

DOCUMENT RESUME

ED 102 239

UD 014 756

AUTHOR Hidalgo, Hilda A.
TITLE The Puerto Ricans of Newark, N.J.
INSTITUTION Aspira, Inc. of New Jersey, Newark.
PUB DATE 71
NOTE 48p.

EDRS PRICE MF-\$0.76 HC-\$1.95 PLUS POSTAGE
DESCRIPTORS *Community Characteristics; Community Surveys;
*Demography; Economic Factors; Educational
Background; Family Characteristics; Health Needs;
Institutional Facilities; *Life Style; *Puerto
Ricans; Recreation; Religious Factors; Social
Problems; Urban Population
IDENTIFIERS Newark; *New Jersey

ABSTRACT

The study reported here attempted to answer the following questions: Who are the Puerto Ricans living in Newark? What are some of their characteristics, such as their family composition, education, length of residence in Newark, religious affiliations and economic situation? What are some of their basic life styles? How do Puerto Ricans in Newark view certain basic institutions in education, social services and health, and how do they relate to those institutions? What are some potential or actual areas of conflict between the Puerto Rican life styles and life styles viewed as "American"? What specific actions could be recommended? The bulk of the data was gathered through interviewing adult members of the 120 families randomly picked for the sample. All interviewers were Puerto Ricans. In addition, other data was gathered through interviewing community leaders and agencies. Such data included the number of Puerto Ricans served and employed by different helping agencies and institutions, surveying prices of typical Puerto Rican food items and visiting religious stores and observing what customers bought. Associated with the author in the fieldwork phase of this study from January 1970 to June 1970 were the students of the class, Puerto Rican Life Styles and the American Urban Experience, of Livingston College; Rutgers, the State University of New Jersey. (Author/JM)

ED102239

BEST COPY AVAILABLE

THE
PUERTO RICANS IN NEWARK, N.J.

(Aqui Se Habla Español)

Hilda A. Hidalgo

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY.

UD 014756

12

BEST COPY AVAILABLE

¡MUCHAS GRACIAS!

ACKNOWLEDGMENTS

Associated with the author in the fieldwork phase of this study from January 1970 to June 1970 were the students of the class, Puerto Rican Life Styles and the American Urban Experience, of Livingston College; Rutgers, The State University. The author acknowledges their hard work and perseverance in meeting the demands of a heavy schedule of interviewing and their help in tabulating the data.

Dr. Lawrence O. Mann, Chairman of the Division of Urban Planning and Professor Samuel Sanderson, Chairman of the Department of Urban Studies and Community Development of Livingston College, deserve thanks for their support and encouragement.

To Professors Antonia Pantoja, Edward W. Christensen and Elia H. Christensen who read the manuscript and offered keen criticism and helpful suggestions, thank you.

Aspira, Inc. of New Jersey provided valuable support in providing material and resources. Mr. John Rosario, Executive Director, deserves special mention for providing research facilities and field headquarters. We wish to thank Miss Nereida Torres for typing the manuscript.

We are grateful to the Prudential Insurance Company for printing this study and donating the copies to Aspira, Inc. of New Jersey.

To my friend Joan L. McEniry I owe a great debt of gratitude for her expert and generous editorial aid.

Finally, our major debt is to the Puerto Rican families of Newark, New Jersey who collaborated in this study with such courtesy and patience.

H. A. H.
November, 1970

BEST COPY AVAILABLE

CONTENTS

	PAGES
Chapter I Introduction	7
Chapter II The Purpose of the Study	9
Chapter III Overview of the City of Newark (From a Puerto Rican Perspective)	11
Chapter IV Brief Profile of Puerto Rican Life Styles	15
Chapter V Methodology and Sample	17
Chapter VI Major Findings	
General Characteristics of the Sample	18
Health	19
Religion	21
Education	23
Diet	25
Community Organization and Leadership	26
Recreation	32
Chapter VII Conclusions and Recommendations	33

BEST COPY AVAILABLE

TABLES

- Table 1 Age of Respondents
- Table 2 Sex of Respondents
- Table 3 Racial Distribution of Respondents
- Table 4 Size of Family
- Table 5 Religion
- Table 6 Birth Control
- Table 7 Parent's Formal Education
- Table 8 Father's Occupation
- Table 9 Food Purchasing Habits
- Table 10 Meat Preferences
- Table 11 Political Participation
- Table 12 Organizations Helpful to Puerto Ricans
- Table 13 Rank of Organizations in Order of Importance
- Table 14 Organizational Awareness Participation and Opinion

15

BEST COPY AVAILABLE

STUDENTS – INTERVIEWERS

Nilda Cedeño

Abner Garcia

Nilda Gonzalez

Perseverando Miranda

Rita Muñiz

Charles M. Roché

Margaret Rosario

6

BEST COPY AVAILABLE

CHAPTER I

INTRODUCTION

Often we hear the phrase "the Puerto Rican problem in New Jersey." Often we hear opinions as to how "the problem" should be handled. Most of those proposed solutions come from well-intended persons; however, they have little factual data and a shallow understanding of the situation. The result is confusion, misinformation, and minimal constructive action.

The students and the professor of the class "Puerto Rican Life Styles and the American Urban Experience" accepted responsibility to gather soft and hard data about the Puerto Ricans living in Newark, New Jersey. This study represents a serious, responsible effort to gather reliable information on the Puerto Rican population of Newark. Our purpose was to gain understanding of the situation of the Puerto Ricans residing in Newark, and, based on such understanding, recommend possible courses of action to begin solving the so-called "Puerto Rican problem."

This study helps fulfill some of the stated aims of Livingston College -- Rutgers the State University of New Jersey.

Livingston College will have no ivory towers. It cannot; our cities are decaying, many of our fellow men are starving; social injustice and racism litter the earth; weapons of awesome destruction threaten our existence.

The times we live in are revolutionary and bewildering. Radical change has become the rule; understanding and mastering that change has become a necessity.

There are many complex problems to be studied by today's undergraduate and they demand an approach adequate to their complexity. The problems of the cities, for example, require the expertise not only of the urban sociologist, but of the political scientist, the economist, the city planner, and the community organizer as well.

Livingston is located in the most highly urbanized state in the nation, at the geographical center of the northeastern megalopolis. We feel a strong conviction that the gap between the campus and the urban community must be narrowed.

Not only will Livingston bring the community to the campus; many of our students will acquire part of their education off campus. We will make a particular effort to give off-campus activities added depth and intellectual content, to bring them into close relationship with the academic program on campus.¹

This study helped in developing a partnership between college students, the Puerto Rican community, and the faculty. All the persons involved in the study were Puerto Ricans; all spoke Spanish fluently.

The students worked under the close supervision of the professor. The students received training in interviewing techniques and data analysis. The final editing and writing of the study was the responsibility of the class instructor.

The study has particular relevance to institutions and agencies in the City of Newark, N. J. However, it will have value to those agencies in areas of New Jersey where there are significant concentrations of Puerto Ricans, since we believe that Newark's Puerto Rican population is somewhat representative of that of the state.

The study does not claim to be a complete exploration of the Puerto Ricans in Newark. It represents an initial step; and we believe it is the most comprehensive reliable study available about the Puerto Ricans in Newark, N. J.

The need for further study is clearly indicated, and such study should include the major Puerto Rican communities throughout the entire State of New Jersey.

¹ Livingston College Catalog, Rutgers The State University of New Jersey, 1969

THE NEED FOR THIS STUDY

The Puerto Rican population in the State of New Jersey has been estimated to be close to a quarter of a million. This makes the Puerto Ricans a significant minority in the state.

The urban social planner in New Jersey must become involved in planning *with* and *for* the needs of the Puerto Ricans. Puerto Ricans are no longer an invisible minority that can be "taken care of" by attaching them to programmatic interventions designed for "Blacks" or "Spanish-speaking." The Puerto Ricans represent a unique constellation of factors that demand a tailor-made approach if their needs are to be met.

No intelligent programmatic intervention can be designed and/or implemented until facts are gathered so that the problem can be understood. The scarcity of data on the Puerto Ricans in New Jersey is appalling.

Agotti (Feb. 1970) states "There have been very few studies about Puerto Ricans in New Jersey, the ones that have been made for policy purposes have shown lack of input by the communities they are supposed to describe." Our search produced a maximum of fourteen documents related to the Puerto Ricans in New Jersey. Most of these documents are not available to the public, or even to agencies concerned in working with Puerto Ricans. They represent internal documents of particular agencies or papers written by graduate students. The data they present is outdated and often gathered by methods that can be challenged as to their reliability. Many of the documents are written by non-Spanish-speaking persons; others are written by Puerto Ricans based on personal experiences and impressions.

We believe that studies about Puerto Ricans in New York and in Puerto Rico have limited value when those studies are used to plan programmatic interventions for the Puerto Ricans in New Jersey. New York is like no other city in the United States — it is atypical. The Puerto Rican community in New York is the oldest and largest. Its situation and circumstances are so closely related to the urban phenomenon that is uniquely "New Yorkese", that they can not be validly applied wholesale to Puerto Rican communities in other cities.

The most comprehensive recent study about Puerto Ricans in New York was sponsored by the Puerto Rican Forum, Inc. and directed by Miss Antonia Pantoja: *1964 Study of Poverty Conditions in the New York Puerto Rican Community*. The study relies on data gathered by other investigators. It presents massive evidence to substantiate the following points:

- (1) Puerto Ricans represent a unique group that requires tailor-made programmatic intervention if their problems are to be successfully met.
- (2) The Puerto Ricans (even in New York, the oldest, best established Puerto Rican community in continental United States) are the poorest and most discriminated-against ethnic or racial group in New York City.
- (3) Puerto Ricans must develop an ethnic unity and militancy as a means of acquiring the leverage of power that will enable them to control their own service institutions, and begin to move into the mainstream of the larger society.

Studies about Puerto Rico only serve as backdrops in understanding certain cultural characteristics of Puerto Ricans and the economic and social conditions that precipitate their in-migration* into continental U.S.A.

Newark has the largest Puerto Rican population of any city in New Jersey. The 1970 census figure is not available at the moment, and at any rate, information to adequately count the Puerto Ricans in New Jersey was missing from the census questionnaire. The population has been estimated by the two social agencies directly involved in working with Puerto Ricans in the City of Newark to be approaching 45,000 (Aspira, Inc. of New Jersey and Field Orientation Center for Underprivileged Spanish F.O.C.U.S.)

