



Committee on Chicano Rights

710 East Third Street • National City, CA 91950 • (619) 477-3800 • Fax (619) 477-3829

March 29, 2000

Mr Bernie Jones:

Enclosed for your consideration is an opinion piece (3 pages) on the current U.S. census. Census Day is April 1, 2000 so I thought that the piece would be fitting. If you have any further question, feel free to call me at the above phone number.

Thank you in advance;

**Herman Baca
President**



Committee on Chicano Rights

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Patrisia & Roberto:

How are you guy's doing? Hope everything is okay with you. As for us in San Diego.... the "Vietnam of the Southwest," same old same o, except for it getting worse. Saw your e-mail on the census, enclosed is my perspective on it.

Question # 8

The political question on the issue regarding question # 8 on the U.S. census for Chicano's (besides the gathering of information for? and money for whom?) is, how did the "white option box" get into the census forms in the first place? Where were the 100's if not 1000's of "his and her-panic's" politicians, organizations, "poverty pimps", consultants, etc. (the usual suspects, you know who they are) who were and are still getting paid (to supposedly represent and protect our interests) by Uncle Sam, at? Weren't they present when the form was initially discussed and drafted? These "representatives" (who are still on the pay roll) are telling La Raza that they should be counted, and should cooperate so that there will not be an under count (again) as has been the case in the past. So that our communities supposedly don't get "short changed" out of the much needed mula \$\$\$\$ (which we never get anyway) which the government will supposedly earmark in the future for addressing the myriad of social ills that afflict our communities.

La Raza can mark whatever category it wants, and even label itself whatever they want, but the unfortunately reality is, that most confused Mexican Americans, Latinos, His&Her-panics and Mexicanos will probably mark (willingly or unwillingly) the "white option box". Even worse as has been the case in the past, census burro-crats will reassign (unilaterally) those individuals who don't mark white, into the "white" category anyway. In turn, the supposedly earmarked monies, which are supposed to go to Raza communities (the main reason we are told to fill out the census) will somehow be diverted to white communities. But even more dangerous is something which really hasn't been discussed in our community, what happens to the information which will go (contrary to the governments press release) to heaven knows who, that will be gathered from question #7 on the census form? We only have to remember history, the INS's 1930's repatriation, 1950's "operation wetback" and the 1970's FBI and Nixon's "cointelpro" to get the answer. In the final analysis, I presume we shouldn't be worried (about the count and money that is), because as has been the case with all past census, it won't matter. I can personally attest that it has not mattered with past census that I've seen. But my political questions still remains, who was and is responsible for allowing and not protesting the "Trojan Horse" of question # 8 which could negate both the count of La Raza and the disbursement's of monies to our communities, on the census form? And even more important, why then should anyone fill out the damn census form?

**Herman Baca
Committee on Chicano Rights
National City, California**

①

In my 50 years in this country, I have been called many things

but never white. ~~When I~~ ^{As} was a child in New Mexico we were labeled

(but never related) ^{caused}. The only other time that I ever remember being labeled C or white was when there was, so it was a great surprise when ^{2 weeks ago I received one census form} ~~when I~~ ^{with I received} and I reviewed ^{the 10 simple question} it, that the U.S. Govt

From: H a baca <AZTECPRINT@juno.com>

Herman:

I sent out your message to several listservs... and look at this reply...

Please respond to her... and if you wish, please cc it to me, but not necessary...

Roberto Rodriguez

Here's the reply...

Committee on Chicano Rights

Mr. Baca:

I received this message at my email address today, March 31. I worked for 10

years in San Diego at The Tribune (1979-1989). I don't remember if we ever

met or spoke, but judging from the title of your committee, I assume you're

allied with the activists I used to know in Barrio Logan and South Bay. In

any case, I gather you're seeking some answers about the Census. I am a

reporter for USA TODAY and I've covered the Census, immigration,

demographics and Hispanic affairs for two decades, so I know a little about

the issues you raised.

