Creating Awareness and Recruiting Latino Volunteers

International Conference on Volunteer Administration
Friday, October 23, 1998
10 am – 11:30 am
Hyatt Regency Hotel
Dallas/Fort Worth, Texas, U.S.A.
AGENDA

10 am Welcome & Introductions

Betty Swinners
American Heart Association
1615 Stemmons Frwy
Dallas, Texas 75207
214-748-7212

Lisi Cocina
DePelchin Children's Center
100 Sandman
Houston, Texas 77007
713-802-7792

10:20 am Group Work

10:40 am Who are Latinos?

10:50 am Common Cross-Cultural Errors

11:05 am Recruitment and Maintenance of the Latino Volunteer

11:25 am Conclusion

Who are Latinos?

Lisi Cocina
Community Outreach Coordinator
DePelchin Children's Center
Oct., 1998

Overhead #1

Assimilated	Non-Assimilated
• Command of the English language, including jokes, nuances and double entendres, metaphors, proverbs, saying and idioms	No English.
• Complete knowledge of and compliance with expected social and business behaviors of dominant culture.	No prior contact with dominant culture.
• Homeland is the US. Visitor to Latin American countries.	US is where I <u>work.</u> Plans to return to Latin America.

Who are Latinos?

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Overhead #2

- Latinos continue to be among the fastest growing population in the United States. One third of the Hispanic population is under the age of 15, compared to one-fifth of non-Hispanic persons.

- U.S. Census data indicates that the largest population group among Latinos (10.7%) is under the age of 5 years. The largest population group in non-Hispanics (8.7%) is 30-34 years.

- 28.8% of Latinos in the US live under the poverty level, compared to 12.9% of non-Latinos. This is startling when one considers that Latinos participate in the labor force in greater numbers than other groups (78.7%).

- More than 80% of Latino households consist of intact family units.

- Hispanic Americans have more children and fewer elderly than the rest of the Nation's population. Only 5% of Hispanics are age 65 or older, compared to over 13% of non-Hispanics.

- Most Hispanics are born in the United States. Data from 1994 show that 55.6 % of Latinos were born in the US mainland and 4.2% in Puerto Rico.

Who are Latinos?

Diversity within the Latino Group

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Oct., 1998

Overhead #3

The Facts....

- There are 21 Spanish-speaking countries. Latinos are not monolithic culturally- treating all Latinos alike is a mistake. Staff should understand the particular characteristics of Latino groups in their areas-such as immigration status; history; religious background; ethnic makeup and reasons for migration.

- Mexicans are the largest Latino group, numbering nearly 13.5 million people, Puerto Ricans are the second largest group, with over 2.7 million people. Cubans make up the third largest group with slightly over 1 million.

- Historical experience can affect the ethnic self-identification of a Latino.

Suggestions:

- Ask where the volunteer is from and how they self-identify.
- Ask if the volunteer is a member of an ethnic group within that nationality.
- Become familiar with that group's history and the history of that group's migration.
- Identify formal or informal providers of services directed toward members of this national group, such as religious and civic organizations, sports clubs, political organizations and political officeholders.

Who are Latinos?

Language

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Oct., 1998

Overhead #4

The Facts....

- The home language of Hispanics may not be Spanish. They may speak one or more of five major European languages; Spanish, Portugese, French, Dutch and English. They also may speak one or more of the major Native American languages such as Quechua, Mayan, Aymara, and Guarani.

- Volunteers should be carefully screened on sophistication of Spanish skills. Monolingual clients should not be assigned to students or volunteers whose facility with the language is only basic.

- Literacy is not universal.

- Speech can be a social marker in Spanish. Sensitivity to class differences is a must.

Suggestions:

- Find out what language the client communicates best in.
- Be sensitive to the possibility that people who are in crisis or experiencing powerful emotions may have additional difficulties communicating in a second or third language.
- Use trained people as interpreters or translators if such action seems appropriate.

Who are Latinos?

Common Cultural Errors

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DePelchin Children's Center
Oct., 1998

Overhead #5

- Mispronunciation of the name.
- Gifts and food.
- Greetings and social pleasantries.
- Hissing.
- Personal space between people in social interaction.
- Eye contact.
- Perceptions of time.
- Perceptions of volunteer role.

How to Recruit the Latino Volunteer

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Community Outreach Coordinator
DePelchin Children's Center
Oct., 1998

Overhead #6

- Use relationships—familial and friendships to begin a chain effect.
- Use alternative media and communication sources to get the word out, e.g. non-English speaking media, flyers at ethnic restaurants, billboards.
- Face to face contact is critical. Platicas, parent meetings, etc. Expect very little response to the "blind" request.
- Help to establish Spanish as an acceptable means of communication in the work-place or site.
- Tailor the volunteer work time to cultural norms of the Latino.
- Be sensitive to differences in class in the Latino community. Assign volunteers accordingly and/or provide support and training when or if cross- class errors occur.

How to Maintain the Latino Volunteer

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DePelchin Children's Center
Oct., 1998

Overhead #7

- Use relationships—familial and friendships to begin a chain effect. Allow them to provide support to one another. Give them the room to socialize. Peer identification and peer contact is critical to the immigrant's sense of self-esteem.

- Help to establish Spanish as an acceptable means of communication in the work-place or site.

- Tailor the volunteer work time to cultural norms of the Latino.

- Be sensitive to differences in class in the Latino community. Assign volunteers accordingly and/or provide support and training when or if cross- class errors occur.

- Recognition is critical. Reward as a group in public. Reward for individual accomplishments privately.

- Design training to reach many levels of literacy effectively.

- Offering rewards and incentives that benefit the volunteers' children often has great results. Couching the act of volunteerism as a way to help one's children carries great weight with Latinos.

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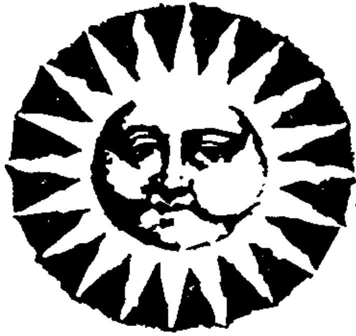


Culturally Competent Practice (Third in a series)

Programs with a Cultural Fit

Working with Latino Families

by Elba Montalvo

One of the major problems in foster care and adoption today is the lack of cultural competence in services to Latino children. Inconceivably, creating cultural bridges to meet the needs of the large numbers of African American and Latino children in foster care is still not common practice in human services.