Any serious study of the Puerto Rican population of New Jersey must begin in Newark. The present study represents such a beginning.

*The word in-migration is used since Puerto Rico is a territory of the United States and Puerto Ricans are United States citizens.

CHAPTER II

THE PURPOSE OF THE STUDY

The study attempted to gather descriptive data about the Puerto Ricans living in Newark, New Jersey. We attempted to answer the following questions:

Who are the Puerto Ricans living in Newark?

What are some of their characteristics; such as their family composition, education, length of residence in Newark, religious affiliations and economic situation?

What are some of their basic life styles, such as diet, recreation practices, health practices and religious practices?

How do Puerto Ricans in Newark view certain basic institutions in education, social services and health, and how do they relate to those institutions?

What are some potential or actual areas of conflict between the Puerto Rican life styles and life styles viewed as "American"?

Based on the study findings, what are some specific actions that could be recommended?



Aspira College Seminar, Dryden Hall, Prudential.

Photo: Carmelo Colon

BASIC ASSUMPTIONS

BEST COPY AVAILABLE

The combined experience of the instructor and students provided knowledge on which some basic assumptions can be formulated.

The Puerto Rican community of Newark constitutes a clearly distinct group. We recognize the uniqueness of the Puerto Rican community without denying or ignoring the similarities that exist between the Puerto Ricans and other "Spanish-speaking" groups and the Afro-Americans. We observed that programmatic efforts intended to meet the needs of the Puerto Ricans seemed to fail if the approach used ignored the uniqueness of the Puerto Rican situation. We decided to explore further, in this study, the validity of our perceptions.

BEST COPY AVAILABLE

Our experience also indicated that the Puerto Rican community was hostile and distrustful to outsiders researching the community. Agotti and Castellanos also support this viewpoint. Agotti reports a young community worker as saying "Every time they want to find out about Puerto Ricans, they get some dude with high school Spanish to write a report." Castellanos states "It is past time that Puerto Ricans begin to speak for themselves rather than rely on well-meaning outsiders."

We found the hostility and distrust to extend to other Spanish-speaking persons who are outsiders to the Puerto Rican community. Our study was conducted by Puerto Ricans. Hilda Hidalgo, Nilda Cedeño and Perseverando Miranda are all recognized active leaders of the Puerto Rican community of Newark. We were all aware of the potential bias that could influence the interviewers and data-collectors when they attempted to study their own community; however, our awareness of this handicap helped control its intervention as an invalidating factor.



Aspira College Seminar, Dryden Hall, Prudential.

Photo: Carmelo Colon

OVERVIEW OF THE CITY OF NEWARK (From a Puerto Rican Perspective)

Newark is an old city in terms of American history. It was settled in 1666. It moves outward from the Passaic River. By the year 1800, Newark was an important manufacturing and shipping center. In the eighteenth century the beer industry constituted a significant part of the town's economy; this fact remains true to date. Iron works and leather goods manufacturing were also dominant industries in 1810. These major industries are not a predominant part of the Puerto Rican experience.

Newark geographic boundaries have remained unchanged since 1869. The city covers an area of 23.6 square miles. Clearly defined ethnic and racial boundaries have been established in the 23.6 square miles. The Puerto Ricans represent the latest in-migrants.

Newark is regarded as part of the core of a metropolitan region which extends approximately seventy-five (75) miles out from Times Square New York. It is a port of entry — New York having been oversaturated with Puerto Ricans. The Newark Airport provides this bridge. A minimum of four daily flights land there from Puerto Rico; the number is increased on weekends and other peak-travel seasons. Three and a half hours cushion the cultural shock. Five dollars down will get almost anyone an airplane ticket either way. The total cost in the "cucaracha" or "quiquiriqui" flights* is \$57.00 one way. According to airline officials the traffic is heavy. Puerto Ricans constitute approximately 78% of the total number of passengers traveling to and from San Juan.

Newark is a city in trouble. Every area vital for a city to live and prosper is affected. In the area of employment we see a rising skill level for jobs in Newark at a time when the Puerto Rican in-migrant skill level is the lowest of all ethnic and racial groups in the city.

The children of the Puerto Rican in-migrant are getting nowhere fast — in an educational system that has shown little sensitivity and commitment to educate Puerto Rican children. Since the recent election of Mayor Kenneth Gibson some improvements are perceived in the educational establishment, namely the appointment of a responsible Puerto Rican leader, Mr. Fernando Zambrana, to the Board of Education, and the approval of a summer and year-round bi-lingual education program that includes community participation.

The establishment of Aspira, Inc. of New Jersey, a private Puerto Rican educational agency, has also helped considerably to improve the educational future of Puerto Rican youth. Aspira, Inc. of New Jersey has effectively begun to fulfill its two major roles: (1) facilitating the enrollment of Puerto Rican students in colleges and universities (2) acting as advocates in all issues and matters related to the education of Puerto Ricans.

The institutions of higher education housed in Newark have been most insensitive to the needs of the Puerto Rican community. Some gains in this area are perceived. At the insistence of the Puerto Rican community Rutgers has increased its Puerto Rican staff and its student enrollment. Mrs. Maria de Castro Blake is primarily responsible for sensitizing the Rutgers Newark branch of the State University to face up to some of its responsibilities to the Puerto Rican community. However, the progress made is still miniscule in nature and totally inadequate to the need. Essex County Community College's efforts to attract and meet the needs of the Puerto Rican community have been so feeble and sporadic that the institution has had little if any impact on the Puerto Rican community. At present the Puerto Rican students enrolled in this institution are attempting to make the institution more relevant and responsible to the Puerto Rican community.

Among all major cities in the nation, Newark is reported as having the most serious health and welfare problems. Indices such as infant mortality rate, new tuberculosis cases, venereal disease rate are the highest in the nation. Narcotics addiction is the highest in the county and is still on the upswing. There has been a steady increase in the A.D.C. rolls and over 14% of the total city population is receiving some form of public assistance.

*The midnight and early morning weekday flights called so by Puerto Ricans because of the early hour of the flight and the modest means of the people who predominately use these flights.

The Puerto Ricans in Newark constitute an alarmingly disproportionate percentage of those gloomy statistics. Newark also had the dubious distinction to have, during the Addonizio administration, a health and welfare director who was declared by court to be unqualified for the position.

During 1967, Newark's crime rate was higher than that for the nation as a whole. It ranked highest in crime in proportion to population of any city.

The Addonizio administration had a well known public record for corruption. The extent of the encroachment of corruption in city hall and its effect in the city has yet to be discovered and divulged in its entirety. The election of Mayor Kenneth Gibson has brought about a reversal in the city government's corrupt image. However, Mayor Gibson has inherited an almost bankrupt city. At present the Newark tax base rests almost exclusively on property tax. Newark's property tax rate is the highest in the nation. As urban renewal expands, the tax base shrinks. Up to now, the state and federal governments have refused to meet their obligation to adequately bring relief to Newark's fiscal crisis. This situation is mainly felt in the area of housing. Deputy Mayor Ramon Añeses views the problem of housing as the most critical problem of the Puerto Rican community. Landlord abuse and open discrimination against Puerto Ricans in rental practices have resulted in Puerto Ricans being the most exploited group in the city in reference to housing.

Programs such as Model Cities, Anti-Poverty programs seem to be only drops in the bucket in proportion to the problems. Even these "Band Aid" operations have failed to reach the Puerto Rican community. Participation of the Puerto Rican community in these efforts is virtually nil.

The one exception is the Field Orientation Center for Under-Privileged Spanish (FOCUS). This agency, an inadequately funded effort of Anti-Poverty and N.J. Department of Community Affairs funds, has done wonders in trying to help the Puerto Rican community. The program of FOCUS covers a wide range of functions.



Puerto Rican grocery store, (Bodega).

Photo: Carmelo Colon



Housing conditions in Puerto Rican neighborhood.

Photo: Carmelo Colon

The most encouraging sign in the depressing Newark scene is the election of Mayor Kenneth Gibson. Mayor Gibson represents a hope and a symbol of strength to the Newark minority community. We disagree with the analysis that places major responsibility for Mayor Gibson's victory at the polls on the small percentage of white voters who supported him. Mayor Gibson was able to solidify the black community into a power block, his candidacy mobilized the people at the street level and gave them a feeling of having a "say so" as to the government that affects their day-to-day life. The Gibson campaign and the candidacy of Ramon Añeses in the Community Choice slate brought about the first meaningful successful coalition between blacks and Puerto Ricans. Mayor Gibson's appointment of Ramon Añeses as Deputy Mayor has had great positive psychological impact in the Puerto Rican community. However, the positive signs are very small in scope when one relates them to the massive problems affecting the Puerto Rican community. The Puerto Rican community has yet to see indications that the Gibson administration is going to deal with equity in reference to them. The attitude is one of skeptical hope, and what the Gibson administration does or does not do will have tremendous impact on black and Puerto Rican relationships.

Newark is a city engulfed in racial conflict. Since the election of Mayor Gibson, some of the racial conflict has temporarily gone underground. The racial conflict is further complicated by ethnic conflicts. The Puerto Rican is caught in the middle of these two conflicts. Both blacks and Puerto Ricans are responsible for the misunderstanding and attitude that adversely affect their relationship.

Blacks do not seem to understand that "Puertoricaness" supersedes race or color for the Puerto Rican. The black culture as expressed by black Americans is as foreign to the majority of the Puerto Ricans as is the white Anglo-Saxon culture. Blacks often are guilty of trying to force Puerto Ricans to give up their culture and adopt black American culture, at times forcing a rift between black Puerto Ricans and white Puerto Ricans. Relations between blacks and Puerto Ricans are usually strained.

There are tones of racial or "color" discrimination among Puerto Ricans. These discriminatory racial tones are reinforced in the Newark milieu. In addition, Latin-European minority groups in Newark are constantly trying to ally "white" Puerto Ricans to their constituency and split the Puerto Rican community. It is significant that while most Puerto Ricans have some African blood heritage (free intermarriage among races in Puerto Rico and the 300-year occupation of the Moors of their Spanish ancestors) black Puerto Ricans prefer to call themselves "trigueños" or "morenos". The Puerto Ricans have coined the term "molleto" to

differentiate between the American Negro and the Puerto Rican Negro. Puerto Ricans resent the fact that, when "blacks and Puerto Ricans" are lumped together, the result is that blacks are served; *Puerto Ricans are left out*. Another source of resentment is the fact that Puerto Ricans feel they lose their individual cultural identity when lumped under the "black and Puerto Rican" generic label. However, let us state again that the black and Puerto Rican coalition in the recent election pushed forward tremendously a meaningful partnership between blacks and Puerto Ricans in Newark.

