

# The Arizona Report

MEXICAN AMERICAN STUDIES & RESEARCH CENTER • THE UNIVERSITY OF ARIZONA • FALL 2003 • VOL. 7, No. 1

## The University of Arizona Honors Memory of César Chávez

On October 12, the MASRC, in association with Chicano/Hispanic Student Affairs and the president of the University of Arizona, dedicated the César E. Chávez building, formerly known as the Economics building. The event was the culmination of a year-long campaign to rename the building in honor of the late civil rights leader.

About five hundred people attended the dedication ceremony, and speakers included U.S. Congressman Raúl Grijalva, Chávez's brother Richard, UA President Peter Likins, MASRC Director Antonio Estrada and Chicano/Hispanic Student Affairs Director Socorro Carrizosa. Many middle and high school students were in attendance as well.

The dedication was preceded by a celebratory march from Old Main to the Administration building, where Likins joined the marchers, and on to the Chávez building. The renaming proposal went through a process where the university's

*Continued on page 5*



*A celebratory march on the University of Arizona Mall began the César E. Chávez building dedication ceremonies. (Photo: Tom Gelsinon)*

## Education Researcher and Historian Join Center Faculty

Julio Cammarota and Lydia Otero are the newest members of the MASRC faculty. Both joined the Center this fall after being chosen from a field of well-qualified candidates.

Cammarota is a 2001 graduate of the University of California, Berkeley, where he earned a Ph.D. in Social and Cultural Studies in Education. His dissertation, "First Jobs: the Perceptions and Experiences of Work for Latino Youth," was the result of years of ethnographic research in Oakland, California. Earlier this year, he was awarded an Annie E. Casey Social Justice and Youth Research Grant to research Latino youth and problems of social inequalities in and beyond their schools. He will split his time between the MASRC and the UA Bureau of Applied Research in Anthropology, where he has been a research associate since May 2002.



Lydia Otero



Julio Cammarota

He will be an assistant professor at the MASRC and BARA, teaching courses for each unit. An excerpt from one of his published articles appears on page 2.

Otero, a Tucson native, is a historian and received her doctorate from the UA Department of History in the summer. Her dissertation is titled "Conflicting Visions: Urban Renewal, Historical Preservation, and the Politics of Saving a Mexican Past." In it, she analyzes the issues involved in the destruction of

Tucson's Barrio Libre in the late 1960s that was done in the name of revitalizing the downtown area. Her article, "Mexican Tucson: Remembering Barrio Libre," was published in Vol. 4, No. 2 of the *Arizona Report*. This fall, Otero is teaching the undergraduate course Mexican American Culture, as well as Mexican American Cultural Perspectives in the graduate program. AZR

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## CHANNELING LATINO YOUTH INTO THE LOW-WAGE TRAP: Race and Class Polarization in California

The following article, by MASRC faculty member Julio Cammarota, is excerpted from the original, which was published in **Youth and Work in the Post-Industrial City of North America and Europe**. (Laurence Roulleau-Berger Ed., London: Brill Publications 2003.)

by Julio Juan Cammarota

### *Educational Attainment and Labor Market Status*

The correlation between educational attainment and labor-market status may shed light on why young Latinos might remain in the low end of the bifurcated job market. Most indicators for labor outcomes suggest that labor market position improves with higher levels of educational attainment.<sup>1</sup> Indeed, education levels influence participation rates and labor force status, but the critical economic indicator of income correlates with years of schooling. For the general U.S. population, a high school graduate earned only 57 cents for every dollar a college graduate made in 1990, a decline from 64 cents in 1972 (Topolnicki 1993, 10). Earnings for Latinos rise with level of education as well. For example, the Latino income for those above 25 years of age and without a high school diploma averaged about \$15,832 a year in 1999 (Statistical Abstract of the U.S. 2000). With a diploma, income jumps to \$20,978 a year. The greatest disparity is between high school and college graduates: Latinos with a bachelor's degree earned \$15,000 more per year (average of \$35,014) than Latinos who had only a high school degree.

