

The Arizona Report

MEXICAN AMERICAN STUDIES & RESEARCH CENTER • THE UNIVERSITY OF ARIZONA • FALL 1999

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MASRC & College of Medicine win \$1.2 million, 3-year grant *Hispanic Center of Excellence will be unique research, curricular unit*

In August the U.S. Health Resources and Services Administration awarded the UA College of Medicine and the Mexican American Studies & Research Center a three-year, \$1.2 million grant to create an Arizona Hispanic Center of Excellence (AHCOE).

The joint project is aimed at improving research on Hispanic health, and enhancing the Medical College's ability to recruit and retain Hispanic students and faculty.

"I feel it is a great honor for Arizona to be recognized as an Hispanic Center of Excellence,"

said Dr. James E. Dalen, dean of the UA College of Medicine.

The AHCOE will include outreach activities beginning in the fifth grade and continuing beyond the high school level, with a special emphasis on community college outreach. Previous research done by the MASRC makes it clear that preparation for medical education must begin at the elementary level, where academic progress for Hispanic students begins to falter. That research has also found that community colleges are frequently the starting point for Hispanics and other minorities in higher education.

The grant will help the College of Medicine to augment and continue the efforts it has made to increase Hispanic faculty and student recruitment and retention. The college was ranked fourth among public institutions for its percentage of under-represented minority students in the 1994/95 entering class, and eighth among all institutions. The Association of American Medical Colleges recently reported that the undergraduate campus of the UA is one of the top 10 producers of Hispanic medical students nationally.

Other objectives of the AHCOE include:

- Cultivating research opportunities for Hispanic medical students
- Providing institutional support for Hispanic health services research

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Historian is newest MASRC faculty member

Gregory S. Rodríguez has joined the MASRC faculty, increasing its number to six.

He received his Ph.D. in United States History from the University of California, San Diego, earlier this year, and was a University of California Presidents Dissertation Fellow in 1998 and 1999.

His dissertation is entitled, "'Palaces of Pain'—Arenas of Mexican-American Dreams: Boxing and the Formation of Ethnic Mexican Identities in Twentieth-Century Los Angeles." (See **excerpts on page 2.**)

His research interests include the historical uses of popular culture for the mobilization of ethnic, national, and gender identities within Mexican national and Mexican American communities. He is also interested in advancing the fields and techniques of oral



Gregory S. Rodríguez

history and public history in the Tucson area.

Rodríguez was born in Los Angeles and attended high school in Sacramento, California. He earned a B.A. in history at Cal State, Sacramento, and an M.A. in history at UCSD, where he eventually earned his doctorate.

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BOXING AND THE FORMATION OF ETHNIC MEXICAN IDENTITIES IN 20TH-CENTURY SOUTHERN CALIFORNIA

by Gregory S. Rodríguez

During the twentieth century, professional boxing in southern California provided people of Mexican descent with a means of negotiating grievances within and beyond their own group boundaries. The sport has served as a mechanism of solidarity, promoting a sense of identity, unity, status, and esteem; as an instrument of confrontation between national and ethnic groups, stimulating aggression, stereotyping, and images of inferiority and superiority; and as a cultural bond linking ethnic and national groups across boundaries, providing common enthusiasm, opportunities for association, and goodwill.

This study made use of the techniques and insights garnered from recent advances in sports history and Chicano studies to analyze the history of Mexican American boxing in southern California.

Sources for this study include original material from boxing clubs and organizations, newspapers,

census records, government documents, court records, interviews, personal papers, academic investigations, filmic representations, and boxing ephemera. I seek to explain how a complex conjuncture of structural forces sparked ethnic Mexican boxing, and how boxing contributed to the restructuring or reproduction of ethnic, gender, and national identities over the course of the twentieth century. Boxing arenas became metaphors for the struggles over the meaning of race, gender, and citizenship that has preoccupied United States society in the twentieth century.

An examination of Mexican American participation in boxing illustrates another way in which ethnicity emerges as a means of building a network of mutual reciprocity and obligation to mobilize political and material resources. Like scholarly explanations of Mexican American contributions in fashion, music, film, and dance, an examination of Mexican American boxing industries highlights the ways ethnic, familial,

linguistic, and class dynamics influenced Mexican Americans and Mexican immigrants in negotiating new urban identities through popular culture.

