

Hispanic Heritage Month 1994

PREFACE

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HISPANICS: PARTNERS FOR PROGRESS

FOREWORD

Every year since 1968, by presidential proclamation, a week has been set aside to recognize the role played by Hispanic groups of the past and present, from the early days of exploration and colonization of the Americas to the modern world of today. Effective January 1, 1989, Congress passed a bill to change Hispanic Heritage Week to a month long celebration. (7:38) The theme for the 1994 celebration is, "Hispanics: Partners for Progress."

INTRODUCTION

Our country's history is filled with the names of individual men and women who through their genius, perseverance, and faith in the value of what they were doing created the society which we honor, serve, and defend today. What is often overlooked, however, is the equal importance of the organizations, associations, and communities which these individuals forged. Made up of individuals who will never be famous but who all shared in the dreams and values of their founding fathers, these partnerships are the lifeblood of any society. In this paper we shall try to examine some of the Hispanic partnerships which have been formed to support the needs of Hispanics in their efforts to become full, productive,

and integrated members in the grand partnership which is our country today.

This year's theme, "Hispanics: Partners for Progress," can be understood in several different ways. What is meant by the term "partners" and how should it be understood in the context of this essay? A dictionary definition would describe partners as sharers or partakers or associates. We shall use the term in each of these ways to show the myriad groups and organizations which Hispanics have created for assistance, protection from discrimination, education, entertainment, etc.

When we speak of partners, we usually think of groups of individuals working together for specific reasons and towards specific goals. Hispanics have, from the earliest days, formed organizations to address their needs. Among the oldest and largest organizations were those created by the Mexican-American communities of the southwestern and western United States. Sylvia Alicia Gonzales, in the introduction to her research on Hispanic American organizations, points to the fact that "Mexican-American groups of the 1800s largely reflected an altruistic, educated, flourishing community engaged in discussion meetings surrounding such topics as music, literature, and the predominant intellectual movements of the period." (5:xvii) Toward the end of the 19th century as mass immigration of Anglo immigrants into the Southwest took place, new types of organizations formed to combat the discrimination shown the Mexican-American communities by the new arrivals. Most famous of these was the Alianza Hispano Americana (Hispanic American Alliance). Founded in 1894 in Tucson, Arizona, Alianza was originally intended as a mutual aid society for Hispanics. Although founded by prosperous and well-educated Mexican-Americans, it appealed to and encouraged membership of Hispanics on all levels. Throughout its history, Alianza actively pursued causes benefiting Mexican-Americans in the southwest. It fought for the rights of Mexican-American children in the segregated school systems of the time. It formed a legal defense fund for Mexicans who could not afford a lawyer. As a legal aid society, much of its work was centered on "issues of civil rights, opposition to capital punishment, educational inequalities, and aid for the alien worker." (5:13) In 1960, the Alianza was a potent force through its "Viva Kennedy" clubs in mobilizing the Hispanic community in support of John F. Kennedy's successful presidential race.

While Hispanics have had a long tradition of creating fraternal organizations, it was not until the 1960s that they began

to actively use the power available in such organizations to make major changes. As we shall see, Hispanics today are, in every area of society, using the power of partnerships to advance themselves while at the same time contributing to advances in every aspect of society. Before we examine some of these present day partnership organizations, we should look at some of the available statistical data on Hispanics, some of the typical social and historical considerations, and some of the factors which traditionally have either helped or hindered the formation of strong partnerships among Hispanics in many areas.

DEMOGRAPHICS

To fully appreciate the importance of partnerships to Hispanics today, one must first have some appreciation of the size, diversity, and challenges faced by Hispanics in the past and in many cases still facing them today. As the author Thomas Weyer noted in the introduction to his book, *Hispanic U.S.A*, Hispanics

are unlike any previous groups of immigrants, perhaps because so many do not consider themselves immigrants at all. They have been here for 450 years and for 45 seconds. They may number 18 million or 20 million or 23 million, even 30 million. They are establishing Spanish as a second language in the United States alongside English. They have built a new and vibrant Hispanic Catholic Church, and encourage Protestant sects to compete for their souls. They are constructing a new culture and a new consciousness. They are changing the country. They are breaking the melting pot. (26:1)