The wage disparity between those with college degrees and those with only a high school diploma is attributed to better paying, high-skill jobs requiring a college education. Employment projections to 2006, estimated by the Bureau of Labor Statistics, show that high-skill occupations in computer and technological related fields will witness growth rates above 100%, but these new

jobs will require a minimum of a bachelor's degree. Educational attainment may reliably indicate which side of the bi-polar job market a worker will end up on.

The generally poor educational picture for Latinos suggests that they would most likely attain jobs in the low-skill employment sector. Among the various racial groups in the United States, Latinos have some of the lowest educational attainment rates, implying that they would fail to meet the basic credential requirements for entrance into higher paying job markets. High school graduation rates for the U.S. population show that Latinos lag behind most racial groups.<sup>2</sup> Latino figures for college achievement are equally discouraging.<sup>3</sup> Because college facilitates access to the high-paying side of the polarized job market, many Latinos must contend with poor labor market status resulting from low achievement levels in higher education. Without a college degree in the new service economy, job opportunities for young Latinos become limited to a single alternative: the expanding low-wage service sector.<sup>4</sup>

### *Racial Inequality in California Schools*

California schools unfortunately do not offer a way out of the low-wage trap for Latino youth. In some ways, the Californian education system contributes to channeling them into low-wage services because it fails to lead them to a college education. Although Latinos represent the majority in California's K-12 public schools, they are some of the least likely to attend college.<sup>5</sup> A Latino child enters an education system

with profound racial inequalities, a system that is more effective at ensuring his or her failure than success. However, the system is extremely adept at meeting the needs and interests of white students and preparing them for college.<sup>6</sup> With the polarization of the service workforce and college requirement for entrance into high paying jobs, schools in California, by default, help to perpetuate racial inequalities by continuously failing Latino students while promoting the academic success of white students.

Harvard education scholar Gary Orfield (1996) contends that the main educational barrier for Latino students in California is that they are more likely to attend segregated schools than any other racial group. Segregated schools often exhibit many negative characteristics (i.e. tracking, unqualified teachers, lack of resources, culturally irrelevant curriculum, etc.) that education researchers have identified as the reasons for low achievement among Latino students (Olsen 1997; Orfield and Eaton 1996; Perez and Salazar 1993; Trueba 1999; Valencia 1991). Perez and Salazar (1993, 220) state that segregated schools for Latinos

tend to lack resources to provide students with a competitive education; that the curriculum in predominantly minority schools moves away from advanced-level work and toward low-level work; and that teachers in such schools have less education and experience than their colleagues in predominantly white schools.

A highly segregated school system in California suggests that Latino

*Continued on page 4*

## From the Director



**F**all has come to the Old Pueblo. The long, hot months of summer are over and we can now look forward to the season that makes Tucson and Southern Arizona so special. Here at the Center we have much to celebrate!

First, we were successful in attracting two new faculty members, Lydia Otero, a historian, and Julio Cammarota, an educational researcher. Both individuals bring a lot of enthusiasm and energy to the Center, and will help strengthen the History and Culture concentration and the Public Policy concentration in our graduate program.

Second, we were successful in having the building where we are housed renamed in honor of César Chávez. The dedication ceremony on October 12 was a joyous event. More than 500 people, including many elementary, middle and high school students, were in attendance. The importance and symbolism of having a Hispanic leader recognized by the University of Arizona cannot be understated. Latinos now have a building on campus that honors one of their own. The dean of the College of Social and Behavioral Sciences, Ed Donnerstein, promised to help the Center by working to create an Endowed Chair in Mexican American Studies, and to create a first-rate doctoral program in MAS.

Third, we were successful in our collaboration with the Mel and Enid Zuckerman Arizona College of Public Health in obtaining a health disparities grant focused on diabetes and substance abuse among Hispanics and Native Americans in Arizona, and with the College of Medicine in obtaining continued funding for the Arizona Hispanic Center of Excellence. Both of these grants will continue to strengthen our Latino Health concentration.

Fourth, we were successful in attracting several graduate students to our masters program, which continues to thrive. The majority of students entering this year are in the History and Cultural Studies concentration. Currently, there are 18 students in our masters program, evenly divided between Latino Health and History/Cultural Studies, with a couple in the Public Policy concentration.

