

THE BROOKINGS INSTITUTION

THE FUTURE OF THE HISPANIC FAMILY

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Introduction:

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Overview:

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PANEL ONE

REPRESENTATIVE HILDA SOLÍS

U.S. House of Representatives, (D-CAL.)

ROBERTO DÍAZ-LOVING

Professor of Psychology, Universidad Nacional Autónoma de México

PANEL TWO

Moderator:

ISABEL SAWHILL

Senior Fellow, The Brookings Institution

Panelists:

LISA TREVINO CUMMINS

President, Urban Strategies

SYLVIA GARCÍA

President and C.E.O., Avance

FRANK FUENTES

Deputy Director, Office of Head Start, Administration on Children and Families
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Executive Vice President, National Council of La Raza

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P R O C E E D I N G S

MR. HASKINS: Hello. My name is Ron Haskins. I'm a senior fellow here at Brookings and Co-Director of the Center for Children and Families along with my colleague Belle Sawhill.

I'd like to thank you for braving the weather this morning. I think we had something like 110 or 50 confirmations, and evidently many of those people melt, so they had to stay out of the rain.

If the past is any guide, people will gradually filter in, because as you know, when the rain is like this, the traffic gets bad. But we need to start because we have to keep on schedule especially because of Representative Solis's schedule.

So, as all of you know, I think most people who have studied families in the United States regard us as in something like a crisis, that we have a number of serious issues in the country.

The bottom line and most serious issue is that a very high proportion of our children are now being reared in single parent families. And we now have an abundance of research to show as many of you know who read the future -- volume on marriage that there are a number of disadvantages to children being reared in single parent families, even though many single parents are heroic and so forth, it's still a problem for the nation as whole.

It affects our gross national product. It affects school achievement. It affects crime. It affects delinquency. There are lots and lots of effects.

If you're like me, I had only the tiniest realization of the importance of Hispanic families in the overall picture of families in the United States.

And I think there's absolutely no question, no matter what you look at in the past and so forth, that if you really want to have a comprehensive understanding of families and changes in families in the United States, you have no choice except to study Hispanic families. So, that's what we intend to do here today.

Before I introduce our main speaker, I'd like to welcome Carole Thompson from the Annie E. Casey Foundation, who in many ways is the author of this event. And she's going to make a few remarks before we get moving.

MS. THOMPSON: Good morning and thank you, Ron. I'm pleased to be here, and it's -- I'm delighted to see all of you all. As some of you might have experienced the metro delay if you're coming on the red line from Glenmont and so, I think it back up quite a bit. So, there will probably be some more folks trickling in.

As Ron says, Casey is excited about this event. This is the third, I think, in a series of events that Ron and Brookings have held on this issue of marriage. And my good friend Lisa Cummins reminded me

we would not be complete if we didn't include an event on Hispanic families.

Casey's involvement in this issue is because we care about kids and we care about disadvantaged kids especially. And as one of those heroic single mothers, I know the challenges of raising a child as a single mother. And I can't imagine how much tougher it will be -- it would be if I didn't have -- or if I weren't blessed with a good job, with good benefits, with family support, and all the things we all need to do right by our kids.

Unfortunately, many kids in America are growing up without that support network. And so, our involvement was to learn how we can better help families stay together, how we can support those families that choose not to stay together but want to do right by their kids.

And I think we'll learn a lot about Hispanic families from this event, as we did about a year and a half ago when we looked at African American families. So again, I add my thanks to all of you all for coming out on what is a mean, nasty day, but I think you'll be pleased that you took the effort and made the trek to come and participate in this event. Thank you.

MR. HASKINS: Well, as is the Brookings approach to things, when we thought about doing this event, our first thought was that we needed to have a short, crisp interesting background paper that would really put the major issues on the agenda and give people an opportunity

in say a half and hour or 45 minutes to really get fairly deeply into the issue.

We often do things this way because we know a lot of our audiences do not specialize in the topics that we focus on, and so, we want to have a way to introduce people quickly.

So, I thought about this and talked to many people, made a number of phone calls, and the name that always came up was Roberto Suro. And so, we were extremely fortunate, especially because I thought it would be fairly easy because Roberto was right here in Washington running the Hispanic -- The Pew Center at -- here in Washington.

And he had just accepted within, you know, a few months before I called him an appointment at the University of Southern California in the School of Journalism, where he now resides. And indeed, he's been off a red eye for a couple hours here, so he had to come all the way from the coast and we really appreciate him doing that.

The background paper is available for all of you to have a copy and to read at your leisure. In addition to directing the Hue Hispanic Center, Roberto, as you can tell from the quality of his writing, was a great writer before he entered the academic world. He wrote for *Time Magazine*, for *The Washington Post*, for *The New York Times*.

And he has written a spectacular book. If you're interested in this topic and you want to know both kind of a personalized account and stories of immigrants and then a broader perspective all within two covers,

your book is *Strangers Among Us*. It's a wonderful book and I highly recommend it to your use.

So, Roberto, thank you again so much for coming. The microphone is yours.

MR. SURO: Thank you Ron and Carole for organizing this event. You bring together two worlds that don't often intersect very much, people who focus on the Hispanic population and the world of people who focus on policy matters related to the family. But that sort of division is artificial and short-lived, I think, given the way the country is changing.

As Ron said, I recently moved to Los Angeles, which often casts itself as a city of the future, a place where things begin. And it's true, having moved there from Washington where I lived for many years, it's been more a -- sort of a trip into the past in some ways than a trip into the future. I mean, I live in a part of Los Angeles where the urban landscape is very sort of what they call mid-century modern there, which is basically 1950's, 60's strip malls and neon kind of sort of look to it.

And when you drive around that part of town, the other sort of very retro aspect to it is you see a lot of families in the mornings. There's -- there are women leading three, four children to school in packs. In the parks on weekend afternoons, you see a husband, a wife and two little kids, a larger kid, a stroller, whole little clusters of people united biologically in families, an unusual sight in much of the United States these days, certainly in predominantly white parts of the country.

In a heavily Hispanic, heavily immigrant city, particularly a city where the current wave of immigration started early and has now fairly matured, so that the immigrant population has settled beyond the initial arrival of workers and it now has full-blown families, what you see going down these streets is what the United States looked like when I was growing up in the fifties and sixties, lots of kids everywhere, something that seems to be missing.

It's the very distinctive characteristic of Hispanic communities, particularly those, as I said, that have reached a kind of maturity in the immigration process. What you see in the streets of Los Angeles now is what you'll inevitably start to see in other cities that have experienced more recent waves of immigration.

What I tried to do with this paper was to sort of address two themes. One is the question of how the growth of the Hispanic population is affecting larger trends involving family structure in the United States. We have this just -- this substantial demographic event adding this particular population to the mix and so, the question is how does that added population affect the larger trends we've seen in family over years.

And the other was to try and address some of the distinctive characteristics and dynamics involving the Hispanic family. This is obviously a growing population. It's a diverse population and the nature of the fact that so much of the growth is driven by immigration or the fertility among immigrants means that a great deal of the activity around family

formation, marriage, childbearing, child rearing, takes place in the context of migration and the many kinds of changes that accompany it.

As a result, I think when you talk about family policy matters as regards to Hispanics, you need an even broader context than is normally the case. Family dynamics, whether you're talking about marriage or age of first childbearing or the way families are formed is obviously related to a great many other questions in terms of socioeconomic processes, income, education, a whole series of other questions in any population.

In the Hispanic population, you've got some additional dynamics that I think have to be taken into account and peculiar effects of migration on this process, something that I think we're just really sort of starting to parse out because family formation is something that evolves over years. The changes brought about by migration changes in behavior and attitude and economic status and civic status also all play out over a number of years.

And given that this wave of migration is now maybe into its second or third decade, I think we're just starting to see really and be able to sort of parse out the initial contours of who these two factors sort of interrelate, the question of family formation in a dynamic population that's shaped by migration.

So, this paper was meant to sort of tee up some questions and provide food for thought. It doesn't nearly begin to answer all of the questions. It may leave more unanswered than it answers.

But in any case, the idea was to provoke a discussion and hopefully guide policymakers into a broader consideration of how a variety of elements of policy interact and particularly the notion that you can't simply address the family in isolation when you're talking about probably any group but certainly this group, given that the process of family formation is so intertwined with other aspects of policy around migration.

I'm just going to give you some of the highlights or the findings here and then, we'll have time for -- there are some great panelists and other people to discuss the issue.

This -- you know, the -- we all know the Hispanic population is growing. It's the growth of that population that has particular impact on the question of family because of -- so much of the growth is concentrated in the category of young adults, the prime childbearing and marriage forming years.

Whites remain the great majority of the young adult population, but the growth trends are quite distinct. There's -- the intersection of the end of the baby boomers, you know, aging out of the young adult period, the sort of vacuum they created because they didn't reproduce a whole lot in the sixties and seventies and early eighties and the influx of migration has created a peculiar situation.

If you look at this chart, it shows you the change in the number of 20 to 35 year olds over a 5-year period. And as you can see, the total change in that age cohort was 2.2 million roughly. Of those added 20 to 35 year-olds, 1.7 million roughly were Hispanics.

And as you can see, the foreign born constituted a large part of it, over 900,000, those are prime years for immigrant arrivals. But native born Hispanics, many of them the children of immigrants who came in the 1980's, who are now aging into young adulthood, constitute another large part of that added population.

Meanwhile, if you look at the native born black and white populations, you see that they're shrinking in that age cohort, and particularly the white native born population shrunk by almost a million people during that time.

And it's that relative imbalance of a shrinking native population in this age group and a rapidly growing Hispanic population in what is really the key years for family formation and childrearing that gives much greater leverage to this population group as regards to family issues than their numbers alone would indicate.

It -- one of the sort of broad questions is how has the growth of the Hispanic population affected the larger dynamics of family in the United States. If you start from the premise that Ron laid out that a married couple family with its own children is sort of the ideal formation, there's been a lot of concern over the decline in the number of people in

that category in recent years, the growth of the Hispanic population has slowed that decline quite clearly.

In this chart, you can see that the -- among all family households, the total growth over this 25 year period was of about 4 million people, Hispanics constitute about 75 percent of that growth. They constituted a much larger share of the growth of two parent households, this sort of ideal of two parents living together with their own children under 18.

In that category, Hispanics constituted much greater growth than the total, so that the actual number of people in that category, the number of households in that category would have declined had it -- even more so had it not been for this population. So, in that category, in the sort of prized family category, the growth of the Hispanic population is making a quite notable positive contribution to the overall dynamics in the country.

The number of one-parent households is growing among Hispanics as it is in the general population but proportionately not as quickly as this population is growing overall. If you're going to sort of draw a kind of rough balance of where the population growth contributed more to the two parent households or to the one parent household, you can see from these numbers that there was a substantial -- substantially greater contribution on the side of two parent households.

And indeed, if that measure, the number of two parent households in the country, is considered a social good, as Ron indicated a lot of the research suggests it should be, then this element of population growth is contributing positively in that direction.