The primary source of statistical data on Hispanics comes from U.S. Census Bureau publications. The criteria used to identify Hispanics in the 1990 census consisted of asking persons if they were of Spanish or Hispanic origin. If they answered yes, they were then asked to identify themselves as Mexican, Mexican-American, Chicano, Puerto Rican, Cuban, or other Spanish/ Hispanic origin. From their answers to census questions, we get a picture of the size and composition of the body of Hispanics in the U.S. today. (23:1ff)

As Weyer implied above and as the census publications readily admit, exact data on the Hispanic population in this country is estimative rather than precise. Because of the difficulties in collecting information on individuals due to their illegal status or nonavailability, much of what is described in this paper, from whatever source, should be understood as an approximation of fact.

With that in mind, we can state the following:

- In 1992, Hispanics numbered approximately 22 million people and composed almost 9 percent of the total U.S. population of 251 million.
- The Hispanic population is growing at a faster rate than the non-Hispanic. Between 1980 and 1990 it increased by 53 percent, in comparison with only 6.7 percent for non-Hispanics. By the year 2000 it is expected to reach 30 million or 15 percent of the total. Most Hispanics trace their roots back to Mexico (64 percent), Puerto Rico (11 percent), and Cuba (5 percent). The remaining approximately 20 percent trace their roots back to Central and South American and the Caribbean.

Figure 1 shows the composition of the Hispanic population in 1992. Figure 2 shows the change in Hispanic population by type of origin from 1982 to 1992.

- Hispanics are found in every state in the union but are clustered in urban areas. The southwestern states of California, Colorado, New Mexico, Arizona, and Texas have the highest concentration of Hispanics with approximately 63 percent of the total Hispanic population residing within their borders. New York (12.3 percent), Florida (8 percent), Illinois (4 percent) and New Jersey (1.7 percent) account for an additional 26 percent of the total. Mexican-Americans make up the largest ethnic groups in the states of the southwest. Puerto Ricans are the largest group in New York and New Jersey, and Cubans the largest in Florida. In Illinois, Mexican-Americans and Puerto Ricans are the largest ethnic groups. (10:202)
- More than 92 percent of all Hispanics live in cities. The cities that are projected to have the highest concentrations of Hispanics by the year 2000 are: (22:13)
 - Los Angeles - This city currently has the largest concentration of Hispanics. It is projected that 9.6 million Hispanics will be living in greater Los Angeles and representing almost half of the city's 20 million population.
 - New York - There will be approximately 3.6 million Hispanics living in New York and accounting for one-fifth of the city's population.
 - Miami - Representing almost half the city's population, almost

2 million Hispanics will live in Miami.

-- Houston - Hispanics, who will number 1.6 million, will account for one-fifth of this city's population.

-- Chicago - About 1.5 million Hispanics will live in the Greater Chicago area and will represent about 10 percent of the total population.

-- San Francisco - Representing about 20 percent of the total population of 7.8 million, Hispanics will account for 1.4 million.

-- Dallas - Approximately 1.2 million of Dallas' population of 6.5 million will be Hispanic.

-- San Diego - 900,000 Hispanics will live in the Greater San Diego area and will represent almost one-quarter of the projected 3.5 million population.

SOCIAL CHARACTERISTICS

The Hispanic-American community covers a broad base of cultural heritages, among them Mexican, Cuban, Puerto Rican, and Central/South American. While many Hispanics still speak Spanish, there are other differences among them which make any general statements about Hispanics as a unified group subject to criticism of oversimplification. Even within an ethnic group, different terms exist. For example, when speaking of individuals of Mexican ancestry, one might use "Mexican-American" to mean any person of Mexican origin living in the U.S., whether or not holding U.S. citizenship. That same person if living in Texas might prefer to be described as a "Tejano" or Texan and would likely consider being called Mexican-American derogatory. If used in a political context, a man might describe himself as a "Chicano," especially if he has been associated with the activist civil rights movement. In other contexts, such as in census data collecting, the desired term would be "Hispanic," which implies anyone of Spanish origin or who speaks Spanish. Lastly, the term "Latino" has become popular across many of the ethnic groups to identify persons of Latin American origin. It is often used to identify political movements that go beyond Mexican-American but which are indigenous to the Americas. (24:xxi)