Finally, the Center is in the process of requesting to become a full-fledged department. The Center does everything that a traditional department does, but without the designation of departmental status – we have designated faculty lines, we can confer tenure, we have an undergraduate and a graduate program, we have a rich external grant portfolio, and so forth. Elevating the Center to departmental status will signal to the University and the Hispanic community that we have arrived!

As we look forward to next semester there is much excitement. We plan to have a mini-conference on “La Mesilla,” the

treaty that provided the basis for the Gadsden Purchase of 1853 in which the U.S. bought from Mexico roughly 30,000 square miles of territory in what is now Southern Arizona and New Mexico.

While there have been many successes over the past year, there are also several issues that warrant our attention. The University of Arizona has a long-range plan of becoming a Hispanic-Serving Institution and increasing diversity on campus. The Center and the Hispanic community must be included by the University as partners in these endeavors, otherwise they will be doomed to failure, and we cannot afford that. Another issue of concern is tuition increases. We must strive to insure that those students who need financial aid receive it.

*¡Si Se Puede!*

*Antonio Estrada*



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## *Latino Youth* from page 2

and white students move through divergent and unequal academic trajectories. The Academic Performance Index (API), which the California Department of Education produces to measure the performance of schools and students within the state, verifies the divergence and inequality between Latino and white students. Presenting an almost inverse relationship, Latinos represent 75% of the students enrolled in the lowest performing schools in the state, whereas white students make up 74% of the students enrolled in the highest performing schools (California Budget Project 2001). The key significance of this performance differential is that white students are far more likely to receive a better education than Latino students.<sup>7</sup>

Severe inequalities in the educational system cut against the grain of the standard belief in the possibilities and expectations of schooling. Many Americans wholeheartedly accept the modern discourse of how academic achievement theoretically can overcome barriers imposed by social inequality. Out of necessity, immigrant families often accept the key premise within this discourse, using it to rationalize immigration to the United States. Parents expect education to result in better opportunities for their children and serve as a way to avoid their own arduous path, thus breaking from a life of toil and paltry earnings. Unfortunately, the school system, if anything, is less about making Latino youth college bound and more about placing them in lower tracks, including those that eventually lead to low-wage services. Without a college degree, a young Latino in California will experience far greater challenges to earning high wages than anywhere else in the nation.<sup>8</sup>

## *Conclusion*

This paper raises some important concerns about recent economic developments and the future of Latino youth in California. For many young Latinos, coming of age in California during the 1990s included the unfortunate experience of social marginalization through processes of globalization. Throughout the decade, racial politics reared its ugly head in the form of anti-immigrant (Proposition 187), anti-affirmative action (Proposition 209), and anti-bilingual education (Proposition 227) state ballot initiatives. These propositions targeted the state's Latino population as a way to reinforce a subordinate relationship to the dominant economic interests. The 90s political onslaught to contain the 'brown tide' suggested to many Latinos that dominant forces would attempt to control their future by ensuring that the growing size of the Latino population within the state would not translate into increased social and economic power. Therefore, the impending future is clear: young Latinos would have to suffer the eventual fate of living under an 'apartheid-like' political economy. This political economic system intends to segregate and cordon them off as a subservient class denied access to the better resources and opportunities and relegated to the status of cheap labor to satisfy the economic interests of those in power. Stephen Steinberg (1991, 744), author of *The Ethnic Myth: Race, Ethnicity, and Class in America* states that "policies of apartheid" appeared more than fifty years ago in housing and economic development programs implemented throughout U.S. cities. Now apartheid moves directly and pervasively within the political economy through the "missed opportunity to upgrade the skills of marginal workers and lower racist barriers throughout the workplace." With apartheid

looming on the horizon, many Latinos, young and old, must find the political resources and strategies to push past the occupational and educational impediments and challenge their subordination within this new millennium. *AZR*

