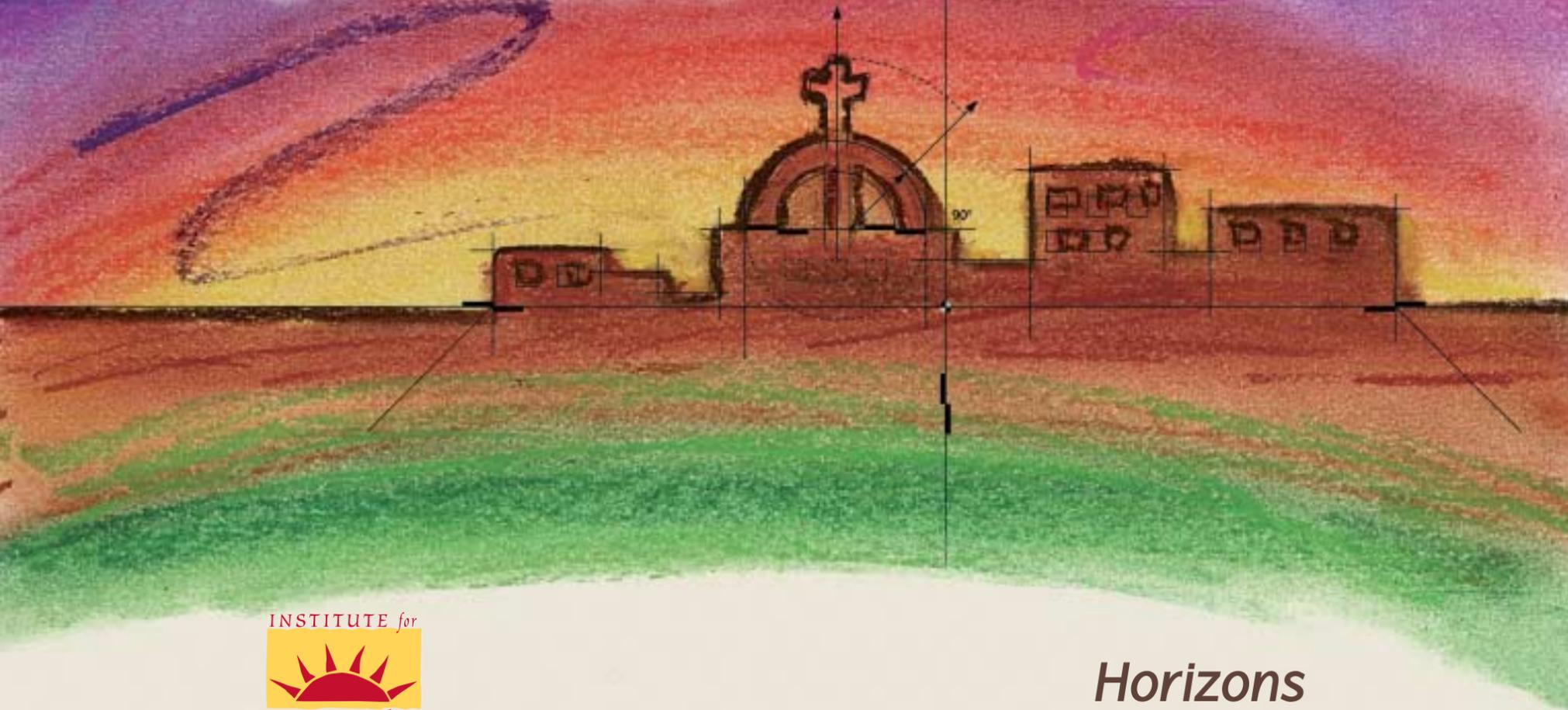


Community *Comunidad*



Borders will not disappear, differences will not fade away, but they need not divide and keep peoples apart...

Virgilio Elizondo

Spent
Pulitzer Prize-winning photograph
by Don Bartletti, *Los Angeles Times*
Tonala, Chiapas, Mexico
August 3, 2000

Nearly exhausted from 15 hours as a stowaway on a freight train through southern Mexico, Santo Antonio Gamay, 22, cries out in agony. The Honduran is minutes from making his third attempt to outrun Mexican immigration authorities as the train approaches a checkpoint. Gamay's migration on the trains to the US border is the only transportation he can afford. He's still thousands of miles from a promised job as a painter in Toronto, Canada.



Migration and Theology: An International Conference

Leaders from Pope John Paul II to the US and Mexican Catholic bishops have called for a humane response to the migrant and for public policies and pastoral work that “welcome the stranger among us.” Churches and activists have heeded this call, but the scholarly response has been slower. To address the issues that migration raises, the Institute is cosponsoring an interdisciplinary conference, September 19–22, 2004.

According to Rev. Daniel Groody, CSC, director of the Institute’s Center for Latino Spirituality and Culture, the event will gather scholars, church leaders, lay workers, parishioners,

migrants, and activists to explore a series of interrelated questions. From what scholarly traditions, for example, can a new theology of migration draw? How can theologians guide pastoral efforts to welcome and serve migrants?

Cosponsors for the conference include the Missionaries of St. Charles–Scalabrinians, the US Conference of Catholic Bishops, Catholic Relief Services, and numerous departments at Notre Dame. The conference schedule, registration form, and a complete list of presenters and sponsors are available at www.nd.edu/~latino/migrationtheology/index.html.