The Council on Adoptable Children developed the first Hispanic Adoption Program in 1978 in New York. At that time, Latino children, who accounted for one-fourth of the city's foster care population, were systematically placed along color lines in foster care and adoptive homes. Dark-skinned Latino children were placed with African American families, lighter-skinned children with Caucasian families. To stop that practice, a group of Latino professionals in 1982 founded the Committee for Hispanic Children and Families (CHCF), a nonprofit, community-based organization advocating for Latino families.

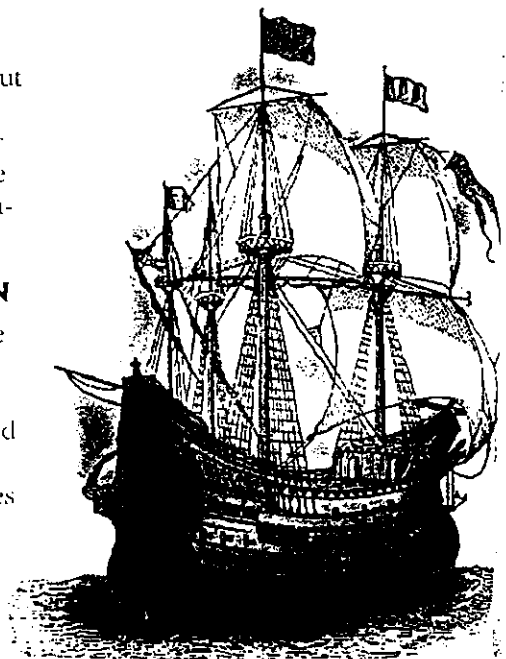
Implemented in 1979, the Child Welfare Reform Act (CWRA) emphasized prevention over foster care and keeping kids in their communities. CWRA stressed permanency planning—securing permanent homes for children rather than warehousing them in foster care. The idea of placing kids with relatives, however—kinship care—was not common practice; the prevailing assumption was that extended family members were unsuitable caregivers. If African American and Latino professionals had been involved in policy-making, kinship care would have likely been part of CWRA. Despite this, CWRA did improve the foster care system. Children were moved toward permanency more quickly—either returned to parents or moved toward adoption. It also stopped the automatic placement of children in institutions.

Unfortunately, however, services have not changed dramatically for Latino children. Generally, agencies serving Latino children continue to invalidate their culture by omission. Latinos do not feel welcomed by these agencies because nothing about the agencies reflect Latino culture—not the people who work there, nor office decorations. Their services are not designed with the Latino population in mind.

The Latino Population

Many people do not know there are 21 Spanish-speaking countries—and Brazil is not one of them. Although Latinos speak the same language and share similar values and a heritage from Spain, there are vast differences among national groups. Latinos are not monolithic, and treating all Latinos alike is a mistake. Family-serving agencies must understand the particular characteristics of Latino groups in their areas—such as immigration status; history; religious background (not all are Catholics); ethnic makeup (the mix of indigenous populations and African and European ancestry); and reasons for migration.

According to the U.S. Census Bureau, more than 23 million Latinos, including four million families, live in the United States. Latinos make up 9% of the nation's population. Spoken by 17.3 million people, Spanish is the second most common language in American homes. Between 1980 and 1990, the U.S. Latino population



increased by 53%, seven times the rate of the non-Latino population. By the year 2000, Latinos will outnumber African Americans, constituting the largest minority group in the United States.

Mexicans are the largest Latino group, numbering nearly 13.5 million people. Puerto Ricans are the second largest group, with over 2.7 million people. Cubans make up the third largest group, with slightly over 1 million. Nearly 90% of Latinos live in just 10 states: Arizona, California, Colorado, Florida, Illinois, Massachusetts, New Jersey, New Mexico, New York, and Texas. California is home to more than one-third of the Latino population.

Understanding Differences

There is no secret formula for working with Latino families with cultural competence. It takes hard work, commitment, and resources. It takes programs with a cultural fit. When programs are culturally ignorant, prospective adoptive families will leave, and children will either be placed in non-Latino homes or linger in the foster care system. To provide quality services to Latino families, including children placed in adoptive homes, we need to strive for cultural competence.

The first step is self-awareness and acceptance of differences. We must be conscious of mainstream American values, because they affect us on a personal level and are reflected in the attitudes and policies of child welfare agencies. The cultural aspects to consider include such concepts as nonverbal communication, body motion, and use of space. We are not always aware of them, yet they prevent communication with and proper assessment and treatment of clients whose cultures are different from our own. For example, if I were to pucker my lips and look in a certain direction, that is Puerto Rican nonverbal communication for "look at that or at that one." One can have a whole conversation in Puerto Rican without speaking a word.

Latino families can be lost through trivial misunderstandings. For example, ignoring a prospective adoptive Latino couple while they are sitting in a waiting room could cause them to feel rejected and lead to alienation. Latino families considering adoption need an opportunity to know their adoption specialists and place them within a familial context before proceeding with the business at hand.

Other values shared by most Latino national groups include the importance of the extended family, the interdependence of family members, differentiation of gender roles, unconditional respect for adults, and deference to authority.* In mainstream American culture, on the other hand, respect is earned, not based on status.

Latino culture also differs from Anglo culture in its concept of time and time orientation. Latino culture tends to be polychronic and oriented to the present. To understand what polychronic means, consider an extended Latino family gathering, in which numerous interactions and conversations are taking place, often overlapping one another. A North American family, particularly with Anglo roots, might view the multiple simultaneous interactions as confusing and noisy. Anglo culture stresses talking one at a time; interrupting is impolite. In a Latino family, the stress is on the involvement of people and the completion of transactions rather than on adherence to preset schedules. In a present orientation, what is happening at this moment is what is important; only God can control what will happen tomorrow.

In contrast, mainstream American values have a monochronic time orientation, emphasizing schedules, segmentation, and promptness. Not that Latinos don't recognize the importance of being on time, but especially in social situations, "on time" is much more fluid for Latinos. Anglo culture is also heavily oriented to the future, planning for tomorrow. On the opposite end of the spectrum, Asian cultures are often oriented to the past,

(See Latino, p. 15)

*Garcia-Preto. (1996). "Puerto Rican Families." In M. McGoldrick, J Giordano, & J.K. Pearce (Eds.), *Ethnicity and Family Therapy.* (pp. 169–171). New York: Guilford Press.

(Latino, from p. 5)

emphasizing the importance of ancestry, family history, and traditions.