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## **Notes**

1. U.S. Bureau of Labor Statistics revealed that unemployment rates for Latinos in 2000 decreased incrementally according to level of education: 8.3% for those with less than high school diploma; 4.6% for high school graduates; and 3.2% for college graduates (Statistical Abstract of U.S. 2001). In that same year, labor force participation rates for Latinos increased with education: less than high school is 69.9%; high school graduate at 78.5%; college graduate at 87%.
2. In 1994, only 57% of Latinos between the ages of 18 and 24 graduated from high school, compared to 77% of African Americans (Bruno and Curry 1996). The dropout rate for the same age group among Latinos was 35%, whereas the white dropout rate reached 13%. While the high school graduation rate improved for African Americans in the last twenty years, graduations for Latinos have actually gone down. In 1975, 60% of African Americans between the ages of 18 and 21 graduated from high school; Latinos were not that far behind with a 57% graduation rate (Statistical Abstract of the U.S. 2001). But in 1999, Latinos not only failed to catch up; they moved farther behind African Americans by dropping to a 56% graduation rate while African Americans improved to 70%.
3. In 2000, 11% of Latinos 25 years and older had completed at least 4 years of college, whereas 26% of whites and an astounding 44% of Asians had (Statistical Abstract of the U.S. 2001). Among the non-Latino population within the same age group, 18% had a bachelor's degree compared to 7% of the Latino population. In the last twenty years college enrollment has gone up for African Americans while enrollment for Latinos has declined. In 1975, 25% of African Americans between 18 to 21 years of age were enrolled in college. In that same year, Latino enrollment was 24%, some-

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## *Latino Youth* from page 4

what equal to African Americans. However, college enrollment numbers have changed for both groups since then. According to 1999 figures, African the American percentage rate rose to 36%, while the Latino rate dropped to 23%.

4. A recent Education Testing Service study indicates that, "Millions of young Latinos who are qualified for college never attend, often becoming stuck in dead-end, low paying jobs" (College Education Gap Hurts Latinos, Study Finds. *San Francisco Chronicle* September 30, 1999: A13).

5. The California Department of Education, Educational Demographics Unit (2000) reports that in the 1998-99 school year (the last year reported) Latinos were the largest racial group in the public school system, representing 41.3% of the students enrolled in K-12 public schools. Whites are the next largest group at 37.8%. However, in that same year, only 22.1% of Latino high school graduates were eligible to apply for college in the California public university system, whereas 40.6% of white graduates were eligible.

6. In 1997, state enrollment figures for California colleges and universities show that whites represent almost half of all college students in the state while Latinos barely reach 21% of the California college student population (Statistical Abstract of the U.S. 2001).

7. A report by the Public Policy Institute of California (Betts, Rueben et al. 2000) indicates that, on the average, Latino students are enrolled in schools where almost 12% of the teachers are not fully certified, whereas white students attend schools with less than 4% of teachers not fully certified. The report states that "whites are being taught by teachers who are more experienced, better educated, and more likely to be fully credentialed, relative to the teachers who teach blacks and Latinos" (ibid., 88).

8. Julian R. Betts (2000) reports that a worker receives a higher return on education in California than any other state. He points out "[t]he wage gap between those with a bachelor's degree and those with only a high school diploma . . . widened more in California than elsewhere" (ibid., 61).



## *Chávez* from page 1

Naming Advisory Committee had to approve it. Estrada and Carrizosa first sent the proposal to Likins and the committee last April. Likins endorsed it and requested the Arizona Board of Regents to approve the name change. "We feel strongly that this is a positive course of action for the University to take to acknowledge our Hispanic community in a positive way," Likins said in a letter to the Board of Regents.

Edward Donnerstein, dean of the College of Social and Behavioral Sciences, told the crowd that the college is developing a doctoral program in Mexican American studies that will establish the Center as one of the best in the nation. College of Humanities Dean Charles Tatum announced that his college has created a number of scholarships in Chávez's name for undergraduate and graduate students.

In August, Likins announced that the University would strive to become a Hispanic-Serving Institution, a federal designation referring to schools with a 25 percent Hispanic student population. In the next decade the UA will attempt to increase Hispanic enrollment to that level. It now stands at 14 percent. The University of Arizona is the only American Association of Universities institution to have a building named after a Hispanic leader.

In 1962, Chávez founded the National Farm Workers Association, which later became the United Farm Workers of America (UFW). Chávez was a proponent of peaceful protest and championed the rights of poor farm workers. He was born in Yuma, Arizona, where his parents owned a small farm, on March 31, 1927. He died on April 23, 1993.