HISTORIC CONSIDERATIONS

Throughout our history, ethnic and racial groups have immigrated, voluntarily or involuntarily, in waves, and within limited time periods. They entered into the existing communities and over a period of two or three generations assimilated themselves into the population as a whole. This has not been the case with Hispanics. Whether crossing the Mexican border or arriving by boat or plane from Cuba, Puerto Rico, or Latin America, Hispanic immigration has been constant and will probably continue to be so. This influx of new immigrants provides for a constant renewal of cultural ties and language skills, a factor which other traditional ethnic groups did not experience. It thus allows Hispanics to maintain and reinforce their rich, diverse heritage and language even while becoming members of American society. Though Hispanic immigration can be said to be constant, this does not imply uniformity. While Hispanics share many characteristics in common, such as language, religion, and family values, the fact that they emigrated at different times in history from several different countries, and often for different reasons, whether economic or political, has resulted in different approaches to adapting to American society and culture. In some cases, such as New Mexico and California, Hispanics settled the land long before the arrival of Anglo-American culture. In other cases, Hispanics are arriving today from Central and South America often with nothing more than a suitcase and the hope for a better future. Thus, for example, the priorities and attitudes of a recent immigrant from the Dominican Republic to the Dominican barrio of Brooklyn, N.Y., will be distinctly different from that of a successful female Hispanic business owner in Los Angeles who might trace her origin back five or six generations to a time when California was a part of Mexico or even Spain. This fact has often led to disagreement among Hispanics and within their organizations as to what are the priorities which must be addressed if Hispanics are to advance. Oftentimes associations have arisen within specific ethnic groups specifically for their benefit and to the exclusion of others. For example, the Cuban American National Council was founded in 1972 to specifically "identify the socioeconomic needs of the Cuban population in the U.S. and to promote needed human services." (15:10)

FACTORS INFLUENCING THE FORMATION OF HISPANIC ASSOCIATIONS AND PARTNERSHIPS

As noted above there exist several historical reasons why Hispanics are not the homogeneous ethnic group one might assume. And, as a result of recent surveys it was found that distinct

differences do exist among Hispanic groups in the U.S. today. These differences can and have affected the types of organizations formed by Hispanics as well as their composition. The results of a Ford Foundation-sponsored Latino National Political Survey(LNPS) in which 2,800 Cuban-Americans, Mexican-Americans, and Puerto Ricans were interviewed indicated differences among Hispanic groups.

For instance, Mexicans, Puerto Ricans, and Cubans will usually identify themselves by their national place of origin vice being willing to be lumped into categories such as "Hispanic," "Latino," or "Spanish-American." About five or six percent prefer to be identified as "American." (12:15)

Not only are there differences between the various ethnic groups based on origin, but differences in the amount of time each group has been in the U.S. can put into focus just how well Hispanics are doing. As noted elsewhere a large segment of the Mexican-American population can trace its origins to the land that is now New Mexico, Arizona, and California, hundreds of years before the United States came into existence. For thousands of other Hispanics arriving from Central and South America and the Caribbean, as well as recent arrivals from across the Mexican border, their time in the U.S. might be measured in months, weeks, or even days. This causes tremendous differences in how well the various groups are doing economically, politically, and in terms of education levels. As an example, the LNPS noted that most native-born Hispanics use English as their primary language, with "mainly foreign-born Hispanics relying mostly on Spanish." (18:A13) The differences help to explain why, according to the 1990 census, Hispanics when lumped together have not shown much progress, but when examined in light of time in the U.S., a very different story appears. In one study which examined this question, it was found that "a key to understanding Hispanic's apparent lack of progress is that 36 percent of them are immigrants to the U.S. and half of those arrived within the last 10 years. Historically, the most recent immigrants usually have difficulty starting out, so the statistical status of their entire group is artificially depressed. But when the data for Hispanics are adjusted to reflect the difference in nativity and duration of residence, a different portrait emerges." (25:31) Figures 3, 4, and 5 depict the effect which length of time in the U.S. has had on the success of Hispanics in education and the workplace. (25:31) This question of time in the U.S. should be considered of paramount importance when viewing the achievements of Hispanics. It makes the very characterization of Hispanics as a distinct group problematic in trying to understand what is in reality a continuum of diverse

groups each in the process of assimilating into American society.