Latino children are still placed in non-Latino homes where their cultural background is ignored. They grow up believing there is something wrong with their heritage or that it is unimportant because their adoptive parents do not recognize, acknowledge, or celebrate their children's Latino background.

Children are best served when placed in homes that give them continuity. Homes that are culturally similar to the homes of their biological parents can provide a continuity of care that is critical for children's healthy development. For optimal continuity of care, a relative's home is the best alternative. If a relative's home is unavailable or inappropriate, the next best home is that of someone from the child's own culture. For Latinos, this means a home of the same national group—Puerto Rican children in Puerto Rican homes, for example, or Cuban children in Cuban homes. If a home of the same national group is not available, then another Latino home is best.

Only if no Latino home is available should a non-Latino home be considered—and then it should be a home that values and is knowledgeable about the child's Latino culture. When evaluating whether a non-Latino home is appropriate for placing a Latino child, agencies should consider such questions as whether the family has Latino friends who can serve as role models for the child and whether the family lives in or has access to a Latino community. CHCF agrees with other child advocates that providing children the opportunity to live in loving, permanent homes of any race or cultural background is preferable to their growing up without permanent homes.

Terry Cross, executive director of the National Indian Child Welfare Association, defines individual cultural competence as "the state of being capable of functioning effectively in the context of cultural differences." For the organization, he defines cultural competence as "a set of congruent practice skills, attitudes, policies, and structures, which come together in a system, agency, or among professionals and enable that system, agency, or those professionals to work effectively in the context of cultural differences."*

In adoption agencies, cultural competence includes the successful recruitment of families of color. Whatever venue agencies choose to recruit Latino families, materials should be conceived and written first in Spanish, then translated to English. Because of differences in communication styles among national groups, agencies must also keep in mind the particular Latino populations with whom they are working. Some Latinos are more formal than others in language and expressive behaviors. For example, South Americans are more formal than Latinos from the Caribbean; and there are also language and regional differences.

Additionally, although Spanish is the second most common language in 39 states and the District of Columbia, only 8 states require bilingual investigations. Most states often use children as translators—a practice that can negatively impact family roles.

The question is whether agencies are making genuine efforts to embrace people who only speak the Spanish language.

Agencies and social workers who provide services to Latino children and families should consider several issues:

- Build the necessary bridges. Latinos are not asking adoption specialists to change their own values but rather to understand the values of Latinos and to incorporate them into their practices.
- On an organizational level, cultural competence requires agencies to adopt policies and programs, from the reception area to program design, that say, "Bienvenidos Latinos"—Welcome Latinos.
- Bilingual personnel are critical.
- Collecting data to reflect ethnic breakdown in all categories, programs, and services enables providers to better understand the needs of Latino children and assists in designing programs with a cultural fit.

To create quality programs for Latino children and make services Latino friendly will take all of us—adoptive parents, social workers, policymakers, administrators, and legislators; Latinos, African Americans, Caucasians, Asian Americans, and Native Americans. It takes all of us to care about each other's children.

Elba Montalvo is the executive director of the Committee for Hispanic Children and Families, New York, New York; chair of the Council of Latino Executives in Child Welfare; and a member of CWLA's Board of Directors.

This article is adapted from Vol. 8, No. 2, 1994, of The Roundtable, *the journal of the National Resource Center for Special Needs Adoption, Spaulding for Children, Southfield, Michigan.*

*People of Color Leadership Institute and National Indian Child Welfare Association. (1993). *Training Guidebook for Developing Cultural Competence.* Washington, DC: People of Color Leadership Institute and Portland, OR: National Indian Child Welfare Association.

NCLR
NATIONAL COUNCIL OF LA RAZA

Twenty Of The Most Frequently Asked Questions About The Latino Community

1. What does the term "La Raza" mean?

The term "La Raza" has its origins in early 20th Century Latin American literature, and translates into English most closely as "the people," or, according to some scholars, "the Hispanic people of the New World." The term was coined by Mexican scholar Jose Vasconcelos to reflect the fact that the people of Latin America are a mixture of many of the world's races, cultures, and religions - Europeans, Africans, and Native Americans; Arabs and Jews; "old world" and "new world." Subsequent scholars built on this idea, pointing out that no other area of the world had experienced this unique mix of race and culture. Some people have mis-translated "La Raza" to mean "The Race," implying that it is a term meant to exclude others. In fact, the full term coined by Vasconcelos, "La Raza Cósmica," meaning the "cosmic people," was developed to reflect not purity but the mixture inherent in the Hispanic people. This is clearly an inclusive concept, meaning that Hispanics share with all other peoples of the world a common heritage and destiny, and that Latinos provide an example of a world in which traditional concepts of race can be transcended.

2. How large is the Latino population?

Hispanics are the third largest population group in the country. The Hispanic population (on the U.S. mainland) was estimated to total 28.3 million in 1996, which constituted 10.7% of the U.S. population. In comparison, Whites and Blacks comprised 82.8% and 12.6%, respectively, of the total population.*

3. How fast is the Hispanic population growing?

The Hispanic population has grown faster than the overall U.S. population since 1990 and is projected to become the largest U.S. minority group by 2005. The number of Hispanics increased 25.3% from 1990 to 1996, compared to 6.4% for the overall U.S. population. The Hispanic population is estimated to increase 27.5% between 1996 and 2005, to reach a level of 36.1 million, while the non-Hispanic Black population is expected to grow 11.2%, to 35.5 million, over the same period. Furthermore, the Latino population is projected to be one-fourth (24.5%) of the total U.S. population by 2050.

4. Why is the Hispanic population growing so rapidly?

The extreme growth in the Hispanic population is largely attributable to increased birth rates and a rise in the level of immigration. From 1990 to 1996, Hispanic women between the ages of 15 and 44 were estimated to average 106.3 births per 1,000 women yearly, compared to 67.7 births for the total population. Moreover, 17.4% of all Hispanic births were to teenage mothers in 1995, compared to 12.8% of all births. In addition, the immigration rate for Hispanics was also higher between 1990 and 1996, with an estimated average of 15.1 immigrants for every 1,000 Hispanic persons per year, compared to 3.1 immigrants for all persons.

5. What is the age breakdown of the Latino population?

Overall, Hispanics are much younger than non-Hispanics, and a large proportion are children. The median age for Hispanics was estimated at 26.4 years in 1996, while the median age estimates for Whites and Blacks were 35.7 years and 29.5 years, respectively. In addition, more than one-third (35.2%) of Hispanics were estimated to be under age 18 in 1996, compared to one-quarter (24.9%) of Whites and nearly one-third (32.0%) of Blacks.