The term "Spanish-speaking" lumps the Cubans, the Puerto Ricans, the Spaniards and other Latin Americans in the same pot. Newark has had a significant influx of Cubans in recent years. This has created conflicts between Cubans and Puerto Ricans. Most of the Cubans are an exiled professional middle class that came to the United States for political reasons. They are lauded and rewarded by the U.S. government for their rejection of Communism and Fidel Castro. The Cubans lean toward the political right and are fearful of the involvement of masses of poor people. Being middle class, they are familiar with "the system" and operate successfully in this structure. They are competitive and upwardly mobile. They have little sympathy for the uneducated poor.

In contrast, the majority of Puerto Ricans are in the unskilled or marginally skilled poor class. They have been pushed to the U.S.A. by the extreme poverty and lack of opportunity in Puerto Rico. They were neither invited or wanted in the U.S.A. They are unfamiliar with "the system", fearful of the establishment, and are non-competitive. They represent generations that have been marooned in economic poverty. The result is programs and services designed to serve the "Spanish-speaking community" often end up mostly benefitting the Cubans.

The relations between whites and Puerto Ricans are characterized by the patronizing attitudes of the whites and the motivation to exploit and use Puerto Ricans under the camouflage of wanting "to help." There are organized efforts by some white groups in Newark to capitalize and actively promote and encourage a rift between blacks and Puerto Ricans.

In conclusion the Puerto Ricans constitute the second largest minority group in the city. They are in Newark to stay and their problems are many. Their problems are related to particular characteristics of their being Puerto Ricans and also to the many other problems that are Newark's. The survival of Newark depends on attacking with success both sets of problems.



Aerial View of Newark.

BRIEF PROFILE OF PUERTO RICAN LIFE STYLES

Race — Puerto Ricans represent all shades of the racial spectrum . . . blond and blue-eyed, olive with the mark of their Moorish ancestors, deep black as the coffee they are so fond of. Intermarriage between the races is an everyday affair and is not characterized by the conflicts usually attributed such unions in the United States. The word "negrito" (black) is a word of endearment and is used as such, regardless of the skin color of the loved one.

Language — Puerto Ricans speak Spanish with some distinct regionalism, but these do not represent a significant variation or adulteration of the language. Most Puerto Ricans speak some English, at least with the fluency that most Americans speak a foreign language after two years of study in high school. The educated Puerto Ricans are totally bilingual (Spanish-English) and often speak a third language.

Religion — Catholicism is the predominant religion, but often the Puerto Rican is not a faithful church goer. However, many family celebrations are centered around holidays and ceremonies (Christmas, Holy Week, baptisms, marriage ceremonies). Often their homes are adorned with religious pictures and statues. On their person many wear medals and other religious symbols. Spiritism is a strong cultural influence and in most cases it blends with Catholicism and other religious beliefs without apparent conflict. The custom of promises (Promesas) is a cultural-religious expression by which persons seek to obtain favors from God and Saints by wearing habits, doing public penance, lighting candles in their honor, etc. Protestantism is a growing influence among Puerto Ricans.

Family Structure — The extended family is still predominant in family structure, but the nuclear family is becoming more and more prevalent, especially in the middle class. Family ties extend to very distant relatives and a favorite topic of conversation when Puerto Ricans are introduced to other Puerto Ricans is the tracing of the genealogy until some "parentesco" relationship is discovered, no matter how tenuous or distant. Roles of family members — father, mother, grandparents, children, aunts, godparents — are clearly defined, although all adults share parenting responsibility toward the children. The "hijos de crianza" is an informal agreement between adults (usually related) by which a child is "given" by his natural parent to another relative or friend to raise as his own. The "compadres" and "comadres" originally based on religious practice of godparents has been secularized to mean close friends. Recently the word is being used in the Puerto Rican civil strife movement to mean soul brother or sister. Common law marriages are very prevalent among the lower classes and are predominantly stable unions, especially in the rural areas. Children are valued and parents make sacrifices for them. The popular conception of a *good mother* is one whose life is centered around the children, at the cost of great sacrifice by her.

Diet — The Puerto Rican diet and cuisine have strong European influences, predominantly Spanish and French. Indian and African influences are also strong. The hot dog and the hamburger are establishing themselves as frequent newcomers. The use of plantain, yautia, yuca, ñame are native vegetables that bear Indian names. Roast pig (lechón asado) is a favorite, together with the ever-present rice and beans (a basic staple in the Puerto Rican diet). Its most complicated favorite national dish is pasteles, a dish that combines plantain, meat and spices requiring an "all day" elaborate process. Pasteles are traditional at Christmas and other big celebrations. Coconuts and pineapple are eaten and prepared in many ways. Rum is the national liquor and is distinctly different in texture and taste from other West Indian rums. Beer is another favorite. Scotch is a prestige symbol and is often served for its prestige value, rather than because people like it.

Music — La danza (a creation of the 18th century, that has a definite rhythm and style) the Seis Chorro (country music with flamenco influence) the Bomba and Plena (adaptation of African rhythm) are the styles that can be called genuinely Puerto Rican. In addition the Bolero, Rumba, Merengue, Cha-cha and other Latin rhythms are very popular. Many Puerto Ricans have excelled as composers of these Latin beats. Dancing is a

BEST COPY AVAILABLE

favorite form of entertainment and it is hard to find a Puerto Rican who does not enjoy dancing. Children usually learn to dance as soon as they can walk and are encouraged to dance in family fiestas together with adults. It is not unusual to see on the dance floor couples from 4 to 70 years of age, all enjoying themselves.

Entertainment — Family centered fiestas are still the number one form of entertainment. All fiestas have three basic ingredients — lots of food, lots of drinks, music and dancing. In the U.S.A. Puerto Ricans tend to form social clubs centered around the geographical area in Puerto Rico from which they came. This pattern of organization is based on the strong cultural value of family-centered entertainment. These organizations are, in effect, extended families.

A favorite game is dominos and often Puerto Rican men enjoy this game as the center of all male "get togethers." Cockfights in rural areas are a favorite form of entertainment. Baseball is without question the best-loved sport.

Sex Roles — Male and female sex roles are clearly defined. Recently this value is being eroded due to American influence. In the middle class, especially, fathers are assuming parenting roles that before were clearly exclusively performed by women (changing diapers of babies, feeding, etc.). While a few years back one never saw women in slacks and shorts, now women wear this "unfeminine" apparel with little, if any, censure.

The Puerto Ricans are proud, hospitable people. They have a strong sense of honor and duty. Their hospitality and kindness is expressed in the idioms "esta es su casa" (This is your home, a phrase they use whenever a friend or acquaintance visits them) and "A la orden" (It is at your disposal, a phrase used to indicate the willingness to help when one observes or suspects that another is in need, or when someone admires some possession).

Professor Antonia Pantoja, in a paper presented at the first conference of the Institute of Puerto Rican Studies, defines Puerto Ricans as:

*"Culture is the basis chosen by Puerto Ricans to define themselves . . . The Spanish, the Tainos, and the African Negro elements formed a new distinct culture on the island of Puerto Rico with a set of behavior patterns socially acquired and socially transmitted by means of symbols . . . Language is the first factor which sets the Boricua apart from his fellow American (U.S.A.) citizens. They are Spanish speaking, but the difference is not merely one of verbal communication between one group of persons who speak Spanish as opposed to others who speak English . . . the language gives the people its sense of unity and brings in its train a whole complex of elements that go into the making of a peoplehood . . . Boricuas who have migrated preciously guard their culture with even more fervor than their compadres on the island. This is so because, to the migrant, his culture is a matter of life or death in a hostile and bewildering world . . ."*¹

We agree with Antonia Pantoja that Newark is a big part of that Gran Barrio Boricuas that fans out from the Island of Puerto Rico to all parts of the U.S.A. . . . a peoplehood of 5 million spread throughout the U.S.A. territorial boundaries.

Puerto Rican is more than a word denoting place of birth; it represents a special way of being, of perceiving, of doing that is rooted in their cultural heritage. It is what makes a Puerto Rican *different* from other human beings. If we accept this definition, many "Puerto Ricans" are born on the U.S.A. mainland.

¹ Antonia Pantoja. Boricuas — The Puerto Ricans in the United States. The First Conference of the Institute on Puerto Rican Studies. Puerto Rico Junior College, Puerto Rico, 1970.

METHODOLOGY AND SAMPLE

METHODOLOGY OF THE STUDY

The bulk of the data was gathered through interviewing adult members of the one hundred twenty families randomly picked for the sample. Each family was visited seven different times for the purpose of gathering information centered around the major areas the study covered.

The interviewer used prepared schedules (see appendix) to guide the interview. All interviewers were Puerto Ricans. They received intensive training in interviewing techniques and were closely supervised by the director.

In addition, other data was gathered through interviewing community leaders and agencies for the purpose of finding information to compliment and relate to the data gathered in the interviews of the one hundred twenty families. Such data dealt with items such as finding the number of Puerto Ricans served and employed by different helping agencies and institutions, surveying prices of typical Puerto Rican food items in supermarkets and "bodegas" and visiting religious stores and observing what customers bought.

SAMPLE DEFINED

One hundred twenty Puerto Rican families, residents of the City of Newark, constituted the sample of the study. They were selected in the following manner: Aspira, Inc. of New Jersey provided the names and addresses of every Puerto Rican family in the City of Newark who had a child enrolled in the public schools of Newark by September 1969. These families constituted the universe of the study. Out of this 150 families were randomly selected by chance. Out of these 150 families 120 were interviewed at seven different times by the same interviewer. The determining factor was the willingness of the individual family to cooperate with the interviewer and the availability of the family when the interviewer called on the first visit. Only persons 18 years of age and older were interviewed, except in the Education Schedule in which school children present in the house at the time of the interview were also asked to respond to some questions.



Puerto Rican House at Livingston College.