HISPANIC ORGANIZATIONS AND PARTNERSHIPS TODAY

There are almost 200 major national and local organizations in this country devoted to assisting Hispanics today. Some may have historic ties to one or another ethnic group whether Mexican-American, Cuban, etc. Most are devoted to a specific area or interest. Following is a sampling of some of the more significant Hispanic organizations which have in the past or are now empowering and assisting Hispanics in their efforts to succeed and prosper in this country.

Education

Education has traditionally been one successful route used by immigrants and minorities to move into and upward in American society. For Hispanics, the biggest challenge they have faced in the past is the dominance of the English language in the educational systems of the U.S. The use of the Spanish language by Hispanics whether Mexican-American or Puerto Rican or Cuban has played a definite role in their isolation and discrimination in the educational process. (9:269) As noted above in Figures 3, 4, and 5, length of time in the U.S. has a definite bearing on levels of English fluency, education, jobs, and wages of Hispanics. In an attempt to address this problem, most school systems in areas of high concentrations of Hispanics are working with various forms of bilingual education. Many experts feel that Spanish-speaking students can best master English and the other subjects addressed in today's schools if they first have a firm understanding of their primary language and pride in their ethnic backgrounds (27:355). To that end many Hispanic groups have formed to help their members. One way to bring about change in teaching practices is through the political process. Another is the formation of institutions to target the specialized educational needs of Hispanics. One example of this is the National Hispanic University of San Jose (NHU), California. Established in 1981, it is one of two universities designed especially for and around the needs of Hispanics. (2:29) The other is Boricua College in New York.

In examining the success of ethnic colleges, especially historically Black colleges, NHU president, Roberto Cruz, noted three factors for their success. These are: "The university encourages students to meet high expectations, provides role models, and offers support systems." (2:29) Cruz noted that, traditionally, in most U.S. schools: "Teachers don't expect much

from Hispanic students, so students don't try hard in school. They aren't expected to be successful. At NHU, we push students to reach their goals."

Throughout the country there are numerous Hispanic educational organizations formed to target specific ethnic groups. ASPIRA OF AMERICA is one such organization. It was founded in 1961 in New York City as a grass-roots organization to serve the Puerto Rican community which was characterized by high unemployment and student dropout rates. Aspira's goals are: "to identify promising youth, motivate them to continue their education, provide educational guidance and leadership, and promote scholarships and financial aid to assist students in their education. Aspira also promotes the understanding of Puerto Rican cultural history and achievements for the purpose of developing a sense of self-confidence and identity among Puerto Rican youth." (5:27)

Another example of an Hispanic organization providing support to its members is MAES (Mexican American Engineers and Scientists). The thrust of MAES college chapters is to provide role models and mentors for aspiring students. As a result of such efforts, total Hispanic enrollment in engineering majors has increased every year since 1986. (21:33)

Business and Labor

In his 1987 State of the Union address, President Reagan said,

The quest for excellence into the twenty-first century begins in the schoolroom, but we must go next to the workplace. More than 20 million new jobs will be created before the new century unfolds and by then our economy should be able to provide a job for everyone who wants to work. We must enable our workers to adapt to the rapidly changing nature of the workplace... (19:1)

Taking President Reagan's words to heart, Hispanics, by uniting in business and professional associations which support and develop the talents of their members are making inroads along every avenue of the business world. According to Workforce 2000, a study by the Hudson Institute, through the year 2000, 85 percent of new entrants into the U.S. workforce will be minorities and women. (8:89) Through active networking partnerships, Hispanics are today trying to ensure that Hispanic minorities will be ready for and have access to the new jobs as they arise.