This study offers a glimpse of the tensions evident in boxing rivalries between social homogeneity and heterogeneity, ethnic unity and diversity, and national integration and fragmentation. From the perspective of boxing history, Mexican American identity formation in the evolution of United States culture is less recognizable in terms of a single causal explanation—such as capitalism, racism, or Americanization—but emerges as a multi-causal, interconnected set of processes.

From: “*Palaces of Pain*”—*Arenas of Mexican American Dreams: Boxing and the Formation of Ethnic Mexican Identities in 20th-Century Southern California* by Gregory S. Rodríguez.

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Aurelio Herrera, Southern California’s First “Mexican” Boxing Legend

by Gregory S. Rodríguez

In March of 1927, 51-year-old Aurelio Herrera was arrested for vagrancy and sentenced to three months in the San Francisco County Jail. As Herrera stood before the judge, a sports writer rose in the courtroom and asked to be heard. “This man is the amazing Mexican pugilist, Aurelio Herrera, whose name is inscribed in the annals of boxing history,” he exclaimed. After a closer inspection the judge also recognized Herrera and decided to reverse his sentence. “An individual such as you,” the judge admonished, “who reached the maximum heights of your career, is punished enough just living with the knowledge that you alone are to blame for your destitute condition. Go with God and reform yourself, for you have already created your own prison.” Less than three weeks after his release from jail, Herrera died with sports reporters by his side but “neither family nor friend.”

“His end was very sad,” noted a correspondent for *La Opinión* on the scene. Herrera, who had “thousands of friends and admirers who once sang his praises,” the newspaper reported, “today died alone.” His obituary commemorated him as a “famous Mexican boxer and premier lightweight who inflicted true terror in the boxers of his division.” A United States citizen by nationality, Herrera was nevertheless deemed “Mexican” by the English- and Spanish-language press. As the *San Francisco Chronicle* pointed out, “Herrera, a Mexican, was born in San Jose [California], June 17, 1876.”

Herrera’s boxing career, from 1898 to 1909, coincided with both the rise of modern prizefighting in southern California and the rise of the “Mexican” hero in the sport. His career marked the first of a long list of Mexi-

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Herrera *from previous page*

can-descent prizefighters who gained fame in southern California in the twentieth century and whose careers are explored in this study. Herrera, and the succession of *raza* fighters who followed him, were turned into commodities that often masked the conditions of their own production . . .

As the first great “Mexican” boxer in California history, Aurelio Herrera provides the point of departure for an exploration of the evolution of the key relationships that have made ethnic Mexican boxing history meaningful. By “key relationships,” I mean the relationships of individual boxers to their community audiences, of business interests to individual boxers, and of culturally and linguistically distinct communities to each other. I argue that encounters in boxing history offer us a window into the memory and historical consciousness of ethnic Mexicans. Boxing was much more than merely a form of “sport”—it was a complex set of relationships that were themselves part of a larger process of social self-definition for individuals and communities.

As with many of the boxers I examine in this work, Aurelio Herrera was a transitional figure in Mexican American history. Herrera lived at a time when changes in the regional and local economy, political institutions, and the social matrix of southern California were transforming Mexican American life. As tens of thousands of white migrants fueled the growth of metropolitan southern California between 1900 and 1920, they brought with them a wide variety of leisure activities and sporting traditions—including amateur and professional boxing—that soon became attractive to Mexican American youth. Mexican Americans, whose own leisure and sporting practice were being displaced as part of the larger processes of social dislocation

caused by massive white American immigration, tried to preserve many of their former practices, but over time they began to adopt many of the habits imported by their Anglo neighbors. Thus, although prizefighting as a spectator sport in California was dominated by working-class whites from the 1870s until 1914, after that time the sport gradually drew more interest in the ethnic Mexican and Filipino communities. By the early 1920s, prizefighting had been transformed to the extent that the majority of participants and fans came from these ethnic communities.