Photo: Carmelo Colon

BEST COPY AVAILABLE

CHAPTER VI

MAJOR FINDINGS

GENERAL CHARACTERISTIC OF THE SAMPLE

Interview Schedule # 1

Table 1 - Age of Respondents

Ages	Percentage	No. Persons
21-40 yrs.	67%	80
18-20 yrs.	20%	24
41 over	13%	16
Totals	100%	120

Table 2 - Sex of Respondents

Sex	Percentage	No. Persons
Female	60%	72
Male	40%	48
Totals	100%	120

Table 3 - Racial Distribution of Respondents*

Race	Percentage	No. Persons
Caucasian	60%	72
Mulatos	30%	36
Black	10%	12
Totals	100%	120

*Based on interviewer's personal observation.

The majority of the families in the sample were intact, although some were "officially" listed as broken to enable the family to receive welfare benefits. (71% intact families)

BEST COPY AVAILABLE

Table 4 - Size of Family

No. Children in Home	Percentage Family	No. Family
Over 10	8%	10
6-9	25%	30
3-5	52%	62
1-2	15%	18
0	0	0
Totals	100%	120

The majority of the sample (90%) including the children in the family had been born on the island of Puerto Rico.

The sample was about evenly divided between those born in cities and towns in Puerto Rico and those born in small villages or rural areas.

Sixty-two percent (62%) came directly to Newark from the island while twenty-one percent (21%) had migrated to the City of New York first; only two percent (2%) had come to New Jersey as migrant workers, the remaining fifteen percent (15%) had come to other cities in New Jersey or other states.

The majority of the sample had lived in Newark over five years (72%) and only five percent had lived in Newark less than one year.

Seventy-eight percent (78%) had been back to Puerto Rico to visit since establishing residency in the U.S.A. The average length of the visit to Puerto Rico was one or two weeks. However, twelve percent (12%) stayed anywhere from two to four months when they visited the island and three families prolonged their visit for five months.

Fifty-three percent (53%) of the respondents stated "pleasure" as their reason to visit Puerto Rico while forty-seven percent (47%) stated "family crisis" as their reason for going to the island.

Most significant was the fact that ninety-five percent (95%) of the families spoke Spanish in the home. All families had at least one member (often a child or adolescent) who spoke some English.

All adults requested that the interviews be conducted in Spanish.

HEALTH

Interview Schedule #2

Sixty-five percent (65%) of the families had family doctors and eighty percent (80%) of that number (62 persons) had visited a doctor during the last year. Sixty-five percent (65%) reported going to a doctor's office for care but of those reporting going to a hospital for care fifty-two percent (52%) used Martland Medical Center.

Fifty-two percent (52%) of the children born in Puerto Rico were assisted by midwives. Only twelve (12) of the women had received prenatal care.

Eighty percent (80%) of the persons using a private doctor sought out a Spanish-speaking doctor. A high eighty-five percent (85%) of the total sample stated that they preferred a doctor that spoke Spanish.

Thirty-five percent (35%) of the families had used baby clinics at one time or another.

BEST COPY AVAILABLE

While seventy-eight percent (78%) reported having been to a dentist in their lives, only five percent (5%) reported visiting a dentist in the last five years. Only two (2) persons stated that they visited dentists for regular checkups. The other ninety-four (94) persons that had visited dentists have done so when in pain from a toothache. Ninety-two percent (92%) had teeth extracted and only eight percent (8%) had dental work done to fill the cavities. Of the ninety-two percent (92%) that had teeth extracted only seventeen percent (17%) had bridges or false teeth.

Fifty-six percent (56%) have never visited an eye doctor and all the persons who had visited an eye doctor went because of obvious eye difficulties and eye discomfort. Glasses were prescribed for thirty-six percent (36%) of those who went to the eye doctor. Only ten percent (10%) of the persons differentiated between "oculist" and "optometrist" so the term "eye doctor" included both, with most people visiting an optometrist.

Seventy percent (70%) of the sample admitted that they depend on home remedies to meet health needs. All persons interviewed used home remedies. Thirty-five percent (35%) of the sample were taking some kind of medicine at the time they were interviewed. Of those taking medicine ten percent (10%) had relied exclusively on non-medical advice.

Only three (3) mothers of all the women interviewed said they used Planned Parenthood services and another woman stated she had used it in the past but no longer used the service.

Seventy percent (70%) had no private health plan or insurance and those who had were part of employment benefit plans.

Seventeen (17) said that they had been visited by public health nurses, two (2) children were visited by school nurses.

Two percent (2%) of the families lived in cold-water flats. Ninety-three percent (93%) had bath tubs, but only fifty-five percent (55%) had showers installed. Thirty-four percent (34%) reported the bathroom facilities in poor condition.

Fifteen percent (15%) had no central heating in their house or apartment.

Fifteen percent (15%) had no refrigerator in their house or apartment.

Fifty percent (50%) of the residences had screens, and only twenty-eight percent (28%) had storm windows.

Sixty-nine percent (69%) of the families were of the opinion that Puerto Rico was the healthiest place to live, fifty-eight percent (58%) citing Puerto Rico's warm climate as the reason for their opinion.

Seventy-seven percent (77%) of the sample had been hospitalized; of those who have been hospitalized ninety-five percent (95%) went for surgery, eighteen percent (18%) for serious illness, three percent (3%) for treatment of chronic illness and two percent (2%) due to accidents.

Forty-four percent (44%) stated that they were treated well in the hospital, five percent (5%) did not answer the question and the remaining fifty-one percent (51%) stated they were dissatisfied with the way they were treated. The food and being away from the family were cited in ninety-seven percent (97%) of the cases as the things they did not like about hospitals.

The majority could not remember the amount of the hospital bill, however, eighteen percent (18%) reported various private health plans paying the bill, fifty-two percent (52%) reported welfare paying for the bill and twenty-five percent (25%) reported the bill was paid by the family. Five percent (5%) reported a combination family and health insurance.

Fifty-seven percent (57%) answered that the mother of the family decides when one should go to see a doctor, twelve percent (12%) answered the father decides, twelve percent (12%) answered that the decision was a joint one of the father and mother. The remaining percentage answered, "either", "anyone", or "oneself".

BEST COPY AVAILABLE

In answer to the question "When you first feel sick who do you go to for help and in what order?" the rank of order was as follows: Family, doctor, neighbor, druggist, hospital.

Thirty-seven percent (37%) of the sample had at least one resident suffering from chronic illness. A high ninety-five percent (95%) of those suffering from chronic illness reported that they were receiving treatment, mostly in hospital clinics.

RELIGION

Interview Schedule # 3

Table 5 - Religion

Church Affiliation	%	Church Attendance	Known by Priest or Min.	Visited by Priest or Minister
Roman Catholic	90%	20%	40%	3%
Protestant	10%	90%	100%	100%

Only six percent (6%) of the sample reported changing faith affiliation as adults.

Ninety percent (90%) of the sample had been baptized and seventy-five percent (75%) had been married by a priest or minister. Eighteen percent (18%) were living in common law marriages.

Sixty-six percent (66%) stated they believed in "espiritismo" and fifty-three percent (53%) believed in "mal de ojo."***

Eighty-three percent (83%) had saints or other religious images in the home and seventy-one percent (71%) wear on their persons religious symbols such as medals.

Sixty-two percent (62%) believed in gambling and fifty-seven percent (57%) in drinking alcoholic beverages as not being sinful, but eighty-three percent (83%) believed cohabitation without marriage to be a sin.

Sixty-seven percent (67%) had read the Bible and fifty-seven percent (57%) said "Novenas."

Thirty-nine percent (39%) believed priests should get married.

Fifty-four percent (54%) of the people who went to church walked and fourteen percent (14%) used public transportation.

Thirty-three percent (33%) saw a priest or a minister as a helping person in time of need but sixty-seven percent (67%) will look for support to their family.

Sixty percent (60%) believed mixed religious marriages were acceptable.

*espiritismo — spiritualism, spiritism

**mal de ojo — evil eye or spell to cause damage to a person



Table 6 - Birth Control

	Yes	No
Believe in Birth Control	38%	62%
Practice Birth Control	18%	82%

Thirty-eight percent (38%) of the families believed in birth control but only eighteen percent (18%) practiced it.

EDUCATION

Interview Schedule # 4

Table 7 - Parent's Formal Education

0-	1-6 Grade	7-11	High School Diploma
19%	53%	12%	6%

Ninety-six percent (96%) of the parents who had attended school received their education in Puerto Rico. Six hundred thirty-five children (635) of the one hundred twenty (120) families included in the study were attending school. Twenty-eight (28) were in high school; only six (6) of them were upper classmen. Fifty-six percent (56%) of the children had received part of their education in schools in Puerto Rico.

Table 8 - Father's Occupation

Unskilled Workers	64%
Skilled Workers	15%
White Collar Jobs	5%
Professionals	1%
Unemployed	15%
Total	100%

Only eight percent (8%) of the mothers were employed; all in semi-skilled jobs.

A surprising eighty percent (80%) of the parents had visited the school during the past year. Seventy percent (70%) visited the school around a problem situation involving their children. Six percent (6%) went to school every day to insure the safety of their children on the way to and from school. Twenty-four percent (24%) had visited the school to attend functions such as P.T.A. meetings, concerts, shows and graduations. Only four percent (4%) reported attending P.T.A. meetings with some regularity. These persons stated they understood what was said in English but did not feel comfortable with their ability to communicate in English.

The responses relating to the last teachers' strike indicated that sixty percent (60%) were not aware of the issues involved in the strike. Those responding to their perception of the reasons for the strike stated:

More money for teachers	80%
Better schools	10%
More black teachers and principals	8%
Combination of issues	2%

Sixty-six percent (66%) of the parents did not know the principal by name, although sixty percent (60%) said they would recognize the principal by sight. Forty-seven percent (47%) did not know any of the teachers by name, but eighty percent (80%) stated they would recognize at least one of their children's teachers.

Thirty-three point three percent (33.3%) of parents reported home visits by school officials. Of those visited by school officials only eight percent (8%) reported that the visit was friendly and not centered around a problem — the "friendly" visitors were teachers and one social worker.