Community Comunidad

With this issue of *Horizons* the Institute for Latino Studies marks five years of teaching, scholarship, and outreach from our home at the University of Notre Dame. We also celebrate the fact that, through its efforts, the Institute is an active member of many communities:

- a learning community that engages increasing numbers of Notre Dame students and faculty in classroom work, events, and hands-on experiences;
- a national research community that produces vital scholarship on minority populations throughout the United States;
- the metropolitan Chicago and northern Indiana communities, which we are studying and supporting in a number of important projects;
- a community of faith that includes Catholic theologians who build on Notre Dame traditions as well as ecumenical efforts involving churches around the country;
- a transnational community that connects US Latinos and their countries of origin;
- a community that nurtures artists and various forms of artistic expression.

The enthusiastic support of the Notre Dame community—including administrators, alumni, trustees, and other friends—has sustained the Institute since its creation in 1999. As we grow, it has been striking to see how we’ve become a resource for the whole University, not just for Latino students and faculty.

Our courses and events attract students from many majors and ethnic backgrounds. Our research focuses on and benefits communities with very diverse populations. And, increasingly, our outreach efforts—whether emphasizing scholarship, service, or the arts—draw people of all ages, interests, and origins.

The theologian and civil rights leader Howard Thurman wrote, “Community cannot for long feed on itself; it can only flourish with the coming of others from beyond, their unknown and undiscovered brothers.” In these pages I invite you to meet the remarkable community in Spanish, *comunidad*—of which the Institute is proud to be a part.

Virgilio Elizondo



Community cannot for long feed on itself; it can only flourish with the coming of others from beyond, their unknown and undiscovered brothers.

Reaching out with Latino Studies at Notre Dame

On a chilly Sunday afternoon in March—when most of their friends are comfortably ensconced in the library or dorm—15 Notre Dame undergraduates trudge through the dark doorway of a church meeting hall in Elkhart, Indiana. Together they switch on lights, unfold tables, tidy stacks of fliers, and prepare a place for children to sit and color with crayons.

They have come to the church to direct and observe a labor clinic for Mexican and Central American immigrants. This semester they will spend every Sunday afternoon in similar settings as part of Anthropology 462, a course on immigrant labor rights.

The topic this week is workers' compensation. As workers and their families trickle in, the students take their places with Visiting Assistant Professor of Anthropology Kimbra Smith and Sociology Teaching Assistant Xóchitl Bada. Some open notebooks and get ready to write. Others take arriving children by the hand and lead them, chatting in Spanish and English, to the coloring table.

Though Elkhart is just 30 minutes from Notre Dame, the students' weekly sojourns take them a world away from campus life. Once a month they run the labor clinic, but other Sundays they've interviewed immigrant women at a beauty salon; they've shopped at Hispanic businesses, 'hung out' with teens in a community plaza, and observed doctors treating immigrant patients at a local hospital.

Most feel they have not sacrificed their Sundays but have gained access to a unique learning experience. "This is a really good way to relate my book studies of anthropology with what I'm applying it to," said Claire McAuliffe '04. "A lot of my other classes just involve reading, but

Community

this is first-hand," added Mimi Matkowski '04. "It's taught me that the 'other' and the border are right next door—they're not in Mexico and Texas."

Right off the bat, students learn that Elkhart's Latino population increased 700 percent in the decade between the 1990 and 2000 censuses. Jobs in the local RV industry drew immigrants who established businesses, bought homes and enrolled their children in local schools.

These phenomena mirror trends elsewhere, but Smith's research prior



Children of local immigrant families color while their parents attend a seminar on workers' compensation with Notre Dame students at St. Vincent de Paul Church, Elkhart, Indiana.

to the course revealed that Elkhart is atypical in some ways. "The population was far larger than anyone

realized, and both migration patterns and community interactions seemed to be quite different from what has been found in studies of other Hispanic immigration points in the United States," said Smith. "More urgently, I was hearing a lot of stories about abuses in the workplace."

Wanting to learn more, she approached Bada, a Mexican PhD student in sociology whose own research focuses on employment, remittances, and hometown clubs in Mexican immigrant communities. The two got a grant

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Xóchitl Bada

Teaching is central to the Institute's mission. Classes, directed research, and community-based learning courses give students unique opportunities to explore the historical and contemporary experiences of Latinos in American society.

Reaching out with Latino Studies

continued from previous page

from the Center for Social Concerns to develop a course on transnational societies and cultures, with additional support from the Institute and the anthropology and sociology departments.

Using readings and classroom lectures to teach ethnographic methods and ethical issues, Smith sent students into the community on weekends to collect data. She required them to share their field notes with classmates on-line and compare their personal observations with hard data from the census and other sources. At semester's end the class pooled its findings to create a Spanish-language resource booklet describing services available for community members.



That research-and-service combination drives more than 90 community-based learning courses at Notre Dame each year, according to Mary Beckman, associate director of the Center for Social Concerns. "Students who are willing to take this kind of course at all are already interested in community service, as well as being committed to research on problems of immigration," reflected Smith. "The fact that so much of the class was based on discussions of field notes from their original research meant that our job was more to guide the students than to dictate the structure for the course."