Beginning with Herrera we can also read boxing as a sport that promoted a strong class identification. Herrera countered much of the racist labeling prominent in his boxing world by spreading a legend that his boxing success was due to a lifetime of shearing sheep. Indeed, as his career progressed, he would announce that he had sheared sheep for several days in preparation for a fight. Prominent boxers in the future—like 1930s champion Ceferino Garcia, who developed his bolo punch by cutting sugar cane, or 1950s champ Art Aragon, who attributed his left hook to chopping wood—pursued a “worker” image similar to Herrera’s that more contemporary fighters, like Sugar Ray Leonard (ca. 1970s-1980s) and Oscar De La Hoya (ca. 1990s) would not.

Following Herrera, every ethnic Mexican boxer that achieved fame in Los Angeles did so in a complex racial order that proscribed or prescribed modes of ethnic Mexican social integration. In Herrera’s case, the racial order was registered in the changing attitudes of his fans, who were primarily white ethnics. Every one of Herrera’s fights generated stories, myths, and stereotypes that focused on his racial identity, ranging in description from “Iberian” to “Indian.” Journalists and promoters built up and reacted to his fights with stories that bespoke their own sense of white racial superiority. As in most of his fights, in his bout with Kid

Herman in February of 1906, the *Los Angeles Times* represented Herrera as the “Mexican villain” in order to appeal to predominantly white fans.

Herrera’s career provides a glimpse into the ways whites read “Mexican” boxers according to the dominant racial referents of the day. By the time of his death in 1927, a new generation of Mexican immigrants made Herrera into a boxing legend. Although by 1910 Herrera had disappeared from southern California boxing, his reputation was kept alive in the Spanish-language press and among the swelling ranks of ethnic Mexican contenders. Ethnic Mexicans invoked the memory of “The Great Aurelio Herrera” every time one of their boxers displayed the “overhand right” attack that Herrera had reputedly made famous. Memories of Herrera for many ethnic Mexicans in the 1920s—boxers and fans alike—evoked memories of conquest and a much longer and larger struggle between Anglos and Mexicans for national sovereignty in the region. As tens of thousands of ethnic Mexican boxing fans made Los Angeles into a mecca of international boxing in the 1920s, their domination in the sport must have served as a metaphor of a symbolic “Mexican reconquest” of United States territory. In the years following Herrera’s retirement from the ring in 1909 much changed in the lives of ethnic Mexicans in Los Angeles. Los Angeles became the largest Spanish-speaking community in the United States, and the massive influx of Mexican immigrants who fueled this demographic transformation turned to boxing, and drew on the memories of

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Health, Economic Development Examined at Border Academy

Federal government and state officials, scholars, professionals, and policy makers offered a wealth of insight and opinion to those attending the Center's Border Academy in July.

The Academy, now in its second year, was organized around two major themes—Health and Economic Development—on consecutive weekends. During the first weekend, participants learned about health status issues, health systems, and community-based projects in the borderlands. In the following week regional development, cross-border development, trade with Mexico and Canada, as well as legal, law enforcement, and cultural issues were covered.

The sessions took place at the Rio Rico Resort, north of the border town of Nogales.

Border Health

Speakers during the July 2-4 session on Border Health issues included: Joseph Autry, Acting Deputy Administrator of the U.S. Substance Abuse and Mental Health Services Administration; Dr. Ciro Sumaya of the Texas A&M School of Rural Public Health; Dr. Guillermo Mendoza of the Pan American Health Organization; and Prof. David Warner of the Univ. of Texas LBJ School of Public Affairs.

A Mexican perspective on issues of public health and regional health planning was presented by Dr. Fernando Herrera Fernández, Director General of Teaching and Research for the state of Sonora in the Mexican Secretariat of Health; and Dr. Federico Ortiz-Quesada, Special Advisor to the Mexican

Ministry of Health.

Much of the Border Health session was organized by Prof. Alberto Mata of the Univ. of Oklahoma Dept. of Human Relations, and Eva Moya, Project Manager of Border Vision Fronteriza of the Univ. of Arizona Rural Health Office. Mata and Moya, both experts in public health and border health issues, were presenters as well.

