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Latino Catholicism, Higher Education, and the CSC

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Introduction

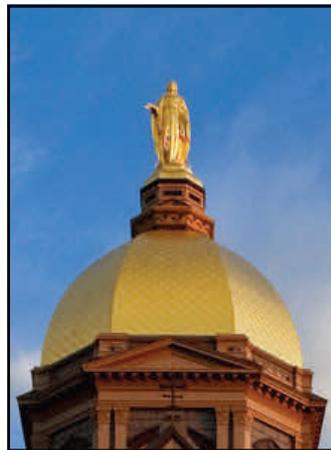
The Golden Dome. Touchdown Jesus. The University of Notre Dame is one of the most recognized colleges in the United States. As the first and premier institution of higher education of the Congregation of Holy Cross (C.S.C.), Notre Dame has always aimed to uphold its mission to “make God, known, loved, and served.” President John I. Jenkins recognized the extraordinary responsibility that Notre Dame has to higher education, the Catholic faith, and the community in his 2005 inaugural address, stating, “We have not just an opportunity, but a duty to think and speak and act in ways that will guide, inspire, and heal – not just for followers of the Catholic faith, but for all our neighbors in the nation and the world.” Because of its educational and ecclesiastical force, Notre Dame must take hold of its opportunity to positively contribute to the changing landscape of Catholicism and higher education especially with respect to the growing number of Latinos.

Latinos today compromise 35 to 40 percent of the Catholic population in the United State, but they represent only 7.5 percent of Catholic priests and 10.5

percent of active bishops (U.S. Catholic 2013). In higher education, Latino enrollments in college have increased by over 200 percent in the last 25 years, but more drop out of high school than any other group. As second and third generation Latinos continue to grow in number, Latinos bring unique contributions and needs to which Catholic and higher education institutions must adapt, integrate, and respond.

This brief analyzes Notre Dame’s current relationship with Latinos on campus and in the community through its history and mission. Once a haven for

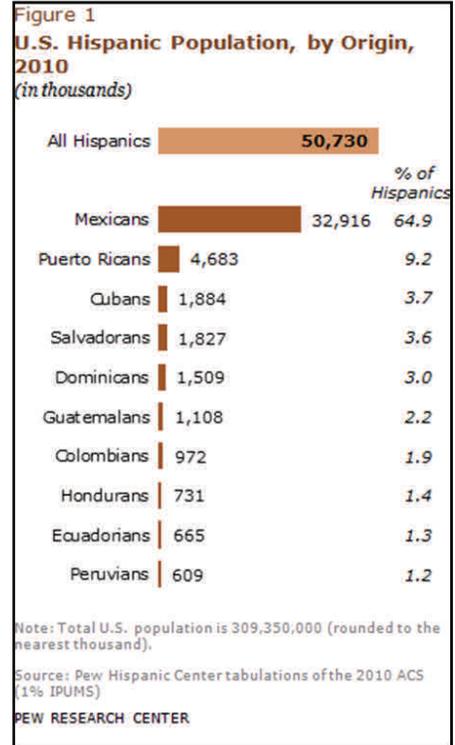
Irish Catholic immigrants and their families, Notre Dame can yet again set a precedent for response to immigrant communities and families that other learning institutions and parish communities can follow. By providing this information about the Latino Catholicism and Higher Education in the context of the mission of the Congregation of Holy Cross, we ultimately hope that all Catholics, regardless of background, will work toward achieving a sense of belonging in their school and parish communities.



Latino Census Overview

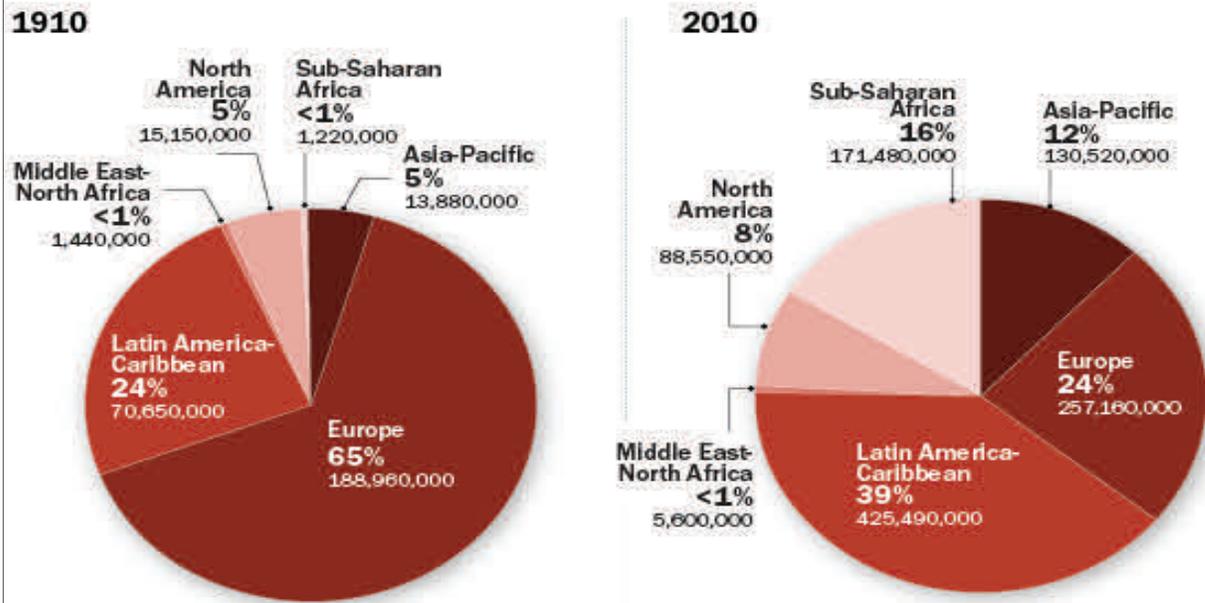
2010 Census Data from the Pew Hispanic Center reported that Hispanics accounted for over 50,000,000 people or roughly 16% of the United States' population. In the same year, the Census Bureau showed that the city of South Bend had a Latino population of roughly 13%, an increase of 4.5% from ten years earlier. Latinos make up a significant and growing portion of the population. They are projected to account for over one out of every four Americans by the year 2050 (*Institute for Latino Studies*). They also account for an increasing number of Catholics in the United States and around the globe.