Hispanics, when given the opportunity, have displayed fine entrepreneurial skills. For example, from 1982 to 1992 the number of licensed Latino-owned companies in the Los Angeles area grew from 29,000 to an estimated 103,000. (13:18) To foster this type of growth in L.A. as well as nationally, the National Hispanic Corporate Council (NHCC)--the nation's largest Hispanic corporate organization--was founded in 1985. Devoted to increasing the participation of Hispanics in the corporate world, NHCC president Gustavo Pupo-Mayo recently noted that "diversity and inclusion of Hispanics begins in the corporate board room where policy is established." (4:14)

Another powerful force bringing Hispanics together is the United States Hispanic Chamber of Commerce (USHCC). Through its conventions and working committees, it provides a forum for Hispanic business leaders, entrepreneurs, and government officials to network with buyers and vendors around the country. At the same time it provides insights into the formation of new business partnerships and new routes for Hispanic business and trade. As USHCC president, and CEO Jose Nino recently noted: "It is through business that many Hispanics have grasped the dream." He further noted that the most important aspect of the Hispanic Chamber of Commerce is the networking it does with the Hispanic businesses and that "only through a unified process can the Hispanic community reach its full potential. We must remember that we are all Hispanics and that is the common bond which we all share, and try not to let our ethnic differences separate us as a community." (20:36)

Partnerships can take many forms. In areas of high population concentrations of Hispanics, very often businesses will form programs designed to aid Hispanic employees. An example is the Veteran's Affairs Medical Center in L.A. In 1972, it created an active Hispanic Employment Program which is composed of a group of employees who are dedicated to such goals as increasing the number of Hispanic employees at the Medical Center and encouraging these employees to take advantage of advancement opportunities in order to reach career goals. (11:38)

In the Hispanic business community there are hundreds of examples of how a small group can form and over time provide valuable help to other Hispanics working in specific professions. For example, in 1981, the Hispanic Bankers Association (HBA) was founded in Los Angeles. Originally the group had only four female members who met monthly to discuss the problems facing Hispanic women in the predominantly male, Anglo environment of the U.S.

banking industry. By 1993, HBA had over 300 members and was expanding rapidly with new chapters springing up throughout California, New Mexico, and Illinois and plans under way to expand to New York and Miami. The purpose of the HBA is to provide mentor programs where senior Hispanic banking officials act as role models for younger bankers. The HBA also holds workshops on conducting business with banks and serves as an information and reference source for Hispanic consumers. It also acts as a broker between banking institutions and the Hispanic consumer. (14:66)

Politics and Government

Since the signing of the Treaty of Guadalupe Hidalgo in 1848, Hispanics have been involved in political organizing. This treaty resulting from the war between Mexico and Texas ceded Mexican territory in New Mexico and California to the United States. The Treaty included guarantees protecting the land, religion, and political liberty of Mexican-Americans then living in these territories. Unfortunately, in much the same way as the American Indians were dispossessed of the lands given them by treaty, the Mexican-Americans were defrauded of most of their original lands. According to Roberto E. Villarreal in *Latino Empowerment*, there were two major historical factors involved: "First, the bulk of Mexican residents in the southwestern United States had limited preparation in defending what was traditionally theirs; and second, there was a shift in their subjugation from the Mexican to a United States legal and political jurisdiction." (24:2) In other words, the majority of residents affected were peasant farmers with neither the power to actively resist or the knowledge of the new legal and political system under which they found themselves. In an attempt to resist these attacks on their land and rights, Mexican-Americans quickly began organizing self-help groups or societies dedicated to fostering mutual aid. According to Rodolfo Acuna, these mutual aid societies "became a means of protecting their economic and social status, whereas for workers they provided some sort of security through burial funds, savings, payment of medical expenses, unemployment compensation and pensions" (1:188) Most notable of these groups was the *Alianza Hispano Americana* mentioned earlier. Beyond these self-help associations, most efforts to organize politically in order to resist attacks on their lands were met with failure. In the frustrations of this period can be found the seeds for some of the present day Hispanic political organizations which are now bringing to fruition some of the dreams of the early organizers.

