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Julian Samora
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Dear Julian:

Enclosed is my draft on the Church and Hispanics. There are a number of gaps and questions to be resolved:

1. Title. I do not have any strong preference so feel free to change it or add your own.

2. We must decide to deal with all Hispanics or only with Chicanos. I would prefer the latter, but if we go to Ford, I'm sure Bill Diaz will request all Hispanics I would agree to do so only if his contribution makes it possible to do the job.

3. Methodology. This section needs more work. The timetable and scholars we plan to invite needs to be listed. Elizondo has a new book on the idea of a new theology based on the Chicano experience. He is very good. I would prefer replacing the advisory committee with one or two meetings with the writers.

4. Budget. The budget is pretty skimpy as it is, but if possible, I would like to begin on this half-time beginning with the new academic year in September 1984.

I talked with Art Latno at Pacific Telesis regarding the change in focus and suggested they might want to increase their participation. He didn't say "no" and is looking forward to receiving the revised proposal.

I will call AT&T and Levi Strauss for their response.

Send me a copy of the revised draft or call me to discuss the changes. Hopefully we can do all this before you leave for New Mexico.

It was great seeing you in Denver. Hope all is well.

Best regards,

THE NEW ENCUESTRO--

HISPANICS AND CATHOLICS IN AMERICAN SOCIETY

Research Focus

This research will examine the Catholic Church as a force for helping Hispanic Americans achieve equal opportunity and social justice in American society.

The following perspectives will be investigated: (1) The historical interdependence and contribution of Catholicism to the spiritual life and well-being of Hispanics, an affiliation which began with the exploration, conquest and settlement of this continent almost 500 years ago, (2) The role of the Church as an agent for both continuity and change--particularly the Church's potential to become a powerful and dynamic partner in advancing Hispanic aspirations and interests, (3) Hispanic problem needs, issues and strategies, both secular and religious. These will include action programs, both proposed and in operation, to bring about empowerment, the development of public policy or institutional change to benefit Hispanics.

Historical Setting

Research integrating the ecclesiastical and secular history of the Catholic Church and Hispanics in America has not been notable in number or significance. As recently as a generation or two ago most historians presented a thoroughly defective approach to the history of the Spanish/Mexican influence in the development of the New World.

Historical accounts of more than 300 years of Spanish/Mexican

rule on the borderlands of the United States has been largely biased in favor of what historian John Caughen describes as "Yankee newcomers who conceded themselves a superiority, demonstrated, so they said, by the victory in the War with Mexico."¹

More often historians simply ignored these roots, many of which account for the present disadvantaged status of Hispanics.

In his calm and reasoned work on American Catholicism, John Tracy Ellis makes a plea for a broader and more enlightened view by writing:

"If we Americans of the mid-twentieth century do not understand as well as we should the varied pattern of our colonial past, the reason is not far to seek. Until about forty years ago the leyenda negra, or the "black legend" of Spain so completely possessed the national mind that pioneers like Adolph Bandelier were shouted out of court by those bred in the tradition of sixteenth-century England. The historians of that tradition succeeded to a remarkable degree in passing on to generations of Americans a thoroughly biased view of Spain's accomplishments in the New World." ²

The growing inquiries into the past and present status of Hispanics is more than a scholarly desire to correct history. Many corporations, in addition to fulfilling their commitment to social responsibility, see greater-enlightened self-interest in the Hispanic market and buying power, now estimated at \$70 billion annually. Coca-Cola's Director of Hispanic Marketing had a candid one word response when asked why the rapidly growing market is so important: "Money..."³

The same day an article on the three Democratic presidential candidates' courting of Latinos in Texas relected yet another fundamental reason for the current spate of interest in Hispanics: votes.⁴

The Hispanic community itself has labored to awaken the national conscience to the condition of Hispanics as a U. S. minority. In recent decades new Hispanic social movements have emerged. They query the traditional functions and roles of both public and private institutions and the institutions' attempts to deal with Hispanic issues, i.e., whether these attempts have been marked by paternalism, bonded to the status quo or delivered in a spirit of cultural hospitality.