Susan Kunz, director of the Border Health Foundation in Tucson, headed a panel discussion of individuals working in health care in Arizona border communities, which included Richard Ramirez, a representative of the Tohono O'odham Nation.

On the final day of the session, participants toured a health clinic

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Herrera *from page 3*

previous heroes like Herrera as a way of performing and imagining their own ethnic and gender identities. Memories in boxing were visualized, embodied, and practiced—as in Herrera's overhand blow—in a manner that valorized Mexican courage resourcefulness, skill, masculinity, and generally reinforced pride in being "Mexican." Expressions of Mexican ethnicity and masculinity in boxing exemplified the way these identities themselves had to be assembled from often non-Mexican elements in a region comprised of diverse social groups engaged in complex cultural interactions. As part of this process, the ancestral claim to "Mexican" greatness in prizefighting established attachments to place and constituted a counternarrative that subverted dominant stereotypes ethnic Mexicans confronted in their everyday lives.

Famous ethnic Mexican boxing careers such as Aurelio Herrera's

did not simply grow out of relationships in which stark group boundaries were clearly drawn between Anglos and Mexicans or among subjects that were either "assimilated," "assimilable," and "unassimilable." The careers of ethnic Mexican boxers stretching in a long line from Herrera to Oscar De La Hoya at the end of the twentieth century, reflected in part the complex social and cultural negotiations that diverse racial and ethnic groups undertook as they learned to work together, even if at times they met in symbolic and actual opposition. Ethnic Mexicans cultivated a culture of boxing as part of a much larger counter-hegemonic strategy that involved the constant testing of new identities, senses of community, and political contestation as they struggled to control their "assimilation" into United States society . . .

Before World War II, people of Mexican descent made boxing into a performative expression of ethnic

and masculine identity in the context of a constrained public sphere that offered delimited opportunities for expressions of "Mexicanness" and cultural nationalism. After 1945, however, boxing became an important arena where the wider social struggles that emerged between Mexican Americans and Mexican immigrants came to be enacted. Boxers now cleverly based lucrative careers on the emergent divisions among ethnic Mexicans over issues of nationality, ethnicity, and class. The biggest-drawing fighter of his day—Art Aragon, "The Golden Boy of Hollywood"—proved this point. He was a transitional figure who was both hated and loved because of his apparent "assimilation." Aragon's career foreshadowed the problem of ethnic Mexican community stratification that would partly undermine the solidarities of 1960s and 1970s social movements.

Mexicans and Mexican Americans in the U.S. Economy

by Arturo González

Mexican Americans and Mexican immigrants suffer higher levels of poverty than most other ethnic groups. While the poverty rate of Mexican-origin families has hovered just below 30% for most of the 1990s, the average poverty rate in the U.S. is 10%. This means that the Mexican population is about three times more likely to live in poverty than the average American. For many social scientists, this is ample evidence that Mexicans are an “underclass” with reduced prospects for economic mobility. However, the varied nature of the Mexican population makes such generalizations questionable.

Income levels, poverty rates, and assets are all indicators of the present economic status, as well as the future economic mobility, of families and individuals. The Mexican American population is often perceived as being poor, in government transfer programs, and with few prospects for economic mobility. This perception is rarely challenged even though many non-economic structural explanations exist. One of the most important of these is generational status. Because the share of U.S.-born Mexican Americans has declined from 85% in the early 1960s to 61% in 1998, immigrants put more weight on Mexican American statistics than ever before.

Here, we explore the income distribution and the extent of poverty, along with wealth and asset accumulation, across generations using information from the

March 1998 U.S. Current Population Survey. As the table and graph indicate, the number of Mexican Americans with low levels of current and permanent income is undeniable. The question we seek an answer to is: Are large segments of the Mexican American population in danger of becoming a permanent underclass, or in the process of joining the ranks of the middle class?