During the first half of this century, the United States

experienced an enormous Mexican migration. This was caused primarily as a result of the Mexican revolution followed shortly thereafter by the need for cheap farm labor to support the war effort during World War I. After the war much of this cheap labor was no longer needed and numerous efforts to deport the laborers were attempted. At one point it was rumored that all Mexicans would be deported. In an attempt to counter this specific threat, La Liga Protectora Mexicana (The Mexican Protective League) was formed in 1921. Made up mostly of lower income Chicano workers, it actively fought all attempts at deportation. (1:189) La Liga was unusual in that it was composed of lower income Hispanics. The majority of organizations formed by Hispanics were comprised of middle income individuals and were created to address specific problems. One of these, La Orden de Hijos de America (The Order of the Sons of America), also founded in 1921, was composed of either native born or naturalized U.S. citizens. According to Acuna, "The stated purpose of La Orden was 'to use their influence in all fields of social, economic, and political action in order to realize the greatest enjoyment possible of all the rights and privileges and prerogatives extended by the American Constitution.' La Orden fought for the constitutional rights of Chicanos and especially criticized the inequities of the jury system." (1:189) La Orden was the predecessor of the League of United Latin American Citizens (LULAC). LULAC was formed in 1928 and was composed originally of middle class Chicanos who were citizens of the United States, as was its predecessor.

LULAC with approximately 115,000 members is the oldest active Hispanic organization in the country. According to Acuna: "This association was integrationist, comprised of middle-class Chicanos who were citizens of the United States. Its purpose was to 'develop within the members of our race the best, purest, and most perfect type of a true and loyal citizen of the United States.' It placed emphasis on learning English and established preschools to teach Chicano children the basic 400 English words, to help them assimilate into the school system, as well as to aid in their eventual Americanization." (1:190)

LULAC and other organizations such as the Political Association of Spanish-speaking Organizations, the Mexican-American Political Organization, and the American GI Forum which were formed prior to and shortly after World War II, actively tried to work within the system. Highly patriotic, they espoused the belief that advancement for Hispanics could best be attained by mastery of the English language and gradual Americanization while at the same time maintaining their Hispanic traditions.

After World War II, thousands of Hispanics returned to their homes to encounter much the same discrimination they had left on entering the armed forces. As a result of the war many of these returnees who had for the first time been exposed to American lifestyles outside their barrios wanted to share more fully in the bounties around them. The Fair Employment Practice acts passed during the war had enabled many Hispanic workers to join the middle income population. The G.I. Bill of Rights allowed many Hispanics to buy housing outside the barrio for the first time as well as get the necessary training to enter the skilled trades and professions. (1:208)

For these younger more active Hispanics, much of the discrimination of the past was unacceptable. Acuna again notes: "Discrimination against Chicanos in Texas was and is the most blatant in the United States. When they returned from the war, Chicano G.I.s from Texas found that they were still 'greasers' to most of the Anglo-Americans there. Discrimination in housing, education and employment was rampant. Many of the former servicemen were not allowed to join the Veterans of Foreign Wars or the American Legion." (1:210) To combat such discrimination and to promote political and social reform, the American G.I. Forum was formed in 1949 in Corpus Christi, Texas. Its formation resulted after the local White establishment refused to bury a Chicano war hero at Three Rivers, Texas. Instead, he had to be taken outside his home state to be buried at Arlington National Cemetery. American Chicano G.I.s vowed this would never happen again and created the Forum to address such problems in the future. Today, the Forum is an active advocate on Hispanic issues for veterans and their families.

While the above organizations worked actively to accomplish their goals, they were essentially passive in nature. It was not until the 1960s that Hispanics actively began to make use of the political system to realize their aspirations. The sixties was the period of the civil rights movements. As large numbers of Hispanic youth began entering college and began to be exposed to political organizations, the awareness of the power available through the vote became evident to them. Hispanics also saw the progress being made by Black activists and began to emulate their actions.

In the high schools Hispanic students began to protest the inequities in the educational system. Out of these protests was created the La Raza Unida Party in 1967 in Texas. This minority party was initially formed to mobilize Hispanics to vote and to

elect candidates at the state and local level in Texas. Its success attracted national attention and it quickly spawned other political groups which during the seventies and eighties gradually enabled Hispanics across the country to use the political system to achieve their social and economic ends. The work of the early political and social activists is continued today in such organizations as the National Council of La Raza. This group serves as an umbrella organization for over 145 other organizations working for civil rights and economic opportunities for Hispanics.