BEST COPY AVAILABLE

Sixty-eight percent (68%) of the parents had negative responses as to how Puerto Rican parents feel when they visit a school in Newark. The words used were "afraid" and "bad". Seventeen percent (17%) stated they felt "welcomed" and "afraid". Four percent (4%) felt "angry" and eleven percent (11%) felt "welcomed".

Seventy percent (70%) of the parents had positive responses as to how Puerto Rican parents felt when they visited schools in Puerto Rico. The words used were "welcomed", "important", "happy". Four percent (4%) used the words "bad" and "afraid". Fifteen percent (15%) used the words "welcomed" and "afraid". Eleven percent (11%) had no opinion.

Ninety-two percent (92%) felt parents get asked to come to school when their children are "bad", "failing" and "sick".

Seventy-three children answered questions relating to their feelings about school. Their answers indicated the following:

Forty-nine percent (49%) said they did not like school, forty-two percent (42%) said yes and nine percent (9%) did not answer.

Seventy percent (70%) said teachers liked American children best, five percent (5%) said teachers liked Black children best, three percent (3%) said teachers liked Puerto Rican children best, and twenty-two percent (22%) answered teachers liked everyone.

Seventy-nine (79%) believed teachers disliked black and Puerto Ricans, while six percent (6%) said teachers disliked everyone and nine percent (9%) said teachers disliked no one and five percent (5%) said teachers disliked Americans.

Forty-six percent (46%) had no answer to how long they thought they would stay in school, twenty-four percent (24%) indicated they wanted a high school diploma and nineteen percent (19%) talked about college.

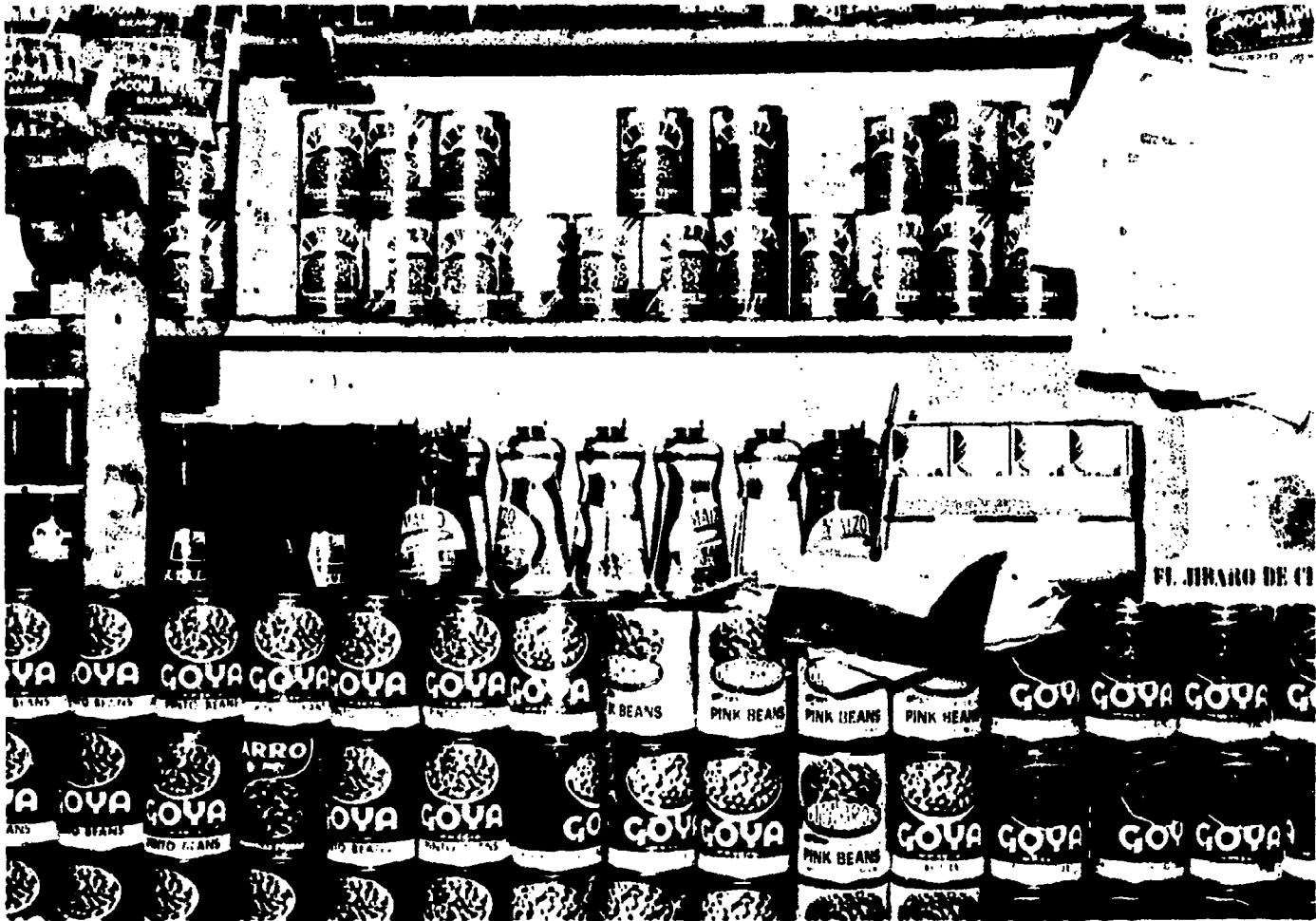
Fifteen percent (15%) stated they would like to work as professionals (teachers, doctors, nurses), eight percent (8%) wanted to be actors or musicians, fifteen percent (15%) wanted unskilled jobs and the remaining fifty-eight percent (58%) did not know what they wanted to become. Only fifteen percent (15%) reported to read well, twenty-six percent (26%) reported average reading skills, six percent (6%) reported reading poor and fifty-two percent (52%) gave no answer.

Forty-six percent (46%) did not answer the question of which subject they liked best. Of those who answered the rank order was reading, twenty-eight percent (28%); math, twelve percent (12%); science, six percent (6%); gym, six percent (6%).

Forty-nine percent (49%) of the children wished that Spanish were taught in school, six percent (6%) said no, the rest gave no answer.

Eighty-two percent (82%) had no opinion as to which school (Puerto Rico or United States) they liked best. Ten percent (10%) liked Puerto Rican schools best and five percent (5%) liked United States schools. One child liked neither.

Only five percent (5%) of the children reported having been put back a grade when they transferred to the U.S.A. schools from Puerto Rico.



Puerto Rican food staples in Puerto Rican grocery store.

Photo: Carmelo Colon

DIET

Interview Schedule #5

Ninety percent (90%) of the adults and the children had coffee Puerto Rican style (coffee with warm milk) and bread for breakfast.

When adults and children had lunch home (60% of the sample) the lunch consisted of rice and beans and bread with thirty percent (30%) also having some meat. When children went to schools where lunch was served, ninety percent (90%) of them ate the school lunch.

The typical supper reported by ninety percent (90%) of the families consisted of rice and beans, bread, meat, some fritters and, at times, some lettuce and tomatoes.

Eighty percent (80%) of the families reported giving the children juice, "malta" (a malt beverage) and sodas.

BEST COPY AVAILABLE

Table 9 - Food Purchasing Habits

Bodega	Super Market	Small American Groc.
60%	35%	5%

Ninety percent (90%) gave as their reason for shopping at a particular store "the availability of productos del pais" (native Puerto Rican products) and forty percent (40%) also stated that credit availability was a major factor for purchasing in the bodegas.

The average expenditures for food was \$10.00 per person for a week.

With adults, "arroz y habichuelas" (rice and beans), "pasteles" (a native elaborate dish of plantain and meat) and "asopao de pollo" (chicken and rice) ranked first order of preference; french fries, hamburgers and hotdogs were favorites among "American" foods.

The preferred way of cooking fish or meat was fried and "guisada" (stew Puerto Rican style).

For festive celebrations the favorite foods were: "lechon asado" (pig roasted on a spit), "pasteles", rice with chicken and potato salad.

Only fifteen percent (15%) of the families took vitamins on doctor's recommendation.

Ice cream and flan (custard) rated top among dessert preferences.

Eighty percent (80%) reported using preferably two types of bread: sandwich, Italian. They also ate soda crackers.

Eighty percent (80%) reported liking peanut butter, but only fifteen percent (15%) said they bought it.

Ninety percent (90%) reported fresh milk as having highest food value, evaporated milk ranked a poor second. Everyone rated powdered milk as having the least value.

Table 10 - Meat Preference

Pork	Chicken	Beef	Fish
40%	40%	15%	5%

COMMUNITY ORGANIZATION AND LEADERSHIP

Interview Schedule #6

Only twelve percent (12%) of the sample belonged to an organization. Thirty percent (30%) stated that they knew a prominent Puerto Rican. The three persons most frequently mentioned as prominent were: Hon. Ramon Añeses (Deputy Mayor), Mr. Antonio Perez (Executive Director of F.O.C.U.S.) and Mrs. Maria Blake (Community Relations - Rutgers Newark).

Table 11 - Political Participation

	%	No.
Eligible to vote	90%	108
Registered to vote	44%	53
Voted in last election *	33%	17
Voted in Puerto Rico **	39%	43

* 33% of those registered to vote
 ** 39% of those eligible to vote



Office of the Young Lords Party.

Photo: Carmelo Colon

Table 12 - Organizations Helpful to Puerto Ricans

F.O.C.U.S.	30%
Aspira	21%
Church	14%
T.E.A.M.	5%
P.R. Parade	5%
Young Lords	4%
No opinion	<u>20%</u>
Total	100%

Table 13 - Rank of Organizations in Order of Importance

Religious	45%
Educational	34%
Civic - Social	11%
Political	<u>10%</u>
Total	100%

BEST COPY AVAILABLE

Table 14 - Organizational Awareness, Participation and Opinion

Institution	Awareness		Participation		Opinion		
	Yes	No	Yes	No	Pos.	Neg.	No Opinion
Puerto Rican Parade	89%	11%	65%	35%	70%	30%	-----
F.O.C.U.S.*	61%	39%	15%	85%	80%	10%	10%
Aspira*	40%	60%	8%	92%	75%	10%	15%
Model Cities	12%	88%	4%	96%	2%	2%	96%
U.C.C.	10%	90%	0%	100%	5%	5%	90%

*Participation in F.O.C.U.S. and Aspira are determined and limited by need and eligibility for the service.