I am surprised that you are not aware of the racial diversity of

Latinos/Hispanics in the USA. You've got to get out more. Here in the East,

Latinos/Hispanics may be black, white or Asian. Many Dominicans, Puerto

Ricans, Panamanians and Cubans are black (remember Sammy Sosa?). Some

Filipinos consider themselves Hispanic Asians because they descend from Spaniards and indigenous peoples of the Philippines. And many Mexican

Americans, including myself, are descendants of whites AND Mexican Indians,

although they may look more like one or the other. When the Census form came, I checked Mexican American (I don't like Chicano; too political and too dated) and I checked white/Caucasian, because that's what I look like,

that's what others perceive me as, that's what my most recent ancestors were

and that's what I am. If I were black, I'd check that box. If I were black,

white AND Asian, I'd check all those that apply. This year for the first

time, you can check as many boxes as you want. Remember: YOU decide what you

are, not the Census.

Apparently the Census bureaucrat you spoke to didn't explain any of this

very clearly. Obviously you don't understand that checking both a

Hispanic-origin box and a race box DOES NOT CANCEL one or the other. Let me

be clear: If you checked one of the Hispanic-origin boxes, YOU WILL BE

COUNTED AS HISPANIC. That is a separate category that includes all races.

Many Latino/Hispanic activists worked very hard to persuade the Census to

include the Hispanic-origin question on the form back in 1970, so it's

ironic that you now consider this a meaningless question.

The race question is separate from the Hispanic-origin question. It is

designed to count the number of blacks, whites, Asians and American Indians,

SOME of whom may also be Hispanic. In fact, you can go to the Census web site (www.census.gov) and check out the population statistics there. They clearly show that Hispanic-origin question is separate from the race question.

It's a shame you're so convinced the Census is a plot to undercount Latinos/Hispanics. It is true that some politicians, mostly Republicans, would love to see Latinos/Hispanics undercounted, but I don't believe that

is the intention of the Census. In fact, here's another irony: The Census is

under frequent attack by GOP members of Congress for doing TOO MUCH to ensure an accurate count.

You should know that encouraging Latinos/Hispanics to ignore the Census is

not just irresponsible but counter to their interests. You're just playing

into the Republicans' hands. And telling people that checking the

white/Caucasian box means monies will be steered to white communities

instead of Hispanic communities is just flat wrong, not to mention stupid

and paranoid. You should do more research, talk to different Census

officials, or even contact Hispanic politicians you respect (There must be

SOMEONE. What about Denise Ducheny? She was a pretty strong Latino activist.

Didn't she get elected to the Legislature a few years back?) to get a better

understanding of why the race and Hispanic-origin questions are separate and

not mutually exclusive.

You mentioned that you've never been considered white in your life and that

you don't consider yourself white. So don't check that box if you don't want

to. But don't assume that your experience is shared by all

Latinos/Hispanics. There's a lot of diversity in this huge and growing group

of Americans and I'm sure you wouldn't want to perpetuate racist notions

that hold some races as inferior to others.

Maria Puente

USA TODAY

mpuente@usatoday.com

From: Lupe Corona <gcorona@acusd.edu>

To: "Guadalupe R. Corona" <gcorona@acusd.edu>

Date: Mon, 20 Mar 2000 14:38:25 +0000

Subject: COLUMN OF THE AMERICAS :CENSUS FACILITATES 'DEMOGRAPHIC GENOCIDE'

FROM UNIVERSAL PRESS SYNDICATE

FOR RELEASE: WEEK OF MARCH 17, 2000

COLUMN OF THE AMERICAS by Patrisia Gonzales and Roberto Rodriguez

CENSUS FACILITATES 'DEMOGRAPHIC GENOCIDE'

(EDITOR'S NOTE: This is one of an occasional series on the Census.)

We received our Census form in the mail this week, and we're trying to figure out what to do with it. Such a simple form -- eight questions --

yet the bureau employs thousands year-round to try to decipher its numbers.

The questions dealing with race and ethnicity have always bothered us.