Over the past twenty years Hispanics have made tremendous gains in political organizations and public office-holding. This is especially true in the states of the Southwest and California, as well as in New York and Illinois. Much of this change can be attributed to the increasing number of Hispanic voters. As Hispanics continue to increase in numbers each year and as growing numbers of youth, who currently make up the majority of the Hispanic population, become eligible to vote, Hispanics will before long have the power to make changes within the system while at the same time becoming truly members of the American community.

Media

Mass communications in the form of newspapers, magazines, radio, television, and films are of vital importance in helping groups relate to one another. Traditionally mainstream mass media reflected the views and values of the predominant groups in American society with little attention paid to Hispanics. (10:621) When expressed, views regarding Hispanics were usually negative. Regarding this, Senator Joseph Montoya in a speech before Congress in 1974 described it in the following manner:

Consider the image scores of millions of Americans presently entertain regarding Spanish-speaking Americans. That mental picture is a totally degrading stereotype....it consists of...A sleepy, lazy dirty Mexican in a sombrero dozing under a cactus. A greasy-looking, overweight, bandit type with bandoleers slung across his body, galloping off to stir a tinpot revolution. An image of a person lacking ambition, honesty, elementary habits of hygiene and self-respect. (16:13811)

While still found occasionally, such characterizations are no longer considered acceptable by the majority of the American public nor tolerated by Hispanics. In the twenty years since Senator Montoya made that speech, Hispanics have come to understand the

power of the media to educate, to entertain, and to further their interests in all areas.

NEWSPAPERS - An important force helping to link Hispanics together in the local community is the growing number of newspapers. There are currently five Spanish-language newspapers published daily in the U.S.: La Opinion in Los Angeles, El Diario-La Prensa and Noticias del Mundo in New York, and El Nuevo Herald and El Diario de las Americas in Miami. In addition to the five dailies, there are over 250 other newspaper-type publications published as often as twice a week to once or twice a month. (10:637)

MAGAZINES - In 1992 there were over 783 Hispanic publications in Spanish or directed at a Hispanic audience. (17:44) In addition to newspapers, Spanish and English Hispanic magazines and newsletters are widespread and popular. These publications act to fill the information gap for readers whose only or primary language is Spanish. The emphasis is on providing information on topics such as immigration law or social and health services. These subjects are of high interest to large segments of the Spanish-speaking communities throughout the U.S. While not having the circulation of the major local newspapers, there are several Hispanic-oriented magazines with national circulation that are produced and published in the U.S. Among the most popular Spanish-language magazines are Temas, Replica, Hoy, and La Familia de Hoy. English-language magazines of note are Hispanic, Hispanic Business, and Hispanic Link. The main emphasis in these magazines is to provide information for and about Hispanics. By focusing on contemporary Hispanics and their achievements and the challenges facing them, they are a unifying force for Hispanics throughout the country. (10:642)

RADIO & TELEVISION - While the printed word has always served to bring people together, it is the power of electronic media, i.e. radio and television, which is serving to inform, entertain, and unite Hispanic audiences at every level of society. As the journal Broadcasting noted: "Hispanic television and radio is a \$400 million plus business in the U.S., an important market served by numerous stations, broadcast and cable networks, rep firms and advertising agencies." (6:37) Hispanics watch an average of 3.6 hours of television on weekdays vice 3.2 hours for all Americans, and most of this time is spent watching Spanish language programming. (3:48) By distributing news and entertainment tailored specifically to Hispanic tastes, radio and television can have the effect of reinforcing Hispanic culture. Today in the U.S. there are two major Hispanic television broadcast networks,

Univision and Telemundo. Their stations are located in every major Hispanic community in the U.S. In the near future as cable system capabilities expand, Hispanic programming will be available to every home in the country having a cable service.

Since broadcasts are in Spanish, the recipients are provided with an alternative to standard English programming thus helping them to preserve more easily their culture and language. Programming on Hispanic television consists of novelas, talk/variety/comedy shows, movies, sports, children's shows, and education/religious shows. Novelas are the Hispanic equivalent of English-language serial dramas such as "Dynasty" or "Days of Our Lives."