PEW Research Data comparing the global composition of Catholics in 1910 with that of 2010 shows major changes in the con-

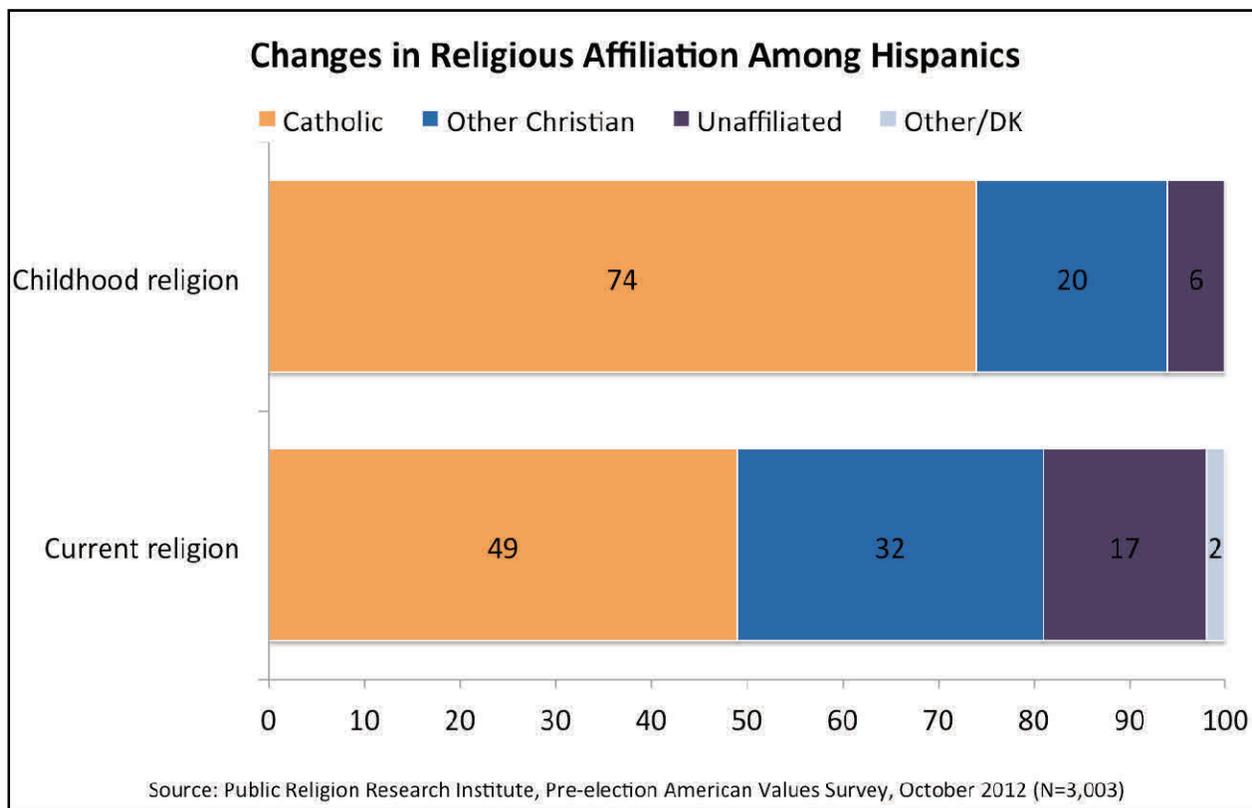


Regional Distribution of Catholics, 1910 and 2010

Percentage of all Catholics that live in each region as of ...



Figures for 1910 are from Pew Research Center analysis of data from the World Christian Database. Percentages may not add to 100 due to rounding.
 Pew Research Center



centration of the religion across different regions. Notably, the data seen in the graphs below shows a growth in the proportion of Catholics in Latin American and Caribbean nations alongside a decrease in the proportion of Europeans in the global share of Catholicism. This has important implications for the United States because of the high rates of immigrants arriving to the country from Latin American countries. As recently as 2011, Mexico, El Salvador, Cuba, the Dominican Republic, and Guatemala accounted for 39.1% of the United States’ foreign-born population, with nearly 30% of that number coming from Mexico alone (Pew report 2011). The growth of Latin America’s presence in the global Catholic Church is reflected in the heavily Latino makeup of the Church within the U.S. Latinos account for one out of every three Catholics in

the country. This number increases to one out of every two when considering the population under the age of 35 (*Institute for Latino Studies*). Because Latinos in the United States are becoming a more and more significant portion of the nation’s Catholics, it is imperative that Catholic institutions such as the University of Notre Dame and Congregation of Holy Cross strengthen their interaction with this demographic. Alongside the growth in Latino Catholics, some research has suggested that U.S. Hispanics who were raised Catholic are leaving the Church for other Christian denominations in significant numbers. This further shows the need for Catholic leaders to connect with Latinos and particularly Latino youth in the U.S.

History of the Congregation of Holy Cross

In 1837, the people of France were still struggling to overcome the hardships brought on by the famine and revolution of the 1700s. A Catholic priest from the small French town of Sainte Croix sought to minister to these people through forming a religious community which would serve them. The priest was Reverend Basil Moreau and the community he founded was named for the town in which it originated: “Holy Cross”. Holy Cross from then on became a Catholic religious community with equal emphasis on education and evangelization in its ministry. In 1849, Rev. Basil Moreau wrote: “We shall always place education side by side with instruction; the mind will not be cultivated at the expense of the heart. While we prepare useful citizens for society, we shall likewise do our utmost to prepare citizens for heaven” (*The Congregation of Holy Cross*).