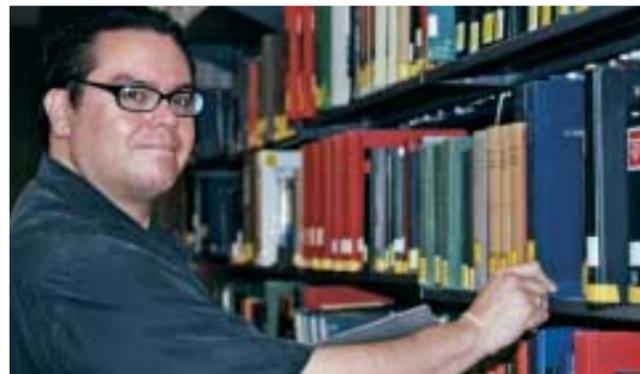
"This meant that they felt both more responsible and more involved with the work—and they far exceeded any

course requirements we could have set. By the end of the semester, most of them were not only spending extra time compiling the resource booklet, they were also doing several research trips a week to pursue questions that intrigued them but that remained unanswered," Smith said.

In fall 2004 a new group of students will venture into the local Latino community through Anthropology 429, a practicum which focuses on the transnational character of Mexican migration. According to Assistant Professor Karen Richman, the class will use experiential learning to explore "how Mexican migrants conduct their lives across the vast distances separating South Bend and their homeland."

Left: A booklet listing local social services resources for Latinos will soon be published. It is also available from the Institute's outreach series at: www.nd.edu/~latino/outreach/.

Below: In support of Latino Studies at Notre Dame the library collection has expanded to include new monographs, periodicals, videos, reference works, and databases on Latino topics. Librarian Hector Escobar Jr. provides research support for faculty and students. About 2,700 new titles have been added since Escobar began developing the collection in 2001, mostly in the Hesburgh Library but also in the Institute's Julian Samora Library.



Latino minor students Maureen Nuccio '06, Stacy Arbogast '05, and Thomas Cordova '05. For more information about the minor in Latino Studies please contact Yolanda Lizardi Marino, Director of Academic Affairs, Institute for Latino Studies, ymarino@nd.edu.

Latino Studies Minor Draws Students

Launched in 2003, Notre Dame's academic minor in Latino studies drew 20 students in its first year, with the first cohort graduating in 2005. They represent diverse ethnic backgrounds, a myriad of majors and all four colleges of the University.

An innovative curriculum and dynamic instructors attract many students. Each semester the Institute collaborates with departments across the University to offer both required and elective courses. Topics span disciplines from demography, religion, and economics to politics, poetry, and art.

Maureen Nuccio '06, a science major from southern California, chose the minor in Latino studies to prepare for a career as a doctor. "I think it's a good way to under-

stand the people that you're helping," says Nuccio, who hopes to practice medicine in the Los Angeles area.

For Stacy Arbogast '05, a theology major from the same part of the country, taking classes in Latino studies will make

It wasn't just a class, a little community got built there.

Thomas Cordova '05

reasons. "I want to get into public policy work and into the public sector," says the Denver, Colorado, political science major. "To be able to represent an incredibly fast-growing sector of the population, Latino studies are really important."

Events Augment Outreach Efforts

The Institute sponsors 30 to 40 events annually as part of its outreach efforts. Films, lectures, art exhibits, workshops, and other special events bring the community to campus and showcase Latino studies at Notre Dame.

Among the highlights in 2003–04 were two lecture series—both offered for academic credit—that brought distinguished scholars and activists to the University. The



Race in the Americas series, jointly organized with the African and African American Studies Program, looked at race, ethnicity, gender, human rights, border issues, health, and media representations. A second series, Strangers No Longer: Catholic Responses to Migration, focused on migration and related economic and policy issues. Organized by the Theology Department's Program in Catholic Social Tradition, the series began with lectures and concluded with a mini-conference on pastoral responses to the needs of migrants living in the United States.

With support from a number of other campus organizations, the Institute sponsored the third annual Sueños sin Fronteras Latino Youth Leadership Conference. The conference is designed to encourage and support local Latino youth in the pursuit of higher education. It is initiated, planned, and run by Notre Dame students.





Comunidad

As a partner in collaborative efforts and home to individual scholars, the Institute supports vital, policy-relevant research on minority populations throughout the United States.

Providing a Forum for Research

Charting Social Change

Ethnic identity, assimilation patterns, and the shape of future immigration flows are just a few of the topics that preoccupy—and often frustrate—scholars who study the US Latino population. Roberto Suro, director of the Pew Hispanic Center in Washington DC and a veteran journalist and author, visited the Institute in early 2004 to speak on “Beguiling Mysteries and Known Unknowns: The Research Challenges Posed by the Latino Experience.”

Suro focused on what is known and unknown about Latino population growth, which he called “the great demographic change of our era.” Among the clear trends: Latino immigration rates didn’t drop during the recent economic downturn; Mexican and Central American workers’ remittances continue to provide lifeblood to their home economies; and, increasingly, Latino immigration to the United States is “one continuous loop” that links “truly transnational families” to lives on both sides of the border. “We’re well past the old push-pull model of explaining migration,” Suro said, “but a new model hasn’t replaced it.”



Latinos comprise just 13 percent of the US labor force but accounted for two-thirds of job growth in 2003, according to the Pew Hispanic Center. As younger Hispanics age, their impact as voters and contributors to the social security system will be increasingly important. The identity that second-generation immigrants assume—and the opportunities available to them—will have a defining effect on US society. Accurate, accessible research will be crucial to informing public debate on this transformation, Suro said.

For Suro generating new knowledge about such trends is both an academic and a moral imperative. “Good research is not an ivory tower pursuit at a time of social change,” he said. “So much is unknown that the topic of the Latino population is easily subject to distortion and demagoguery. It is our obligation to provide facts, answer questions, and formulate theories about social processes on the basis of scientific research. In this context when so much is at stake, these otherwise academic activities become a form of public service.”