Richard Chávez, the brother of César Chávez, also spoke during the dedication. "It's a great feeling. I am extremely happy to know it's happening," he said. *AZR*



*MASRC Director Antonio Estrada (left) and UA President Peter Likins unveil new building marker.*



*Socorro Carrizosa, director of Chicano/Hispanic Student Affairs, welcomes the community to the celebration.*



*Richard Chávez told the large crowd that his brother would have been honored.*



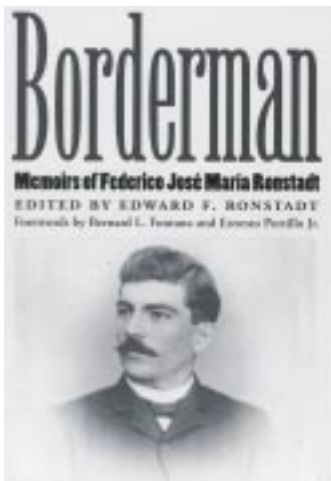
*New marker for the César E. Chávez building at the University of Arizona.*

## Memoirs Detail Life in Border Region in Late 19th and Early 20th Centuries

**Borderman: Memoirs of Federico José María Ronstadt** edited by Edward F. Ronstadt, with forewords by Bernard L. Fontana and Ernesto Portillo Jr. Published by the University of Arizona Press in 2003 as part of the Southwest Center Series, 154 pp.; 22 halftones; 5 ½ x 8; Paper (0-8165-2336-3).

Federico José María Ronstadt, known throughout most of his life to his legion of Tucson friends simply as Fred Ronstadt, was the exemplar of a borderlands person. In this instance, the border is a line that, since 1854, has separated Sonora from Arizona and thus Mexico from the United States. But as in border regions throughout the world, the men, women, and children who grow up in them and live there manage to devise their own social, cultural, economic, and even political accommodations to match the realities of their daily lives. They are often less constrained by broader regional and national considerations than are their countrymen farther away from either side of the line. Given enough time, border populations evolve a peculiar subculture, frequently with its own language, music, mores, expectations, and world view. Such border subcultures are also partly the result of familial relationships that ignore international boundaries. Kinship bonds, especially among kinsmen in close geographical proximity, remain as strong as those of nationality.

Federico Ronstadt was born in 1868 in the state of Sonora, Mexico. His mother was a Mexican and his father a German who had become a naturalized Mexican citizen. Fred spent his childhood and early adolescence living in Sonora and Baja California. He came to the United States and Arizona Territory as a young man to learn a trade, eventually becoming an American citizen. Fluent in Spanish and English, he was bicultural in outlook. Proud to be an American, he was unashamed of his Mexican heritage. With many relatives, or *parientes*, on both sides of the international boundary, he was at home equally in Mexico and in his adopted country.



There is a flavor of Horatio Alger in the Fred Ronstadt story, but it would be an exaggeration to imply his tale is altogether one of rags to riches. His father was a highly educated man who for much of his life enjoyed considerable political influence and social prestige. His mother, Margarita Redondo, was a member of an extended family whose forebears had arrived in Sonora in the first half of the eighteenth century and who had acquired land and attendant wealth. That such a life—even for nineteenth-century Sonorans of high social status and property—could be harsh and demanding, with death and deprivation commonplace, is one of the images to emerge from the Ronstadt memoirs. Difficulties of existence notwithstanding, Federico Ronstadt's parents respected and fostered literacy and education among their children, and they did their best to provide them with the skills and intellectual tools needed to succeed in their chosen endeavors.

These memoirs offer their reader an extraordinary portrait of the culture of northern Sonora and Baja California during late nineteenth century. No amount of reading in official documents or standard histories can provide this

richness of detail and insight. The hardships of mining in Baja California, for example, with Yaqui Indian laborers and primitive means of extracting and hauling ore come to life through Federico's pencilled words. He also brings to life the travails of pearl divers in the Gulf of California and of a black family mining salt in the blinding glare of Isla Carmen.