In keeping with the integrity of this founding principle, Father Moreau sent a group of Holy Cross priests to the United States to found the University of Notre Dame in 1842. Among these was Father Edward Sorin, C.S.C. He wrote about his desire that the university should become “one of the most powerful means of doing good in this country” (“Rev. Edward Sorin, C.S.C.”).

Since their establishment in this country, both the Congregation of Holy Cross and the University of Notre Dame have existed to fulfill the need for both education and evangelization in the United States. In order to fulfill this mission, it is imperative that the university engage with the local Latino community, from current students to community members at large. As the census data discussed in the previous sections shows, Latino



Photo of Reverend Basil Moreau, C.S.C.
<http://www.nd.edu/faith-and-service/congregation-of-holy-cross/>

youth are a significant segment of the United States’ population, and their engagement with Catholicism and higher education need to be supported by institutions such as Notre Dame in order to fulfill the mission of the Holy Cross Order in this country. This brief seeks to examine the ways in which the university either successfully addresses these concerns or falls short in doing so. We hope that this information will lead to improvements in the relationship between Holy Cross institutions and what will soon become the largest group of Catholics in the United States.

Latino Catholicism Today

Young Latinos are crucial for the present and future of U.S. Catholicism. They comprise the majority of Catholics under the age of 25. However, being a second-generation immigrant decreases one’s chances of carrying out the faith. In an interview with *U.S. Catholic* magazine editors, Notre Dame theologian Timothy Matovina points to data that show that the Catholic affiliation among Latino teens goes down significantly from 74 percent in the Spanish-speaking immigrant group to 57 percent among primarily English-speaking Hispanic teens. These Latinos are struggling in living between and in two worlds, and we are in the midst of a generational transition in the Church that carries much weight in determining the future of U.S. Catholicism (*U.S. Catholic* 2013).

Parishes with members from different backgrounds face challenges in developing a sense of community. If parishes are to improve their relations among Catholics from different backgrounds, they must adjust their thinking from providing hospitality to homecoming. “When your parish tells its Hispanic parishioners, ‘You’re welcome here,’ it comes across to them as: ‘This is ours, and you’re a welcome guest, but you are still just a guest and you don’t belong,’” says Matovina in the same interview. The Church needs to be a place where everyone belongs. People do not want to worship where they feel like they are guests. Matovina recommends that Cursillo retreats and Spanish-language prayer groups be instituted at parishes because they provide powerful spiritual experiences in their own spiritual style that are run by Latinos and for them (*U.S. Catholic* 2013).

Nearly Half of Catholics Under 40 Are Hispanic

	U.S. general public*	-----Among Catholics age...-----					
		Catholics	Age 18-29	30-39	40-49	50-64	65+
	%	%	%	%	%	%	%
White	66	61	44	47	60	70	78
Hispanic	15	32	47	47	32	24	16
Other	19	7	9	7	8	7	5
	100	100	100	100	100	100	100

Source: Aggregated data from surveys conducted by the Pew Research Center in 2012. Results repercentaged to exclude nonresponse. White includes only non-Hispanics, and other includes non-white non-Hispanics. Hispanics are of any race.

*U.S. general public from the June 2012 Current Population Survey.

PEW RESEARCH CENTER

The Catholic School Advantage



Fr. Joe Corpora, son of a Sicilian father and Syrian mother, is the Director of the Catholic School Advantage campaign through the Alliance for Catholic Education. The Catholic School Advantage Campaign

(CSA) seeks to double the percentage of Latino children enrolled in Catholic schools by 2020, raising the number of children to one million, which would be about 6% of Latino children nationwide.

Today, only 3% of Latino children go to Catholic schools. In the 1950s, 50% of the Catholic children in the U.S. attended these schools. Just over the past decade, over 1,000 Catholic schools have closed, despite the good that many of the schools had been doing. In response, Notre Dame has identified programs to stem the tide of closure and strengthen the breadth and access of the benefits of Catholic schools.

Latinos, as discussed, suffer lower educational achievement than other groups, but Catholic schools in large cities are uniquely positioned to serve Latino students well. Given that only 53% of Latinos graduate from high school in 4 years, only 16% of Latino 18-year-olds are college-ready, and only a quarter of 18-24 year-old Latinos are enrolled in college, Catholic schools are promising resources for reaching higher achievement. Latinos who attend Catholic schools are 42% more likely to graduate from high school and two-and-a-half times

more likely to graduate from college. The Catholic School advantage refers to a number of dimensions of schooling: higher graduation rates, demonstrated records of achievement, character formation, civic engagement, and ecclesiastical participation. Theresa Fragoso, director of programs at the Catholic Educational Foundation in Los Angeles, writes, "Catholic schools give Latino children the environment, encouragement, and moral values needed to become well-rounded citizens who will always come back to serve their family, their parish, and their community."

In 2009, the campaign began in large dioceses with the largest growing Latino populations:

Los Angeles, Chicago, Tucson, Houston, San Antonio, and Phoenix. Two programs sponsored by the CSA aim to provide practical knowledge on how to best respond to the specific needs of the community. The Latino Enrollment Institute seeks to find creative ways to make their schools more accessible to Latino families. The

Schools' Pastors Institute seeks to train pastors to respond to the increasingly complex challenges of leading a Catholic school. Together, these programs represent a comprehensive and dedicated approach to bettering access to Catholic schools across the nation. If South Bend benefits from the time and resources put into this program, the Latino community in our area will greatly benefit.

"Catholic schools are the responsibility of the entire Catholic community."