The following data was gathered by asking some agencies and institutions the number of Puerto Ricans employed in white collar, skilled jobs or professional positions in their agencies as of May 15, 1970. Board participation was also asked, when community social services or programs were involved.



Offices of Aspira, Inc. of New Jersey established in 1969 at 20-24 Branford Place, Newark.

Photo: Carmelo Colon

BEST COPY AVAILABLE

**INVENTORY OF PUERTO RICANS
IN SELECTED AGENCIES - MAY 1970**

Human Rights Commission Staff

2 Spanish Community Relations Specialists
No Board Members or Commissioners

City Welfare Department

4 Case Workers
1 Receptionist

City Court

1 Court Interpreter
1 Court Attendant

Police Department

1 Detective
1 Patrolman
2 Secretaries in Community Relations Center

Public Housing

1 Sub-Manager in Columbus Homes
2 Relocation Workers
1 Community Relations Worker
1 Secretary
No Board Members

Neighborhood Youth Corps

1 Supervisor
1 Secretary

New Careers

None
No Board Members

Model Cities

1 Supervisor
1 Field Organizer
1 Board Member

The Urban League

2 Field Workers
1 Supervisor
1 Board Member

Rutgers University - Newark

2 Community Service Workers
1 Secretary

United Community Corporation

Central Administration

1 Clerk Typist
1 Office Management Aid

Community Development Dept.

2 Community Organizers
1 Community Aid
1 Steno Secretary

BEST COPY AVAILABLE

Emergency Food Distribution

1 Stock Clerk

Parents Child Center

1 Teacher Aid

1 Family Service Coordinator

One the Job Training

1 Program Coordinator

1 Job Developer

1 Clerk Typist

Blazers

1 Instructor

1 Delivery Supervisor/Driver

2 Delivery Assistants

1 Assistant Cook

Bessie Smith Community Center

1 Center Worker

1 Youth Worker

Newark Day Care

1 Social Intern

1 Bilingual Clerk

1 Teacher Assistant

No Board Members

Newark Pre-School

Information Refused

TEAM - Total Employment and Manpower, Inc.

4 Clerical Staff

10 Professional

22 Para-Professional

1 Board Member

COPE

1 Counselor

1 Secretary

1 Board Member

Planned Parenthood

1 Department Head

1 Field Supervisor

3 Outreach Workers

3 Medical Assistants

4 Nurses

1 Nurse Educator for Training Dept.

1 Executive Secretary

2 Bi-lingual Clerks - Part Time

Aspira

1 Executive Director

1 Program Director

4 Educational Counselors

3 Secretaries

1 Bookkeeper

2 Student Interns

19 Board Members



FOCUS: Field Orientation Center for Underprivileged Spanish

- 1 Executive Director
- 1 Program Director
- 3 Community Organizers
- 2 Job Counselors
- 1 Supervisor
- 3 Clerical Staff
- 23 Board Members

The Urban Coalition

- 1 Community Relations Specialist
- 3 Board Members

Bell Telephone Company

- 1 Personnel Counselor

Prudential Insurance Company

Some lower-level employees - no records available

Public Service Company

No records available

Major Banks

Fidelity Union Trust Company

No records available

Howard Savings Institution

No records available

National Newark and Essex Bank

No records available

Bank of Commerce

No records available

National State Bank

No records available

BEST COPY AVAILABLE

RECREATION

The data in this particular schedule dealt with very subjective individual preferences. Therefore, it was treated in a more general manner to detect general trends and specific percentages have not been reported.

Interview Schedule # 7

All families interviewed had radios, ninety-four percent (94%) had televisions and ninety percent (90%) had record players. Radio stations WHOM and WADO (both Spanish speaking) were the favorites, ninety percent (90%) of the sample reported listening to those two stations. Television channels 41 and 47, also Spanish speaking, were the favorites of the adults while the majority of children viewed channel 11.

Bolero (romantic, soft music) and "merengues" (fast rhythmic music originating in Santo Domingo) were the favorite dancing rhythms. All persons in the sample reported they danced and enjoyed dancing as the favorite form of recreation.

Spanish movies of the "romantic" and "mystery" variety rated high as preferred forms of recreation.

The families went visiting friends and relatives together and participated together in parties to celebrate birthdays, weddings, baptisms, etc. Young and old would attend these affairs.

Most women believed that men and women should have the same privileges in going out and having fun, but consistently gave men more freedom in sexual experiences.

The males liked best to "dance, drink and make love" while women reported liking "dancing, chatting with friends and going to the movies" as the fun things they liked best.

Men liked baseball best of all the sports. Many played softball and dominoes.

During the summer the majority reported going to parks and the shore. Only one adult reported visiting the Newark Museum once.

None of the adults reported ever seeing a play except plays in schools in which a family member participated.

The interviewers reported some rather unusual situations they encountered during the interviewing.

"At my last visit the mother of a family insisted that I stay for supper. When I left she hugged me and gave me her blessing."

"All families made me welcomed. They wished me success in my studies and asked me to stop for a cup of coffee and a visit after the study was completed."

"I had to respond to a crisis one day while I was interviewing a family. A family member got suddenly ill and I took the girl and her mother to the hospital in my car."

"At the beginning I had a hard time getting in the houses. They will look at my red hair and very white skin and assumed I was an American. I had to speak Spanish loud and they would open the door. After that I would not have any more trouble."

CONCLUSIONS AND RECOMMENDATIONS

The study demonstrated that the majority of the Puerto Ricans living in Newark have been residents of the city for over five years. The length of residence has entitled them to participate in politics, educational institutions, social agencies, unions, etc. The facts, however, reveal minimal or non-existent participation of Puerto Ricans in these vital areas.

The study corroborates the impression that Puerto Ricans residing in the mainland keep close ties with the island of Puerto Rico, returning frequently to the island and viewing their stay in Newark as a transitory phase. The Puerto Rican resists "Americanization" and as the data gathered illustrated, he holds on to his language, his customs, and his traditions.

Many adults are dependent on their children to act as spokesmen when English becomes the necessary tool of communication. This dependence on the young creates a cultural conflict and a reversal of accepted roles of adults and children. The familiar Puerto Rican saying "Los niños hablan cuando las gallinas mean" (children should remain silent) is violated when officials such as teachers, caseworkers, etc. use children as the medium of communicating with their parents. The situation is more destructive when these officials censor and criticize the parents via child translators. Children soon learn that control of English also gives them power. They use their power to blackmail parents and to protect siblings and themselves from parental discipline by the method of "selective translation".

Deficiencies in appropriate medical care for Puerto Ricans became evident. The apprehension felt by Puerto Ricans to use medical facilities were they feel ill at ease and not understood, influences them to avoid preventive medicine and using medical facilities only at last resource.

Planned Parenthood is one of the agencies that shows great commitment to serve the Puerto Rican community. Their material is all translated into Spanish and they have Spanish speaking workers doing outreach work in the community. However, our data shows that the services of Planned Parenthood are used by relatively few families.



Columbus Homes, where 1,500 families reside, the majority of which are Puerto Rican.

Photo: Carmelo Colon



Housing conditions in Puerto Rican neighborhood.

Photo: Carmelo Colon

The Puerto Ricans live in the worst housing available in the city. More than half of the Puerto Rican families interviewed lacked basic facilities such as showers and screens.

The major complaints about hospital care were motivated by cultural preferences. Puerto Ricans are used to having relatives and friends act as "practical nurses" often in around the clock shifts when they are hospitalized. This practice is not allowed in Newark's hospitals, especially in wards and semi-private rooms. Food preference, another culturally determined value, was also one of the major reasons for disliking hospitals. The complaint was not the familiar general one of "dislike for hospital food" but rather specific "no dan comidas Puertorriqueñas" or "la comida en el hospital es Americana y no me gusta" (The hospital does not serve Puerto Rican meals, or the food in the hospital is American and they do not like it.)

It seems to us that the fact that thirty-seven percent (37%) of the Puerto Ricans living in Newark suffered from chronic illness that needed regular medical care was an indicator of poor health among this segment of the population.

While the data indicated that ninety percent (90%) of the Puerto Ricans living in Newark are Roman Catholic, it also indicated that the church does not seem to play a vital role in day-to-day practices. The nominal nature of the Catholicism was apparent when the responses relating to church attendance and other religious beliefs were tabulated. The strong use of religious symbols associated with Catholicism did not correlate in a positive way with religious practice.

Americans often mistake the use of religious symbols among Puerto Ricans with adherence to religious practices and assume that the church plays an important role in regulating the lives and day-to-day practices of the Puerto Ricans. Our study does not support this common assumption.

BEST COPY AVAILABLE

The low educational level of the Puerto Rican adult is apparent. More and more Newark employers are asking for high school diplomas in almost all available jobs. The Puerto Rican opportunities for employment are therefore very difficult. The high school equivalency tests in Spanish would provide some relief in this situation.

Our data points out that the Puerto Rican's experience with the educational system of Newark is predominantly negative.

The majority of children feel rejected by their teachers, a factor that contributes to a poor self-image and poor learning. The high rate of dropouts among Puerto Rican children could very well be a result of this feeling of rejection.

There seems to be little understanding and rapport between school officials and the Puerto Rican community. This lack of rapport seems to be translated to hostility, mistrust and lack of cooperation among the two parties.

The negative nature of the experience of Puerto Ricans with the Newark school system was in contrast with the predominantly positive experience the parents recalled in reference to schools in Puerto Rico. We grant that some of the responses could have been "idealization" and "fantasy" of the Puerto Rican schools. The fact still remains that the prevalent feelings about Newark's educational system among the Puerto Ricans is negative.

Puerto Ricans adhere to their island-based familiar eating habits. Their insistence on eating Puerto Rican style affects in a negative way the family food budget. We compared prices in supermarkets and "bodegas" and consistently found products labeled in Spanish more expensive than identical or similar products labeled in English. "Yautias", "names" and "yuca" vegetables of almost identical nutritional value as potatoes and sweet potatoes, were priced ten and twenty cents higher per pound than their American counterparts. The native fresh vegetables were not only expensive, but often they were of poor quality.

In the "bodegas" prices were approximately five or ten cents per unit higher than in supermarkets.

The Puerto Ricans rely heavily on starches. The use of protein foods is sporadic, especially among the poor. This fact undoubtedly contributes to nutritional deficiencies among Puerto Ricans, especially growing children.