Turbulence was a hallmark of Sonora in the decades of the 1860s and 1870s. In 1871 Mexico celebrated its first half-century as an independent nation, and during those fifty years political unrest and instability were constant on the far northwestern frontier where various personalities, principally Governor Ignacio Pesqueira and General Manuel Gándara, competed for political and military control of Sonora.<sup>1</sup> Moreover, Sonora remained a frontier at war with Apache Indians, at least until the defeat of Geronimo in 1886. Cattlemen, small farmers, prospectors, and miners had to contend with the threat of Indian attack as well as placate opposing Mexican military factions.

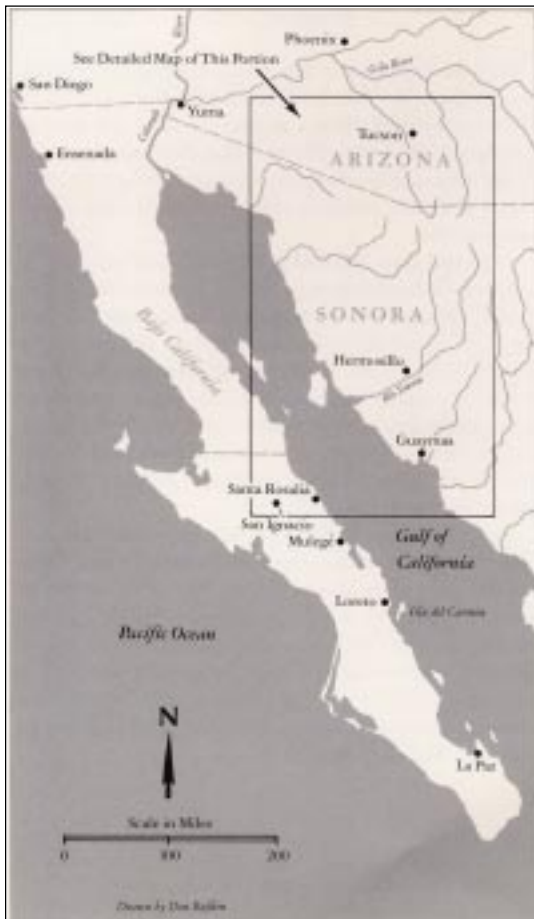
Through Federico Ronstadt's memories of his childhood we glimpse one such Sonoran episode, an insurrection led by Francisco Serna, administrator of the customs house at the coastal landing in Libertad on the Gulf of California in the Altar district. In 1875, Serna and other Sonorans became enraged by Ignacio Pesqueira's stealing of the gubernatorial election. The *sernistas* rebelled, but Pesqueira had foreseen the eventuality, had already mobilized the National Guard, and was able to triumph over his enemies in the subsequent military encounters, though not in the political ones. In 1876 the Mexican federal govern-

*Continued on next page*

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ment was forced to intervene in the unrest and appoint an interim governor, even ordering Serna's troops to serve as auxiliaries to the federal force.<sup>2</sup>

Through the Ronstadt memoirs as well, we are better able to understand the sense of independence and self-reliance found even today among many lifelong residents of modern Sonora and Baja California. In the nineteenth century, diseases and injuries were commonplace, and professional medical care was next to nonexistent in the largely rural areas of the state. Recovery was an act of providence. Death, a frequent result, engendered grief tempered by a sense of resignation.



Map: Don Bufkin

Sonorans and *Californios* typically were a people isolated from major sources of supply and remote from the centers of politi-

cal, military, and economic power in Mexico City or other centers of industrial production. Sonorans and residents of Baja California had to depend largely on themselves for their livelihoods. They raised crops and cattle for themselves, and they searched for minerals that could be sold elsewhere for processing and converted to cash. Ronstadt's description of the time he spent with his mother in a remote Baja California mining camp while his father left them for a year reminds his readers how different life is for most children in the United States today. What Ronstadt may have regarded in hindsight as a character-building experience might today be branded as child abuse.

But such separations and hardships were commonplace on the Sonora Desert frontier.