-United States Conference of Catholic Bishops



Educational Attainment for Latinos

More than 85 percent of respondents in Northern Indiana knew a Latino who had dropped out of school. Latinos drop out of school twice as frequently as Blacks and three times more than their White counterparts (Pew Research 2011). The causes of dropping out are complex and the decision to drop out may result from a chain of incidents and situations that, over time, discourage and disengage students from school until they finally decide to drop out (Guzman, *et. al.* 2011). Social and cultural factors listed below also result in collectivism, which can be both a motivation and an effect of the following factors. Latinos rely on one another's behaviors, so the economic, language, and legal reasons listed below compound one another in a community.

Economic constraints. Basic survival is the main concern for all families. Some need their children to help out and pay the bills. Students' attention turns from focus and engagement with school to contributing to a household income. As one Latino mother put it, "When you are hungry, there's no room for your ABCs" (Guzman, *et. al.* 2011). Many Latinos feel obligation to their family first and, by the nature of that obligation, when their parents need them to be working, they will pursue jobs with good hourly wages. Many families look at their situations and feel that they do not need to finish school. There are other more important immediate needs. When individuals quit school for a job, it can be difficult to return later. Some students, however, manage to successfully work and continue with school.

Lack of English proficiency. One out of every two Latinos cite lack of English proficiency as a reason for dropping out (Pew Research 2011).

A lack of English proficiency undermines any academic progress that students have made because it decreases their self esteem. The educational model does not support Spanish-speaking Latinos. State tests and other assessments that dictate a school's effectiveness automatically assume English language proficiency, so Latinos are further stigmatized by many schools who simply do not have the time or resources to engage in programs that drill English to children who need it.

Lack of legal status. Lack of legal status reduces students' motivation to finish high school.

He said that because he was illegal, why was he going to study since he won't be able to get into college (Guzman, et. al. 2011).

Obtaining a diploma can be a dead end for undocumented immigrants. Many universities and employers will not accept those without the necessary papers.

Second-generation Latinos fare slightly better in reaching college than their parents, enrolling at nearly the same rate as Whites (46%). However, Latinos often lack the necessary support systems, and face similar economic pressures during their time in school. As a result, Latinos are half as likely to compete a Bachelor's degree compared to their White counterparts.

This next section of this brief will describe Notre Dame's effort to retain Latinos on campus at and discuss initiatives for low-income students.

Latino Ministries

Joe Corpora, the Holy Cross priest mentioned for his work with the Catholic School Advantage, also coordinates Latino Ministries at the University of Notre Dame, even though his background is Sicilian and Syrian. Living in Dillon Hall, he coordinates the weekly Sunday Spanish language Mass at 1:30 pm, coordinates the Latino Freshman Retreat, and trains students who will be leaders in the Latino community at Notre Dame.

One challenge of working with all Notre Dame students is bridging the students' worlds. "Many students never interact cross-culturally at Notre Dame," he observes. In response to this challenge, he developed an informal pizza and conversation night each month during the fall semester of 2013 that will continue into spring 2014. With an invitation to share what brought them to Notre Dame, 5 Anglo and 5 Latino students of all grade levels meet and engage in a conversation where each person shares his or her story. "All students are united because they gave up something to be here – whether it was a dream to play a college sport, or leaving family, these students choose Notre Dame when they could have gone to someplace else," Fr. Joe reflects.

Corpora also challenges Notre Dame to make more structural changes to make Latino ministry more widespread and inclusive. He encourages more Latino presence in higher administration in the main building and in student advising roles. His also points out a need for an office on campus that helps first generation college students with finances. He cited Boston College's Montserrat Coalition and UNC's Carolina Covenant as model programs (featured to the right). Although Notre Dame has rector funds available to pay for on-campus events for low income students, they are not well publicized and not organized by a central office. In his experience, Latinos are "too proud" to ask for

help, especially when it could be their first interaction with their rector on campus as freshmen. Notre Dame needs to develop a visible and sustained presence for under-resourced Latino students.

Montserrat Coalition, Boston College: In 2008, Boston College took a huge step in caring for the difficulties and struggles of students with the highest financial need on campus. The main goal of the Montserrat program is to ensure that all students, no matter their backgrounds, are experiencing and participating in life at Boston College. In the academic year 2010-2011, Montserrat reached out to 1,300 students, distributing over 800 free tickets to dances, concerts, movie premieres, cultural events, and theater productions. The coalition also provides a safe and confidential environment for students to express their struggles, find a supportive community, and have easy access to administrators who understand their specific needs. Housed in the Office of Ministry and Mission, this program derives its purpose from the Jesuit mission of the University and responds directly to Pope Francis' call for the Church to reach out to the margins.

UNC's Carolina Covenant: The Carolina Covenant makes a commitment to first generation college students and students from lower-income backgrounds. Provided for any student whose family does not have the resources to attend college, the covenant provides academic and personal support in addition to a combination of grants, scholarship, and work-study that meets the need of all students. Scholars receive financial literacy support and special programming including business etiquette dinners, public speaking workshops, and vouchers to attend performing arts and sporting events. Launched in October 2003, it was the first program of its type to be instituted at a public university. Carolina scholars now graduate at the same rate as the general student body.

Latinos in Higher Education

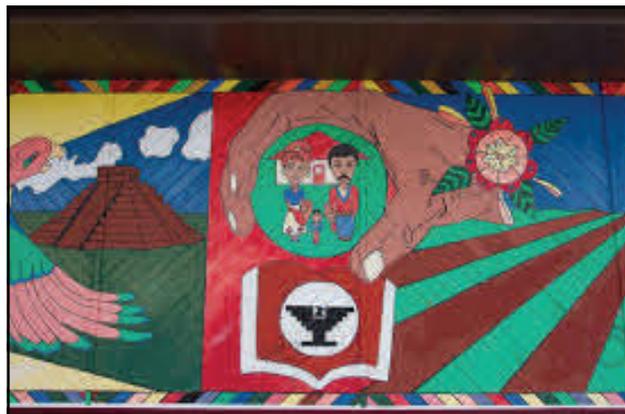
A focus on increasing economic diversity at selective schools is needed at Notre Dame. Only 8% of low-income students applied to a reach school, and of that 8%, only 34% of the highest achieving low-income students attended the most selective U.S. institutions. Notre Dame used to be a student body full of immigrants, but due to increased selectivity and skyrocketing costs, this is no longer the case.