An Update from IUPLR

With headquarters at the Institute since 1999, the Inter-University Program for Latino Research (IUPLR) links scholars in a national network that includes 18 Latino studies institutions around the country.

In July 2004 IUPLR hosted its third annual census information workshop at the University of Notre Dame. This year’s topic was “The Education Crisis in Latino Communities: Profiling the Pipeline” and “Constructing Educational Opportunity and Achievement Indicators for Latino Communities.”



Olga Herrera, program coordinator: “Our work for this year will focus on strengthening strategic partnerships at the federal and private levels, increasing the number of member centers, and creating working relationships with corporations and foundations.”

Participants included faculty and staff from IUPLR member centers throughout the United States.

IUPLR maintains a Washington DC office that promotes links to the policy community. Each summer it sponsors the Latino Leadership Opportunity Program, an intensive, five-day learning experience for undergraduates in the nation’s capital. Joint projects continue with the Smithsonian Center for Latino Initiatives, a longstanding



A new publication from IUPLR highlights Latino voter turnout and registration rates.

partner, including the Smithsonian Institute for the Interpretation and Representation of Latino Cultures, held in June and July 2004.

Looking ahead, IUPLR and the Center for Mexican American Studies will host an inaugural conference of member centers and scholars from January 26–30, 2005, at the University of Texas at Austin. Entitled “Siglo XXI: Latino Research into the 21st Century,” the conference is designed to showcase and share the scholarship being generated at IUPLR member institutions. Details will be available at www.nd.edu/~iuplr.

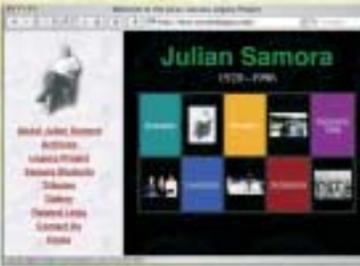


Honoring Julian Samora’s Legacy

Julian Samora led more than 50 students through the Mexican American graduate studies program at Notre Dame. He conducted path-breaking research on immigration,

civil rights, and poverty, and he is considered a pioneer in charting the course for the current field of Latino studies.

The Institute has joined a national consortium to make a new generation of students, scholars, and community leaders aware of his many contributions. Launched in 2001, the Julian Samora Legacy Project will develop, catalogue, and distribute material from the Julian Samora Archive at the University of Texas. The project will microfilm and digitize archival holdings for web use and oversee research to develop a curriculum guide, video biography, and a book that will include essays by a group of Samora’s former students.



www.samoralegacy.com



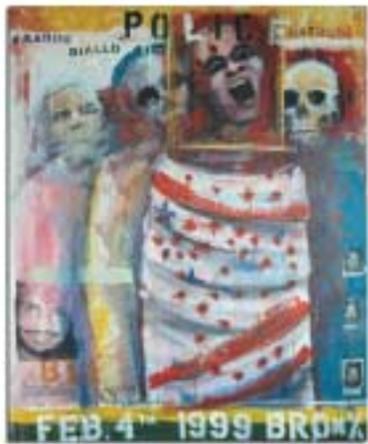
Taking the name Samoristas, 30 of those students gathered for a reunion in April 2004 in Albuquerque, New Mexico. Carmen Samora, Julian Samora’s daughter, is director of the Legacy Project. “As I looked around, people

were just so eager to talk to one another,” she said of the reunion. The project hopes to gather stories from others whom Julian Samora influenced through his lectures, teaching, and informal interactions. Further information is available at www.samoralegacy.com.



Community

Art and artists have enlivened and nurtured the work of the Institute from its origins. In the past year the Institute continued to promote artistic expression at Notre Dame, while creating new opportunities and venues for it beyond the campus.



Amadou Diallo, 2001, acrylic painting by Montoya

a visitor to Malaquias Montoya's *Premeditated: Meditations on Capital Punishment* captured a common reaction to the artist's 2004 show at the Snite Museum of Art.

Montoya, long opposed to the death penalty, aimed "to produce a body of work depicting the horror of this act" and to explore the question, "Why do we kill, what happens to our humanity and to us, as a culture?" Cosponsored by the Institute, the show featured new silkscreen prints, acrylic paintings, charcoal drawings, and collages by Montoya, who is a leading figure in the Chicano graphic arts movement.

The exhibition delivered a vivid, powerful critique of capital

*"Stunning.
Necessary.
Thank You."*

With this simple inscription in the exhibition guest book,

Malaquias Montoya



Creating New Spaces for Art

punishment and a disturbing portrait of the institutional machinery that makes it possible. Some may not have shared the artist's convictions, but few who attended the show could walk away unmoved.

In spring 2004 Montoya returned to Notre Dame to teach a two-week mini-course on Chicano art with students from diverse departments. In fall 2003 visiting professor Amelia Malagamba Ansótegui (University of Texas at Austin) offered "Chicanas in the Visual Arts," a semester-long course.

Galería América, the Institute's gallery space in McKenna Hall, offered a continuous stream of exhibitions last year.

The first, *Southern Darkness, Southern Light: Photographs of Latin America*, featured black-and-white photography by Steve Moriarty, a Notre Dame graduate and photography curator for the Snite Museum. The show included striking scenes from Moriarty's trips to civil war-torn El Salvador and Guatemala between 1985 and 1993 and new work from a visit to 'peace communities' in Colombia in 2002.