* Hispanics may be of any race, and thus, White and Black families may also be Hispanic. The terms Hispanic and Latino will be used interchangeably throughout this document.

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6. Who makes up the Hispanic population?

Hispanics are an ethnically and racially diverse population. In 1994, the Hispanic population on the U.S. mainland was comprised of the following groups: Mexican-American, 64.1%; Puerto Rican, 10.4%; Cuban, 4.2%; Central and South American, 14.0%; and Other Hispanic, 7.3%. While 91.2% of the Hispanic population was estimated to be White in 1996, 5.6% was estimated to be Black.

7. What percentage of Hispanics are immigrants and citizens?

The majority of the Hispanic population was born in the U.S. and have U.S. citizenship. Over three-fifths (62.1%) of U.S. Hispanics were native-born according to 1996 data, while less than two-fifths (38.0%) were foreign-born. Furthermore, 69.0% of Hispanics were U.S. citizens in 1996. Among children, the data for that same year indicate that 87.0% of the Hispanic population under age 18 was native-born and had U.S. citizenship. Finally, persons born on the island of Puerto Rico are also U.S. citizens.

8. Does the U.S. Hispanic population and data include island Puerto Ricans?

Most data and other statistics reported on the U.S. Hispanic population do NOT include data on Puerto Rico, although these data are somewhat similar to those of U.S. mainland Latinos. In 1996, 3.8 million persons lived in Puerto Rico, which represented a 7.4% increase since 1990. According to the 1990 Census, 90.9% of residents were born on the island. With regard to socioeconomic status, less than one-half (49.7%) of island Puerto Ricans 25 years old and over were high school graduates, although one in seven (14.3%) was a college graduate, a figure higher than that of mainland Latinos. Poverty rates in Puerto Rico are quite high, relative to both mainland Latinos and the U.S. in general; over one-half (57.3%) of the island population lived below the poverty level, as did two-thirds (66.7%) of Puerto Rican children. Finally, while one-fifth (20.4%) of island residents were unemployed at the time of the 1990 Census, that figure has declined to approximately 14.0% (1996).

9. Do most Latinos who speak Spanish also speak English?

Yes, the vast majority of Hispanics who speak Spanish are also proficient in English. In 1990, 91.5% of the 17.3 million persons 5 years old and over who spoke Spanish at home also spoke English. In addition, almost three-fourths (74.0%) of Spanish-speakers spoke English "very well" or "well."

10. Are most Hispanic households "traditional" two-parent families?

The majority of Hispanic households are married-couple families, but a significant proportion are also female-headed families. In 1995, over one-half (54.8%) of Hispanic households were married-couple family households; however, nearly one-fifth (19.2%) of Hispanic households were female-headed family households. In comparison, 57.2% of White households, and 33.0% of Black households, were married-couple family households in 1995, and 9.6% and 31.9%, respectively, were female-headed family households.

11. Where do most Latinos in the U.S. live?

The majority of the Hispanic population lives in select states. In 1994, the five states with the largest Hispanic populations were: California, with a Hispanic population estimated at 8.9 million (34.3% of the total U.S. Hispanic population); Texas, 5.0 million (19.3%); New York, 2.5 million (9.6%); Florida, 1.9 million (7.2%); and Illinois, 1.1 million (4.0%). However, regions (states), which have historically had much smaller Latino populations, have experienced significant growth in the last several years. For example, the Hispanic population in the Midwest increased 35.2% between 1980 and 1990 and is projected to increase an additional 43.6% by 2000.

12. What percentage of Latinos are high school and college graduates?

Hispanics have a much smaller percentage of graduates than Whites or Blacks. In 1996, over one-half (53.1%) of Hispanics 25 years old and over had graduated from high school and 9.3% had graduated from college. In contrast, over four-fifths (82.8%) of Whites, and almost three-fourths (74.3%) of Blacks, 25 years old and over had completed high school in 1996, and 24.3% of Whites, and 13.6% of Blacks, had completed college.

13. Are most Hispanics in the work force?

A significant portion of Hispanics are participating in the labor force. In fact, Hispanic men were more likely than either White or Black men to be working or looking for work in 1996; 79.6%, compared to 75.8% and 68.7%, respectively. In addition, in 1996, 60.6% of the Hispanic population 16 years old and over, or 11.6 million persons, were employed, which was comparable to Whites (64.1%), and slightly more than Blacks (57.4%). Despite the fact that a comparable percentage of Hispanics, Whites, and Blacks were employed in 1996, the unemployment rate for Hispanics was 8.9%, compared to 4.7% for White workers and 10.5% for Black workers.

14. What types of jobs do most Hispanics have?

Hispanics are generally employed in manual labor and service occupations. In 1996, almost one-half (47.1%) of Hispanic men 16 years old and over were employed in either precision production, craft, and repair occupations (19.4%) or as operators, fabricators, and laborers (27.7%). The majority (60.7%) of Hispanic women were employed in either sales and administrative support occupations (35.7%) or service occupations (25.0%) in 1996. In comparison, both White men and women were concentrated in managerial and professional specialty occupations (28.4% and 31.5%, respectively), and sales and administrative support occupations (17.1% and 38.4%, respectively). Black men and women were employed in similar occupations as Hispanic men and women in 1996.

15. What are the income levels for Latino families?

Hispanic median family income remains well below that of White families, and has declined since 1990. Hispanic median family income was $24,570 in 1995, compared to $42,646 for White families, and $25,970 for Black families. Between 1990 and 1995, real median family income levels fell 10.1% for Hispanic families and 0.9% for White families, and increased 4.0% for Black families.

16. How many Latino families and Hispanic children are poor?

Poverty rates for Hispanic families, working Hispanic families, and Hispanic children remain disproportionately high. In 1995, more than one-quarter of both Hispanic and Black families lived in poverty (27.0% and 26.4%, respectively), while the poverty rate for White families was 8.5%. Moreover, data show that poverty among working Hispanic families is a serious problem; one-fifth (20.6%) of Hispanic families with at least one worker were poor in 1995, compared to 17.5% of comparable Black families and 6.4% of comparable White families. Finally, two-fifths (40.0%) of Hispanic children were poor in 1995, compared to 16.2% of White children and 41.9% of Black children.

