		
Martin, Bro	. 2	Rohotch, Ann (2)	
Matlon, Deacon John	. 1	Roman, Mike (2)	
Masko, Lois	and the second s	Roslik, Walt (2)	
Mihalchick, Bill (2)		Ryan, Mary Jo (3)	
Mihalchick, Harry		Ruglovsky, Rev. Robert	
Morton, Mr. Edward	. 12	Rusinko, Helen	. 14
built is series may built the we			
-NNN-	A COUNTY	-SSS-	
Nelson, Vernold (2)	. #12	St. Constantine Ukr. Church .	. #22
Nosko, Agnes	. 12	St. Stephens Ukr. Church	. 23
Nowak, Joseph	. 12	Schweikert, Tim (2)	
		Sery, George (3)	. 15
-000-		Sery, John (6)	. 15
		Shereghy, Msgr. Basil,	
O'Connell, Justin	. #4	Sichak, Helen	
Olyar, Ann (2)	17 L	Sichak, Lilliam	. 9
Olyar, Margaret		Sichak, Sandy	
	M SI	Sivanich, Janet	. 20
-PPP-	n receiff	Slimak, Helen	. 20
	- m Tells could	Srnec, Rev. Msgr. Stanley J.	. Head
Partyka, Mary Jane (3)	. #12	Smith, Carol Evans	. 9
Pataki, Msgr. Andrew	150	Stefansky, George (5)	. 7
Perzel, Joseph (2)		Stefansky, Helen & Joanne	. 7
Pecche, Frank (2)	. 4	Stoltman, Ann (5)	
Pirich, Mike (2)	. 20	Strom, Ann	. 20
Puzak, Anne	. 17	Stroncek, Frank (2)	. 16
		Stroncek, Mary	. 16
-RRR-	1	Szaplonczay, George (2)	
	dr., talef		
Radulovich, Nick (2)	. #4	-TTT-	
Regan, Robert (2)	2624		
Retka, Ed		Tacyshyn Walter (5)	#20
Riskevich, Rosemarie		Taft, R. V. (2)	
		Tisch, Ann (3)	

name			table
-uuu-			
Uglem, Wallace (2)			#21
Uram, Ann		1111	9
-VVV-			
Vanusek, Anna		I HAI	#9
Vanusek, Donald (2)			9 21
Vargo, Frances (2)	 •	•	41
-www-			
Warhol, John (2)			#15
Windyk, Roman (2)		•	23
-YYY-			
			#21
Yurch, Joe (2)			21
Yurch, Mary			17

Double anniversary!



FORTIETH ANNIVERSARY

of his

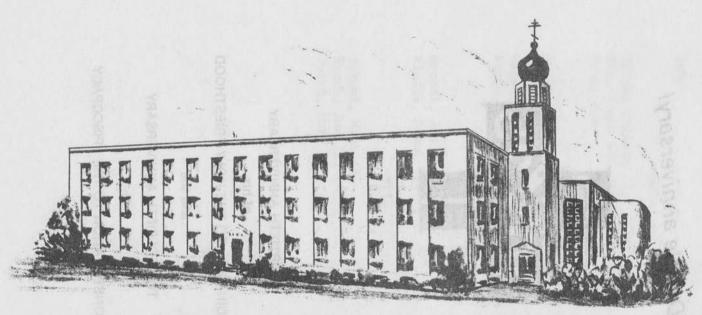
ORDINATION TO THE HOLY PRIESTHOOD

and the

TWENTY-FIFTH ANNIVERSARY

of his

CONSECRATION TO THE EPISCOPACY



BYZANTINE CATHOLIC SEMINARY of SAINTS CYRIL and METHODIUS PITTSBURGH, PA.

2. America The Beautiful

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties,
Above the fruited plain.

/:America, America, God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea.:/