A second exhibition, *La Vida Mexicana: The Graphic Art of Leopoldo Méndez*, showcased works by the renowned Mexican printmaker from the private collection of Charles S. Hayes. Founder of the Taller de Gráfica Popular workshop



in Mexico City, Méndez (1902–1969) was best known for his political prints depicting the harshness of peasant life, the atrocities of war, and the social injustice of corrupt capitalism.

Prints by Carmen Lomas Garza graced **Galería América** in spring 2004. The show featured the Texas-born artist's representations of daily life, women, family, and community in Chicano culture.

In an effort to foster artistic expression beyond the campus the Institute, in collaboration with the Snite Museum and the Department of Art, Art History, and Design, has launched the **Crossroads Gallery** in downtown South Bend. The gallery occupies a renovated storefront space in the Notre Dame downtown facility at 217 S. Michigan Street.

Last year the Institute opened an annex three blocks south of campus at 1024 Notre Dame Avenue, which serves as a studio, office, and classroom space for community outreach initiatives. Among those is the **Young Artists Workshop**, which gives talented local high school students an opportunity to produce art with Notre Dame faculty and learn about careers in the visual arts.

Programs like the workshop give young people "a chance to see the possibilities, to see things they can do, and to meet people they'd never meet at this age," according to Jackie Welsh, curator of education/public programs at the Snite. Outreach efforts in the arts also benefit Notre Dame, she adds. "They give the University a means to connect, in the ways that it should, with the community."

Left: Traditional Day of the Dead altar installed at the Snite Museum by artist Armando Vargas, October 2003

Right: Jackie Welsh, curator of the Snite Museum's educational initiative, leads the Young Artists Workshop cosponsored by the Institute.





Exotic Mixture
by Dexter Brown

Young Artists' Works



Orgullo Mexicano
(Mexican Pride)
by Hugo Garza

Poetry Prize Launched

Emerging poet Sheryl Luna, a native of El Paso, won the Institute's inaugural



Andrés Montoya Poetry Prize in 2004. The first of its kind in the United States, the prize distinguishes a full-length manuscript by a Latino or Latina poet who has yet to publish a book. Luna will visit Notre Dame to read from her submission, *Pity the Drowned Horses*, upon its publication by Notre Dame Press.

Conceived by poet and Institute Fellow Francisco Aragón, the prize honors the late Andrés Montoya, a California native and author of the award-winning poetry collection *The Ice Worker Sings*. Andrés was the son of artist Malaquias Montoya—a former Fellow of the Institute (2000 and 2004)—and passed away from leukemia early in his promising career.

"Given Malaquias's connection to Notre Dame, housing a prize here in honor of his son seemed a natural fit," said Aragón, who modeled the prize after the Cave Canem Poetry Prize, a first-book award for African

American poets. Aragón reported that the response to the call for submissions was encouraging, with nearly 50 manuscripts arriving from around the country.

Judges Orlando Menes and Robert Vasquez, both published poets, agreed that



Andrés Montoya

Sheryl Luna's manuscript stood alone. "Luna exquisitely captures, like no other poet before her, the 'unsung positive capability / of the desert,'" wrote Vasquez in his award citation. "Her syntax—sometimes raw and edgy—creates a tableau where everything rushes toward 'our wild need—all sweat, all shiver.' The over-all effect is simply mesmerizing."

The Institute plans to award the Montoya Poetry Prize every other year. Its overall goal is to nurture Latino and Latina poetry along the diverse paths that it is taking in the twenty-first century and expand its audience both inside and outside the Latino community.

The Colt

The sky glowed its red burning and the damp
air smelled of mulch, and the earth called
itself up inside of me like a smoggy song.

The colt's belly round like a donkey's.
Wet and frizzled brown hair trotting

behind a brown-white spotted mare,
proud in its tall-legged towering.

Thin-ribbed dogs running through traffic.

We call far into the distances between us.

Wind brushes my cheek in a cold need.

All things, drawn to one
another like the flippant tail of a colt
in a barren field where the flat bed
of an eighteen wheeler rusts and the tractor
rests upon its fat tires, and the black eyes

of birds, the wings of crows flutter
with a deep-throated call of hunger, want
like a cool shadow over the broken
neighborhood. Chickens like the fretted
hard strums of electric guitars run wired

through the yard, squawking then beating the sky.
And there stood a child like an old god—
running, nipping at the larger horses' legs,
wild with the birthing, fresh before the earth,
the wind nothing but its very breath.

Sheryl Luna

Comunidad

Contributing in Chicago

Throughout the Midwest both old and new Latino residents are changing the character of and contributing to neighborhoods and institutions. Close to 1.4 million Latinos live in the metropolitan Chicago area, and in the city itself one in four residents is Latino. As this transformation continues, the Institute is pursuing two goals—to add to knowledge about the community and to strengthen it.



Partners in Education

Improving educational outcomes for students in local schools has emerged as a top priority of the Institute's Metropolitan Chicago Initiative (MCI). In the past year MCI joined forces with school administrators, parents, teachers, and community leaders from the suburb of Cicero, Illinois, to identify some of the challenges facing the school system there.

A striking 92 percent of elementary school kids and 93 percent of high school students in Cicero are Latino. Despite the immigrant backgrounds and

Hispanic leadership interns (left to right) Glenda Matute, Elias Moo, and Michelle Garvey assist in teaching English as a second language at St. Mary of Celle in Berwyn, IL.



limited English proficiency of many students, there is an acute shortage of bilingual and bicultural teachers. By convening a diverse group of stakeholders the Institute hopes to foster dialogue that can lead to change, according to MCI director Sylvia Puente.