When we look at marriage and what the basic trends are, the propensity to marry among Hispanics, we see that it's overall the Hispanic population marries at about the same rate as whites. This is looking at 20 to 30 year-olds, which is sort of the key age category.

When you look at the population as a whole, you get a different number. But that has to do with the age makeup. This is a younger population, so this is an apples to apples comparison. Among foreign born, you see there's a much higher propensity. It's the -- you've got higher rates of marriage among foreign born Hispanic young adults than you do among the other major population groups in the country.

This speaks to what in a lot of the social science literature has been termed the strength of familism among Hispanics, the notion that there is a very strong cultural, social value put to family formation that's held in common by the whole of this population that it's one of the key characteristics that Hispanics of many different backgrounds and origins share in common.

And you can see here that there -- with marriage and in the previous slide, the formation of two parent families, that would seem to be true. It's important to note in some of -- and some of the rest of the data

here underscores this, that you do have to differentiate within the Hispanic population.

There are -- this is not a uniform quality. And you can see here that simply on the question of marriage, the foreign born have a much higher propensity to marry than the native born. The native born look more like the rest of the U.S. population in that regard.

There's an interesting twist in the Hispanic -- the nature of matrimony among Latinos, which results from the fact that a lot of young adults come here as immigrants and family formation intersects with immigration policy in a very distinct way for this population.

In the United States traditionally going back 40 odd years or so, if not longer, the idea of family reunification has been one of the hallmarks of our immigration policy. It's the basis for the largest number of visa, the idea that you're trying to keep families together has been within immigration policy. It's been sort of a central tenant of the way we organize those laws.

One of the exceptions to that has been the peculiar condition of a large population of unauthorized immigrants, the informal immigration system that we've constructed over the last 20 years that allows a substantial part of the flow to come here outside of the normally regulated system.

Those people aren't -- don't have the regular means to pursue family reunification. And what we see interestingly is a large share

of recently arrived immigrants who are living here without their spouses. It's a common form of labor migration for one spouse to go to the new country first, establish themselves, sometimes go back. There's an interesting and worrying literature on the effects of separation among immigrants and often the effects on children who are left behind.

What you see here is that the numbers are much higher in that pink category, the 28 percent are recently arrived Hispanic foreign born since 2000. When you look for -- look at people who've been here longer, they not only have had more opportunity to reunify with their spouses, so some of it is just the passage of time, but you also see the effects of a very substantial change in law.

The 1986 amnesty legalized 3 million plus persons who had been formerly unauthorized and subsequently all through the 1990's as a matter of policy, the federal government facilitated reunification for those amnestied immigrants with their immediate families.

And as a result, the number of Latino immigrants were -- in separated, geographically separated marriages is much smaller among the cohorts of people who would have been able to take advantage of that legislation.

Divorce is another sort of measure of the relative strength of family bonds. And what you see here is that for the Hispanic foreign born in general, the third bar over, turquoise, 9 percent of persons who have ever been married were divorced in 2005, which is about the same as the

rate for -- among whites. It's higher among Hispanic native born. And there, if you factored in a variety of socioeconomic variables, I think you probably would end up explaining a good deal of that difference.

The one interesting other fact that I would point to here, something that actually Ron asked me about, was whether we see among immigrants who've been here longer a movement towards more divorce. I mean, is there assimilation to an American norm?

It's a little bit hard to tell because the longer people have been here, the longer they've been married and they've got more chances to get divorced the longer -- I guess it seems to work that way. But it's just a matter of there's a demographic effect there that -- but still, even among Hispanics who've been here since the 1980's, you have rates of divorce that are below that of non-Hispanic whites.

So, if -- there is some increase, but even after 20, 30 years of exposure to the United States and to American divorce laws and the culture of divorce in the United States, you still see rates of divorce that are lower than that in the large native born populations.

So, if there is an assimilation effect there, it moves people part of the way but not all the way to what's sort of the native born norm.

A -- certainly one of the great compelling questions, and we're now sort of moving through a lot of material here very quickly. This is -- this alone, unmarried births, is a very large question. Is -- also, it has some interesting differences by -- within the Hispanic population.

You can see there -- this is a measure of how many unmarried women had a birth in the previous year from the 2005 data. And you can see that for the Hispanic population overall, you've got rates that are higher than among whites but significantly lower than among African Americans. And there are some important differences among Hispanics, where the foreign born have a lower rate of births to unmarried women.

Interestingly, that doesn't necessarily -- the other key question here is age of birth. And one of -- there's an element of teenage births, which is a little bit harder to get to because the data aren't so good.

But there's -- I see indications in the data that while the number of births to young Latinos has been growing and is substantial and is worrisome to people who focus on age of motherhood as a key question, one of the twists there is that among foreign born Hispanics, many of those women having birth, say, before age 20, are married.

And the age of marriage is earlier, and as a result, the age of first childbirth is married. And so the policy implications and the larger questions raised about early birth have to be put into a somewhat different context when you're talking about a segment of a population in which substantial numbers of women still get married at the age of 17 or 18 and have births soon after that.

Finally, there's the large question of how living in the United States affects the attitudes towards family, particularly important given that

the now fast growing population of young adults is a native born population, especially the children of immigrants. And that trend only accelerates.

There is a huge cohort of young adults and children who are coming out of immigrant households, who will be coming into adulthood as native born U.S. citizens, fully products of an American education, shaped by both the values and behaviors they saw in their parents and what they've learned here.

And one of the big questions over the next 20 years, and it is really a question, is where will they go. Will they model on their parents, who as we've seen have very -- a very strong propensity to form two parent families? Will they model on the American population where those behaviors have been in decline? I pose this very much as an open question.

One way of trying to forecast this is to look at some of the patterns in assimilation that we see already in the ways that values change over time among people as they're exposed to American culture.

One way of measuring that is by looking at language. The acquisition of language is both a form of assimilation and it's also a vehicle for assimilation. Studies that we conducted at Pew Hispanic Center showed fairly definitely that as people learn English across a whole series of variable, and some of them are in the report, their attitudes start shifting more toward those of non-Latino Americans. English not only is a marker

of change, but it's also as you speak English you more readily absorb all of the influences in American culture.

There is a lot more of this in the report, but I'll just show you two indications. This slide gives you a sense of how language changes across generations. Among immigrants, not surprisingly, three-quarters are primary Spanish speakers with about another quarter or so who are bilingual. At the other end of the spectrum, third-plus generations, people who were born here of native-born parents, it's sort of the opposite, overwhelmingly English speakers with a portion of bilinguals. The second generation is sort of in between. It's a mix of languages, very few who are Spanish dominant, but a great many who are bilingual and people living between two cultures.

So looking at how some attitudes on a variety of issues, and I said there's more of these in the report, change depending on what language you speak. This is considered one of the key elements of familism, the positive culture value of family among Latinos. You can see that among Spanish-speaking Hispanics, predominantly immigrants here, there is almost sentiment that adult children should live with their parents until marriage. Among bilinguals it's somewhat lower, among Latinos who are pure English speakers, their views are basically similar to non-Hispanics in the United States where the population is split over this issue.

Similarly, on a question of gender roles, you see there is a movement, it's not as sharp, machismo is not as prevalent among Latinos

as it's often said to be. Here we only start out with 43 percent who in a survey were willing to say that in a marriage the husband should always have the final say. But you see that progression toward American values, values that are most common among non-Latinos here. So certainly that question has to be asked, whether over the next 20 years as this large population of native-born Latinos grows up in the United States, will they model themselves on the values of our society rather than the values of their parents.

This raises an interesting policy question. If you want to promote family, the classic sense of a two-parent family with children, do you promote forceful, rapid acculturation to American society? Do you say that English necessarily is an absolute positive, that the adoption of American behaviors and American cultures, a sense of assimilation, is that in the context of family policy necessarily an end to be pursued vigorously? I pose that as a question again to underscore the fact that when you're talking about family policy issues in this population, you can't simply segregate them out. You have to consider them in a broader context of the dynamics of migration and the many kinds of changes and transformations that that implies. Thank you.

(Applause)

MR. HASKINS: Thank you very much for your wonderful presentation, and I urge all of you to get a copy of the paper and read it at our leisure.

It's now a great privilege for me to introduce Representative Hilda Solis who is from the Los Angeles area and now serving her fourth term in the House of Representatives. She was on the powerful House Energy and Commerce Committee. She also Chairs the Congressional Hispanic Caucus Task Force on Health and the Environment, and I think Bell and Andrea King would want to make sure and mention that she's been active in the National Campaign to Prevent Teen Pregnancy and has helped us in a number of ways and co-chairs our House Advisory Group, so we're really pleased about that.

Throughout her career she has focused on women's issues and especially family violence and nonmarital births, and so it is a great privilege for me to introduce her and to have her here and make her comments about Hispanic families in the United States. Representative Solis?

(Applause)

REPRESENTATIVE SOLIS: Good morning. It's an honor to be here with you and to be among a distinguished panel of -- and I'm sorry, I came in late. I would have loved to have heard more of your presentation, but I think we're all coming from basically the same premise that there's a lot that needs to be done in terms of helping to educate the Latino community.

I come from a district that is about 70-percent Hispanic, Latino, very much working class and have different generations of Latinos

that have represented my district for a number of years. East L.A. is probably one of the more core barrios as we call or communities that have long been established for many, many years. I grew up in the Sang River Valley which is becoming more familiar with the signs of East Los Angeles as well where we see more Hispanics coming there residing and we see now third-generation Latinos that are still staying in the area there. But we tend to see a lot more I think issues coming up that we're not as familiar with in dealing.

One of the things that continues to concern me is the fact that as we become more assimilated, second- and third-generation Latinas in this case are adapting to different lifestyles. I know that there are different reasons for that, socioeconomic, poverty, education. I think education from my perspective is probably one of the most important aspects that we still need to continue to talk about. When we talk about health care prevention we need to talk about education because the more choices people have in terms of knowing what's available in terms of services, health care and access to health care, I think people will make the right decisions. And for Latinas, many I think first generation come with their families here, immigrant backgrounds, parents because of low educational attainment have to work, put about 70 percent of their time toward making sure that they can get enough income to provide a roof over their head, pay rent, and make sure that meals are provided. They don't necessarily in my opinion look to the government to provide all that

assistance by the way, so that I think that is a big myth that is out there as well.

I find that many young Latinas or young teenagers because they are at home while parents are away working maybe two or three low-income jobs by the way, many are given the responsibility as even I was as a child growing up to be kind of a pre-adult, that is, to take care of the other siblings in the household. That's a tremendous responsibility by the way that I don't think we really focus in on because that also has effects with say the older siblings in the family. Sometimes it's a positive in many ways because that person feels that they are the lead role in the family, but in many cases if that person isn't also supported, it can also mean the breakdown as well or just add to it. I'm not going to just blame that particular individual, but I'm going to say that that's a very important role. And I look in my own family and what happened there and found that very early in life, almost the age of 10, I was responsible, and my older sister who's older than me, to take care of the younger siblings while my parents had to make a decision to go to work to provide us with health care. So that was an economic issue that was a reality for us. But they were very strong in terms of their religion and held those values very close and their ethics and values, something that they always instilled in us. And I think that was very important because while they were not educated in this country, had no formal training, they could at least help provide that communication and value to their children in terms of asking them about

what was going on during the day, what was happening at school, if there were any issues there, and also keeping on top and monitoring what was happening with tasks that had to be done in the household, so there was some level of responsibility there, and accountability. And I think a lot of those things are changing over time, and unfortunately because we see an increasing immigrant population that isn't accustomed to many of the processes and values that I see as someone coming into a foreign country, there is a lot to be said or not to be said, there isn't a structure out there where immigrant families can easily go to and get information about health care and prevention.