Family plays a huge factor in decisions about higher education. Many immigrants come to the U.S. with little education, so these families are unfamiliar with the education system and how to traverse it. As a result, Notre Dame and the Institute for Latino Studies launched “Sueños sin fronteras,” which brings middle school and high school students to Notre Dame to learn about the realities of college. The program focuses on what it takes to get into college, including workshops on leadership and self-esteem building and the benefits of college. These conversations about college come with no charge for families.

Although college dreams may be present for some Latinos, they do not know how to navigate their legal status and financial situation to attain these goals. Many institutions do not accept undocumented students, and of those that do, many state institutions charge them the out-of-state tuition rate because of their status.

Once in college, many students do not know how to navigate the structure of the higher education institutions, which are designed primarily for upper/middle class students. Disadvantaged students need to learn how to navigate a new kind of social capital by engaging in new tasks like setting up a bank account for the first time, making an appointment with a professor, or asking for a recommendation letter (McGrath 2013). Many had never had to do these tasks before so they did not realize the opportunities and expectations of life in college. In addition to learning these skills for the first time, colleges have other challenges for disadvantaged students that higher income students rarely think about. Many internships offered through the career center are unpaid, thus low-income students cannot afford the extra cost associated with such opportunities. Others have difficulty in the job search because they do not have nice interview clothes or the means to make the transportation required.

Despite these challenges, Latinos have been making progress in the higher education landscape. From 2006 to 2012, the percentage of all college students who were Latino rose from 11% to 17%, according to the Census Bureau. For reference, Notre Dame’s Hispanic undergraduate enrollment has remained stable at around 10% during that timeframe.



Latino Student Groups and Latino Studies at Notre Dame

The earliest record of a Notre Dame student group dealing specifically with Latino interests is in 1928 with La Raza. While this group hosted successful events on international issues regarding Latin America and gave students a place to feel at home at Notre Dame, not all Latino students have had an easy transition to the university (*Institute for Latino Studies*).

Several articles in the Gilberto Cárdenas collection in the archives of the Julian Samora Library at Notre Dame's Institute for Latino Studies (ILS) deal with the struggles of Latinos and Chicanos at Notre Dame. Over the years, they have found difficulty in expressing pride in their cultural heritage and ethnic background while simultaneously feeling fully connected with the rest of the Notre Dame student body. One article in particular deals with the early years of Notre Dame's chapter of MEChA (Movimiento Estudiantil Chicano de Aztlán), a student group created in 1969 to celebrate and promote Latinos in higher education.

An article written six years after this founding was entitled "A Study in Disappointment". This article from the archives details the struggles faced by Chicano students in the 1970s in their attempts to make Latino groups visible to students of all backgrounds. It talks about the growth in Latino enrollment at the university over the years. This growth made Chicano students feel more connected both with each other and with the university community at large. Yet they still faced those challenges in balancing identity and integration.

While this article was written almost 40 years ago, much of the sentiments still unfortunately ring true today. Latino enrollment is less percentage-wise than the percentage of Latinos in the general United States' population. Latinos have formed a number of active student groups and the

establishment of the Institute for Latino Studies in 1998 brought more academic attention to this group at Notre Dame, in South Bend, in the United States, and internationally.

In particular, the ILS offers Community Based Learning (CBL) courses which include components of both class work and community engagement. These types of courses introduce students to the vibrant Latino community living on the Western side of South Bend while also providing them with information on the situation of Latino immigration within the broader national context. Through the classes, students spend a certain amount of time each week volunteering with such community organizations as La Casa de Amistad, El Campito, and the Sister Maura Brannick Health Clinic in South Bend. Through this service involvement, students are able to learn from the community while also bridging the university with that community. The University's partnership with La Casa de Amistad has specifically been recognized for its strength in bridging the two groups. Professor Marisel Moreno of the Romance Languages Department has been particularly instrumental in facilitating this CBL partnership with La Casa de Amistad.

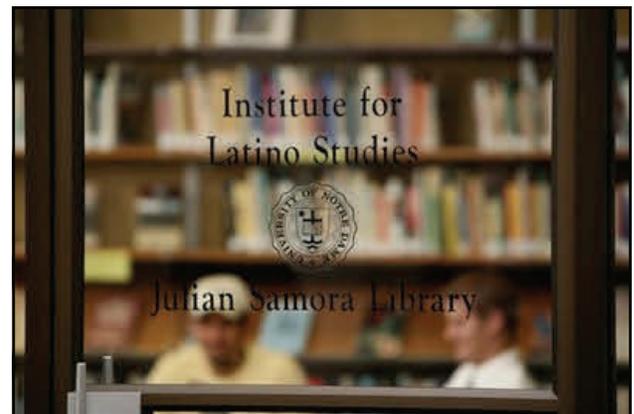
In addition to the classes offered by the ILS, Notre Dame also offers courses which introduce students to Latino communities throughout the United States through the Center for Social Concerns. In particular, the center has been offering seminars on the Migrant Experience, Border Issues, and Latino Community Organizing Against Violence. All of these courses provide students with an academic framework for understanding a social issue which affects Latinos. They then participate in weeklong immersion trips where they personally experience those issues. The Migrant

Experience course takes students to Immokalee, Florida, a small town which is the seasonal home to many Latin American migrant farmworkers who pick tomatoes in nearby fields. The Border Issues seminar immersion is in Tucson, Arizona and introduces students to the many issues faced by both undocumented immigrants entering the country from Mexico and the people who live in the border region they cross through. The Community Organizing Against Violence class is based on Chicago Latino community groups and introduces students to the ways in which citizens work to cope with and combat urban violence. All of these experiential learning classes, alongside the general course offerings of the Institute for Latino Studies introduce students to the rich culture and history as well as the struggles and adversity of Latinos in the United States.