"Strategies for Success," which the Institute published in spring 2004, offers a preliminary plan for improving Cicero schools. Financial support from the MacNeal Health Foundation—a major funder of MCI's work—will underwrite a new scholarship program for Cicero students who commit themselves to return to the community as teachers and social workers.



Meanwhile, with a grant from the Joyce Foundation, the Institute is wrapping up research on the educational achievement gap that exists between Latino and African American and other students in Illinois public schools. "The study is address-



ing some of the educational challenges that confront minority children in the region," says Puente. A series of policy briefs in the Institute's Latino Research @ ND series will present the project's findings. The series is available at www.nd.edu/~latino.

Raising Awareness through Research

Who and where are Chicago's Latinos? How have minority populations grown and fared in recent years? What implications will recent demographic changes have for neighborhoods, service agencies, and local governments in the city and suburbs?

With two innovative projects the Institute has made a major contribution to answering these and other critical questions. A wealth of new data has come from the Institute's Chicago Area Survey, a comprehensive study of over 2,000 Latino and non-Latino households in the city and suburbs.

The survey provides a forward-looking portrait of families in the six-county Chicago metropolitan area, home to 92 percent of Illinois Latinos. While Census 2000 generated quantitative data on the Hispanic population, the Institute's survey adds qualitative information on topics like employment, education, religion, political participation, and immigration. Uniquely, the study includes interviews with 1,500 Latino households, as well as with 800 white and African American residents to glean the latter's views and perceptions of their Latino neighbors. Initial findings from the Chicago Area Survey will appear in a fall

2004 report, available in print and on the web at www.nd.edu/~latino. Subsequent papers will contain detailed analysis on specific topics.

Another Institute project, the Chicago Fact Finder website, provides an important new tool for understanding the area's changing population.



Located at www.nd.edu/~chifacts, the Fact Finder is a user-friendly searchable database containing census information for the city of Chicago and its six-county metropolitan area.

With the Chicago Fact Finder, users can easily search for data about specific racial and ethnic groups or about the general population within these localities. They can identify trends by comparing data from the 1990 and 2000 censuses and pinpoint where growth is occurring along with its social and economic correlates. A grant from the Chicago Community Trust supported the website's construction.

"We know that a major demographic shift is changing the face of Chicago and its suburbs," says Timothy Ready, the Institute's director of research. "Our aim is to get information into the hands of policymakers and others who want to understand the impact that the growth of the Latino population will have on their communities in the years to come."



Community

From its beginnings the Institute has sought to focus attention on the Latino faith experience—what theologian Virgilio Elizondo calls “a new form of religious expression” and “a new form of human existence.” It does so through the work of two units: the Center for Latino Spirituality and Culture and the Center for the Study of Latino Religion.

Theology graduate students at an April reception hosted by the Institute’s Center for Latino Spirituality and Culture. From left: Natalia Imperatori-Lee, Michael Lee, Sophia Hendrichs, Anthony Suárez, Jason Perez, and Ernesto Valiente.



Strengthening Faith, Exploring Spirituality At Notre Dame...

The past year was a fruitful one for the Institute’s Center for Latino Spirituality and Culture (CLSC). Teaching and research reflected the interests of CLSC faculty and the emerging presence in and contributions of Latinos to US spiritual life.

Nonexistent at Notre Dame a few years ago, classes in Latino theology are now among the University’s most popular offerings. The CLSC’s core faculty members—Virgilio Elizondo, Gustavo Gutiérrez, Timothy Matovina, and Daniel Groody, CSC—are teaching graduate and undergraduate courses on a variety of themes.

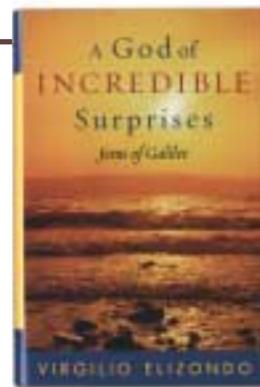
More than 50 students, only about a fifth of whom are Hispanic, flock to Elizondo and Groody’s US Latino Spirituality course each semester. Among the class assignments is to write a paper comparing one’s own immigrant past to the experiences of present-day Mexican migrants. “It’s a good way of building bridges, regardless of your background and cultural heritage,” said Eileen Mack ’04, who took the class last spring. “It’s had an impact on me spiritually,” added Amanda Kelly ’06.

Thanks in part to increased fellowship support for Latino students, the master’s and doctoral programs

in the Department of Theology are drawing top graduate students from around the country. Many come to study with Elizondo and Gutiérrez, priests who are known as the ‘fathers’ of their respective fields of Latino and liberation theology.

Matovina, who serves as the director of Notre Dame’s Cushwa Center for the Study of American Catholicism, celebrates the trend. “There is a desperate need for theologians who can engage young students with a credible account of and witness to their faith, especially as expressed and celebrated in Latino traditions and communities,” he says.

Scholars are eagerly awaiting the Center’s forthcoming books on the option for the poor in Christian theology, which grew out of an international conference held at Notre Dame in 2002. Three volumes, currently in preparation, will gather the writings of senior and junior scholars from multiple disciplines.



CSLC’s research is attracting notice. Elizondo recently published A God of Incredible Surprises as well as Spanish-language versions of two earlier books.