I worry about that because when I visit my schools, high schools, secondary schools, and also continuation high schools, I still continue to see an increase and rise in the number of teenage pregnancies of young girls, and the dropout rate. The dropout rate kind of correlates in my opinion with that as well. Even though some of our school districts don't want to talk about it, there's about a 50-percent dropout rate that continues to persist across the country with respect to at least Latinos and I think that's where we really need to focus. We need to do prevention before high school. We need to start as early as the sixth and seventh grade, and that is really when I think you begin to lose many of our young people, in this case Latinas, and where perhaps more prevention tools and information could be made available to them. I know that's a big controversy even amongst our own community, but I think it's

valid. I really do believe that if young people are given the opportunity to discuss issues that may not always be welcomed at home or misunderstood, I think that that at least helps to break the barrier. I know that those programs are very helpful and can be based on science and research. So it isn't just about talking about prevention alone but also about the reality of what's really happening out there.

I say that because we continue to see at least 51 percent of Latina teenagers in the U.S. that will become pregnant at least once by the age of 20. That's a startling statistic. So the reality is that we really do need to focus in on this population. The tendency amongst Latinas to grow. In fact, teenage birth rates for Latinas have increased in 18 states in our country. And in California I think there we continue to see an increase and particularly in the area I mentioned earlier that I represent in the East Los Angeles community. It's not a city, but it's a region of Los Angeles, and when I visit some of my local hospitals, one of the biggest units is the prenatal care unit and intensive care unit for young girls who are having pregnancies and not getting the appropriate care. Obviously that is a big, big cost to society and as we're debating health care I think we have to keep in mind what that means. What do we do, pay up front for prevention or do we pay at the end of say her cycle of pregnancy where maybe she's going to have a premature birth which is going to cost somebody in society more money? She may be eligible for Medicaid or other programs that are out there, but I find that we as policymakers need

to really be thinking about what is actually happening in our community. And it isn't just with the Latino community, it's also with the African American community, and we're seeing it also with other low-income communities. And again, educational attainment I think is a big factor there that we need to look at.

I have introduced legislation, H.R. 468, to deal with communities of color regarding teenage pregnancy prevention and the disproportionate high rates that exist. My bill would look at providing support funding for prevention in our local communities and I think to be quite honest that in many ways having those dollars out in the community with people that are trusted, that understand the language, that can speak to the culture and values without intimidating young girls or their families, I think we can go a long way in terms of getting our message out there. The message is varied, but it needs to be presented nonetheless and it should be based as I said earlier on research and we should be able to provide more assistance regarding health care prevention because it isn't just with teenage pregnancy but we're also seeing higher elevated numbers of STDs, HIV and AIDS. I bring that to your attention because we're seeing that amongst young Latinas who are being infected by say a partner who they believe may be their soul partner but evidently that's not the case and we're finding that many young Latinas are also contracting HIV and AIDS, and that's something that we also need to talk about. So I

would hope that that would be part of a bigger discussion that we have as we look into how to provide better health care outcomes for Latinas.

I am very concerned also with the fact that many young Latinas from other countries, I want to say Central America in this case because I tend to represent East Los Angeles, the highest predominant Latino group, there is Mexican American, the second group is Salvadorans, and we're finding that a good number of these young women are also finding their way into juvenile justice facilities known as delinquents. It is a very harsh reality to walk into a facility in my district, East Lake, which is right there in downtown, it's very overcrowded, the facilities are not adequate. I would say that if there is a teenage pregnant minor there that the health care is not going to be adequate and the health outcomes for that child that will be born there probably will not be the best. Nevertheless, this continues also to happen. We're talking about 13- to 14-year-old young women who have been involved in gang-related activities or just been associated with someone who was caught in the act of conducting something like what they call car jacking, for example. Because of our very restrictive laws also in California, if you're associated with that you will also then be punished and can face sentences up to in California three strikes, you can be put away for about 25 years. That's pretty harsh for a teenage young woman who is 14 years old and was hanging out so to speak because her parents weren't home working and she wanted to fit in. These things happen. I don't know that you're going

to read about them in the textbooks necessarily, but those also are factors that are going on in our community and we should be able to somehow validate what is happening out there and to be able to say where can we have some crossroads here to make improvements in our community.

One of the things that I'm advocating very strongly for right now is to have what we call (Spanish) these are people men and women who work as community workers providing assistance in our communities who can talk about teenage prevention, talk about preventing chronic illnesses, obesity, diabetes, asthma and other illnesses that typically face the Latino community and to try to break ground there. It's a very low-cost effort I believe because all you need to do really is have someone that can be trained to kind of facilitate where information can be obtained, refer people to those points of access, and yet feel that that individual has the trust of the community. The way this was presented to me the concept was as a child when I was growing up I remember my mother was a Tupperware representative and you used to sit around the table and talk to your neighbors, no bigger than a group of six, and talk casually about what was happening in the home but also conducting business and selling materials. It's the same concept for (Spanish) and it helps to break down those barriers. This concept could be applied to any ethnic group or any group in fact and I hope that there will be some effort to help support the funding for this program. It could also help facilitate what we're doing with

our teenage pregnancy prevention program as well. I think that's very critical.

The SCHIP program, as you know right now we are trying to go through and reauthorize and expand that program. I know that many young women or Latinas will be eligible, at least 64 percent of the population will be Latino or African American. If that bill is not renewed and we do not have sufficient funds to have outreach to do outreach campaigns and enlist our community in that involvement, then I fear we're actually going to be turning the clock back. Some states have been very progressive in able to really reach out to many people and some have gone as far as to ask for waivers to expand coverage even for young adults 19, 20, and 21 years old, and I don't think that's a bad idea because these individuals are still faced with a lot of responsibilities and challenges. You do tend to see also where there are issues of college-educated women that are also bearing children, not just Latinas, but I would say that that's still something that continues to go on. Part of it might go back to wanting to be assimilated and acculturated and showing your independence. I don't know. That's something maybe to look at, but I know that we have a long way to go.

With respect to my bill that I introduced, the Communities of Color, Teenage Pregnancy Prevention Act, I currently have 56 cosponsors. I would ask you to help me enlist more members of Congress to be involved in this topic because I do believe it's a crisis and I

believe that there are many, many more people in Congress if they knew what it is we're attempting to do, we're not advocating for one position or the other, what we're doing is to provide prevention and information and tools to better access the current services that are available and hopefully enlighten that young woman as well as her partner as to what needs to be done, the burdens, the challenges, and also the resources that are going to be necessary to raise a young child or newborn. So those are things that I would ask you to do. I think it's very important to have our media, the Spanish-language media, to be a partner in this as well. For some reason that's kind of a taboo and that shouldn't be. There is a responsibility I think on the part of our big broadcasters to speak to our communities to also play a role here in terms of prevention and access.

So I just want to close with that and thank you for inviting me here. I think the Latino community has a lot to offer. We are going through a tremendous debate right now with respect to immigration and the lack of immigration reform. Nonetheless, I don't see us quickly getting rid of 12 million people in the next 3 years, and they will continue to have children here, so we have an obligation and a responsibility to work with that challenge and find solutions. Thank you.

(Applause)

MR. HASKINS: Now I have the opportunity to turn the podium over to my wonderful colleague Belle Sawhill who will moderate

this panel and introduce our last speaker who will get us started on discussion. Bell Sawhill, the co-director of the center.

MS. SAWHILL: Thank you, Ron. Can you all hear me okay? I do want to introduce the only person who here who hasn't been introduced so far but that has nothing to do with his great distinction and our appreciation for his being here, and that is Roberto Diaz-Loving. He is a professor of psychology at the National Autonomous University of Mexico. He is one of the preeminent psychologists in his country and he has received numerous awards, and we are just extremely pleased that he could be with us today. So, thank you very much.

Now I want to start off asking some difficult questions of all three of you, and I'll put them all out there so you can be thinking about them and if you don't like the question you got, you can answer somebody else's question or you can do what so many presidential candidates do these days, you can take my question and turn it into saying something that you really wanted to say that has nothing to do with my question.

Congresswoman Solis, first of all, thank you personally for being here and for the wonderful role you're playing in helping us prevent teenage pregnancy and all the work you're doing on the Hill. That said, I want to ask you the following question that I think is very much on people's minds when these issues of family structure and marriage come up. That is, some people say, and I heard a lot of this in your talk just now, what we really should focus on is supporting families by giving them health care, by

giving them education, and the other tools that they need and the family stuff will take care of itself if we do right by them. Then you have another group that says, no, really at the heart of a lot of the problems we have in our society has been the breakdown of families and it's not a good thing that as Hispanics acculturate or assimilate that their families are beginning to look like native-born families. And as you mentioned, the Latina teen pregnant problem is growing as opposed to in the non-Hispanic white and in the African American communities, it's actually improving. So should we be doing something more directly to deal with these issues of families and child bearing or should we really just focus on the social programs that you alluded to?

My question of you, Roberto, when you were showing your wonderful slides and your very interesting material on how people's attitudes change as they move from the first generation to say the third and their language experience changes. I wondered, and you didn't have any data on this, how much of the assimilation is related to intermarriage or to other things that are going on. In other words, what is it about America and about coming here, is it education, is it intermarriage, is it just language, is it the media, what is it that we put in our drinking water that causes these behaviors to change once people get here and can you speculate about that?

My question for you, Rolando, and I would actually give you lots of leash her to talk about anything you want given your background,

but I was thinking about the relationship of family structure and position of women. I was thinking about those attitudinal questions that Roberto had and they showed that as you assimilated the proportion believing for example that the husband should have the last word in the family did go down and I was thinking about the fact that in the Latina population there is much more early child bearing but also very early marriage. But what happens in an advanced economy like ours where people need a lot of education and not just men but women as well, is it a good thing even if you're married to be having children and getting married at age 17 or 18? So what's the relationship between family structure and the position of women? Maybe that will just be a little bit to get you all started here. Congresswoman, why don't we start with you?

REPRESENTATIVE SOLIS: I think that we also have to factor in economics and I think that many of the income immigrant groups that we really see vastly migrating all over the country have limited skills and with that brings the harsh reality that the cost of living here is quite high no matter where you live especially if you live in an area in Los Angeles County or New York. I think that in many cases people are forced to have to spend more time working two or three minimum-wage jobs. Keep in mind we just raised the minimum wage nationally just a few months ago that was passed into law. That doesn't address some of the issues I believe that are ongoing even in my own state because our minimum-wage rate is higher, but the cost of living is so high that it isn't

affordable I think for people to realistically have the luxury to stay home as we used to see, many Latina family households staying home and didn't have to worry about working, now many are forced to do that. And other economic issues where perhaps she may be a single head of household now and in many cases that's the reality with many women who are on welfare and receiving TANF support. They're single head of households, that should not diminish their role. I think they still have an opportunity to provide solutions so that they can raise their children appropriate with the right resources.