Income Distribution

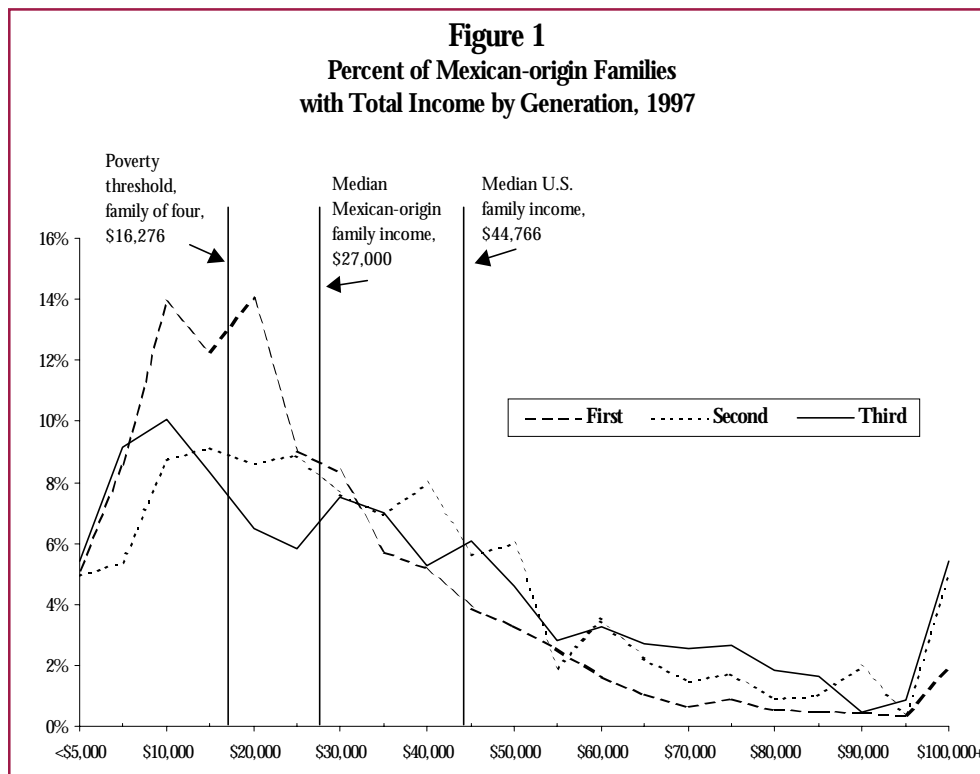
The source of a family’s income is varied, and includes salaries; dividends (payoffs) from assets such as stocks, bonds, and real estate; inheritance; and public assistance and welfare programs. The amount of family income is a result of many factors. Not surprisingly, employment accounts for a large portion of family income. As a consequence, families with more members that work in high paying jobs will have greater incomes than other families. Since one-third of the Mexican American population is foreign-born, it is important to consider the possibility that immigrant families have workers who earn less than U.S.-born workers. In addition, immigrants who have acculturated will have had greater experience in the U.S. labor force, and should consequently earn more than recently arrived immigrants. Other factors, such as youth, English proficiency, education, and region of residence, will

further affect family income. Time in the U.S., to a greater extent, will capture many of the differences that impact total family income among Mexican-origin families.

For these reasons, the percent of Mexican-origin families with total income presented in the graph is broken down by generations, where the first generation is defined for the family-reference person who is foreign-born and whose parents are also foreign-born, the second generation is a person who is born in the U.S., but who has at least one foreign-born parent, and the third generation is a person who is born in the U.S. (or abroad) and whose parents

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Figure 1
Percent of Mexican-origin Families with Total Income by Generation, 1997



Mexicans in the U.S. Economy *from page 5*

are also born in the U.S. For reference, the poverty thresholds for a family of four, the median income for all Mexican-origin families, and that of all U.S. families are also marked.

The graph shows that the three Mexican-origin populations have incomes that are less than the rest of the U.S. population. For all three groups, the income distribution is skewed towards the left, meaning that the median income is less than the average income. Since the median divides the population in half, this means that the majority of families are concentrated in the lower end of the distribution. The table complements the graph, as it lists the median and average income of the families, along with the median and mean family size. Income distributions that are “flatter” have a more equal distribution of income, and second-generation families have a lower *kurtosis value* (a measure of flatness) than third- and first-generation families. First-generation families, in particular, have very a peaked and left-skewed distribution, implying both inequality and a high number of families in the bottom of the income distribution. Comparing the incomes across generations shows that the second-generation has the lowest percentage of families with low incomes and below the poverty line, while the third generation has quite a few families in poverty, but also many with large incomes.