“Community engagement must be contingent explorations of a context whose valuable insights ultimately drive the participant to continually seek new truths through a creative combination of experience, reflection, theory, and research” (Butin 2007).

Notre Dame Latino Student Groups:

- ◆ **Latino Honor Society**
- ◆ **Association of Latino Professionals in Finance and Accounting**
- ◆ **La Alianza**
- ◆ **Mariachi ND**
- ◆ **Community Alliance to Serve Hispanics**
- ◆ **Notre Dame Hispanics Law Student Organization**
- ◆ **Society of Hispanic MBAs Club**
- ◆ **MEChA de ND**
- ◆ **Spanish Club**
- ◆ **Coro Primavera de Nuestra Señora**
- ◆ **Diversity Council**
- ◆ **Hispanic Alumni Online Community**
- ◆ **ESCIA**



Mariachi ND
Observer Photo

The Institute for Latino Studies at Notre Dame is involved with several community organizations and has co-sponsored events with many in recent years. The list to the right includes just some of these organizations.



ILS-Community Collaboration

La Casa de Amistad	Segura Art Studio
Hispanic Leadership Coalition (HLC)	St. Adalbert's Church
Notre Dame Center for Arts and Culture	South Bend Police Department
IUSB Civil Rights Heritage Center	MuSa- Mujeres Saliendo Adelante
El Campito	SPARK, Women's Entrepreneurship Initiative, Saint Mary's College
St. Joseph Minority Health Coalition	
Robinson Community Learning Center	
Graffiti Art Project, HLC	
Community Forum for Economic Development	

Fall 2013 Course Offerings in Latino Studies

Latina Theatre - Anne Garcia-Romero
 Latina/o Poetry Now - Francisco Aragon
 Introduction to Latinos in American Society - Gilberto Cardenas
 US Latino Spirituality - Timothy Matovina and Fr. Virgilio Elizondo
 Language, Culture, and Community - Rachel Parroquin
 Making Latinos: Complexities of Latino Identities in the U.S. - Jennifer Jones
 Latinos in American Film - Jason Ruiz
 Race and Popular Culture - Jason Ruiz
 Race Ethnicity and American Politics - Ricardo Ramirez
 Race and Ethnicity: Constructing Identity and Difference - Jennifer Jones
 International Migration and Human Rights - Jorge Bustamante
 Mexican Immigration: A South Bend Case Study - Karen Richman
 Latino/a USA: Literary and Cultural Perspectives - Marisel Moreno

Spring 2014 Course Offerings in Latino Studies

Latinos in American Society - Jose Limon
 Social Inequality - Amy Langenkamp
 La Telenovela - Kevin Barry
 US Latino Spirituality - Fr. Daniel Groody and Fr. Virgilio Elizondo
 Language, Culture, and Community - Tatiana Botero
 The US-Mexican Border - Jason Ruiz
 Caribbean Diasporas - Karen Richman
 Urban Politics - Ricardo Ramirez
 Race and Ethnicity - Jennifer Jones
 Migration in the Americas - Joseph Wiltberger
 International Migration: Mexico and the United States II - Jorge Bustamante
 Aesthetics of Latino Culture - Gilberto Cardenas
 U.S. Latino Catholicism - Timothy Matovina and Fr. Virgilio Elizondo
 Race & Ethnicity in U.S. Latino Literature - Marisel Moreno

Faculty Perspective: Professor Jorge Bustamante



Professor Jorge Bustamante has been a part of the Notre Dame community for many years. He originally came to the university to complete a sociology degree because he won a scholarship to attend Notre Dame specifically.

Upon arriving to the campus, he was surprised at how receptive the campus community was to a variety of ideas, and at the freedom of expression which the university afforded. He discovered the presence of Latino groups on campus and for the first time was exposed to the idea of the “Chicano” movement, where Mexican Americans claimed this dual identity (Bustamante 2013).

Today Professor Bustamante is a member of the faculty for the sociology department and teaches on immigration issues. In particular he teaches a course called “International Migration and Human Rights.” Having taken this class, one of the main things that I learned was Professor Bustamante’s desire that Notre Dame students take an interest in the issues of immigration in order to be both informed voters and United States citizens as well as well-rounded individuals. He cares deeply about bringing visibility to the vulnerability of this group and encouraging students to do what they can to change the injustices and shortcomings within American politics and society with regards to immigration and the people who participate in it.

Recently I sat down with Professor Bustamante and talked with him about his views on Notre Dame’s involvement with Latinos on and off cam-

pus. Because he has been a part of the Notre Dame community as both a student and a faculty member, and has seen changes in university policy over time, he offers a unique perspective. In particular, Bustamante regrets that “authorities of Notre Dame have not fully realized that the future of the Catholic Church is very much related” to the future of Latinos. This close connection echoes the census information discussed in previous sections. While Professor Bustamante acknowledges that the university has taken steps to include Latinos and expand their connection with this community, he says those steps have been minimal. In particular he upholds the creation of the Institute of Latino Studies and the change to accept undocumented applicants as members of future incoming classes. However, he says that the university needs to improve in the area of recruitment of Latino students and especially Latino faculty members. He acknowledges also the agency of Latinos in these changes that he hopes to see and emphasizes the necessity of “the voice of the Latinos” to bring about an improvement. One key way to ensure that that voice is heard at Notre Dame would be such a recruitment of Latino faculty, who will bridge the administration and students of this group so that students feel more a part of not just Latinos at Notre Dame but the entirety of the Notre Dame family. Professor Bustamante therefore feels that increased recruitment of Latinos to Notre Dame is necessary to more fully include this demographic.