I think it's going to be a tremendous challenge for us to look at the phenomena that is going on with the Hispanic population. And in terms of women as they become more acculturated and assimilated and become educational attainment becomes higher for them, they do realize they have choices to make and there is I think in our society as a whole this whole premise that treatment of equal partners and people in society is something that we soon learn to value and we don't become intimidated by the machismo that has so much prevailed and persisted in our families. I see that in my own family that has occurred over time where my father was very dominant, very much machismo and still is, but nevertheless allowed his daughters to leave home without being married to go to college which is still I think a big barrier for many Latinas.

MS. SAWHILL: Thank you. Roberto?

MR. SURO: In looking at that sort of gradation of attitudes and behaviors that I showed you some slides and you can sort of replicate it in a lot of different ways where you've got Spanish-speaking immigrants on the one hand and English-speaking and native-born Latinos on the other and the native-born look much more like other native born here. There are two things you have to consider. One, the starting point and what happens along the way from beginning to end.

When you look at the starting point, it's important to emphasize that this isn't just a Latin population, that familism among immigrants is not a Hispanic meaning, Spanish-speaking culture, a Latin American thing. We're talking here about a very distinct subset of any population, immigrants, who are different. They are different in a number of ways, and one of the ways they're different is the way they think about family. This is almost a universal phenomena, the notion of family is often very central to the motivating factors for migration. You see it in the extraordinary financial behavior involved in remittances where people are sending back very large shares of their disposable income to share with family when they migrate. Migration in the first generation is a kind of crucible of family. It strengthens family ties I believe, the act of migration itself. It forces people together, there is an element of sacrifice, it's in the nature of the motivations involved in that act, and there are survival mechanisms that are necessary to completing that act which bring people

together in family units as cohesive, social economic units that are very effective at carrying out the task of migration.

So it's the departure from that that is the first step. All of those dynamics aren't present once you're talking about native born. The children of immigrants have a memory of it, they've experienced it as children, they've seen it in their parents, but it's not necessarily their reality. They don't see family as the same kind of economic survival mechanism nor as the same motivating factor for their occupational activity, for their financial activity. So there is a recasting of the individual's orientation toward family that's inevitably part of that step from immigrants to native born.

You add to that that for Latino immigrants in particular, children of immigrants and their grandchildren often have in the past encountered a great many obstacles toward a sense of opportunity and accomplishment here and it is particular worrisome as Congressman Solis pointed out today among the children of immigrants the extent to which they see barriers, they feel frustrated they are unable to accomplish what they seek to in American society. Whether that be in their relationships with public institutions like the police or schools or the labor market, that contributes as well to changing attitudes.

Finally, on the far end of the scale, when you look at something like teen pregnancies, a lot of the population there is among Latinos who have experienced intergenerational poverty and are the

results of a very American phenomena of urban intergenerational poverty something that we've looked at from a lot of different perspectives, it's got its own unique dynamics and in those circumstances, Latinos are no different from blacks or whites or anybody else in terms of the way coping mechanisms change, the way attitudes toward family and child bearing changes, the relationship of young women to young men, all those things are often conditioned by that experience of urban intergenerational poverty in America. So that's how I would explain that.

MS. SAWHILL: Thank you. Professor Rolando Diaz-Loving, please feel free to comment on anything you'd like because we haven't got a huge amount of time here and I feel like we haven't given you a good opportunity to speak yet.

MR. DIAZ-LOVING: Thank you, Bell. I'll get to gender, what you asked me about, but I wanted to set a couple of points from before. I think that both Roberto and Congresswoman Solis have indicated a descriptive aspect that's very important about things having to do with abortion and teenage pregnancy and unwanted pregnancy, and dropouts, and addictions, and growth in violence and all of these different aspects, and I think that what is happening is very important, but I think we also want to know why this is happening. I'll start with a quote from an American poet who said that the wisdom of life is that all humans are alike but all humans are also different. The question is what are we different in that creates these vast diversity of behaviors. The basic answer is culture

and that is one thing that normally is not set in when we create programs, interventions, or revelations.

So I think that one of the first things that we have we have look at is the general Hispanic culture. Roberto has mentioned some of the things that come up. One is them is (Spanish) and it's a very particular form of looking at the relationships within the family. When -- asked U.S. Anglos what family meant they said husband and wife. When they asked Mexican people what family meant they said children. If you look at the family, it's not father, mother, and children, it's actually uncles and grandmothers and people who come into our houses who we do not know who they are and after they come enough times, somebody will say, he's your uncle and then we'll call him uncle although there is no blood relationship. So it's a large structure and within this structure there are certain values and norms that are very specific. One of them is the power of the male and it's a very specific power. It's been called machismo but this has an Anglo-Saxon tone. When you talk about machismo within the Hispanic community, it is true, it's violent, but it also means that you're a provider and you're a protector of that family. And when you talk about the mother's position, it's full of love and sacrifice, and then the relationship with children is a very specific relationship of obedience. The good child is an obedient child, but the obedient child gets something in return, he is protected and loved. So we have an affiliation of obedience which is very specific in this relationship.

What happens when you have this type of situation? One of the things that happens is that children become amiable, they come friendly, they're romantic, they're happy. They don't do very well in school. They don't do very well in reading. What happens to the situation of women? They're in this situation in which there is not a lot of personal growth.

When you come to a different society where the rules, norms, values are different, then that has an effect on the relationships within the family. One of the things that we find is that there's an increase in abortion, there are increases in teenage pregnancy, there are increases in violence within the family, and you're saying how are we going to fix these two things that we have in mind. On one hand we would like to have children and women who can have personal growth, but on the other side we would also like to have these nice places where children grow up and they're secure. How do we put these things together?

You have to have programs who work with families, and that's the public policy that you have to put forward. You have to work in having children have a safe place but at the same time think about personal growth. You have females who have a safe place but can also have personal growth. What does this do to the male? What do Hispanic males do when they go into the program and they tell them what you need to do is you have to learn how to communicate and how you express your feelings and in return you're going to be less powerful. Sounds interesting

to start out. How are you going to fix it? One of the things that we're finding is that females are moving fast toward endogenous females. They are tender and caring, but they are also independent, active, and responsible. The males even in those traditional families with Hispanic mothers are being taught to be in the best of the cases responsible, hard working, protective, providing, but they're not tender and sensitive because that's not being worked in. So if we're going to have programs, the first thing that we have to do is we have to look at culture and how we can create programs that will be sensitive to that culture not only people who are sensitive to the culture because they are a part of it, but that they know what type of effect this is going to have on people and work both ways. One, you want to maintain this family structure that is positive of the growth of the children and for the growth of everybody in there, very good personal relationships, but at the same time you want to create personal individual growth so that we can have integral people, integral human beings, and then we will solve the problem of gender. So these programs have to have among other things very distinct aspects of gender, about culture, about the process of acculturation that occurs with migration, and you also have to also think that it's not only migration, most of the Hispanics that live in the United States were here before the Anglo-Saxons were there. Thank you.

MS. SAWHILL: Thank you. Very articulate. We will take a couple of questions from the audience and then we need to turn to our

second panel. Maybe one or two questions if there are any. If not, we can move on. Yes, back there.

MR. : One question I would be interested in is within the 40 to 50 million Hispanics in the United States, are there major distinctions that we have to be aware of related to their country of origin? Do Mexican origin Hispanics have significantly different characteristics from other Latinos or not?

MS. SAWHILL: Let's take one more question and then we'll split them up up here. Oliver?

MR. SLOMAN: Oliver Sloman, Brookings Institution. I was wondering if we could go back to Bell's question about these girls who are getting married at 18 and they're having kids. Is there any evidence that that really is a different situation from being unwed that young and having children? Are they having better outcomes or not is my question?

MS. SAWHILL: Who would like to take the first question?

MR. : Yes, Hispanics is a large word. There's a study right now in a Texas survey and they oversampled for Hispanics and one of the questions is are you Hispanic and 80 to 90 percent say yes, and then they asked them are you white, and 80 to 90 percent say yes. So everybody is middle class and everybody is Hispanic and everybody is white. There are strong differences because you have different original groups. If you look just in Mexico, there was at least 40 different native languages that interacted with the Spaniards to create different foods,

different customs, different ways of looking at life. There is some research in Puerto Rico, for example, that showed that females in Puerto Rico to be happy in a relationship they need to talk about organization, males need to talk about their feelings. If you look at the situation in Mexico and it's exactly the opposite. Males want to talk about organization and feelings want to talk about their feelings.

So you have to look at the histories of each of these places and you have to put culture into the variables that you're looking at. What you need is a measure of culture and we do have measures of values, norms, cultural premises, and this can be a starting point for any program to see what type of people they're going to work with and at what stage of acculturation is it, what stage of cultural processes they are, and then once you put in your process variables and you work with them, you can see how these interact to produce a final outcome.

MS. SAWHILL: Congresswoman, do you want to try to address the second question here?

REPRESENTATIVE SOLIS: That's going to be a tough one for me because I really have not seen a lot of research in terms of what positive outcomes there have been. My question would be in relation to where those individuals are at the time of their lives, what kind of experience, what kind of education they have, that's going to determine a lot because finances will have a tremendous impact on a new family. So that can also have a negative effect if there aren't enough financial

resources to raise and care for children, so I think those are things we have to consider.

But I also want to say that something that I wanted to touch on is that in many cases in our culture we don't talk openly about the dysfunctioning aspects that are attributed to our culture which can mean abuse of alcoholism, domestic violence, where we continue to see that as somewhat accepted in roles in our families and where when you become more assimilated here in this country you find the norms are very different and very challenging and there are laws that protect women and young children, and if that cycle isn't broken then it continues and I think it really doesn't help to foster the growth of our family units and it actually helps to break it down even more and I see that because when I see the high levels of Latino children that are in foster care right now and that's something that the also a manifestation that I don't think we are really looking at because there is a dysfunction that's going on whether it's because there's not enough food on the table, to pay adequately for things that our children want because we don't have good education and skills, those are all things that we know are happening in our culture but what are we really doing to help address it. And I worry because the second generation of immigrants and Latinos who become more acculturated, we're seeing negative outcomes in some cases and almost kind of a devaluation of our culture. And in my own perspective, I think that our culture is our unifying force, that's what keeps us together (Spanish) we

see it when we celebrate our family, our festivities, our holidays and things like that, that's something that brings all of us together and we kind of put everything aside and we unite and we say this is what we're determined to do. If we could only do that to help face other crises that are going on like teenage pregnancy, domestic violence, child abuse, and things of that nature, I think we could do a lot better for our communities.

MS. SAWHILL: I want to thank all of you very, very much for joining us today. We're going to have a switch of panels now. Please don't get up and leave. We're going to do this very quickly and we're going to continue with the program because we got a little over our time here and I don't want to in any way cut too much into the next panel's time. Thank you very much.