Though Hispanic programming is similar in content to standard U.S. television, there is a difference. As Telemundo senior vice president Carlos Barba noted: "Hispanics want programs that reflect their own lifestyles. If there's a thread running throughout the shows on the networks, increasingly it is that they address our feelings, our problems, and our goals." (6:42)

CONCLUSION

Almost five hundred years ago, the Spanish began exploring and settling North America. In the course of time, those of their descendants who remained in the New World created new ethnic groups, new traditions, and a rich history. Today, these groups are continuing to evolve and through their language and culture enrich this country. Both as individuals and as groups they have contributed to America's settlement, development and defense.

Hispanics, in their love of family and in their devotion to their religious institutions, have always displayed the seeds of unity. They have, in their willingness to unite in partnerships for their mutual support when the need arises, watched those seeds develop. As they continue to grow, to unite, and to address the challenges they will face in the future, they and our country will reap the fruits of their endeavors in a richer and more diverse and vibrant society.

SELECTED HISPANIC ASSOCIATIONS AND ORGANIZATIONS

IN THE UNITED STATES

A RESOURCE LIST

NOTE: The following list represents a sample of the types of Hispanic organizations currently in existence. For a complete list consult the Hispanic Americans Information Directory: 1994-1995 3rd Ed., Detroit, Gale Research, 1994.

ASPIRA

22 East 54th Street
New York, NY 10022

Association of Hispanic Arts(AHA)

173 E. 117th Street, 2nd floor
New York, NY 10029
(212) 860-5445

Association of Puerto-Rican-

Hispanic Culture
c/o P. Block
83 Park Terrace West
New York, NY 10034
(212) 942-2338

Association of Naval Service

Officers (ANSO)
P.O. Box 23252
Washington DC

Chicano Research Collection

Department of Archives and
Manuscripts
Arizona State University Libraries
Tempe, AZ 85287-1006
(602) 965-3145

Consortium of National Hispanic

Organizations
1030 15th Street, N.W.
Suite 1053
Washington, DC 20005
(202) 371-2100

The Hispanic Association of
Colleges and Universities
11 Dupont Circle N.W.
Suite 900
Washington, DC 20036

Hispanic Institute
Columbia University
612 West 116th
New York, NY 10027
(212) 854-4187

Hispanic Link News Service, Inc.
1420 "N" Street, N.W.
Washington, DC 20005
(202) 234-2080 or (202) 234-0737

Hispanic Organization of
Professionals and Executives
1625 "K" Street N.W.
Suite 103
Washington, DC 20006

Hispanic Policy Development Project
250 Park Avenue South
Suite 5000A
New York, NY 10003
and
1001 Connecticut Avenue, N.W.
Suite 310
Washington, DC 20036

League of United Latin American
Citizens (LULAC)
342 Wilkens
San Antonio, TX 78210
(512) 533-1976

Los P.A.D.R.E.S.(Padres Asociados
para Derechos, Religious, Educatios
y Sociales)
2216 East 108th Street
Los Angeles, CA 90059
(213) 569-5951

Mexican American Opportunity

Foundation
6252 East Telegraph Road
Commerce, CA 90040
(212) 722-7807

Mexican-American Studies and
Research Center
University of Arizona
Tucson, AZ 85721
(602) 621-7551

National Alliance of Spanish-Speaking
People for Equality
1701 16th N.W. #601
Washington, DC 20009
(202) 234-8198

National Association of Latino
Elected and Appointed Officials
(NALEO)
708 G Street, S.E.
Washington, DC 20003
(202) 546-2536

NALEO Education Fund
34 Garnet Street
Los Angeles, CA 90023
(213) 262-8503
1-800-44-NALEO

National Council of La Raza
810 First Street, N.E.
Suite 300
Washington, DC 20002
(202) 289-1380

National Hispanic Council on Aging
2713 Ontario Road, N.W.
Washington, DC 20009
(202) 265-1288

National Image, Inc.
P. O. Box 895
Austin, TX 78701

National Puerto Rican Forum

450 Park Avenue South
New York, NY 10016

Network of Educators' Committees
on Central America
1188 22nd Street N.W.
Washington, DC 20037
(202) 429-0137

Puerto Rican Association for
Community Affairs
853 Broadway
5th Floor
New York, NY 10003
(213) 673-7320

Society of Hispanic Professionals
5400 East Olympic Blvd
Suite 225
Los Angeles, CA 90022
(213) 725-3970

Appendix A

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