17. What kind of impact does the Latino population have on the U.S. economy?

Hispanics are making significant contributions to the overall economy. The number of Hispanic-owned businesses are rising dramatically. In 1992, roughly 860,000 U.S. firms were owned by Hispanics, an increase of 76.1% since the last U.S. Census business survey in 1987; these firms generated over $76.8 billion in gross receipts in 1992, compared to $32.8 billion in 1987. In addition, new research has shown a large and growing Latino middle class in certain areas of the country. In Southern California, for example, a recent study revealed that there were nearly four times more U.S.-born Latino households in the middle-class than in poverty and over one-half (51.6%) of U.S.-born Hispanic households were owned dwellings. Furthermore, the buying power of the total Hispanic population is projected to be $350 billion in 1997, an increase of 65.5% since 1990.

18. What is the health status of Latinos?

There are both hopeful and disturbing signs with regard to Hispanic health. On the positive side, smoking, drinking, and illicit drug use are less prevalent among Hispanics than non-Hispanics. In 1996, 24.7% of Hispanics 12 years old and over smoked, compared to 29.8% of Whites and 30.4% of Blacks; 42.0% of Hispanics used alcohol, compared to 54.0% of Whites and 43.0% of Blacks; and 5.2% of Hispanics used illicit drugs, compared to 6.1% of Whites and 7.5% of Blacks. In addition, the infant mortality rate for Hispanics was relatively low. In 1995, the infant mortality rate was 6.1 per 1,000 live births for Latinos, compared to 6.3 per 1,000 for White infants and 15.1 per 1,000 for Black infants. However, HIV/AIDS and diabetes are two of the most serious and troublesome health threats affecting the Latino population. Hispanics are disproportionately represented among reported cases of AIDS; while Hispanics constitute 10.7% of the total U.S. population, they accounted for 17.7% of the reported AIDS cases through December 1996, and although they are only 14.5% of the child population, Hispanic children accounted for 23.2% of all pediatric AIDS cases through December 1996. In addition, according to a 1982 - 1984 study, one out of four Mexican-Americans (23.9%) and Puerto Ricans (26.1%) 45 years old and over suffered from diabetes, and up to one-third (33.3%) of Hispanics 65 years old and over were diabetic compared to 17.0% of non-Hispanic Whites.

19. What percentage of the Hispanic population is covered by health insurance?

A large percentage of Hispanics, especially Hispanics who are poor and Hispanic children, lack health insurance coverage. In 1995, one-third (33.3%) of Hispanics, and 40.8% of Hispanics living in poverty, were not covered by health insurance. In contrast, smaller percentages of Whites (14.2%) and Blacks (21.0%), and poor Whites (33.3%) and Blacks (23.5%), did not have health insurance. Furthermore, over one-quarter (26.8%) of Hispanic children lacked any form of health insurance, higher than both White (13.4%) and Black (15.3%) children.

20. Are Hispanics primarily homeowners or renters?

Hispanics have relatively low homeownership rates. More than two-fifths (42.2%) of Hispanic households were owner-occupied in 1993, which was much lower than the national average of 64.7% of all households. In addition, 45.8% of Hispanic families lived in owner-occupied housing in 1993, which was significantly less than the homeownership rates for all families (72.3%). Hispanics are also less likely to participate in federal low-income housing programs than non-Hispanics. In 1993, approximately 13.0% of public housing renters were Hispanic, while 37.0% were non-Hispanic White, and 47.0% were non-Hispanic Black; similarly, roughly 13.0% of Section 8 tenant-based renters, and 10.0% of Section 8 project-based renters, were Hispanic, while 51.0% and 52.0%, respectively, were non-Hispanic White, and 33.0% and 34.0%, respectively, were non-Hispanic Black.

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U.S. in 50 years — not black or white but everything else

By HEATHER DEWAR
Knight-Ridder Tribune News

Houston Chronicle Sunday, April 27, 1997

WASHINGTON — Shaped by an unprecedented wave of immigrants from Latin America, Asia and Africa, the face of American society is changing from mostly white to mostly everything else.

The historic shift is already well under way. If it continues at its current pace, by the time today's toddlers reach middle age, every American will be a member of a minority group.

This swift transformation is challenging long-held assumptions about what it means to be American and complicating the centuries-old conflict between blacks and whites.

It's contributing to a nationwide movement to yank away the welcome mat, with new laws that close the doors to newcomers, deport some recent arrivals, and take back benefits once offered to immigrants as a matter of course.

It worries many who wonder whether a multiethnic America will be a stronger competitor in the world economy or whether it will become a 21st century Tower of Babel.

It raises hopes that the long, tragic story of racism in America may yet have a happy ending, that Americans may learn to tolerate and even value the extraordinary variety of our people.

And it raises fears that ethnic tensions may do what a civil war did not — split the country into separate and unequal societies, one mostly black, one mostly white, one multiracial.

In 1996, nearly one in 10 U.S. residents was born in another country, a new Census Bureau study shows. That's twice as many as in 1970. Though the current influx doesn't match the 1910 peak, when about one in seven residents was foreign-born, there's a crucial difference: back then, the overwhelming majority of immigrants were white-skinned Europeans. Today, the top sources of newcomers are Mexico, the Philippines, China, Cuba and India.

Nearly half the foreign-born population is Hispanic; one-fifth is Asian, and one-twelfth is black, Census Bureau statistics indicate. If that pattern holds true, by the middle of the next century, the United States will be the first fully racially mixed nation in the First World.

"We've never had this kind of diversity before, and neither has anybody else," said sociologist Philip Nyden of Loyola University in Chicago. "The big question of the next century is, what kind of society is America going to be? Is it everyone behind fences in walled communities, or is it going to be a genuinely multiethnic society?"

Consider some contradictory signposts pointing toward an uncertain future:

- So many Japanese executives now live in affluent Scarsdale, N.Y., that the town prints its meetings' minutes in English and Japanese.
- In Monterey Park, the only California city where Asians are the majority, the town's non-Asian leaders tried unsuccessfully to ban donations of Chinese books to the local library.
- There seems to be a new wave of "white flight" from eight of the nation's top 10 destinations for immigrants, according to a study by the University of Michigan Population Studies Center. In such cities as San Diego, Boston and Miami, streams of immigrants from Asia and Latin America are offset by rivers of native-born whites moving away. Between 1970 and 2000, New York City's population will shift from two-thirds white to one-third, the city's planning department says.
- The number of Americans who say they want to live in racially and ethnically varied neighborhoods continues to rise, reaching 47 percent in a 1995 Newsweek poll.