(Recess)

MR. HASKINS: Okay, thank you. So, our goal on this panel is to have quite a mixture of people who have different perspectives -- people who are administrators, advocates, program operators -- and to pose questions to give them a chance to make an opening statement based on their background paper and what they wrote so far; and then they have some questions primarily -- I'll warn you in advance of our practice, because I think many people in the audience are oriented toward practice and the practical effects of what you really (inaudible) people to do here.

So, let me briefly introduce the panel, then they each have seven minutes to speak, then I'll pose a couple of questions and the audience poses questions, and then we can go back out into the rain. And this is the order in which they will speak.

We'll open with Frank Fuentes. Frank's an old friend of mine, is a powerful man in Washington, not only operates the Hispanic Marriage Initiative at HHS but also has been a long-time administrator in the Head Start program, very important program as all of you know.

Next we have Charles Kamasaki from the National Council of La Raza, arguably the most important Hispanic organization in Washington that plays a major role in all the legislation and touches (inaudible) special in the Hispanic community but on immigration and, more generally, on the role of immigrants in American society.

And then Sylvia Garcia, who is the CEO of Avance. It's a nonprofit group in San Antonio, and they operate programs of parent education and generally family-centered programs, so Sylvia can represent the perspective of a provider and someone that's out in the countryside actually doing this business on a day-to-day basis.

And then finally my colleague Lisa Cummins, who has her own company called the Urban Strategies. She also is a one-time consultant to Casey and has played a major role in organizing this. We couldn't have done it without you, so thank you very much for your help.

So, seven-minute opening statements. This lady in purple here, who's a black belt in Karate, is the timekeeper, and she's vicious, so when seven minutes occurs, you must stop.

Frank.

MR. FUENTES: Good morning everyone.

ALL: Good morning.

MR. FUENTES: First I want to start off by thanking Ron and Carol and Lisa for the opportunity to talk about the Hispanic family, but particularly where I'll be sharing some comments around the Hispanic Health Marriage Initiative and how we hope that it begins to inform and address a number of the issues that both Dr. Suro and Dr. Loving addressed in their opening comments, and certainly many of the issues that the congresswoman highlighted.

The Hispanic Healthy Marriage Initiative is a function, a off -- a set piece within the broader Healthy Marriage Initiative that the Administration for Children and Families has been proposing and moving forward for the last four years. It is a sister effort to the African-American Healthy Marriage Initiative, and, quite honestly, why Hispanic Healthy Marriage Initiative? Same reason for the African-American Healthy Marriage Initiative, and that is that marriage, if it is anything, is grounded in culture and tradition and morays and values and, for the Latino community, in language that needed to be highlighted and also focused on so that the initiative itself would be effective in the Latino community.

We have been -- as Ron said, my day job as Deputy Director of the Office of Head Start, but I have also, for the last three and a half years, been the national coordinator for the Hispanic Healthy Marriage Initiative.

All premised on the research that Ron alluded to earlier this morning and has been touched on by a number of others, and that is -- all factors being equal -- what we know is that children do better in married-committed, two-parent household families. That being the case, the Hispanic Healthy Marriage Initiative moved into gear first of all to inform the Latino community of its existence and the resources that were available to participate in that new effort.

Secondly, to ensure that as we move forward in this initiative, it was responsive both culturally and linguistically to the 42 million Latinos that we have in this country and, at the same time, do not only have Latino organizations and communities be part of this effort to serve Latinos but to reach non-Hispanic organizations who, quite honestly, make up 85 percent of the funded participants in this new program but who will be reaching far larger numbers of Latinos than are Hispanic-managed organizations and to educate them as to how best to recruit, to retain, to educate on this issue of marriage education.

We have walked the breadth of this country for the last three and a half years, myself and Lisa, and what we have heard from everyone -- educators, politicians, policymakers, parents, young people -- where

have you been with this effort? There's been no need to convince the Latino community that this is something they want and can use. In fact, it's often been just the opposite. You know, we've been needing this for a long time. Why did it take this long to provide resources so that we could do the work that we've been struggling to do for quite some time. So, in every walk of life there has been quite a huge response on the part of the Latino community and, amazingly, more men than women.

I don't know what that says, Rolando, but really a true interest in doing all of participating in these sessions and in benefiting from them and encouraging others to participate.

Why now? Forty-two million Latinos. The largest minority in this country -- and growing. The Census Bureau is projecting -- and they are always conservatively wrong -- is projecting that by 2020 one in five Americans will be of Hispanic origin. I think we're there already, personally, but that's where we're going. What does that mean for the future of this country and of this nation? The potential here for influencing the competitiveness, the gross national product, and the viability and vitality of this nation is now increasingly in the hands of this growing minority, and so beginning to provide information, strengthening families, strengthening the values or at least giving people the opportunity to know how to maintain those -- make choices for themselves but also right at the cusp of, as we're seeing, many of the Hispanic family values eroding, providing people with some tools and some information to sustain -- to

perhaps halt that erosion and then begin to strengthen those practices and commitments that have served us all so well and really have been a value to this country.

Lastly, one of the issues that -- suddenly the out-of-wedlock is a concern, and the low economic spread -- 30 percent of our children live in poverty -- but one of the main concerns of this that has not changed over the years that we would hope the initiative will begin to address, and that is the high rate of dropout. The Bureau of Labor Statistics has said because of linguistic barriers, low academic achievement, Hispanics are 200 percent more likely to live in poverty than Anglos. We're hoping that this initiative will begin to address some of those issues, but I agree with the Congresswoman's statements, and that is that we need to put more research and attention behind the causes of high school dropout and even junior high dropout and begin some community, family grassroots-based strategies to turn that dropout rate around if the Latino community will be of greater strength to itself but, more importantly, to the country.

MR. HASKINS: Charles Kamasaki.

MR. KAMASAKI: Thank you for the opportunity to be here. Let me just start by saying I thought Roberto's paper was really quite remarkably good and, as he knows, I'm not often an unqualified fan of his work, so I usually -- I am actually a fan of his work. I just am not always unqualified and, I think, in a number of respects.

First of all, it really does put to rest, hopefully, a number of the myths -- some would say slanders -- that some advocates in the immigration policy debate have put forward the argument that we're somehow importing adverse cultural and economic influences into this country, and to the extent if you look at the Latino community, as Roberto's paper points out, its immigrants -- Latino immigrants actually are more likely to be married, more likely to be a two-parent household, the less likely to be divorced than are their native-born counterparts, and so acculturation alone or lack thereof does not appear to be a problem. I do want to come back to the very provocative question that he raised. And even though I tend to have a bias for action -- we do tend to be more of a policy than a research organization.

I do think the paper highlighted a couple of areas where clearly more research is warranted. One of them is in the area of the so-called one-parent married household that Roberto identified. These are typically when one spouse will immigrate and the other will stay at home. We already know, and Congresswoman Solis made a passing reference to this phenomenon, that there are some adverse consequences, not the least of which, for example, is that the fastest-growing component of the Latino HIV STD population is among women who got the disease through heterosexual transmission typically from someone they thought they had a monogamous relationship with. And clearly you need very different

interventions for that kind of population than you would with, say, a gay male population.

Second, there's a paper that we released together with the Urban Institute a couple of weeks ago -- pointed out -- were also getting through our immigration policy some exacerbation of these consequences. For example, 40 percent of those who were removed from the country as a result of immigration rates are leaving behind citizen (inaudible), and, you know, what does that have to do in terms of -- and the adverse impact that has in terms of family formation. And I think contrary to those who would argue well, it's not, you know, U.S. policy or it's not the raid that separated the family if people voluntarily made a choice to separate their family when they immigrated here alone.

You know, that sort of rests on this, I think, widely held myth that when you -- when people immigrate here illegally that they -- you know, it's simply a matter of oh, I can fill out a form and come legally or I can -- I've decided not to do the form and come illegally. The barriers here are policy barriers. We have a total of 5,000 legal immigration visas for unskilled workers in an economy with many millions of unskilled jobs. The backlogs for legal immigrants, except if you are a immediate family member of a U.S. citizen typically coming from Latin America, is more than 20 years. So, this isn't a matter of choice; it really is a matter of policy.

Finally, I do want to address briefly the question that Roberto raised, which is if acculturation leads to adverse behaviors, does that mean we should not be doing as much -- we should have less focus on acculturation than we do, and (inaudible) would say we think the answer to that is clearly is no; in fact, we argue for an aggressive immigrant integration or acculturation policy for a couple of reasons. One is you couldn't slow the acculturation process if you tried and, as Val noted, we don't know why it is so powerful, but it is undeniably powerful.

The second is that the other benefits of acculturation, particularly the economic ones, as Congresswoman Solis and Frank mentioned, the benefits simply -- the labor market benefits of knowing English versus not knowing English are so overwhelming that it seems to us irresponsible not to promote that. Having said that, some aspects of our strategy, I think, need to be a lot more forceful, and Frank mentioned one of them, which is even though you have sort of native-born more acculturated folks beginning to show some adverse behaviors, the assumption is that that's only acculturation at work. We think part of that is less access to the kinds of societal supports that Congresswoman Solis talked about. Some of those are eligibility barriers. Many legal immigrants are ineligible for a number of important programs, particularly impediment programs for a number of years.

And, secondly, all Latinos, regardless of status, are under represented in our key societal support programs, including Head Start.

Some of that is a matter of simply the need to be more culturally competent. I mean, if you look at the Trio College Preparation Programs, those that are run by universities tend to have very low Latino participation rates. Why? It's because they basically send out fliers to high schools and say to parents, you know, you ought to come send your kid for six weeks in an upward-bound program with a bunch of strangers to a college you've never seen, but programs that are run by Latino community-based organizations where they go to the home, where they're more likely to employ people known in the community, or they'll talk to the parents about why it's important to send their kid to get this college experience before they go to college and help them graduate from high school I think tend to be much more effective. So, I think, bottom line, we think we need to promote integration and acculturation, but we need to do so in a more purposeful, culturally competent way.

MR. HASKINS: Sylvia Garcia.

MS. GARCIA: Hello. Thirty-five -- over 35 years ago students of Dr. Yuri Bouncenbrenner at Cornell thought about children who were not achieving scholastic success and believed that or had -- their premise was that if you approached the parent, if you taught the parent, that that might be an answer towards preparing children to be ready to learn. Luckily, it was funded and put into play in Texas in Dallas and San Antonio, and starting out with staffs that had been teachers that had been involved in the community in various ways, the model added

more and more of issues of culture and approach, and the population they were working with was a multigenerational group totally different than a lot of other cities in Texas I might add. Predominantly the population there spoke English, and they were -- they had dropped out from school. They had been teenage mothers. Many of them 16 years of old might have two children already. And they were living in subsidized housing on welfare, and great effort was made to go and bring them to the program.

The other thing that's unique about this program is that it's very long term. A lot of stuff is called parenting from a one-night, one-hour seminar to a little booklet or anything else. This is a very long-term, year-long, weekly intensive program that not only teaches in a classroom style but also does practicums and goes to the home and works with the families very, very close.