The limited presence of Latino faculty is not an issue which is only present at Notre Dame. David J. Leon compiled a collection of essays on the state of *Latinos in Higher Education* in the United States. Leon notes the low percentage of Latinos in college administrations across the country and called for steps to change this trend. This work came out ten years ago (2003).

Holy Cross Priest Perspective:

Fr. John Korcsmar, C.S.C.



Fr. John Korcsmar has been involved with ministry to Spanish-speaking Catholics as a member of the Congregation of Holy Cross not only throughout Northern Indiana but also in Texas and Arizona. As a seminarian in South Bend, he ministered to migrant families with other Holy Cross members at St. Stephen's parish. Over the years, he says that he has noticed a change in the focus of Holy Cross parishes. Rather than community outreach and social issues, he sees a greater emphasis placed on groups within the Church itself and any affiliated Catholic school or Church groups. While this is not necessarily a negative, it limits the attention which pastors can pay to non-Church community concerns (Korcsmar 2013).

Another change which Fr. Korcsmar notes is a greater distance between Church leaders and Church families. He points out that "poorer parishes cannot afford to support three religious" (Korcsmar 2013). Consequently, the pastoral leadership of such churches is unable to be as close to the community as they could be with more full-time priests in the parishes. Unfortunately, such under-funding has forced the Congregation to no longer be involved with parishes in California and Texas where the congregations were heavily Latino (Korcsmar 2013).

Fr. Korcsmar provided specific steps to strengthen Latino ministry within the Holy Cross Congregation:

- "We could gather the Holy Cross religious who are either active in or could be active in Latino ministry. We have an emphasis on community life. It would make sense to gather people who are interested in the same apostolate together..."
- "We have CSC communities in Mexico, Peru, and Chile. We could encourage interchange among our religious so that CSC's in Hispanic ministry in the U.S. (as well as others) learn from them..."
- "The Holy Cross Community, especially leadership, needs to understand some of the complexity of Latino ministry. Latino communities are very different from one another. Just being around Spanish speaking is not necessarily Latino ministry."

While Fr. Korcsmar's suggestions are more targeted for the Congregation of Holy Cross' parish priests, they offer important things to think about when considering Notre Dame's Latino ministry. For example, Holy Cross priests officially affiliated with the University of Notre Dame could also engage with Holy Cross parishes in South Bend. Also, it is important to highlight Fr. Korcsmar's last point in particular. It is oftentimes easy to generalize "Latinos" and think of Hispanics as a homogenous community, yet Latinos in the U.S. come from more than ten different countries (see Pew graph on page 2) and have vastly different backgrounds. Latino ministry should balance reaching out to all members of this group while recognizing the unique situations which they come from and insights they bring.

Community Perspective: Rebecca Ruvalcaba

Rebecca Ruvalcaba is the former director of La Casa de Amistad. She has been a longtime member of the South Bend community, and as a community member, Latino Catholic, and current graduate student at Notre Dame, she has much experience with the relationship between Notre Dame and local Latinos. She credits Notre Dame with being a “huge part of [La Casa de Amistad]’s success” from the history of its formation to its present day provision of student volunteers (Ruvalcaba 2013). La Casa started out as a youth group and choir at St. Stephen. Holy Cross priests John Phalen, John Korcsmar, and Tom Lemos were deacons at the time who drove migrant farm worker children to Mass on Sundays. From this, a youth group developed. Eventually, especially due to the efforts of Fr. John Phalen and other community members, La Casa de Amistad became an official center in the community with a building where Latino youth could gather. Today, La Casa not only offers support for Latino children, but it is an important center for the entire Latino community in South Bend.



In particular Notre Dame students help out with tutoring programs at La Casa—Crece Conmigo for grade school students and Adelante Youth Leadership for junior high and high schoolers. Rebecca Ruvalcaba talks about the benefit of CBL classes in providing students to help support these programs and the academic success of the children who participate in them. La Casa is only able to provide its service through the help of over 300

volunteers who support a staff of just four paid employees who service over 1,200 families (Ruvalcaba 2013). Because of the need for volunteers at La Casa, CBL classes are a wonderful help for the organization. The downside to this program, however, is that many students only stay for a one semester commitment. Ruvalcaba praises those who return for later semesters and credits those students as being excellent volunteers who are committed and consistent.

In considering how Notre Dame and South Bend might be better connected, specifically with regards to the families La Casa serves, Ruvalcaba talked about the disconnect between the two communities. As many Notre Dame students observe, she mentioned the idea of the “bubble”: the invisible barrier which separates the college from its city. While students have opportunities such as CBL courses where they can be introduced to the people of South Bend, the reverse seldom happens. She suggested that the university hold more events that involve South Bend

school children on campus so that they and their families might feel more welcome there. Specifically, she mentioned the idea of bringing St. Adalbert’s children’s choir to a Mass at the Basilica. Events such as this would recognize the two-way relationship between Notre Dame and its outside community, specifically Latinos, so that both groups could work to strengthen it.

The following sections will further discuss ways in which Notre Dame could improve its relationship with not only Latinos in South Bend but the city as a whole.

South Bend, a 21st Century (College) City

South Bend: a 21st century city. The signs leading into town say it. Few believe it. To become a place to live and thrive after graduation, South Bend will have to market itself to Notre Dame students amidst a changing higher education marketplace. As distance learning becomes more prominent, colleges will begin serving students who will never set foot on their campus. Across the nation, university students are enrolling in cost-cutting accelerated degree programs that limit their interaction with and knowledge of the community. If this trend holds true, college towns need to consider marketing their assets not only so that university students will come, but also so that alumni will believe that they can thrive.