Traditionally, what the bureau has done with the answers is quite disturbing. This year, it's going to be an even bigger nightmare.

Historically, the bureau's dabbling in questions of identity hasn't been a nightmare for everybody -- just for people the bureau considers "Hispanic/Latino." For example, by bureaucratic fiat, it has designated Mexicans and Central Americans -- most of whom have had ties to this continent for thousands of years -- as white.

The bureau's 1997 population estimates show that 95 percent of all

"Hispanics" are white and 3 percent black. Statistics from its March 1997

Census Population Survey show similar percentages: 91 percent and 5 percent

respectively.

This is counterintuitive and has the effect of "whitening" the country via "demographic genocide." Most people of Mexican and Central

American heritage are not Anglo-Germanic. A check of any encyclopedia will

show that between 85 percent and 90 percent of all Mexicans and Central

Americans are either indigenous or indigenous-based mestizos.

At minimum, the bureau is guilty of relying strictly on quantitative

data and on policies established during eras when people were forced to

"pass for white" or were given "honorary Caucasian status" so as to avoid

slavery or legal segregation. Of course, that "need" is long past.

Additionally, it is seemingly unaware that Europeans never came here in

sufficient numbers to displace the indigenous population and that, in fact,

more Africans came to these regions during the colonial era than Europeans.

In the 1990 census, lacking a mestizo or mulatto option, about 50

percent of Latinos/Hispanics were essentially herded into choosing the white

category. More than 40 percent of them rejected this herding and chose the

"other" race category. The bureau has historically refused to acknowledge

mixture as the principal reason for this choice. Instead, it postulates

that

the "other" anomaly resulted from the order in which the race and Hispanic

questions were asked (they've changed the order this year), surmising that

it confused Hispanics. The reverse is actually true. By lumping all

Spanish-speaking peoples under the rubric of "Hispanic/Latino" -- it, in

effect, confuses these disparate populations with Spaniards, a mostly white,

European-based population.

Given this history, it's a physical impossibility that the Mexican

and Central American populations (which constitute at least 75 percent of

the U.S. "Latino/Hispanic" population) were ever white -- or could have

become so between 1990 and 1997. Of the 25 percent of the remaining U.S.

"Latinos," most are either Puerto Rican, Cuban, Dominican or South American.

The vast majority of Caribbeans are mixed, with an even higher percentage of

African blood. Given this, one can deduce that few U.S. "Hispanics" are actually white.

Despite the bureau's policies of respecting self-identity, the 1997

numbers show that those who checked "other" in 1990 were reassigned into the

white category, thus the 95 percent and 92 percent white figures. Larry

Sink, a bureau statistician, denies this. He said that those who marked

"other" in effect chose no race. Thus, they were "assigned" a race,

rather

than reassigned. In doing this, he said, the bureau was simply following old

rules that classify Mexicans as white. Of course, anthropologists,

sociologists and historians (and especially the U.S. Border Patrol) would

beg to differ.

For 2000, this confusion has been theoretically eliminated. Everyone

can choose any or all five races (white, black, Asian, American Indian and

other). Harking back to the Spanish colonial era, these new choices add up

to dozens of racially mixed categories. Absent an educational campaign

(which hasn't happened) that informs "Latinos/Hispanics" (mestizos) that

this year they are eligible to check the American Indian option, the 2000

census will once again have the effect of herding them into the white category.

Absent a mestizo/mulatto option, the only alternative for

"Latinos/Hispanics" who do not wish to lose their rich indigenous heritage

to the Americas, is to accept the proposal by one of the nation's leading

American Indian scholars, Jack Forbes: that they acknowledge and check on

census forms that they are American Indian.

As to what the bureau will do with such an answer or with the other

race/ethnicity questions is anyone's guess. Our suggestion is that, like the

old Spanish colonial empire, it should get out of the identity business.