Not all of Ronstadt's experiences were rugged or harsh. Much of the considerable charm of these memoirs derives from his accounts of how children amused themselves: playing games, making toys, putting on circuses, and getting into mischief. Through it all, too, there were schooling, both public and private, and music. Imagine an eight-year-old boy literate enough to read Alexander Dumas's *Angel Pitou* aloud in Spanish to his mother as she, confined at their Baja California mining camp, waited to give birth to her fourth child. Or imagine the impression left on a boy by the 1870s wedding of his half-sister in the Baja California coastal town of Mulege during which a local quartet sang arias

from Friedrich von Flotow's opera *Martha* to the accompaniment of a piano played by a Mexican mining engineer.

Fred Ronstadt reached Tucson fewer than three years after the arrival there of the Southern Pacific Railroad, an event that more than any other shifted the orientation of southern Arizona from north and south to east and west. The railroad was the link that brought products of the booming American industrial revolution, as well as an influx of Anglo Americans, to Tucson. In that sense, he arrived just as an economic and social volcano was about to erupt. His career ultimately took advantage of the boom, and he became founder and proprietor of the largest hardware store in southern Arizona, one that did a huge business in neighboring Sonora. He recalls for us the leaner years of the end of the nineteenth century, a preamble to his later success in achieving the American dream.

It is to the retirement and subsequent hard work of Edward Frederick Ronstadt, one of Federico's sons, and to the untiring efforts of his wife Mary Catherine and their daughter Mary Theresa Carter that we owe our thanks for the preparation of these memoirs for publication. It is they who transcribed them; it was Edward, the family historian, who located and copied the historic photographs. *Borderman* is a tribute to their perseverance to their knowledge, and to their love.

### **From the Foreword to *Borderman* by Bernard L. Fontana**

1. For details concerning the lives of these two men, see Rodolfo Acuña, *Sonoran Strongman: Ignacio Pesqueira and His Times* (Tucson: The University of Arizona Press, 1974), and Francisco R. Almada, *Diccionario de historia, geografía y biografía sonorenses* (N.p.: Chihuahua, 1952), 288-94 and 574-83.

2. Stuart F. Voss, *On the Periphery of Nineteenth-Century Mexico: Sonora and Sinaloa, 1810-1877* (Tucson: The University of Arizona Press, 1982), 284-87.

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## MASRC, College of Public Health Awarded \$6 Million Grant

The Mexican American Studies & Research Center, in collaboration with the Mel and Enid Zuckerman Arizona College of Public Health, has been awarded a five-year, \$6 million grant to fight substance abuse and improve health in minority communities. The grant is from the National Center on Minority Health and Health Disparities (NCMHD), which is part of the National Institutes of Health.

The MASRC has a large role in the grant, titled Excellence in Partnerships for Community Outreach, Research on Health Disparities and Training or EXPORT. Center director Antonio Estrada is the co-principal investigator for the entire grant, and MASRC faculty members Scott Carvajal and Andrea Romero direct two of its major components. Carvajal is the director for the Substance Abuse Core, and Romero is directing one of the pilot-studies focused on substance abuse prevention in Latina and Latino adolescents. The EXPORT grant focuses on two major health issues among Hispanics and Native Americans – diabetes and substance abuse. The Hispanic neighborhoods that the project will work with in Tucson are Sunnyside and Elvira. The Native American community is Hard Rock, located on the Navajo Reservation.

The grant also provides the MASRC with five Health Disparity Graduate Fellowships for students in its Latino Health concentration. Each fellowship provides an \$8,000 academic year stipend. The recipients of the 2003-2004 fellowships are Rubisela Sanchez, Fabian Valle, Luis Perales, Yesenia Lopez, and Ada Wilkinson-Lee. Additionally, four graduate fellowships will be allocated to the MASRC each year for the full grant period. The graduate level course “Racial/Ethnic Health Disparities” was created for this initiative by Estrada, and will be offered in Spring 2004.

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*The sculpture “Border Dynamics” was unveiled on the UA Mall on Sept. 22 in celebration of Hispanic Heritage Month. The work, by artists Alberto Morackis and Guadalupe Serrano, was commissioned by the non-profit corporation Beyond Borders: Binational Art Foundation. Beyond Borders seeks to “foster the creation of binational art. . . in order to enhance the quality of life of border communities.” The sculpture consists of four, 14-foot-tall figures weighing between 500 and 900 pounds. It was previously on exhibit in the Mexican border city of Nogales. (Photo: Tom Gelsinon)*



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