One such neighborhood is Chicago's Uptown-Edgewater, a crazy quilt where native-born whites, blacks and American Indians live side-by-side with newcomers from five other continents.

For 150 years the community has been a port of entry for brand-new immigrants, most of them poor. Now its cheap rents, Lake Michigan views, ethnic restaurants and tolerant atmosphere are also luring middle-class natives who shop, settle and open businesses there.

The neighborhood's cardamom-coated heart is the Swedish Bakery, a 70-year-old institution on busy Clark Avenue. From the 1840s to the 1960s, the surrounding triple-decker brick tenements were home to immigrants from Sweden and Germany, Poland and Greece — people who shared an Old World origin and fit relatively easily into a predominantly white society.

Today, the bakery's workers come from Mexico, Burma and Pakistan, with just a sprinkling of Old World immigrants. Among themselves, they speak 10 different languages.

Lining up to buy the shop's marzipan, flan and Irish soda bread are freshly arrived Russian immigrants, Mexican mothers and children, Vietnamese housewives, Korean businessmen, and Salvadoran laborers. If there is a predominant hue in this crowd, it is not white but brown, in a hundred subtle variations.

Zehra Kamal, 47, is used to being addressed in Spanish by customers who think she's Mexican. In fact, she's Pakistani, a legal U.S. resident since 1984.

"I'm trying to learn Spanish," she said. "I need it to get my work done."

Work has always been the great magnet pulling strivers to America's fields and factories. Historically, immigrants have tackled jobs that most native-born Americans avoided — cutting sugar cane, building railroads, working in garment factories, cleaning motel rooms.

Each wave of immigrants has also

Knight-Ridder Tribune News

Yussuf Ali, left, Resettlement & Adjustment Project manager for the Ethiopian Community Association in Chicago, talks with Nasir Ali, center and Hawa Hussein at the center. Unemployment is highest among refugees and African immigrants, said Dr. Erku Yimer, the center's director.

brought a peak of anti-immigrant feeling. Nineteenth century leaders warned that Irish Catholics would enslave the nation to "popery," that Italians were a "peasant race" who would never adapt to democracy or indoor plumbing, that Eastern European Jews were "shylocks" who filched the jobs and money of the native-born.

Because newcomers settle where their countrymen already are, the ethnic mix will not be spread evenly across the country. Some population experts think the United States is on its way to becoming a nation with "brown edges and a white middle," in the words of author Dale Maharidge.

Within the next three years, California will become what social scientists call "majority-minority" — no single race or ethnic group will make up as much as half the state's population. After 2010, states like Nevada, New Jersey, Maryland and Texas will follow suit.

Already the West is the most diverse part of the country, with a lower proportion of whites and a higher proportion of Hispanics, Asians and Native Americans than any other

The Northeast is also diversifying as Asian, Latin American and African immigrants pour in, offsetting white flight westward and southward. If not for the immigrant influx, most of those states would have lost population in the past 15 years.

The Deep South remains a study in black and white. Reversing the great northward migration of the midcentury, many Southern blacks and some Southern whites are abandoning the industrial cities of the North and returning home. The region has drawn some immigrants, but few of them venture outside of big cities like Atlanta.

Only the small-town Midwest resembles the America of Ozzie and Harriet: nearly nine-tenths white, one-tenth black, with a sprinkling here and there of Cambodian refugees or Mexican farm laborers.

Everyone is on the move, it
and a definite pattern is en
based on skin color and ethni
ground.

"The country's going to l
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rector of the University of Mi
Population Studies Center.

For many, these ch s p
a nightmare vision of n
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by the poorest and sickest
world's people, splintered into
of unequal opportunity. Poli
are responding with laws tl
strict non-citizens' access to se
reduce or eliminate affirmat
tion programs, crack down or
immigration and curtail legal
gration.

In the popular imagination,
immigrants are poor, unem
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on welfare. Sometimes those
types hold true, especially
refugees who came here wit
but the will to survive. But so
migrants come poor and quick
ceed, and others are already
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United States.

A 1994 Census Bureau study
that this country is attracti
kinds of newcomers, those witl
advantages than the average
can and those with less.

For example, 12 percent of
migrants over the age of 2
graduate degrees, compared
percent of the native-born. Yet
cent never graduated fron
school, compared with 17 per

Immigrants who ca ere
1970 are generally be f th
population as a whole, they
higher median incomes, are
likely to own a home, and les
to collect any form of public
tance than natives.

For recent arrivals, though, t
ture is very different. Most are
— the median age is 26 — an
than one-third live in poverty.
erage, they earn about $8,000
compared with the native-bor
age of nearly $16,000.

The newest newcomers ar
likely than natives to be unem
The Census Bureau's most
tally shows nearly 6 percent g
fare payments, about double t
centage of natives.

Are these merely the travail
grants have always faced in th
years in America? Maybe s
many social scientists think tl
signs that for many of today's
grants, the road to opportun
dead end.

Hispanic middle class has grown but group is still nation's poorest

Washington Post

CHICAGO – A strong work ethic and an increase in the number of working women have fueled a broad expansion of the Latino middle class in recent years, but despite the gains of some, Hispanics remain the nation's poorest major racial or ethnic group, according to a new report.

The increasingly complex economic situation confronting Hispanics was laid out in a report released Monday by the National Council of La Raza, the nation's largest Hispanic advocacy group. The findings, compiled from an array of government reports and academic studies, are being trumpeted by La Raza leaders at their annual convention here as both the promise and the challenge posed by the nation's fast-growing Hispanic population.

"We will become an economic powerhouse for the United States if, and only if, this nation begins to reward – instead of punishing or neglecting – the positive economic values and characteristics this community em-ies," said Raul Yzaguirre, the ıp's president.

To be sure, Hispanics are becoming an increasingly potent economic force in America, according to the new NCLR report: The number of Latino-owned business has skyrocketed in recent years, the percentage of Hispanic women who hold professional jobs has grown substantially, and the purchasing power of Latinos has increased to $350 billion, a 65 percent increase since 1990. All that has led to a 25 percent increase in the size of the Hispanic middle class over the past decade.

Despite those impressive gains, Hispanics continue to suffer from stubborn poverty that is closely linked to relatively low education levels that often relegate them to low-wage jobs. In 1995, for example, Latinos were the only ethnic group to experience a drop in median income. Overall, Hispanic income is only two-thirds that of whites and slightly lower than that of blacks, making them the poorest of the nation's ethnic groups. "There is a significant portion of our community that is not benefiting from the nation's economic growth," said Sonia Perez, a researcher who directed the report.