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The writer can be reached at PO BOX 7905, Albq NM 87194-7905,
505-242-7282 or
XCcolumn@aol.com

* Dr. Forbes has stated that whether "Latinos" opt to check yes or no on the "Latino/Hispanic" ethnicity box is up to individual choice. If "Latinos/Hispanics" do check the American Indian (it should read "North and South American Indian") racial option, they should also mark affiliation

--
Mayan, Huichol, Quechua, Yaqui, Zapotec, Mexican (Mexico) etc -- if known.

If someone wants to put "mestizo", that should also suffice, though no guarantees what the bureau will do with that answer. If one chooses American Indian, it is up to individual choice whether one wants to mark another race also. What the bureau will do with all the choices and combinations is the subject of a future column. Incidentally, an advisory has gone out from a native advisory committee to the census stating that if people check Latino/Hispanic.. and they check American Indian, they will not be counted as American Indian. Also, we've received another advisory stating that those who choose more than one race will be designated as neither. Instead, they will be placed in racially mixed categories. All this confusion points to a lack of an educational campaign regarding this matter and buttresses our point that the Census Bureau should stick to the important task of counting everyone and get out of the identity business.

* For those who would like Forbes' longer article on this subject, write us and we'll send it to you.

The John Marshall Law School

315 South Plymouth Court
Chicago, Illinois 60604
312/427-2737
Fax: 312/427-9974

FAX TRANSMISSION COVER SHEET

Date: 4/4/00 1)

To: Mr. Freeman Buca

Fax: 619 477 3829

Sender: Prof. Linda R. Crane 312 987 2386

YOU SHOULD RECEIVE 20 PAGE(S), INCLUDING THIS COVER SHEET. IF YOU DO NOT RECEIVE ALL THE PAGES, PLEASE CALL 312/987-2359.

Mr. Buca,

I forwarded you message dated 3/29/00 to an e-list of law professors of color.

Here are the responses so far.

Hope they help.

Linda Crane

20985
0 212 987 2386
AELB, CA 60604

Crane, Linda

From: XColumn@aol.com[SMTP:XColumn@aol.com]
 Sent: Friday, March 31, 2000 12:09 PM
 To: Aztlanahua@aol.com
 Subject: U.S. Census, Chicanos and Question # 8

Committee On Chicano Rights
 710 East Third Street (National City, CA 91950) (619) 477-3800 (Fax (619)
 477-3829

March 29, 2000
 By: Herman Baca, President

U.S. Census, Chicanos and Question # 8

In my 56 years, I have heard Mexicans including myself, called many things but never, WHITE. That is until I received my census form and reviewed question #8. As a child in New Mexico, I remember being called Caucasian (but never treated as one) when we had to fill out school forms. And the only other times that I heard Mexicans referred to as Caucasians (grudgingly) was during war time, when Uncle Sam needed soldiers for the military. Upon receiving my U.S. Census form 2 weeks ago, I reviewed the eight simple questions on it, and for the first time noticed question #7 and question #8. Question #7 on the form requests ones' nationality Spanish, Mexican American, Latino, Chicano, Puerto Rican etc., and question #8 requests the persons' race, White, American Indian, Black, Asian, or other.

In reviewing the census form, I didn't give questions #7 any thought and to question #8 very little thought. Until confused callers of Mexican ancestry from our community started to call our office. The callers simply wanted to know, "what do I mark for race on question #8 after answering question #7? As a person of Mexican ancestry they continued, do I mark, White (our Spanish side), Native American (our Indian side), Black (mulatto), Asian or other? I stated to them that I had no answer, but that I would call the census 800 number and try get them an answer. In talking to the census personnel I soon found out, that the census bureau had no answer, and was incapable of providing an answer.

I've heard commercials broadcasted both in English and Spanish to our community in the media, from both the census bureau, and their "Hispanic" representatives i.e. politicians, organizations, movie stars, etc., urging everyone in the community to cooperate with the census, so that all of us could be counted. In this manner, the commercials state, "needs" such as education, job training, youth, seniors, women employment, housing, etc. could be identified.