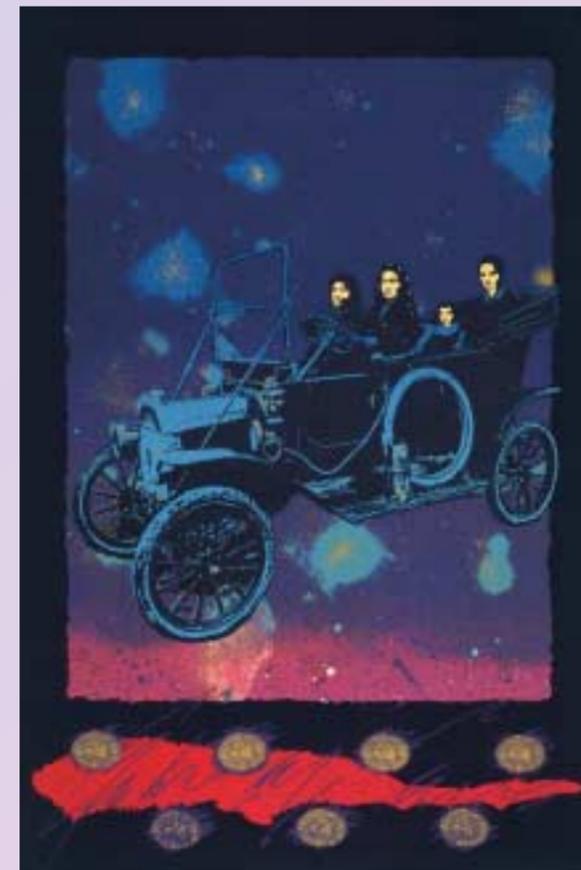
...and Beyond

Latino membership in Catholic and Protestant congregations throughout the United States is on the rise—a fact that poses opportunities and challenges for church leaders. Yet in a nation that is 13 percent Hispanic, only 2.5 percent of students in accredited theological schools are Latino or Latina.

Responding to the situation, a group of 33 religious leaders gathered in late 2003 to set an agenda for strengthening Latino ministry. The Institute’s Center for the Study of Latino Religion (CSLR) joined with Duke University Divinity School to host the leaders’ historic three-day summit, with support from the Lilly Endowment, Inc. Participants included clergy, directors of Hispanic ministry programs, leaders of faith-based community organizations, and scholars from around the nation.

Representing 19 denominations—from Catholic to Pentecostal to mainline Protestant—leaders at the gathering set aside doctrinal differences and called for broad new efforts to address challenges common to all Hispanic churches. CSLR recently published their recommendations in Duke’s Pulpit and Pew research series, available at www.pulpitandpew.duke.edu. The Center also plans to spearhead an interdenominational effort, which grew out of the summit, to develop church leadership.

Meeting its mission to provide ecumenical research on faith communities, CSLR has continued work on the Chicago Latino Congregations Study. Underwritten by The Pew



Cosmic Cruise, 1990, by Ester Hernandez was featured in El Cuerpo de Vida: The Embodiment of Latina Spirituality, a spring 2004 exhibition of works by Latina printmakers from Self-Help Graphics, held in the Crossroads Gallery, downtown South Bend, and cosponsored by the Institute and Notre Dame’s Snite Museum and Department of Art, Art History, and Design.

Charitable Trusts, the Annie E. Casey Foundation, and the Louisville Institute, the study documents the religious vitality and civic engagement of Latino churches in metropolitan Chicago. In all, the project has identified 650 Chicago-area churches that serve Latinos in some capacity; 100 of these will be selected for in-depth study. While generating new data about the institutions’ impact, the research will also explore how their leaders sustain growing, socially concerned congregations in diverse settings.

Thanks to the leadership of director Edwin I. Hernández, CSLR has forged

successful working partnerships with key funding agencies and national organizations. The Pew Charitable Trusts has awarded the Center a major grant to study how Latino congregations and faith-based nonprofits serve communities in 25 US metropolitan areas with large Hispanic populations. The research will identify organizations’ strengths and weaknesses, with an eye toward designing programs to bolster leaders across denominations.

Comunidad

A significant portion of the Latino population is transnational—living in, working in, or contributing to families and communities in both the United States and their countries of origin. Recognizing that reality, the Institute is involved in several efforts to explore the issues and forces that link people on both sides of the border.



Right: Notre Dame Master of Divinity students Timothy Ledna and Kristen Hempstead (right) talk to Mexican children during a visit to Juárez.



Below: Stained glass window at St. Pius X parish church in El Paso, Texas

Linking Transnational Communities

On the Border...

Two million children—62 percent of them Latino—live in 32 US counties on or near the border with Mexico. Most border counties have a much higher rate of childhood poverty than the nation as a whole. Overall, half a million poor children reside in the border counties of Texas, New Mexico, Arizona, and California, 87 percent of whom are Latino.

Border Kids Count, a recent Institute initiative funded by the Annie E. Casey Foundation, brings together basic data on the well-being of children in border counties to draw attention to their status and needs. The project presents county-by-county statistics on economic, family, language, health, education, and employment indicators—contrasting the situations of Latino and non-Latino children on the US side.

The snapshot that emerges is surprising. On the one hand, Latino border children are more likely to be poor and to face poverty-related health problems and a lack of educational opportunity. On the other hand, the school drop-out rates for Latino kids in poor border counties are lower than those of Latinos elsewhere. Also, infant mortality rates and the percentage of low birth-weight babies in border counties are below the national average.