Hispanics tend to be paid much less than whites and blacks who hold comparable jobs, according to the report, a fact that has contributed to some racial friction, especially on the low end of the economic spectrum as Hispanics compete for low-wage jobs, often with African-Americans.

And unlike black or white poverty, which is often linked to single-parent households, Hispanics with two-parent households are much more likely to be poor than are comparable black or white families.

"That is particularly troubling," Perez said. "The family that is doing the right thing is still falling behind. We have people working, people married, and yet we see poverty increasing."

Yzaguirre said he wants national officials to make attacking some of the Hispanic economic woes a national priority – something he says has not happened in the past.

Vice President Al Gore seemed eager to take up that challenge during a speech to some 2,500 La Raza activists here, saying Hispanics must be allowed to share more fully in the nation's pros[illegible]ity.

Latino dropout rate remains high even as overall problem declines

By HEATHER KNIGHT
Los Angeles Times

WASHINGTON – While black and white children are graduating from high school in increasing numbers, the dropout rate for Latinos remains an alarmingly high 30 percent, roughly what it was 25 years ago, according to a government report released Thursday.

Factors traditionally thought to account for the large number of Latinos who don't complete high school – such as immigrant status and limited English proficiency – do not fully explain the difference in graduation rates between them and their black and white peers, the report added.

The study, compiled by the U.S. Education Department's National Center for Education Statistics, found that a high dropout rate persists even among Latino students who were born in the United States and speak English fluently.

Of Latinos age 16-24 who speak English well, 21.4 percent did not finish high school. Of those who were born in the United States, 17.9 percent did not finish. While these rates are considerably lower than the overall rate for Latinos, they still are notably higher than the dropout rates of 8.6 percent for white students and 12.1 percent for blacks, according to the report.

"This is the puzzle that we're left with," said Marilyn McMillen, the report's author. "Why are Hispanic dropout rates still high?"

Advocates for Hispanic education cited low education of parents, lack of access to early education programs such as Head Start, a huge problem with teen pregnancy, few Latino teachers to hold out as good examples and cuts in bilingual education.

> 'Regardless of the reasons behind their lack of high school credentials, the impact is the same – these young adults do not have the basic level of education that is thought to be essential in today's economy.'
>
> **Government report**

On a positive note, the study found a significant decrease in dropout rates among blacks, to the point where the figure is close to that for white students. The dropout rates among both groups have decreased, but the rate for black students has done so more rapidly.

The report found that the nation's overall dropout rate in 1995, the latest year for which figures were available, was 12 percent, down slightly from 14.6 percent in 1972.

The new federal report includes as dropouts those immigrants who entered the United States as children without a high school degree and never entered U.S. schools. While this may partially account for the 30 percent Latino dropout rate, it does not diminish the figure's significance, according to the report.

"Regardless of the reasons behind their lack of high school credentials, the impact is the same – these young adults do not have the basic level of education that is thought to be essential in today's economy," the report says.

The high percentage of Latinos not completing high school may be due to the schools themselves, said Maria Robledo Montecel, executive director of Intercultural Development Research Association, a nonprofit organization in San Antonio that focuses on equity in education.

She has conducted more than 700 interviews with Latinos who have dropped out or are considering doing so.

"Fundamentally, there is an incompatibility between the characteristics of the students and what the schools offer, which results in Hispanic students feeling isolated," Robledo Montecel said.

Critics who want to restrict immigration say the numbers show the failure by immigrants or their children to blend in.

"It points to a cultural problem of high-level immigration coming from countries where they do not have an expectation of high education completion rates," said John Martin, an analyst for the Federation for American Immigration Reform.

The numbers point to the failure of bilingual education to break the cultural pattern, he added.

The Associated Press contributed to this report.

Hispanics' birth rate rises to a record level

10.3% of population has 18% of newborns; study shows impact of Mexican-Americans

By STEVEN A. HOLMES
New York Times

WASHINGTON – The number of babies being born to Hispanic women in the United States has reached record highs, increasing to 18 percent of the total number of births, according to a new federal report released Thursday.

The study by the National Center for Health Statistics indicated that 679,768 babies were born to Hispanic women in 1995 – the latest year for which complete data are available. That figure is up from 532,249 Hispanic-origin births in 1989, when 14 percent of all babies born in the United States had Hispanic mothers.

Hispanic residents make up 10.3 percent of the nation's population.

The study shows that the fertility rate among Hispanic women varies widely among different nationalities.

The report, which is the government's most comprehensive look at Hispanic births to date, also indicates that much of the increase in Hispanic-origin births is the result of high fertility rates among Mexican-Americans, particularly recent immigrants. About 70 percent of the babies born to Hispanic women in 1995 – up from 61 percent in 1989 – were born to women of Mexican heritage, the report said.

The study also estimated that Mexican-American women will average 3.32 births over their lifetimes, compared to 1.7 births for Cuban-American women and 2.2 births for Puerto Rican women, birth rates that are comparable to those of black and non-Hispanic white women.

The study provides further evidence that people of Mexican heritage have an increasing demographic significance in American society. The study's findings strongly imply that, as a result of high levels of immigration and a high birth rate, people of Mexican heritage are poised to become a major economic, political and cultural force in the coming decades.

"Their birth rates have been increasing while other groups have been stable or have declined," said Stephanie Ventura, a demographer in the National Center for Health Statistics. "It's not like the Cubans, who have low fertility and no growth from the outside."

The report also notes that as the Hispanic birth rate continues to rise, the birth rates of whites and blacks have declined. As a result, even if immigration is curbed, the Hispanic proportion of the American population will continue to grow.

The report, "Births of Hispanic Origin, 1989-95," is compiled from birth records supplied by each state. The National Center for Health Statistics publishes a final report about 18 months after the close of a particular calendar year.

The reason for the delay is that hospitals and other birthing centers must transmit their records to state health departments, which then must send the records on to health statistics center.

The report also noted sharp increases in births among Hispanic teen-age girls from 1989 to 1995. The study determined that in recent years, the birth rate for Hispanic teen-agers has exceeded that of black teen-agers.

The study said there were 106.7 births per 1,000 Hispanic teen-age girls in 1995, compared to 100.8 in 1989. In the same period, the birth rate among black teen-age girls dropped to 74.5 births per 1,000 teen-age girls, from 84.8.