About 40% of first-generation families have less than \$20,000 in total income, compared to about 30% of second- and third-generation families. The median family income of first-generation families is \$23,000 compared to \$32,000 for second- and third-generation families. In addition to having less income, first-generation families are larger.

U.S.-born Mexican Americans are at least twice as likely to have incomes over \$60,000 than those born in Mexico. In total, nearly 110,000 second- and third-generation families (or 5% of all families in both categories) have more than \$100,000 in 1997, while only 2% of first-generation Mexican families have over \$100,000.

A disappointing finding is that more third-generation Mexican families have lower income levels than the second generation. In total number and percentage, as the graph and table show, more third-generation families have less than \$10,000 than second-generation families. A higher percentage of

second-generation families have incomes in the \$10,000 to \$45,000 range, but this is due to the fact that third-generation families are more likely than second-generation families to have incomes greater than \$65,000. Therefore, while the income distribution of second-generation families is more flat and less skewed to the left, third-generation families are more diverse in their incomes. There are a significant number of high-income families, just as there are a significant number of low-income families. Therefore, while the table shows a decline in the third generation in median incomes after increasing from the first to the second, there is a progressive increase in average incomes from the first to the third generation.

In fact, Mexican Americans are not unique in the decrease in incomes from the second to the third generation. All second-generation families in the U.S. average \$58,569, but third-generation families average \$57,966. Although the difference is not statistically significant, the fact that progress stalls from the second to the third generation requires further discussion, particularly in light of the implications regarding poverty status.

This article is an excerpt from Arturo González’s forthcoming book, *Dreams of ‘Buenos Días’: Mexicans & Mexican Americans in the U.S. Economy*. González is an assistant professor at the MASRC.

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Generation	Income		Size	
	Median	Mean	Median	Mean
Total				
Mexican-origin	\$27,000	\$35,262	4	3.9
All U.S.	\$44,766	\$57,099	3	3.1
First Generation				
Mexican	\$23,046	\$29,667	4	4.2
All U.S.	\$35,432	\$50,205	3	3.6
Second Generation				
Mexican American	\$32,200	\$39,265	3	3.4
All U.S.	\$43,430	\$58,569	2	2.8
Third Generation Mexican American				
Mexican	\$32,008	\$42,500	3	3.6
All U.S.	\$46,000	\$57,966	3	3.1

Source: March 1998 Current Population Survey.
Notes: Only primary families are counted. Sample weights are used. Excludes those born in Puerto Rico or outlying regions of the U.S.
First Generation: person and both parents are foreign-born; Second Generation: person is U.S.-born and at least one parent is foreign-born; Third Generation: person and both parents are U.S.-born. The third generation also includes persons born abroad of U.S.-born parents.

Border Academy *from page 4*

in Nogales, Mexico, and met with members of META (*Mujeres en Trabajo Medio-Ambiental*) a group of women in Nogales, Mexico, who are working to improve environmental conditions in the large, impoverished squatter communities in which they live. The tour was conducted by BorderLinks, a Tucson-based ecumenical program that seeks to raise consciousness about border issues through experiential education. Since 1987, it has offered travel seminars along the U.S.-Mexico border for groups from all over the U.S. and Canada.

Border Economic Development

Dorothy Bigg, Deputy Director of the Arizona Department of Commerce, delivered the keynote speech in the Economic Development session, and on the following day Consul Jerry Kramer, of the Canadian Consulate General in Los Angeles, spoke on the topic, "How Canada Views NAFTA After Five Years."

Other presentations were given by Bruce Wright, Assoc. Vice President for Economic Development at the Univ. of Arizona, and Vera Pavlakovich, Director of Borderlands Economic Development at the UA, both of whom were instrumental in organizing the session.

Lee Frankel, President of the Fresh Produce Association of the Americas, and Stephen Joseph, an Urban Planner based in Hermosillo, Mexico, covered issues pertaining to transportation, housing and trade.