The commercials continued, that way our communities wouldn't get "short changed" (as has been the case in the past) nor miss out on the much needed mufa \$\$\$ (which we have never gotten from past census) from Uncle Sam. Monies that Uncle Sam will earmark to our communities to address the myriad of social needs, which afflict our people. Hearing the commercials sounded pretty good, a win, win type of situation.

That is, until people in the community raised question #8. After the question was raised, I knew from past experiences that question #8 is confusing, and that since it basically offered the individual no choice as to race, that most individuals would probably (willingly or unwillingly) mark the "white option box." Even though, La Raza (all persons of Mexican and Latin ancestry) can mark whatever category, or even label themselves whatever they want. But even worse was, that after researching the issue, I found out that in the past census burro-crats statisticians have, and will probably continue with this census, to unilaterally assign individuals who don't mark white, or mark "other" into the "white" category. As was shown by the Census Bureau's own

1997 report, which stated that 95% of all "Hispanic" were white and the other 3% black.

So once again, as has been the case in the past, the Bureau of Census due to question #8 will label (by bureaucratic fiat) the majority population of La Raza as, WHITE! Even though a simple check of any encyclopedia will show that 85% to 90% of all Mexicans and Central Americans are either indigenous or indigenous-based mestizos

So after viewing the above and seeing that the census will proceed, the only issues left for the Chicano and the Latino community are the political questions. Questions such as, aside from the gathering of information for and money for whom, how did question # 8 the "white option box" get into the census form in the first place? Chicanos know that historically the U.S. Bureau of Census has undercounted us and has "short changed" our communities, out of monies for decades. So the question for my own community is, where were the 100's if not 1000's of "Hispanic" politicians, organizations, consultants, etc. at, when question #8 was initially discussed and drafted? And who to date, are still getting paid millions of dollars from Uncle Sam to supposedly represent and protect La Raza's interests. For the U.S. Congress and the Bureau of Census the question is, if La Raza is going to be categorized as white, then what happens to the monies (the main reason we are told to fill out the census)? Which are suppose to be earmarked for Raza communities and their social needs? Couldn't Uncle Sam somehow divert those monies, into the white communities?

And the last political question, (that really hasn't been discussed in our community) is, what is going to happen to the information (contrary to the government's press releases) that is gathered about us from question #7? I can only begin to wonder in whose hands, and where the gathered information will wind up. Unfortunately to find an answer, we only have to remember history. From the interment of U.S. citizens of Japanese ancestry (with information provided by the Bureau of Census) during World War II to the INS's campaigns against persons of Mexican ancestry in the 1930's repatriation's "Operation Wetback" in the 1950's and the 1970's FBI's and Nixon's "cointelpro" program, just to cite a few examples.

I guess since the census only rolls around every ten years, we shouldn't get too worried (about the count and money that is), because as we have seen in the past with other census, it really won't matter. To that, I can personally attest, because I have witnessed past census that undercounted us, didn't benefit us, or make one iota of difference to our disenfranchised community. But still, my political question remains, as to who was or is responsible for not protesting question # 8 and allowing this "Trojan Horse" question into the census form? A question, that could in effect negate the much-touted goal of counting La Raza, and of preventing the disbursements of much needed monies by Uncle Sam to our communities. And if we are not going to get any benefits, and the information gathered might be used against us, why (unless drastic changes are made) should anyone in our communities fill out the census form?

Crane, Linda

From: Iijima Ann[SMTP:iijima@WMitchell.edu]
Reply To: AALSMIN-L@ube.ubalt.edu
Sent: Friday, March 31, 2000 1:44 PM
To: 'AALSMIN-L@ube.ubalt.edu'
Subject: RE: U.S. Census, Chicanos and Question # 8

I thought we were given the option of checking all that apply, a modest step.