Some insitutions, having neglected the Hispanic population previously, are finding an opportunity for gain or for service. To others who harbor xenophobic sentiments, Hispanics have become a threat. To all of them Hispanics are a population to be reckoned with--like it or not.

For some of the reasons listed above and for others as well, a new and profound dialogue is now underway between the institutional Catholic Church and the Hispanic laity. One by-product of this new dialogue was the passage last November of a historical Pastoral letter from the National Conference of Catholic Bishops titled: "The Hispanic Presence: Challenge and Commitment."

The Pastoral calls for improved Church services and ministry among Hispanics, including evangelization, education, social justice, youth and leadership development. Catholic dioceses around the country are participating in the preparation of a plan and recommendations to be debated at the Third National Pastoral Encuentro in August, 1985. The Encuentro will then forward its final agenda to the National Conference of Catholic Bishops.

One Hispanic commenting on the Pastoral observed: "Many bishops are torn between two conflicting approaches: don't do too much because Hispanics will be assimilated into the U.S. mainstream anyway; and, if we don't do something soon, there'll be no Hispanic Catholics, they'll all be pentacostals and fundamentalists."⁵

Clearly there are important reasons for the bishops to act. Hispanics, who remain among the poorest of Americans, are too large a population group whose serious problem needs can no longer be ignored or minimized. For example, the dropout rate among Latino high school students in Chicago is "a phenomenal 74 percent."⁶ In a recent report on "Births of Hispanic Parentage," the National Center for Health Statistics, reported that "Hispanic women have the nation's highest fertility rate, 95.4 births per 1000 women--a rate 53 percent higher than that of Anglo-white women and 5 percent above the rate for black women. Moreover, nearly one quarter (emphasis mine) of all Hispanic births in 1980 were to unwed mothers."⁷

For the Catholic church these and other issues require attention. Hispanics make up 25 percent and climbing, of all U. S. Catholics. Yet their presence in the insitutional church is low. There are only 14 Hispanic bishops out of approximately 250 bishops (5.6%) and only 1400 priests of 50,000 (2.8%) in the United States. The few episcopal appointments have not come about easily. Nor have these appointments per se persuaded Hispanics that their needs are viewed as a priority.

But there are other encouraging signs that the bishops might

be counted on to respond positively and effectively. Increasingly the bishops have publicly exposed the severe and troubling conditions facing humankind. Vatican II provided impetus, as has the courageous example of the Church's new alliance with the impoverished masses in Latin America.

Like the Church in Latin America, the Church in the U.S. is trying to rid itself of paternalistic traditions and attitudes. In the arena of social justice the bishops have spoken out against racism and in favor of furthering the dignity and equality of all peoples and races.

It is in this spirit of servanthood that Hispanics see a promise in forging a renewed alliance with the Catholic Church as a whole; an alliance among peoples who have shared a common destiny and faith on this continent since the discovery of the Americas by Cristobal Colon.

Results may not rest with how eloquently or sincerely the bishops speak (e.g., the Pastoral) but how far the non-Hispanic laity is willing to go -- resolving such touchy issues as bilingual education, respect for cultural pluralism and refugees and immigration flows into the U.S. from Mexico, Central and South America.

The response from the laity may well help answer the question (at least for Hispanics) of how catholic the Catholic Church really is in America!

Methodology

Two research methods will be used in this study: 1. Literature review and appraisal, including existing unpublished data,

studies, and documents on Hispanics and the Church. 2. Individual and institutional interviews, identifying the strategies, leadership, and goals which the Hispanic community and organizations believe necessary for their own advancement.

Individual scholars, both ecclesiastical and secular will be invited to contribute information and points of view and to help synthesize and interpret the findings.

The study will cover two fields on inquiry, a historical review of the Church's responsiveness to perceived or real problems associated with this population and a profile of Hispanics.

In the first area we will conduct a historical review of the Church under Spanish/Mexican rule and how it evolved from the time of Colonial America to the present. In the second area of study we will profile Hispanics today, while noting the consequences of various historical events described earlier. This section will encompass a study of the family (including special attention to the status of Hispanic women), education, economic status, and issues of current debate, e.g., migration/immigration, bilingual/monolingual education policies, and bicultural/assimilation issues, and institutional barriers to equality of opportunity.