Border Kids Count is part of the Casey Foundation's Kids Count initiative, a resource providing state-by-state data on critical issues affecting vulnerable children and families. IUPLR used an earlier Casey grant to create a website that monitors

social indicators for Latino youth nationally. Timothy Ready, Institute director of research, collaborated with IUPLR's Working Group on the Well-Being of Children and Families in the US-Mexico Border Region to produce Border Kids Count.

The Institute's work will be part of a larger package of information on the status of children in the border counties of Texas, New Mexico, Arizona, and California as well as in the *municipios* on the Mexican side of the border. "The project benefits from collaboration with IUPLR members and Mexican researchers," said Ready. Meanwhile, he hopes the data will "create a broad consensus among policymakers, business leaders, educators, and health professionals to implement the plans and programs that allow many more border children to reach their full potential."

In September 2004 the Casey Foundation will release a pocket guide summarizing the Border Kids Count findings. Detailed county-by-county data will be released on the Institute's website at www.nd.edu/~latino/BKC.pdf.



Felipe Maldonado protests the closing of the Brach's Candy Factory which, in moving to South America, takes his and 4,200 other jobs out of Cicero. Protestors also demonstrated against NAFTA, FTAA, and Wal-Mart. © Alan Pogue, 2003.

...and in Chicago

Chicago is home to the country's second largest Mexican-origin population after Los Angeles. Latinos of Mexican origin are now one million strong, or 75 percent of the metropolitan area's Latino population. Collaboration among community groups, government, and academics is spurring unprecedented efforts to improve the lives of Mexican immigrants in Chicago—involving players in both the United States and Mexico.

Among these is a unique Institute project aimed at studying and serving the communities that send and receive Mexican immigrants in Chicago. With support from Mexico's Secretariat of Social Development (SEDESOL) and the Consulate General of Mexico in Chicago, the Institute will spend the next three years as a partner in transnational research on the immigrant population's status and needs.

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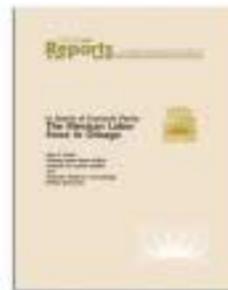


Allert Brown-Gort

"Given the flow of people and the technology that undergirds this movement, it's impossible to do a thorough job of applied research without also crossing the border," said Allert Brown-Gort, Institute associate director and lead author of the project.

Research will focus on answering key questions, including how long Mexican immigrants tend to stay in Chicago and whether they plan to return home eventually. What are their chances of moving up the economic ladder? Do they save, spend, or invest their earnings—where and how? What role do hometown clubs play in channeling resources towards sending communities? And what happens to women left behind when other family members emigrate, particularly those women who head households?

A major goal of the project is to launch joint programs—based on the research—to assist Mexican immigrants and strengthen collaboration among the US and Mexican institutions that serve them. Eventually the initiative plans for the Institute, the Consulate General, and SEDESOL to cosponsor research, labor rights clinics, immigration training for law students, and other activities to improve health care, education, and financial literacy for Mexican immigrants.



In this work in progress sociologist and Institute Fellow John P. Koval assesses the future of the Mexican labor force in the context of Chicago's changing economy.

Left: La Virgen de Guadalupe, adorning the side of La Chiquita grocery store in Pilsen, was one of six stops in the Vigil Walk against Gang Violence held in November of 2003. © Alan Pogue, 2003.



A participant in the Vigil Walk against Gang Violence watches the blessing of La Virgen, the stop dedicated to Domestic Violence. © Alan Pogue, 2003.

Community



Commitment to equal opportunities

The University of Notre Dame began admitting women undergraduates in 1972. Prior to that Fr. Theodore Hesburgh, now University President Emeritus, had personally intervened to offer Graciela Olivarez a scholarship to the Law School to help her in her efforts to improve conditions for Latina workers.

In tribute to Olivarez's lifelong struggle for human rights and in recognition of the University's commitment to equal opportunities for women in higher education, the Institute for Latino Studies commissioned the portrait shown here from artist Cristina Cárdenas.

About the Artist

Cristina Cárdenas was born in Guadalajara, Mexico, and earned a BA in painting from the University of Guadalajara in 1980 and an MFA in printmaking from the University of Arizona in Tucson in 1990.

She attended the Instituto Allende and the ITESO School of Architecture in Guadalajara. An international award-winning artist, Cárdenas has resided in Tucson, Arizona, since 1986.

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Graciela Olivarez March 9, 1928–Sept. 19, 1987

The daughter of a Spanish father and a Mexican mother, Graciela Olivarez dropped out of high school but went on to become the first woman and the first Latina to graduate from the University of Notre Dame Law School. Olivarez was a charter member of the National Organization for Women and a long-time volunteer for the Mexican American Legal Defense and Education Fund (MALDEF). In the course of her career she headed the Arizona Office of Economic Opportunity, Food for All, the University of New Mexico's Institute for Social Research and Development, and the New Mexico State Planning Office.

As director of the Federal Community Service Administration in the late 1970s, she was the highest-ranking Hispanic in President Carter's administration. In 1972 she was appointed vice-chair of the President's Commission on Population and the American Future. In 1980 she started Olivarez Television Company, Inc., then the only Spanish-language television network in the country; she continued her work in broadcasting and philanthropy until her death in 1987.





Community Comunidad

International conference on migration, inside front.



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