Our study showed that very few Puerto Ricans (12%) belonged to organized groups. Government agencies and political parties *over-rely* on organizations as a means of communicating with the Puerto Rican community. When organizational contacts are the only avenue of communication the outreach effort is bound to have poor or limited results. A three-prong system of communication, using organizations, Spanish media and direct door-to-door contact will yield better results provided "the product" being presented is relevant to the community.

Puerto Ricans have a strong tradition of political participation. Eighty-seven percent (87%)* of eligible voters participated in the most recent electoral process in Puerto Rico. In Newark only 44% of the eligible Puerto Ricans are registered to vote and, according to our findings, only 33% of those registered vote. Many Puerto Ricans feel hesitant to register when they do not speak English. The failure of political parties to include Puerto Rican candidates is another reason why Puerto Ricans do not vote. The use of voting machines is foreign to the Puerto Rican. Voter education programs relevant to Puerto Ricans are non-existent.

The need for agencies such as F.O.C.U.S. and Aspira was clearly demonstrated. These two agencies are very sensitive to Puerto Ricans; their staffs and boards include Puerto Ricans in key positions. Their program has been specially designed to meet Puerto Rican needs. A combination of all these factors is probably what makes F.O.C.U.S. and Aspira so desirable and useful for the Puerto Rican community.

It is significant to note the contradiction between Table 11 (Organizations Helpful to Puerto Ricans) and Table 12 (Organizations in Order of Importance). While religion is ranked first in order of importance it is a social service agency (F.O.C.U.S.) that is ranked first in order of helpfulness.

*Commonwealth of Puerto Rico Office, N.Y., N.Y.

BEST COPY AVAILABLE

We believe the absence of Puerto Ricans in staff positions and in policy making posts is an important factor determining lack of participation by the Puerto Rican community in agencies and institutions such as business, social agencies, civic organizations, political organizations and unions.

One of the most effective means of communication with the Puerto Rican community is via the Spanish media. The Spanish media is often ignored in such efforts as advertising for job opportunities, invitations to participate in community efforts, etc. Agencies do not seem to use the media to their advantage in interpreting programs and assuring Puerto Ricans of their desire to be of service.

In conclusion the data seems to support the initial assumptions:

- (1) Puerto Ricans in Newark constitute a community within a community, a clearly distinct group unlike any other minority.
- (2) Programmatic efforts that ignore the uniqueness of the Puerto Rican situation are not used by the community and legitimate services needed by the Puerto Ricans are not met.
- (3) When asked by Puerto Ricans, Puerto Ricans responded with cooperation and trust about their situation, their problems and their perceptions. The ability to speak Spanish and have genuine empathy with the persons interviewed was a key factor in gathering the data.

The data also points out the many unmet needs of the Puerto Rican community of Newark. It suggests that a grave injustice is being done to this group of citizens, and it cries out to government, social agencies and business and industry to correct these deficiencies and injustices.



Puerto Rican students at Barringer High School, Newark

RUTGERS UNIVERSITY
The State University of New Jersey
LIVINGSTON COLLEGE
Department of Community Development

Puerto Rican Life Styles and the American Urban Experience
Professor: Hilda Hidalgo
Interview Schedule # 1

Sample Code _____
Data-Coder-Analysis

Interviewer: _____

Respondent: Age _____ Sex _____ Position in Family _____
(over 16 yrs. old)

Family Composition - List only members residing at the house.

Father: _____ Place of Birth _____ Age _____

Mother: _____ Place of Birth _____ Age _____

Children:	Age	Sex	Place of Birth
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Other: _____

Where in Puerto Rico did you come from? _____

Who came to U.S. First? _____ Date _____

Where in U.S. did he/she come first? _____

How long have you lived in Newark? _____

When was the last time a member of the family went to Puerto Rico? Yr. _____ Mo. _____

Who went? _____

How long did he/she stay? _____

Why did he/she/they go? _____

How many times different members residing in the house have been to Puerto Rico since they came to U.S.?

Member	Frequency	Member	Frequency
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

What language do you speak at home? _____

What members of the family residing here, speak English? _____

Interviewers Observations

Type of housing _____

Condition of housing _____

Interview conducted in English _____ Spanish _____

Other: _____

BEST COPY AVAILABLE

LIVINGSTON COLLEGE
Department of Community Development

Puerto Rican Life Styles and the American Urban Experience
Professor: Hilda Hidalgo
Interview Schedule # 2

Sample Code _____
Date-Coder-Analysis

Interviewer: _____

Do you have a family doctor? Yes No

When was the last time you were treated by a doctor? _____

What was wrong? _____

Where: Dr. office _____ Private Hosp. _____ City Hosp. _____ Clinic _____

Did you (your mother, wife) visit a doctor for pre-natal care? Yes No

Children	Place of Birth	Attendant
_____	_____	_____
_____	_____	_____

Do you use a doctor that speaks Spanish? Yes No

Do you prefer a doctor that speaks Spanish? Yes No

Do you (or did) (your mother, wife) use baby clinics? Yes No

Have you ever been to a dentist? Yes No

How long ago? _____ What was wrong? _____

Kind of work dentist did? _____

Have you ever been to an eye doctor? Yes No

How long ago? _____ What was wrong? _____

Kind of work oculist did? _____

Do you use home remedies? Yes No

For what? _____

Who prescribed it? _____

Do you (your mother, wife) use Planned Parenthood service? Yes No

Do you (your family) belong to a private health plan? Yes No

Who pays for the private health plan?

Individual _____ Employer _____

Has anyone in this household been visited by: Public Health Nurse _____ School Nurse _____

BEST COPY AVAILABLE

Who? _____ When? _____

What was the problem? _____

Was she effective in helping with the problem? Yes No

Do you have hot and cold water in house? Yes No

Bathroom (private) Yes No If no, how many families share? _____ Location _____

Bath with bathtub _____ Shower _____ Flush toilet _____

Would you say it is in good _____ or poor condition? _____

Do you have central heating? Yes No

If not, what type? _____ Refrigerator _____ Ice box _____ None _____

Screens Yes No Storm windows Yes No

How would you rate the family health? good _____ average _____ poor _____ In your opinion, where is the healthiest place to live? Newark _____ Puerto Rico _____ Other _____

Why? _____

Interviewers Observation:

Race: White _____ Black _____ Mulato _____

Social Class: Middle _____ Lower Middle _____ Low _____

What diseases do you think can be cared for best by doctors? _____

What diseases do you think can be cared for best by the family? _____

Have you ever been in a hospital? Yes No

What hospital? _____ What was wrong? _____

How were you treated? _____

What did you like about the hospital? _____

What did you not like? _____

How much was the hospital bill? _____ Who payed? _____

Who decides in your family when one should go to see a doctor? _____

When you first feel sick who do you go to for help?

In what order: family _____ neighbor friend _____ druggist _____ doctor _____ hospital _____

How much does your family spend in doctors and medicine in a year? _____

Any member of your family (resident) that has a chronic illness? Yes No

Age	Illness	Receiving Treatment		Place
		Yes	No	
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____



LIVINGSTON COLLEGE
Department of Community Development

Puerto Rican Life Styles and the American Urban Experience
Professor: Hilda Hidalgo
Interview Schedule # 3

Sample Code _____
Data-Coder-Analysis

Interviewer: _____

Respondent: Age _____ Sex _____ Position in family _____
(over 16 yrs. old)

What is your religion? _____ How often do you go to church? _____

Do you know your (minister - priest) name? Yes No Does he know you by name? Yes No

When was the last time (a minister - priest) visited your home? _____

Have you ever changed religion? Yes No From _____ to _____

Why did you change? _____

Are you baptized? Yes No When? _____ Where? _____ Church Aff.? _____

Were you (your mother) married by a minister - priest? Yes No

Do you believe in destiny? Yes No Do you believe in "espiritismo"? Yes No

Do you believe there is a life after this? Yes No

Hell? Yes No Do you wear medals or other religious symbols? Yes No

Do you believe in "mal de ojo"? Yes No Do you have any images of Saints in your home? Yes No

Does everyone in the family belong to the same religion? Yes No If no --

Who _____ What religion _____

If you or a family member is in trouble, who would you go to for help? _____

Do you believe people of different religions should marry? Yes No

If yes, by whose religion _____

Do you believe in birth control? Yes No

If yes, Do you (your wife) practice any method of birth control? Yes No

Did you go to church in Puerto Rico? _____

How often _____ What church? _____

Do you belong to any religious organization? Yes No

If yes, name _____

Do you contribute to the church? _____ How much annually? _____

Do you believe gambling bolita - loteria is a sin? Yes No

Do you believe drinking (alcoholic beverages) is a sin? Yes No

Do you believe living together without marrying is a sin? Yes No

What religion do you believe help poor people the most? _____ Why? _____

Have you ever read the Bible? Yes No Do you say Novenas? Yes No

If yes, to whom do you say Novenas? _____

Do you think priests should marry? Yes No

What is the nearest church to your house? _____

If the person goes to church; do they drive _____ walk _____ take bus _____



BEST COPY AVAILABLE

LIVINGSTON COLLEGE
Department of Community Development

Puerto Rican Life Styles and the American Urban Experience
Professor: Hilda Hidalgo
Interview Schedule #4

Sample Code _____

Interviewer: _____

Family Educational History (circle last year attended and place)

Father 0-1-2-3-4-5-6-7-8-9-10-11-12 other _____ PR-US

Mother 0-1-2-3-4-5-6-7-8-9-10-11-12 other _____ PR-US

Other 0-1-2-3-4-5-6-7-8-9-10-11-12 other _____ PR-US

Children (only those of school age)

Total number of children in school _____

Total number children who went to school in P.R. _____

Total number of children who went to school in P.R. and U.S. _____

Circle grades of children presently going to school:

Pre-school K-1-2-3-4-5-6-7-8-9-10-11-12 other _____

Parents only:

Father's occupation: _____

Mother's occupation: _____

Have you ever visited your children's school? F + 0 - M + 0

How many times have you visited in your children's school? F ____ M ____

For what purpose did you go to the school? _____

Do you know the name of the principal of your children's school? + 0

Would you recognize him (her) in the street? + 0

Do you know any of the names of your children's teachers? + 0

How many would you recognize if you saw them in the street? _____

Have you ever been in a PTA meeting? + 0 How many times? _____

Did you have a good time at the meeting? + 0 -

Did you think the meeting was worth your time? + 0 - Did you understand what was said? + 0 -

In the recent school strike, who did you think was right? _____

Why did you think teachers were striking? _____

Has any school employee visited you at home? + 0 - Who? _____

What was the reason? _____

BEST COPY AVAILABLE

Sentence completion:

When P.R. parents visit a school in *Puerto Rico* they feel: welcomed-unwanted/ good-bad/
 important-humiliated/ comfortable-afraid/ angry-happy

When P.R. parents visit a school in U.S. they feel: welcomed-unwanted/ good-bad/
 important-humiliated/ comfortable-afraid/ angry-happy

Parents get asked to come to school when their children are: good-bad/ doing good work-failing/ sick

To be answered by children present at interview only:

- 1) Do you like school? _____
- 2) I believe teachers like Americans, Black, Puerto Ricans, everyone, no one, other _____ best?
- 3) I believe teachers dislike most, Americans, Blacks, Puerto Ricans, everyone, no one, other _____?
- 4) I think I'll stay in school until _____ grade.
- 5) I think I would like to work as _____ when I grow up.
- 6) I believe I read, well, average, poor.
- 7) The subject I like best is _____ .
- 8) Do you wish they taught Spanish in school? _____
- 9) My teacher is _____ .