The Church

The history of the Church in America will be examined to determine to what extent the social progress of Hispanics will depend on the Church. This question may be broken into several components. Will Church actions really make a significant impact on Hispanics? If so, will this impact be a by-product of the

Church's involvement in resolving major social problems facing our society in general? Or will it be accelerated through directing the Church's efforts to addressing the problems specifically facing Hispanics?

The historical review will begin with the exploration, conquest and settlement of the Southwest. The impact of these New World crusades on the established populace will be of particular interest. We will study the effect of these movements on those who arrived when the land was claimed by Spain and then remained as the land passed to Mexican and subsequently to U. S. rule.

Simultaneously we will examine the role of the Church during these periods. For example, the Church functioned first as an agent of the Spanish Crown in colonizing the Americas. In this unique example of the unity of church and state, the Church in the New World maintained European civilization for the Spanish as it concurrently brought a new culture, religion and way of life to the Indian natives. We will examine the Church's role in shaping the future of the Spanish/Indian descendants that emerged. In chronological progression we will study the Church as it conserved the status quo and finally in the service of liberation.

We will review the loss of Hispanic leadership and power and corresponding discouragement of traditional Church practices as a consequence of the change in national jurisdiction from Mexico to the U.S. We will then trace in parallel the history of Hispanics and the Catholic Church to determine the latter's

participation in upholding the rights of Hispanics within American society since the 19th Century.

We will explore answers to the following questions as we review historical and current activities of the Church as related to Hispanics.

What positive support has the Church provided in ministering to its oldest and newest constituency? What has been the historical policy of the American Church hierarchy with respect to issues of cultural pluralism and assimilation? What is the Church's policy on these issues now?

As Hispanics have undertaken the distinctly American tactics of community-based activism to redress discrimination and inequality, how has the Church responded to such efforts? Which of these movements have enjoyed the Church's support? Will the Church address the appearance and/or practice of racial prejudice in the selection of episcopal appointees and election to the boards of Catholic institutions including universities, hospitals and Catholic foundations?

To what extent are non-Hispanic Catholic intellectuals concerned with issues facing Hispanics? To what extent are Hispanic points of view understood by Catholic lay persons and what is their reaction to ethnically oriented organizations? In turn, how do most Hispanics perceive the Catholic Church?

To what degree are seminarians and other religious conscientized about Hispanics so that they might better understand and serve this constituency?

What important Hispanic community programs, if any, is the

Church supporting financially?

What specific Church-related experiments, such as the comunidades eclesiales de base (basic Church communities), are attempting to break down the historical clerical dependency syndrome?

What is the likelihood that a liberation theology, indigenous to the Hispanics in the U.S. will emerge out of demands for a new ministry to a group beset by poverty, exploitation and prejudice?

Who are the relevant agents and organizations in the Hispanic community and are they known to the leadership of the institutional Church? Are Hispanic goals, including rationale and assumptions, shared by the Church hierarchy?

What strategies (framework or models) are more likely to result in fundamental institutional changes? Will the actions recommended in the Pastoral point to providing human services or to making fundamental changes at the root of Hispanic disadvantaged status? What strategies are more likely to advance Hispanics into a more representative class of participants in the society at large?

Hispanics-Demography

U.S. Census data will be used to profile the Hispanic population. The profile will reflect characteristics of age, sex, housing, income, residence, labor force participation, etc. The dramatic increase in the population between 1970 and 1980 will be analyzed and projections made of population increases for the ensuing decades up to the year 2020. We will assess the reasons for such increases, be they natural fertility or

immigration (legal and/or undocumented).

From Church reports and publications we will profile the religiosity of Hispanics using a comparison with Anglo Catholics in Church membership and attendance trends. We will also review the successful efforts of Protestant denominations, especially fundamentalist and pentacostal churches to evangelize Hispanics.

Family and Hispanic Women

The family has long been considered the bulwark of Hispanic Society. It is "common knowledge" that Hispanics are characterized by strong family ties by their affiliation to the Catholic Church and their persistent use of the Spanish language. The reality of this is subject to research.