The other thing about it is that the idea was added that the participants could then come into the program and become mentors for these families, and that has worked beautifully through all the 35 years we've worked on this. And in addition, of course, there would be professionals that would come in and work in the program as well, but every single person in that program was to do several things: One, respect the families; two, accept them from where they are, whatever place they are; and the other is that every single member of the group working with the family was to be equally engaged -- the mother chose: If I'm the van driver and I go to pick them up and the mother engages me, I'm that

primary with that parent -- and to respond to their need, not my need, not the agency's need.

Before I came to Avance 29 years ago, I was a social worker in child warfare and met many, many families that were broken, and mostly I'm going to say that the Hispanic families by and large were not the most horrible abuse that I ever saw. Most of that was neglect, not understanding certain aspects of they've got to school today, things like that, because of need within the family. They needed the child to go with them to the doctor to translate and so on.

So, culture is very important to us in our group, in our program, and we -- after we went to other cities in Texas we began to work with immigrants, and there is a noted difference between those two groups, and we are approaching them from that point of view. And the families that are from -- that are immigrating are much more likely to want to come every single day and not miss class. The ones that are here several generations are -- we have a little bit more trouble engaging them and convincing them.

We also added fatherhood programs and the men -- and I agree with the professor here, who talked about what these men are really truly like, and it's amazing if you come ever to a program like ours that you will see these men carrying their babies, talking to their children, nurturing their family, and it's not what we have always thought about that they are rejecting learning or that they are rejecting being a part of a true family.

They want to speak English, they want to learn, they want to succeed like everybody else, but they want you to respect them, and they do not feel respect from the surrounding -- the community that they live in. That is the key phrase that we hear at all times: I am not respected in my child's school; I don't want to go to Head Start because the teachers there do not respect my child. So, I think those are very important things to think about as we go out to serve and to give families what they need.

So, I hope that we can get to programs that can do this more and join us in the field.

MR. HASKINS: Lisa Cummins.

MS. CUMMINS: Yes. Thanks, Ron, for the invitation, and thanks, Carol, for your leadership in putting this together. For me, this is a significant event because I think there are very few opportunities that we have as a Hispanic community to discuss the issues and to have a dialog about the needs, challenges, and opportunities that we face throughout the country.

I'm coming to this conversation having worked the last 36 months with a number of initiatives around the country, particularly in Los Angeles and Chicago and in Phoenix. In those communities we have mobilized, organized, equipped, built capacity of about 40 organizations, community-based organizations, who would agree with what was said earlier that the Hispanic population doesn't necessarily want to go to the government for assistance, but these organizations have been sort of

standing in the gap helping families, helping individual youths get on their feet to a future of hope.

In these three communities for the last year, 12 months, we have served more than 8,000 low-income Hispanic individuals. Twenty-five percent of that has been with high school-age youth, and the other 6,000 have been with adults. They've been adults that are married, have been married, single, never been married, or have had multiple relationships, have children from multiple mates but have never had an established relationship and are coming to figure out what is going on in my life.

The curriculum that we provide is 8 to 16 hours. It addresses things like conflict resolution, how do you communicate better, how can you make decisions that are joint decisions that help the children, how do I as a single person establish a healthy relationship because I've never seen it modeled? The relationships I've seen modeled have been those that have been full of violence, that have been full of abuse whether physical or emotional. You mean there can be a normal relationship? You mean I can have a intimate relationship with someone who respects me?

We have been with the 8,000 that we have served -- I would say it's only 8,000 not because the demand is there; it's 8,000 because our resources are limited. Everyone -- practically everyone who comes to our program has said I wish I heard this 10 years ago; I want my kids to

hear this curriculum; I didn't know it could be this way. We provide these programs in a context that is familiar for the Hispanic community. I'm a third-generation Hispanic resident citizen of the U.S. and I don't go anywhere without my kids unless they're in school, which is the case this morning. Sometimes I'll even take them out of school. But we find families. In our programs that it's not enough to just serve the couple. We have to serve the couple, and that's a cornerstone of our programs, but we also have to involve the family, whether it's a high school student, whether it's the child who's four or five years old, or whether it's the grandparents or aunts or uncles who are engaged in the family. So, we address this and we provide the education.

Someone earlier said that we need to educate our communities and inform them about the choices. And, in fact, that's what - the programs that we're offering do that. We're providing the choices, particularly with youth, saying here are the choices that you have in this journey of life and what are the consequences of the different choices that you can make, and those are your choices, but what are the consequences of that and do you want to go down that path?

I think in our work with these 40-plus organizations there's three points that I want to end my remarks on. One is that there are many, many Hispanic-led, Hispanic-focused organizations that are doing heroic work in communities, but they're doing it with limited to no resources, and so one of the struggles that we have in our work is how

can we bring -- or give them access to these resources. Resources are there, but they have not had access. In fact, 80 percent -- 80 percent of the groups that we're working with have zero to virtually no public funding. They're doing it out of passion; they're doing it from their own pockets; they're doing it and getting their community together to bring the resources to do what they're doing.

So, we have a great desire to see, one, that these organizations have greater access to resources; two, and that we assist them in building the capacity so they can manage these resources well. Many of them -- it's easier for them to get a kid off of drugs than it is for them to fill out the government paperwork. And so we're trying to find ways to build the capacity, bring them resources so that they can continue doing what they do well, at the same time meet the standards and meet the accountability requirements that go with other resources.

I think the third thing, in addition to capacity building and resources, that we find there's a great need for is research. We did -- with Casey we did a literature review not too long ago about what research has been done relative to the Hispanic couple, Hispanic family, and I have to tell you that most of what we found was from the '50s and '60s. Any research, particularly related to marriage and couples in this country, has been done on white, middle-income, resilient couples that really does not reflect or have impact on the communities that we're working with, and, as we have found, Dr. Diaz-Loving -- he's connected as to more research, but

it's in Spanish and it's in different countries. We don't have anything that's about our communities here in the U.S. So, I think my time is out, but I think as we look to policymakers if we could look at the allocation of resources, if we could look at the need for research and we can look at capacity building of those non-governmental entities who are already out in the community serving, then I think we would do well in the future.

MR. HASKINS: I thank all the panel members for being so brief and to the point. I greatly appreciate that.

So, many historians and observers of American culture think that one of the main reasons America's a great nation is because it has constantly been renewed by waves of immigration, and I think that's widely accepted in American public and almost everybody accepts that and probably because it is true, and if you think of Hispanic immigrants in the United States and think about what they bring to America, the three things that immediately come to your mind are work, a deep commitment to work, religion, and family. They're more American than Americans are. And yet by the second generation in all these cases, but particularly in family matters, they decline and they become a lot more like native-born Anglo Americans. Why does this happen and can we do something to stop it?

MR. FUENTES: Why does it happen?

MS. GARCIA: That's what he's asking.

MR. FUENTES: You know, I think -- I think back to my experiences born and raised in Brooklyn, New York, surrounded by the Puerto Rican community. It happens, I think, because the methods of transmitting American culture are so powerful and in some ways insidious. It's on the radio, it's on the TV, it's communicated in the school system. You -- and what's interesting but many historians -- Ron --

MR. HASKINS: (Inaudible)

MR. FUENTES: Yes.

MR. HASKINS: "It's". What's the "it"? What is being communicated that causes the problem?

MR. FUENTES: I believe that it is a focus on the individual versus the community. The community started with the family. The reality is -- my children were born and raised in Montgomery County. It's just up the road in Gaithersburg. I cannot tell you the number of times that junior high school and high school teachers would call me and chastise me for not having my 15-year-old daughter in her social studies class because we needed her to do something for or with the family. She needs a life of her own is what they would tell me. That -- I think that is sort of one aspect of what gets communicated, and it gets communicated very quickly in ways that perhaps you can't even notice immediately but over time.

The other piece that I wanted to comment on -- I mean, historians -- you're right, historians believe that this constant infusion of new ideas and genes, if you will, to the American society -- but as those

changes are happening, they're not appreciated. You know, my degree is in history. I remember -- I don't remember, but I studied -- Irish need not apply. And so with every wave it gets -- it is not -- it's not respected; it's not appreciated; it is viewed as dangerous. And so I think Charles' point and I think Dr. Suro's paper and others about what this immigration wave is bringing in value to this country versus what it takes -- the Latino community is giving way more than what it costs the American taxpayer.

MR. HASKINS: Excellent. Charles.

MR. KAMASAKI: Yeah, three quick points. I mean, as Roberto says, look, it is not just a cultural question. It's -- the interplay is with economics, so where you see the adverse individual and societal consequences -- high rates of teen pregnancy, you know, high dropout rates and so forth -- there is both -- there are some cultural things happening, but there really is a big issue linked to economics, and that's why one of the arguments I make is that if we want to try and get the right balance, whatever the right balance is -- and we're not going to decide that, but, you know, the really market force is at work here -- that ultimately we have to provide the maximum access to supports that are going to work for those families in transition and, as noted by a number of folks trying better ways as a society to respect difference, and that clearly isn't happening in today's immigration debate.

Second point -- there really -- if you want to look back at history, if you look back at a hundred years ago at the last great wave of

migration to this country, as a society we provided a lot more support for purposeful integration strategies than we do today on a relative basis, even though we think we're much more advanced. Where is the moderate settlement house movement now that existed a hundred years ago that helped integrate millions and give jobs to millions of immigrants -- and housing by the way? You know, where is today's equivalent of the founding of the modern library system that Andrew Carnegie did? Why? Primarily so that immigrants could afford to read books. Where is the modern equivalent of the -- of universal public education which had two causes, not just immigration but also the industrialization of the economy. You know, we're not having the equivalent of those kinds of massive societal reforms that helped integrate previous waves of immigrants.

And final point -- I don't think you can talk about this issue honestly without raising the issue of race, and I think one of the reasons why you have some of these issues is because -- and I -- you know, I don't want to attribute everything to racism. It's not that every -- you know, everybody who's immigration is a racist. But I think particularly if you look at what's happened with the latest comprehensive immigration reform bill, the tone and tenor of some of the arguments that have been raised, you know, would not have been raised except if race was an issue.

MS. CUMMINS: Ron, I would just -- related to this, I mean, from a systemic point of view, I think many of our systems that are to be the supports for communities in need are operating in a paradigm that

does not include the Hispanic factor. A case in point: Talk a lot about homelessness. Homelessness -- there's a huge -- it's a huge initiative -- eliminate homelessness, etc., and it's a good thing. But when you look at how programs are designed and you look at the providers -- when I've talked to providers out in communities, places like Los Angeles where you have a high Hispanic population, other places -- Chicago -- they have their -- the residents or the people that are in the homeless shelters, in terms of the Hispanic composition of that, it's very small relative to the Hispanic population. Does that mean that housing is not an issue for Hispanics? And I would say no. But we address that, as a community, differently. You have a greater number of people living in homes, in Hispanic homes, than you would otherwise in the norm. Why? Because we -- the Hispanic community tends to take people in before they go to the homeless shelter. There's a community support that brings them in instead of the homeless shelter, which is a great thing, but my point is that those that are designing policy and programs, funding programs like this, it doesn't mean that they don't understand that the Hispanic housing need is there. It just looks different. And I think you can go across many programs where they're still operating out of a paradigm and the demographics that no longer exist today.