		1	2	3	4	5	6	7	8	9
Age	Grade	to								
										+

Children who went to school in Puerto Rico only:

Which schools do you think are best? _____

Were you put back when you came from P.R. to U.S.A.? + 0

Grades attended in Puerto Rico: K-1-2-3-4-5-6-7-8-9-10-11-12 other _____

Grades attended in U.S.: K-1-2-3-4-5-6-7-8-9-10-11-12 other _____

BEST COPY AVAILABLE

LIVINGSTON COLLEGE
Department of Community Development

Puerto Rican Life Styles and the American Urban Experience
Professor: Hilda Hidalgo
Interview Schedule #5

Sample Code _____

Interviewer: _____

What do you eat for breakfast? black coffee _____ with milk _____ coffee P.R. style _____ American _____
Bread _____ cereal _____ eggs _____ meat _____ other _____

What do the children eat for breakfast? (3 years - 12 years old) black coffee _____ with milk _____
PR style _____ American _____ bread _____ cereal _____ eggs _____ meat _____ other _____

Where do you eat lunch? home _____ restaurant _____ take lunch to work _____

Where do the children who go to school eat lunch? home _____ school _____ restaurant _____

What would be a usual lunch for the adults? _____

What would be a usual lunch for the children? _____

Around what time do you usually have supper? _____

Does the family sit together to eat supper? + 0 If no -- Why? _____

What would be a usual supper? _____

Where do you buy most of your food? Bodega _____ local U.S. small store _____ supermarket _____

Why do you buy where you do? _____

About how much do you spend on food in a week? _____ Size family _____

I will show (read) a list of foods, you are going to rank them in order of preference:

_____ Hot Dogs _____ Arroz y habichuelas _____ frituras

_____ Hamburgers _____ Pasteles _____ salads

_____ French fries _____ Arroz con pollo o asopao _____ fish

What is your preference in meat-fish preparation? Order of preference: _____ Boiled _____ Fried

_____ Baked _____ Guisada

Do you go to eat in restaurants? + 0 If yes, what do you like to order? _____

Do you buy malta? _____ What do the children like best, malta _____ or milk _____.

Of different brand names of food, who do you think is the best? _____

What would you consider a good menu for a celebration? _____

Do you or any one in your family take vitamins or any tonic daily + 0

Who? _____ Why? _____

What is your favorite dessert? _____

What types of bread do you use? Sandwich _____ Italian _____ crackers _____

Do you like peanut butter? + 0 Do you buy it? + 0

What do you think has more food value? Fresh milk _____ Powder milk _____ Evaporated milk _____

All the same _____

What kind of stove do you use? Electric _____ Gas _____ Other _____

What occasions or holidays do you celebrate with special food?

Occasions _____

Menus _____

What is the meat you buy most? Beef _____ Pork _____ Chicken _____ Fish _____

LIVINGSTON COLLEGE
Department of Community Development

Puerto Rican Life Styles and the American Urban Experience
Professor: Hilda Hidalgo
Interview Schedule #6

Sample Code _____
Data-Coder-Analysis

Interviewer: _____

Do you belong to an organization? + 0

Name of organization _____ Sponsor _____

Purpose of Organization _____

Dues _____ Free meetings _____

Extra or additional organizational activities _____

(page 2 – individual institutions – questions)

Do you know any prominent Puerto Ricans in Newark by name? + 0

Name	Position	Does he (she) help P.R.
_____	_____	+ 0
_____	_____	+ 0
_____	_____	+ 0

Are you registered to vote? + 0 Did you vote in last election? + 0

If person (over 21) is registered and did not vote – why? _____

Did you vote in Puerto Rico (if applies)? + 0

If person voted in Puerto Rico and not in U.S. ask – why? _____

What three (3) organizations or institutions do you think are the most helpful to Puerto Ricans?

(1) _____

(2) _____

(3) _____

Rank the following organizations in order of importance:

_____ Religious _____ Educational _____ Social-Recreational _____ Political _____ Civic

_____ Other (unions, pressure groups, tenants)

BEST COPY AVAILABLE

INSTITUTION	AWARENESS OF INSTITUTIONS	PARTICIPATION OF INDIVIDUAL IN THE AGENCY	OPINION ABOUT INSTITUTION
Puerto Rican Parade			
Focus			
Aspira			
U.C.C. and/or Area Board Name of agency			
Model Cities			

LIVINGSTON COLLEGE
Department of Community Development

Puerto Rican Life Styles and the American Urban Experience
Professor: Hilda Hidalgo
Interview Schedule #7

Sample Code _____
Data-Coder-Analysis

Interviewer: _____

Do you have a radio? + 0 T.V.? + 0

What is your favorite radio station? _____ Why? _____

What are your favorite songs? (3) _____

Do you dance? + 0 What is your favorite dance? _____

When was the last time you danced? _____ What was the occasion? _____

What would you say is your favorite recreation? _____

How often do you _____ ? _____

With whom? _____

Do you belong to any groups? + 0 What group? _____

When you want to go out and have a good time, with who do you go? _____

What things that are fun does the family do together? _____

Do you believe men and women should have the same privileges in going out and having fun? + 0 __F __M

What are the favorite things men like to do to have fun? _____

What are the favorite things women like to do to have fun? _____

When was the last time you were at a party? _____ What kind of party? _____

Do you go to the movies often? + 0 How often? _____

What pictures do you prefer? _____ English or Spanish pictures? _____

Do you go to the public park - Branchbrook, etc.? + 0

Do you participate in any sport? + 0 What sport? _____

Have you ever been to the Newark Museum? + 0

Have you ever seen a play? + 0 What play? _____

Where? _____

Have you ever been to the New Jersey shore? + 0 How often? _____

BIBLIOGRAPHY

- Agotti, Thomas. *The Puerto Rican In New Jersey: Prospectus for Policy Study*
(A Report to the Division of State and Regional Planning Department of Community Affairs of New Jersey)
Mimeograph, February, 1970.
- Castellanos, Diego "¿ Que Pasa? " *School Board Notes*
New Jersey State Federation of District Board of Education
Vol. 16 No. 1 September, 1969
- Castellanos, Diego Past History, Present Conditions and Future Needs of Puerto Rican Children in New Jersey Public Schools
Mimeograph, March 13, 1970
- Hidalgo, Hilda A. "Bilingual Education Program"
Testimony Newark Board of Education -- April 1970
- Hidalgo, Hilda A. *Black and Puerto Rican Involvement in Urban and Community Concern*
Mimeograph, May, 1969
- Hidalgo, Hilda A. *The Puerto Ricans in Newark: The Case and a Call to Action*
Mimeograph, May, 1969
- Lagos-Signes, Carmen *Statistical Survey on Spanish-Speaking Children in Paterson Schools and Preliminary Recommendations for Meeting the Educational Needs of These Children*
Mimeograph, 1969
- Minority Workers Underutilized in Newark Area Construction*, Federal Report
U.S. Department of Labor. June 3, 1970
- Pantoja, Antonia *Boricuas -- The Puerto Ricans in the United States*
First Conference of the Institute on Puerto Rican Studies
Puerto Rico Junior College, San Juan, Puerto Rico, November, 1970
- Puerto Rico, Commonwealth of, Migration Division "A Summary of Facts and Figures"
New York, 1966
- Senior, Clarence O. *The Puerto Ricans*
Chicago, Quadrangle, 1965
- Sternlieb, George and Barry, M. *Social Needs and Social Resources: Newark*
New Brunswick, Rutgers University, 1967
- Study of Poverty Conditions in the New York Puerto Rican Community*
Puerto Rican Forum, Inc., New York, 1965
- Thomas, Piri *Down These Mean Streets*
New York, Knopf, 1967
- U.S. Department of Labor, Bureau of Labor Statistics, Regional Report #9, *Puerto Ricans -- Employment*
Washington, D.C., June, 1968
- Vequilla, Carlos E. and Rev. J. C. Faulkner "Report on Puerto Ricans in Jersey City"
Mimeograph, January 12, 1970
- Velez-Lopez, Amilkar *Child Rearing in Puerto Rican Families*
Mimeograph, May, 1970
- Wakefield, Dan *Island in the City: The World of Spanish Harlem*
Boston, Houghton-Mifflin. 1959
- Walf, Max "Patterns of Change in the Cities of New Jersey"
Mimeograph, November, 1962

BEST COPY AVAILABLE



Hilda A. Hidalgo

Hilda A. Hidalgo is an Assistant Professor of Urban Studies and Community Development at Livingston College, Rutgers, The State University of New Jersey. A native Puerto Rican, she migrated to Newark, N. J. in 1959. Professor Hidalgo is an activist in the Puerto Rican community. Her leadership roles in education, civic organizations, and politics have won her recognition in the Puerto Rican community and in the larger community. Professor Hidalgo received her Bachelor's degree from the University of Puerto Rico, an M.A. from Catholic University of America, an M.S.W. from Smith College School for Social Work and at present is a PhD candidate in the Union Graduate School.