In American society as a whole the strong family unit appears to be deteriorating. National statistics suggest that the one-parent family is increasing rapidly. This is due in part to increasing rates of widows, separation of spouses, and divorce. The U.S. has the highest divorce rates in the world. Are Hispanics following the national pattern? What is the current family situation? What factors contribute to it? What is happening with regard to divorce, separation, widowhood, teen-age pregnancy, one-parent families, family planning, birth control, abortion, women working, and inter-marriage? What appear to be the important variables associated the these phenomenon: (e.g., religion, education, class, occupation, areas of residence, etc.)?

Hispanic women are sometimes considered a minority in double jeopardy, in effect a minority within a minority. Issues of employment, one-parent families, poverty, health problems, lack

of access in most fields of endeavor, a sub-class status even within their own ethnic group. These particular needs will be addressed.

If women remain second class citizens in a male-dominated Church, what hope is there that Hispanic women, particularly strong and independent young women will find the Church as a life-giving partner? Will the Church play a part in making their vision for the future a reality?

Education

The public and parochial school systems and their various components will be assessed for their impact (or lack thereof) on the status of Hispanics. Elementary, secondary and higher education, including community colleges, four-year institutions, graduate and professional training and post-doctoral opportunities will be included.

In addition to measures of educational achievement in both systems, we will address the questions of relevancy of curricula, access, segregation, text books, bilingual/bicultural programs, governance, hiring practices, tenure issues, mental testing, retention rates, drop-out rates, and "value-added" contribution of Catholic education to Hispanic leadership and cultural issues.

Migration/Immigration

The range of views on the continuing population movements of both documented and undocumented immigrants and refugees will be examined. The competing issues and pressures on the Congress to legislate new public policy will be of particular interest.

We will evaluate the Church's position and views on the

legislation as well as the response by Church institutions to the people affected. How does this support differ from the help given to the poor immigrants from Europe who were educated and assimilated into the new culture around them? How are Hispanic immigrant flows different from previous immigrant groups?

Hispanics as cheap sources of labor, either as "guest workers" and as a transnational labor force will be examined in the context of the changing U.S. demographics.

What is the history of Church involvement as a advocate for Hispanic migrant workers and for farm workers to organize? Is this same concern forthcoming for the majority of Hispanics who now live in the cities?

That Hispanics do not learn English or become citizens at the same rate as other immigrants is raising concern by U.S. political figures and others. This is interpreted as representing a loss of national sovereignty or a undermining of our ability to live as one society.

Hispanics, in turn, face difficult choices of complete assimilation into the overall community, partial integration or a total loyalty to their own language and culture. What role will the Church play in helping Hispanics confront and resolve these issues and choices?

Administration of Project

The project will be administered by the University of Notre Dame as fiscal agent through the Mexican American Graduate Studies Program which has had a long history of involvement in Mexican American concerns through research, publications, and the

training of Mexican American graduate students.

Where readily available, (e.g., 1980 census) we will use data on all Hispanics, but we have chosen to concentrate on Mexican Americans because we are more knowledgeable about them, having previously assessed them.

An editorial committee will be utilized to help formulate the critical dimensions of our investigations topic by topic. We want to focus on the right questions and be aware of other on-going research and publications. To this end we will query research centers engaged in this field of inquiry whether or not they are affiliated with a university, e.g., Mexican American Cultural Center, San Antonio.

FOOTNOTES

1. Caughen, John W., California: A Remarkable States' Life History, Prentice Hall, Englewood Cliffs, N.J., 1970 p.266
2. Ellis, John Tracy, American Catholicism, University of Chicago Press 1955 p.2
3. Demoro, Harre W., "How Coke Chases Hispanic Tastes." S. F. Chronicle May 3, 1984 p. 32
4. Liebert, Larry, "Demos Reach Out to Latino Voters," I bid, p. 20
5. Jones, Arthur, "Historic Pastoral Letter Approved," National Catholic Reporter November 25, 1984 p. 8
6. "Chicago Dropouts," Hispanic Link Weekly Report, Vol. 2, No. 18 April 30, 1984 p. 1
7. "Latina Fertility Rate 'Highest,' but Declining," I bid, p. 1