MS. GARCIA: I'd like -- I think that we are looking at -- only at what do these families need and possibly because we talk about it as what do we need to give them -- maybe that's part of the not having

respect, because these -- they're individuals. It's not a glued-together bunch of people. They're individuals, and they have something to offer, and I think when somebody doesn't know your language, whether it be Spanish or French or German or anything else and they don't know English, we might think that they're not as intelligent as the other population, that you have to speak louder to them, enunciate your words --

(Laughter)

MS. GARCIA: -- and so we -- you know, it's a funny thing that we do. But often what they want is for you to see them as a person. And if you see them as a human being and you understand what -- that they want the same things you want. They want to learn, they love to learn. We don't have any problems getting them into classes to learn; we have to turn them away because we have so many wanting to learn. They want to learn English. They want to be a part of this. But if we engage them in a way that says it's also very important and we'd love it if you keep a way that you feel about this and we make that obvious, then we should make that obvious to any minority that it's beautiful, that their culture is beautiful, and that we want to tie it in together, and we want to truly celebrate it together. And it's not just about piñatas.

(Laughter)

MS. GARCIA: We had a -- at some point there was an evaluator and said -- and they came and they said you're not doing

cultural things for these children. Where are the piñatas? We don't do piñata's every day. That's -- I mean --

(Laughter)

MR. HASKINS: We do it here at Brookings every day right out there in the main area.

(Laughter)

MS. GARCIA: They're pretty, and we could I guess, but that's not -- that's not where it's at. I think we need to understand what truly is something that the families want.

MR. HASKINS: Okay, so in Washington we have a way of approaching things. We see there's a problem, we got a policy. And we actually, in Washington for many years now, have noticed the dissolution of the family applied to virtually all our ethnic groups, and so eventually you people came up with policies, and we now actually have something that looks like a national strategy, and it is. We're going to do a lot of research featuring random assignment studies, and we're going to have really two things. We're going to have something called marriage education. We're going to bring people together and talk about relationships and skills and finances and all the nitty-gritty things that we think married couples need in order to do well together and to stick together, and so we're going to pay groups around the country to do this, and then we're going to carefully study what they do, and then in addition to that we're going to offer some services because we think

unemployment, for example, could be a problem. Maybe some people need counseling. Probably have to do something about domestic violence and so forth. So -- and then at the same time, we're going to put out as much money as we can get our hands on, which in this case was a hundred million a year, and we're going to see the country and have all kinds of projects that are out there thinking up ways that they're going to promote two -- marriage and two-parent families and make sure more of our kids have two parents that they live with in their home because it would be good for the kids and that'll make it good for the country. So, my question is: Is this a reasonable strategy with the Hispanic community and is it going to work and if not why not and how would you improve it?

Let's start with Frank Fuentes, because he could get in big trouble with his answer.

(Laughter)

MR. FUENTES: Oh, thank you. Thank you. Let's see, there's only two people, three people from ACF, so I'm all right I think.

(Laughter)

MR. HASKINS: We need to swear them to silence.

MR. FUENTES: Exactly, exactly. I'll deny everything.

I think that -- the response that I've seen at the grassroots community level says to me that this is a strategy that is worth pursuing because, quite honestly, and I think I said that in my opening comments -- I mean, I've talked to high school principals, ministers, rabbis, priests, you

know, social workers, every walk of life and every discipline that is represented in the Latino community, and they have said this is absolutely a critical piece. I've worked with a director of youth programs in Bridgeport, Connecticut, and when I tried to convince him of this he said to me this is a Bush Republican religio-political initiative and I want nothing to do with it. Said okay. So, we talked a little bit more, right? We talked Puerto Rican politics, you know, and so I agreed with him on that, so we moved on to something else. Finally he said to me you know what? Could I use this money to work with the parents of the troubled kids that I am funded categorically to serve, because what we have learned is that if you don't start getting to the parents of these 10- and 12-year-olds, no matter what you do it'll fix it for the moment but something else is going to happen six months later. I don't have the money, I can't use this money to bring Mom and Dad, or Mom, to come in and have sessions. Could I do that? So, what -- you know, parenting is a piece of this. It's not the only thing, but it's also communication; it's also conflict resolution; it's also how to make, you know, smart financial decisions. That is a -- and so everybody began to see -- whether they were true believers in this or not -- began to see the utility of these dollars helping to strengthen that family dynamic. So, I think it's something worth pursuing.

MR. HASKINS: Great, thank you.

Charles.

MR. KAMASAKI: Yeah, it may well be worth pursuing. It strikes me as wildly incomplete. I mean, it doesn't address -- and I know it's not meant to be a comprehensive, you know, can't-fix-it/fits-all strategy, but addressing the question of marriage alone obviously address any of the stressors, economics included, on them. I think having culturally competent programs is very important and that, you know, there was a question about the diversity in the Latino community earlier. That doesn't mean one kind of program probably. You know, just to give you a sense -- Roberto made a very, I think, also important observation about the sort of the stressors in the acculturation process, particularly for immigrant parents with young kids who become acculturated very rapidly. So, you're already -- you know, we're all familiar with generation gaps, right? We all went through that at some point. You add to that the typical stresses of acculturation and immigration, and then add language to that where typically kids, particularly teenage kids or -- as Congresswoman Solis noted, when she was 10 she was, in effect, a pre-adult. She was the intermediary between the family and the rest of society, and the disempowering effect that has on parents I think has a very powerful adverse effect on things like drinking and drugs and premarital sex and all the things that we know parents -- parental involvement makes a big difference. So, I think it's a matter of both trying to deal -- I think the initiative is great, I think if we can -- and we'll find out, because it does have a strong evaluation design -- I think we -- that doesn't mean we can't

pay attention -- pay enough attention, I think, to the economic side, and I think we actually need different kinds of more purposeful, culturally competent, culturally relevant strategies in a whole range of areas.

MR. HASKINS: Lisa?

MS. CUMMINS: Yeah. You know, I think I agree with you, Charles, on the parental involvement piece, but what we have found is that when parents are not engaged in a healthy relationship among the two of them, they're handicapped to be able to influence their children. You know, I think in terms of -- I think we're going to see some successes. I think we're going to see some failures out of this initiative. I think for one of the reasons that -- Charles, you mentioned that there are some groups who just through the process of government funding, and it's not exclusive to this but it's just government funding in general, there are folks who are able to get resources that argue grant writers, but they may not have the cultural competency and the programmatic competency to really deliver effectively. So, that's common in any program.

I do think that where we have probably pushed the envelope in our program is that because we are serving in a family in a Hispanic context, we have felt like doing again couples only will not be attractive, will not be effective, and will isolate or will diminish our ability to be effective, so we have taken it to the next step and said it's couple and family and really -- and there's been freedom to be able to do that as long

as we don't forget the couple piece, which we believe is a cornerstone of what happens with the children. So.

MR. HASKINS: Sylvia.

MS. GARCIA: Family for us is, as it was mentioned here before, is more than Mom and Dad. In fact, in many Hispanic families, the extended members of the family take on different roles. The grandmother, grandfather, that generation, will be her historians, and they're also a buffer between Mom coming home upset at you or Dad, and you can run to Grandma and she'll protect you and she won't let your mom spank you. She -- you know, in the days of spanking, when I was little, and even telling my mom -- my brother who was bash would say don't spank me because you'll go to jail, and she said and I'll go happily as long as I know that you're doing the right thing.

(Laughter)

MS. GARCIA: So, it's -- and there was aunts and there's uncles and each one of them served some value, some position in that family, and when the couple have problems they have someone to talk to about their problems, and with all of us -- all of us had moved away from our families. It's not just in the Hispanic community. But to establish new groups, I think in the American way here, is we establish a new group at work, with or coworkers in a club or our neighborhoods or whatever. We sort of pick our next sister, cousin, whatever. But in the Hispanic society, that's very difficult to do, because you can't change that. That isn't my

grandmother. My grandmother is my grandmother. She made adolito just the way I like it. And nobody else is going to make --

MR. HASKINS: How about piñatas? Were they brought in -

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(Laughter)

MS. CUMMINS: Pinatas not piñatas.

MS. GARCIA: So, I think that in addition to having problems that address husbands and wives and their children, I think to welcome if they want to bring an additional family member and if they have happened to adopt a next door neighbor as a surrogate family member, then bring them along and because that is the strength for that family.

MR. FUENTES: One thing -- to get back to, you know, is this an initiative that makes sense in the Latino community, is it successful. To look at it from a different standpoint, actually the Healthy Marriage Initiative gives life to an old Spanish proverb, "Mejor sólo que mala compañera," which means "Better to be alone than badly hitched."

(Laughter)

MR. FUENTES: Okay? Lots of folks -- we use that in the Latino community, all right? This gives people the opportunity to decide whether they want to get hitched -- do they want to do it at 15; do they want to wait until 21; who do they want to be with -- rather than following perhaps models that they've seen in their immediate family or extended

family. So, it really is about giving people information and options to make their own decisions.

MR. HASKINS: Now we've wisely left 45 seconds for questions.

This young man right here. I recognize him from the past. His name is Arnaudo.

ARNAUDO: Yeah, right, how are you.

We have done a little work in child support with Hispanics, and I think it's indicative of many things, and we were looking at the minorities -- Whites, Hispanics, Blacks, native Americans, and Asians -- and we've found that the key thing with child support is really whether there's an out-of-wedlock birth or not. I mean, that sticks out like a sore thumb. But once you account for the unwed, the big issue with Hispanics is getting that order, and that's being connected with --

MR. HASKINS: Getting a child support order.

ARNAUDO: Getting a child support order. But once they get a child support order, they pay like the unwed Whites. So, the underlying demographics of being unwed really is extremely critical in terms of whether your social programs are going to work. But also you need agency outreach.

And the other thing is I think there's a crying need among all the disadvantaged minorities to tailor-make programs that deal with unwed population. We have a situation where if you're divorced you get a child

support order; you get a visitation order. If you're unwed, you get paternity establishment but you might be in limbo. So, I -- you know, I would like to encourage people to think on these two levels or three levels.

MR. HASKINS: So, any comments about the issue of unwed parenthood and the whole issue of Hispanic families?

MR. FUENTES: Well, I mean, it's been mentioned a number of times. Unfortunately, the trend is going in the wrong direction compared to other populations or even minority populations in this country. It is -- it's a big change from what were traditional Hispanic family values. In some respects, because of how prevalent it's become, it's almost become acceptable. You know, whenever this happened when I was a kid, or even, you know, in my 20s and 30s, you would go back and say oh, where's so-and-so (inaudible), okay? Somebody took her, which was the euphemism that, you know, she was off having a baby. So, it wasn't even spoken about. It's become a reality for some groups more than others. Certainly the Puerto Rican community is facing statistics that are similar to the African-American community in terms of the percentages. It's a little less for Mexicans; it's much less for Cubans. Giving people information, and this is the point that I think -- that Charles has touched on a number of times -- giving people information of how to access what their rights are, what are the benefits, is going to be key in having people access those supports. I was Deputy Commission for Child Support for three years, so what David is saying is absolutely correct. We

started an effort there to bring in the Latino community (inaudible). What are the culturally relevant and responsive approaches that are going to improve the situation for unwed moms?