> -----Original Message-----
> From: Crane, Linda [mailto:7crane@jmls.edu]
> Sent: Friday, March 31, 2000 11:44 AM
> To: 'RPOCLSC@lists.udayton.edu'; 'AALSMIN-L@ube.ubalt.edu'
> Subject: FW: U.S. Census, Chicanos and Question # 8

> "be afraid. be very very afraid." (citation omitted)

>> -----
>> From: XCColumn@aol.com[SMTP:XCColumn@aol.com]
>> Sent: Friday, March 31, 2000 11:09 AM
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>> March 29, 2000
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>> U.S. Census, Chicanos and Question # 8

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100-11110-13A-014213974 JOHN MARSHALL LAW SCHOOL 007

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Crane, Linda

From: Kevin Johnson[SMTP:krjohnson@ucdavis.edu]
Reply To: AALSMIN-L@ube.ubalt.edu
Sent: Monday, April 03, 2000 9:15 AM
To: AALSMIN-L@ube.ubalt.edu
Subject: U.S. Census, Chicana/os and Question No. 8

The Census classification system for "Hispanics" and various racial groups is confusing. The Census separates "Hispanic" ethnicity from racial categorizations. You are asked in one question to identify your national origin ancestry (Mexican American, Cuban, Puerto Rican, etc.) if you are "Hispanic." For the separate racial background question, you can check as many categories as apply; this is the question that stirred controversy over the last few years. This means that "Hispanics" can identify as an ethnic group and then also are asked to identify a race(s). Despite the apparent simplicity, I found this to be deeply confusing as I pondered filling out the form for my family.

Kevin Johnson

Crane, Linda

From: Pedro A. Malavet[SMTP:malavet@law.ufl.edu]
Reply To: AALSMIN-L@uibe ubalt.edu
Sent: Monday, April 03, 2000 11:01 AM
To: AALSMIN-L@uibe ubalt.edu
Subject: Re: U.S. Census, Chicana/os and Question No. 8

>
> The Census classification system for "Hispanics" and various racial groups
> is confusing. The Census separates "Hispanic" ethnicity from racial
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> origin ancestry (Mexican American, Cuban, Puerto Rican, etc.) if you are
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> many categories as apply; this is the question that stirred controversy
> over the last few years. This means that "Hispanics" can identify as an
> ethnic group and then also are asked to identify a race(s). Despite the
> apparent simplicity, I found this to be deeply confusing as I pondered
> filling out the form for my family.

>
> Kevin Johnson

Hi Kevin.

I have seen several stories about this in the media. I myself filled out my form on-line a few weeks ago, which is when I first saw the instructions.

I suppose that, though confusing and perhaps occasionally even painful, this is a much superior alternative to one "multicultural" category, which in my view would only serve to dilute the influence of communities of color. So, having to answer both the "Latina/o" and the race question strikes me as good.

On the other subject of WHICH and how many race categories to select, and what the possible result those choices might be, it strikes me that this is a more complex question. I wonder how list members feel about that.

PEDRO

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Crane, Linda

From: Pedro A. Malavet[SMTP:malavet@law.ufl.edu]
Reply To: AALSMIN-L@ufl.edu
Sent: Tuesday, April 04, 2000 9:41 AM
To: AALSMIN-L@ufl.edu
Subject: Re: U.S. Census, Chicana/os and Question No. 8

Hi Bertica!

This gets us to the crux of the issue. We latinas/os are constructed by the normative US society as something other than white, and thus as "inferior" people, on the basis of using our ethnicity as a racial category. Thus, latinanness is constructed as a mixed "race," rather than as an ethnicity, which is what I understood Kevin to be saying.

On the other hand, we construct ourselves as Latino white (me) and Latina black (Tanya). My home community in PR would also construct us in that manner. Thus, I ****could**** become a member of the Club Deportivo or the Club Nautico de Ponce (we turned them down years ago because of the racist exclusion).

How do we deal with these classifications and make them work for us, against the normative US society, by using the Census questionnaire?

It seems to me that if I answer the latino question in the census with anything other than a NO, I have accomplished what I need to accomplish in the census, which is to be counted as a latino puertorriqueno.

Am I undoing the effect of that by answering "white" in number 8? Or black? Or asian? or Native American? I honestly don't know. I suppose it will depend on how the information is put to political use.