After industry declined following WWII, college towns became more dependent on education for economic survival, and civic leaders were more selective about the type of businesses they sought to attract. However, the demise of the auto industry set the tone for the city of South Bend for the next half century, according to Mayor Pete Buttigieg. “South Bend never recovered,” he adds. Buttigieg is very clear when he invites Notre Dame students and faculty to engage with South Bend. He does not mean just volunteer; he wants students and faculty to take ownership of the space by eating downtown and going to ballgames or shows.

Engaging during one’s undergraduate years increases the likelihood of searching and finding a job in the South Bend community. Before a few years ago, few opportunities existed to link specific graduate programs with the capabilities of South Bend. Recently South Bend has found its niche, and

subsequently began to promote its capacity and need for young professionals. Buttigieg, a Notre Dame graduate who grew up in the city, cited leftover infrastructure from Studebaker as a boon in the high-tech data economy. “Believe it or not, being in a very cold place in the middle of the country next to some old rail lines is very beneficial,” he explains. Fiber optic lines running alongside these lines puts South Bend in a perfect position.

These same lines allow a network for Notre Dame researchers to receive data from the CERN laboratory in Geneva to do analysis in South Bend. Ignition Park, a recent business park was developed by South Bend to extend Notre Dame research op-

portunities into permanent businesses within the community and create an atmosphere that will draw young professionals to the city.

The university’s partnerships with the community have resulted in Notre Dame Engineering, Science, and Technology Entrepreneurship Masters (ESTEEM) graduates entering the South Bend job marketplace. Continuing these partnerships offers a promising approach to continue to strengthen university ties. Young talent from all over the country will be drawn to the opportunities to bring fresh and innovative solutions to a city that is on the verge of expansion. With these opportunities in place, South Bend can rid itself of the ghosts of Studebaker and transform itself into a high-tech manufacturing hub.



Model University-Community Partnerships

Lehigh University’s South Side Initiative, Bethlehem, PA: Like South Bend, Bethlehem endured the fate of deindustrialization by the end of the twentieth century. The former site of Bethlehem Steel, America’s second-largest steel producer and largest shipbuilder, was the largest urban brownfield in the United States. Today, Bethlehem is in the midst of reinventing itself as a post-industrial mid-sized city through Lehigh University’s South Side Initiative. In addition to numerous courses and events sponsored by a range of departments, eight working groups in diverse areas like Traffic, Air Pollution, and Asthma as well as research on the Impact of Casinos to Public History and Digital Film bring together Lehigh faculty, students, and community members to engage in sustained multi-year work on pressing local issues to create significant enhancements in the quality of life on the South Side and in the city. Students incorporate their work in classes. Their program is readily advertised as the premier way to get involved with the community and put academic expertise to work (<https://ssi.cas2.lehigh.edu/>).

“Rich in history and steeped in cultural tradition, the area continues to be an outstanding home for the university, which derives much of its inspiration and enthusiasm from its neighbors.”

—Lehigh University

“Beloit is a small, welcoming city— so it’s easy to get involved.”

—Beloit College

Beloit College’s Love For Its Town, Beloit, WI: Beloit recognizes that university students want to be involved with their community. After undergoing significant investment and renewal in the late 1990s, Beloit has promoted its town as one of its premier assets. In its six-page admissions viewbook, Beloit markets its city as trendy, welcoming, and as a hub of activity by listing “the Top 8 Reasons we Love our City!” These valuable attributes include a fine arts establishment (like the Morris), a local music scene (like Chicory Café), a “huge independent, organic market smack in the middle of downtown” (like the South Bend Farmers’ Market), a minor league baseball team (like the Silverhawks), and other opportunities for parks and recreation (kayaking on the St. Joe, ride on 63.4 miles of bike trails, and visit the Pottawatommi Zoo). Beloit loves these attributes in its city, but South Bend’s comparable attractions do not receive the same respect from Notre Dame and its students (<https://beloit.edu/prospective>).



Recommendations

Goal: To survey the Congregation of Holy Cross ministry of Latinos at Notre Dame and in South Bend.

Notre Dame serves a substantial undergraduate Latino population (10.2%) and has over a dozen Latino student groups, but lacks a Latino presence in higher administration and advising departments. We recommend that Notre Dame continues to increase Latino enrollment at the University, but also the numbers of administrators and faculty in all departments.

Goal: To analyze the state of Latinos in higher education

Although Notre Dame recently announced it will admit undocumented students, it should provide more support for low-income students. We recommend that Notre Dame invests in mentoring, support, and financial assistance through a centralized office in order to ensure all students receive a Notre Dame experience rooted in the Holy Cross tradition.

Goal: To assess Notre Dame's involvement with the South Bend community

Although Notre Dame coordinates many programs for the community, our survey found a lack of coordination and continuity between departments and programming. We recommend that Notre Dame does more to promote a sustained multi-year initiative that encourages students, faculty, and community members to work together on solutions to the biggest problems.

Goal: To provide recommendations for strengthening the relationship between Latinos and the C.S.C.

- Employ and assign C.S.C. priests who serve as university-community builders and are dually focused in off-campus and community initiatives
- Use the Catholic School Advantage to promote renewal of local Catholic schools
- Use South Bend children's involvement in music and sports to get families comfortable on Notre Dame's campus
- Implement an inter-parish family adoption program to build social capital of the community

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Brief Produced By:

Robert Rienzo
Grace Parsons

Professor Karen Richman

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INSTITUTE FOR
LATINO STUDIES
UNIVERSITY OF NOTRE DAME

Institute for Latino Studies

230 McKenna Hall

Notre Dame, IN 46556

574.631.4440

www.latinostudies.nd.edu