MR. FUENTES: Yeah, Ron, I know that Cathy Eden I think has been here before. She has a book called *Why Low Income Mothers -- Why Low Income Women Choose Motherhood Over Marriage* -- and I think one of the conclusions that I came from -- that I gathered from that book was that while there's an increasing number of women who are mothers and having children aren't married, it's not that they value marriage any less; in fact, their high value for marriage is a barrier in them seeking out those relationships, and so I think not only is there a need to educate on the rights and responsibilities aspects on the child support side but also the opportunities of what does -- again, what does a healthy relationship look like? What are the strategies of developing a healthy relationship? Because, again, when we're looking at intergenerational poverty, particularly many people do not know what that looks like. They don't even have the words for what a healthy relationship looks like, tragically. So, this gives us an opportunity to address that.

MR. HASKINS: Another question from (inaudible). Over here.

I find it very interesting --

MR. HASKINS: Tell us your name and --

MS. ROMANITA: Romanita (inaudible) with the White House Initiative on Hispanic Education, and we work extremely hard on parental involvement in terms of increasing educational attainment. But I wonder, in academic and intellectual circles like these, we talk about the assets of the Hispanic family, work, religion, values, but unfortunately the harsh reality outside of this room is when the immigration issue has become such a negative and harsh rhetoric out there in the community, what is that doing to the psyche of youth and adolescents in school when all of a sudden you are on the front page and on TV all the time or your community is, and what are some of the programs that you're working on or some policy that we could work on to address this issue in terms, again, of the implications of the negative immigration rhetoric on adolescents and youth in education and their own self-image, leading then to pregnancy, dropout rate, and other things?

MR. HASKINS: Charles knows the answer to that I'm quite sure.

(Laughter)

MR. KAMASAKI: That's why we were so successful in passing immigration (inaudible) all the time.

MR. HASKINS: You might not have liked the one that passed, Charles.

MR. KAMASAKI: Well, we liked it better than nothing, I'll tell you that.

You know, first of all, I think the rhetoric is -- everyone -- I hope everyone with knowledge really has gone over the top. I think -- we would argue to some extent that it's only now public that is so jarring, that in -- you know, it's a -- you know, the social science research has demonstrated some significant degree of labor market discrimination and housing discrimination and other forms of discrimination against Latinos for a long time. You know, we're sort of in a post-civil rights era, so people don't really pay attention to that stuff anymore, but it's there. It's always been there. I think what is different is somewhere along the line, whether it was talk radio or, you know, Michael Savage or Lou Dobb, or something else, somebody flipped a switch and said to a bunch of people you know what, you can say whatever you want, whatever you feel, and things that you would never otherwise say in public now about immigrants. Look, I don't think there's a very simple answer either on the underlying discrimination side or, frankly, on the dealing with the immediate immigration question. I think, clearly, advocates like us need much better communication strategies, and a lot of what we have been doing isn't working. We thought we were in a policy debate. Public opinion poll after public opinion poll suggests that the vast majority of the American public supports the cornerstones of what we supported in comprehensive immigration form. They don't want to deport 12 million immediately. They want some sort of path to legalization. They want better enforcement, and they want some sort of future flow program. They want the (inaudible);

they want the add jobs provision. All of those individually and collectively have now failed the Congress. So, you know, clearly -- maybe it took a little longer than it should have to figure this out -- we finally figured out we're not in a policy debate. I think what we're in is not dissimilar from the debate a hundred years ago. I think we're in a debate about the American identity and what changing demographics means for this society, and a hundred years ago we had the know nothing party and the rapid growth of the Ku Klux Klan, including based on an anti-immigrant anti-Catholic agenda. You know, maybe we need to go through some of that now, and hopefully we'll do it more quickly with less societal dysfunction and we can get better policy out of it. But I'm not sure there's a bully pulpit or a spokesperson role or a magic message that's going to solve this problem.

MR. HASKINS: That may not be true, but if I could depart from the moderator role here, it is absolutely clear that there was -- if I were a parent or a teacher I would make sure that not just the one that made the headlines in the paper, but you look at the congressional debate, you look at the op-ed pages, everywhere that we have information there are exceptionally positive statements about immigrants being crucial to the country, how they work, how they do all kinds of stuff I talked about a few minutes ago. So, there was also an outpouring of very positive rhetoric, and I would make sure that my students or my children saw that as well, that if you have a democratic debate you have idiots and they say stupid things. It happens every time. But you have other people that are

saying things that are -- that reflect what a very substantial part of the public feels.

Next question. Yes.

MR. WEST: Andrew Clark West, Mathematical Policy Research. I was interested in a statement that Professor Diaz-Loving made talking about the situation with men in cultural change. They're facing a situation now where, number one, that they're under pressure to change and become more egalitarian in attitudes. At the same time there seems to be very little incentive for it, that they're also giving up power at the same time. But of course there is an incentive, that if they want to have ongoing positive relationships with women, these attitudinal changes have to occur. And so you have a couple of potential outcomes here. You have that they can change and sort of -- the men can change and the way the relationships and marriages work can become more egalitarian or men can just depart from ongoing relationships with women, and which we see some in (inaudible) communities (inaudible) that they can happen. And both Ms. Garcia and Mr. Fuentes talked about programs serving men, and I was interested in what those of you, particular who have worked with fatherhood programs and relationship education programs, what your experiences have been with what motivates men to enter these programs, what the things are that they need and that they're looking for to get out of these relationships and, in particular in this case, also with Latino men and you talk about issues of respect, so what is it that men need to have to

attract them, since it seems -- it seems clear to me it's a crucial role that you have to have change among men if you want to have change.

MR. HASKINS: Sylvia?

MS. GARCIA: Well, I think that for us, we've had a program that focused almost predominantly on women, because it was offered during the day and they were the available parent in that community, and after a few years of doing that we realized our women were growing and changing and becoming quite -- as you mentioned, they were so confident now and this husband was being left behind and feeling every day less and less powerful. So, that's --

MR. HASKINS: That's happening in my house, too, by the way.

(Laughter)

MS. GARCIA: Yeah, yeah. You can come to our fatherhood program.

(Laughter)

MR. HASKINS: It's quite a commute, though, right?

MS. GARCIA: We'll teach you the road back.

So -- but, I don't know that the women were particularly happy that, you know -- I know that they were not happy with that happening, because they did want to be in a partnership, and so they kept inviting them and once we had a place where they could come in the evening and so on, they came, and what do they want? They want to

know several different things. They want to know a lot about their children. They have a lot of questions about their children. How do they guide them in this new world in America where kids speak up and answer back and look you in the eye and, you know, have all these --

MR. HASKINS: Well, tell me, what about the guys? What about the guys? Are they a problem? Can you tell --

MS. GARCIA: No, they're not a problem.

MR. HASKINS: They're not.

MS. GARCIA: The guys are not a problem. They come in huge numbers. They want to know about their own health. They want to know about relationships with their wives. They have all these questions, everything that you didn't think they --

MR. HASKINS: So, all this stuff about Hispanic men tending to be dominant is false? They just fit right in here and they're willing to sacrifice --

MS. GARCIA: No, no, I'm not saying that. I think --

MR. HASKINS: That's the question. That's the question.
Yeah.

MS. GARCIA: They're struggling, but they're more willing to give an absolute stance. They're more willing to come, you know, some degree -- I'm not even saying 50 -- but they're willing to come to some degree.

MR. HASKINS: Is there something that you can do as a program operator --

MS. GARCIA: Yes.

MR. HASKINS: -- to help this process, to make it easier for men, or to cause them to be less dominant? That's the question. What do you do? Do you tell them to straighten up and fly right --

MS. GARCIA: No, no, no. Well, there's a welcoming aspect of the program. But also we don't just rely on a teacher sitting up here and talking to people. There's a lot of mentorship going on. And so the ones that are closer to understanding the dynamics of all this talk, and they begin to teach one another rather than us having to put on a lesson per se, and their goal is to have a harmonious home. Yes, they would like to say we're going to watch this show, I have the clicker, and you're not changing the program, but, you know, they're willing to give up a show here and there.

(Laughter)

MR. HASKINS: This is what male dominance means in American terms. He controls his --

MS. GARCIA: TV.

(Laughter)

MR. HASKINS: -- this is serious, not just among these families, but a lot of times guys are, you know, difficult.

MS. CUMMINS: Certainly the men are more reluctant to come, but when we say this is good for your children, then that addresses all their hesitancy.

MS. GARCIA: Yup.

MS. CUMMINS: And there in and they're asking questions, and they're finding out oh, I'm not the only one that's feeling this way. You have that peer mentoring. We find that they stay and want to stay.

MR. HASKINS: So, Frank and Charles, do you have anything to add to this? You're guys --

MR. FUENTES: Yeah, absolutely.

Well, first of all, the sense of, you know, the dominance. That is only one aspect of what it means to (inaudible) macho, okay? I mean, it does not convey this sense of omnipotent control of life and everything that happens in a family. There is, as Rolanda pointed out, the protection, the providing -- and so -- and the leadership, and the leadership. It's interesting, for example -- a small example of this -- because all of these come together in my mind in the Migrant Head Start program, which I ran for seven years. We had a very important -- at the time we had a fatherhood effort going on. When you look at the policy councils in the Migrant Head Start program, which is 98 percent Latinos, simply because they're the ones that do the work, the huge number of fathers who sit on those policy councils, because it's leadership, because

it's protection, it's caring for the kids. And, without a doubt, it's also because I'm not sending my wife to a conference in Chicago for a week.

(Laughter)

MR. HASKINS: My wife in Las Vegas for a week. What am I going to do!

(Laughter)

MR. FUENTES: Exactly. How do I know what she's doing out there.

MR. HASKINS: Well, thanks a lot.

MR. FUENTES: No, no, no.

But the fact is that it's a mix of all of those aspects of what it means to be macho.

MR. HASKINS: Okay, on this happy note --

MR. KAMASAKI: Could I just --

MR. HASKINS: Oh, yes.

MR. KAMASAKI: Just two quick threats.

MR. HASKINS: Yes. Eight seconds you have to do this.

MR. KAMASAKI: One is don't forget the economics. I know I keep harping on that. It's hard to be respected as a provider in the home if you're a bus boy, gang, so, you know, and that's all you're ever going to be. If you're -- if that's where you're moving up, if you're moving up from there, that's -- it's a different story.

Second point, big issue probably for research is the very high incidence, both married and unmarried -- particularly among immigrants -- of much older men with much younger women, and I think that might frequently be one of the responses, you know, to the paradox that's raised.

MR. HASKINS: So, join me in thanking the members of our panel.

(Applause)

MR. HASKINS: And let me also conclude by thanking the audience for coming out in the rain and I'm glad to give you the happy message at the end that males are reformed. Thank you for coming.

MS. CUMMINS: Not all of them.

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