But the study noted that Hispanic teen-age girls who give birth are more likely than the black teen-age girls to be married.

The study also highlighted some positive trends. It noted that the number of Hispanic women who began prenatal care in the first trimester of their pregnancies rose by 19 percent from 1989 to 1995.

IMPROVING CROSS-CULTURAL EFFECTIVENESS

Cross-cultural effectiveness is characterized by positive attitudes about other cultures, an openness to learning new beliefs and practices, and a willingness to try new ways of interacting and viewing the world. The strategies below can be used to enhance cross-cultural effectiveness.

1. Understand your own beliefs, values, attitudes, and practices and how they are influenced by culture.
2. Gather culture specific information about individuals and groups whose culture is different from your own.
3. Use cultural guides (people who are bicultural) to help you learn and provide feedback on your interactions.
4. Participate in the life of another culture in your own community.
5. Learn the language or at least some basic communications in the language of the families with whom you work.
6. Recognize differences in the communication styles of various cultures, i.e., high context vs. low context. Match your own communication style to those whith whom you are working.
7. Recognize nonverbal communication styles, and learn to interpret what is being said without words. Examine your own nonverbal communiations to see if they offend or communicate something unintended.
8. Gather information about the impact of culture on each family. Consider using "Guidelines for the Home Visitor" (Wayman, Lynch, & Hanson, 1991) as a prompt for the kinds of information that may be helpful.
9. Listen to what the family is saying with and without word.
10. Show respect and continue to try to understand the other person's perspective.
11. Be ope to new learning -- even those things with which you don't agree.
12. Be flexible and maintain a sense of humor and fallibility about your own performance.
13. Learn to tolerate ambiguity.

	Culturally incompetent	Culturally sensitive	Culturally competent
Cognitive dimension	Oblivious	Aware	Knowledgable
Affective dimension	Apathetic	Sympathetic	Committed to change
Skills dimension	Unskilled	Lacking some skills	Highly skilled
Overall effect	Destructive	Neutral	Constructive

Figure 7. The Cultural Sophistication Framework

communication briefings
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BONUS ITEM

How to Communicate Effectively Without Succumbing to 'Rightspeak'

By Cheryl A. Godfrey

Editor's note: Recently, we coined the word "rightspeak" to label how we sanitize our vocabulary to prevent ourselves from being labeled "sexist," or "racist," or "ageist" or some other damaging name.

Our column pointed out how some fair housing groups were pressuring real estate firms to avoid terms that some people felt discriminated against certain groups. These were terms such as "master bedroom" (which suggests slavery), "walk-in closet" (which discriminates against those who can't walk) and "spectacular view" (which is biased against those who can't see).

The column drew scores of letters from readers who were concerned about this turn of events.

One letter offered well-thought-out guidelines to follow when subjected to accusations of insensitivity in today's multicultural society.

The guidelines result from a series of workshops called "New Bridges Alliance Building," facilitated by the National Friends Society (the Quakers).

We believe they deserve widespread exposure —and considerable discussion.

Here they are:

■ **Listen with** respect. When a member of a group tells you he or she is offended by your language, listen. When someone who is an ally of that group challenges you, listen and check it out with a member of the group. My suggestion is to listen to those people and to anyone who says, "Your words hurt me." That's the whole point of communication.

■ **Look at the** cultural context behind your words. Start by considering whether your point, not just your word choice, is discriminating or dehumanizing. Also consider if your words may be based on hurtful ideas of which you were not aware.

Listen if someone says, "Your words hurt me."

For example, a physically challenged person may tell you that she or he hates the word "handicapped" because it evolved from the image of people with disabilities begging in the streets with their caps in their hands. Using that word keeps the image alive.

The best way to tell whether your point hurts people who are different from you is to listen to a person who has a different perspective. All people have perspectives that grow out of their individual circumstances, whether we grew up poor, female, African-American, Jewish, or end up physically challenged (as many of us one day will).

■ **Don't be** shamed into silence by well-meaning challenges. Sometimes the people who challenge our language are not members of the group concerned. They are good allies, who have genuine, ongoing dealings with people in oppressed or overlooked groups.

It is not the purpose of "crusaders" on behalf of the oppressed to shame those of us with less exposure to blind people or immigrants or people of color. They attempt to serve as allies for people whose perspective has historically been overlooked.

So, if someone draws our attention to possibly hurtful words, we should think about whether we are being clear and whether the "old stand-by" words communicate as well as we assume. We may find that sensitivity to how our words are perceived enhances, not subverts, our ability to communicate effectively.

Don't be afraid to bungle during changing times

Often well-meaning allies feel guilty for their own part in the drama of historical oppression. They may overcompensate without checking it out with the people on whose behalf they are speaking. If a blind person tells you, "The word 'view' does not include me," listen. If a well-meaning sighted person tells you it may be offensive to blind people, listen and ask a blind person for her or his perspective.

I wonder if the fair housing groups cited asked any blind people whether they begrudge letting sighted people know a house has a view.

■ **Change hurtful** language. If we find that our words show ignorance, exclude or devalue someone, we benefit from changing those words.

If, however, we find that the words express exactly what we mean and that the only persons challenging them are overzealous fair housing groups, we should not change our words merely to avoid being criticized. Groups who find the words "spectacular view" hurtful are forgetting that it is not a sin to acknowledge that some people are sighted and would enjoy a view.

■ **Don't be afraid** to make mistakes. We cannot prevent mistakes, and it is likely everyone will be challenged at some point. The only solution is to speak freely, listen to challenges, and examine your words with the benefit of the new knowledge you gain from the challenge.

We are all going to end up saying something clumsily at some point. As a middle-class white woman, I have stumbled through changing language. Many times, white people have told me "say African-American or Hispanic." Sometimes when I follow their advice, a person of color will tell me he or she prefers to be called "black" or "Latino."

People of color have asked me not to get caught up in my own defensiveness, but to be their ally by listening to them and honoring their perspective. It's not always about me. If I got defensive about not having gotten it right the first time and tried to prevent it from ever occurring again, I would avoid the subject entirely—and the opportunities for learning that it provides.

One sure way to call people what they want to be called is to ask the person with whom you are speaking.

I recommend fearlessly bungling in the face of changing times. We cannot help but make mistakes, and it is worth taking that risk to strengthen communication between people with different perspectives.

Cheryl A. Godfrey is an attorney from Austin, Texas. She has had what she calls "the good fortune" to work with the people who facilitate the New Bridges Alliance Building workshops.

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