Prof. Norris Clement of the Dept. of Econom-



Squatter community in Nogales, Sonora, where a women's group is trying to improve environmental conditions.

ics at San Diego State Univ.; Michael Nicely, Deputy Chief of the U.S. Border Patrol; and John Evans, Asst. Attorney General for the State of Arizona, addressed issues of immigration, drug interdiction and the environment.

Prof. Oscar Martínez of the UA Dept. of History; Christian Pluschke, Executive Director of the World Trade Center in Frankfurt

(Oder), Germany; and Wieslaw Czyzowicz, Commercial Consul of Poland's Consulate General in Los Angeles, presented issues of borderlands development in global perspective.

Bill Bourland, Economic Development Specialist for the City of Tucson; and Pablo Wong-González of the Center for Research on Food and Development (CIAD) in Hermosillo, Mexico, spoke about tourism, trade and maquiladora industry issues.

BorderLinks again led participants on a tour, this time through several maquiladora parks in Nogales, Sonora. Later in the day, academy participants met with community women who are working to create a micro-enterprise community banking project, which will help the poor and people of limited means obtain credit in order to improve their homes and neighborhoods. The growing squatter communities, such as the ones visited in Nogales, Mexico, are a relatively recent phenomenon, a result of people moving to the border from further south to find jobs in the maquilas or in the U.S.

Scholarship funding for Border Academy participants was provided by the University of Arizona

Graduate College, Bank One of Arizona, and the Salt River Project. The Border Health Foundation sponsored a reception for Dr. Autry on the opening night of the health session.

Web Sites with borderlands information, contacts, and links

- ☞ PROFMEX, the Consortium for Research on Mexico: <<www.netside.net/profmexis/profmex.html>>
- ☞ Pan American Health Organization: << www.paho.org>>
- ☞ The Udall Center for Studies in Public Policy: <<www.ag.arizona.edu/OALS/udallcenter>>
- ☞ Borderlands Environmental Archives: << www.txinfinet.com/mader/ecotravel/border/borderlands1.html>>

Next Border Academy scheduled for July 2000 in San Diego

The 2000 Border Academy will be offered in San Diego, California, on consecutive long weekends in July. The academy is now jointly sponsored by the MASRC and the University of Arizona Office of Economic Development.

The sessions will again focus on health and economic issues in the U.S.-Mexico border region. The Economic Development session starts on

July 13 and ends on the 16th. The Border Health session begins July 20 and ends on the 23rd.

Registration brochures with more specific details will be available later in the fall. If you would like to receive one, please contact the Mexican American Studies & Research Center by e-mail or by phone at:

masrc@u.arizona.edu / (520) 621-7551.



Study examines cultural values and HIV risk reduction

The Influence of Cultural Values On Self-Efficacy in Reducing HIV Risk Behaviors Among a Sample of Male Mexican-Origin Injection Drug Users is the 28th title in the MASRC Working Paper Series.

The authors, Antonio L. Estrada, Barbara D. Estrada, and Gilbert Quintero, examine the influence of key cultural values like machismo, familism, traditionalism, and religiosity as a means of helping reduce HIV risk among Mexican-origin IDUs.

The findings suggest that culturally innovative approaches can facilitate HIV/AIDS risk reduction among male Mexican-origin drug injectors. The importance of key cultural values like machismo is underscored by its association with HIV risk reduction for both sexual and injection related risks. The authors note that culturally innovative approaches hold the promise of substantially reducing HIV risk behaviors among Hispanic drug

injectors, and may hold promise for other populations affected by HIV/AIDS as well.

The research was funded by a grant from the National Institute on Drug Abuse (NIDA), and is available from the Center for \$3.00.



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Center of Excellence *from page 1*

- Providing stipend support for three medical students annually to participate in existing rural health programs
- Providing educational workshops
- Adding a tutoring program for basic science courses and clinical workshops to help students perform better on the U.S. Medical Licensing Exam.
- Improving Hispanic health library resources.

“The Center of Excellence provides the vital infrastructure to our state to increase the number of culturally and linguistically sensitive physicians meeting the day-to-day health needs of the state’s Hispanic community,” said MASRC Director Adela de la Torre.

“This program will not only support the growing medical care needs of this population, but also serve as a model for medical schools across the country.”

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