PEDRO

> ok, i've been trying to stay out of this, but the historic conflation of
> race/ethnicity in the us has created a different paradigm than that
> pursuant to which other cultural/ethnic groups operate within their own
> geographies. this is after all a us census. so how do we self identify
> (or have others identify us for that matter) might be dramatically
> different from the way we would self identify (or have others identify us)
> in different spaces. so, imho, the self identification for which the
> united states census asks, cannot be divorced from the fact that it is in
> the us that this self identification is being requested. i think this is
> one thread that weaves through tanya's, kevin's, and pedro's posts. for
> example: pedro, would the racial identification question have been equally
> as difficult to answer for a puerto rico census??? there are different
> realities and self-perceptions at work here. another example, this one
> statistical. researchers estimate that only between 3-5% of latinas/os in
> the us are "white". otoh, of the latinas/os in the us it appears that
> about 95% self identify as "white". only very different perceptions and
> forms of analysis allow those figures to co-exist. well, i'm glad i've
> moved around so much in the last 2 years the census cant find me. saludos
> all, berta

>
> Berta Esperanza Hernandez-Trujillo
> Visiting Professor of Law
> University of Florida
> Fredric G. Levin College of Law
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Crane, Linda

From: Pedro A. Malavet [SMTP:malavet@law.ufl.edu]
Reply To: AALSMIN-L@ube.ubalt.edu
Sent: Tuesday, April 04, 2000 10:11 AM
To: aalsmin-l@ube.ubalt.edu
Subject: RE: U.S. Census, Chicana/os and Question No. 8

- > Pedro
- >
- > Did I understand correctly that Tanya would be turned down for membership
- > in the Club Deportivo or Club Ne utici because she is designated black in
- > Puerto Rico? Are those clubs operated and controlled by indigenous Puerto
- > Ricans?
- >
- > Thanks for your response
- >

Yes, she almost certainly would be. The two clubs have a long history of racial exclusion. IN the 1970s, after my father caused a brouhaha by refusing membership in the Lions Club because it excluded blacks, a few tokens were allowed into all the Ponce social clubs, but none have been accepted for membership since.

The clubs are indeed run by Puerto Ricans. Mostly, by native born puerto ricans. But this dates back to Spanish colonial times when Hidalgos, the upper class, had to certify "purity" of their bloodline (i.e., they were white), in the so called expedientes de pureza (files of purity). You also registered in the public registry of hidalgos, which required certification of white lineage within 32 degrees.

This will hopefully be discussed in the article that I will write during the SUMmer.

Essentialism and normativity, and just plain old racism, are very common on the island.

How many black persons worked at the US courthouse in PR when Tanya and I were clerks there? Tanya can correct me, but I believe that one secretary, one clerk and one uniformed security officer were black, in a courthouse with 7 judges and two magistrates.

PEDRO

PEDRO

- > Don
- >
- > Don Jones
- > Assistant Dean, Student and Multicultural Affairs/Associate Professor
- > Florida Coastal School of Law 7655 Beach Boulevard Jacksonville FL 32216
- > Phone: 904-680-7747 E Mail: dwjones@fcsf.edu
- >

>> -----Original Message-----
 >> From: Pedro A. Malavet [SMTP:malavet@law.ufl.edu]
 >> Sent: Tuesday, April 04, 2000 10:42 AM
 >> To: AALSMIN-L@ube.ubalt.edu
 >> Subject: Re: U.S. Census, Chicana/os and Question No. 8

>> Hi Bertical

- >>
- >> This gets us to the crux of the issue. We latinas/os are constructed by
- >> the normative US society as something other than white, and thus as
- >> "inferior" people, on the basis of using our ethnicity as a racial

>> category. Thus, latinness is constructed as a mixed "race," rather
 >> than as an ethnicity, which is what I understood Kevin to be saying.
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 >> On the other hand, we construct ourselves as Latino white (me) and
 >> Latina black (Tanya). My home community in PR would also construct us
 >> in that manner. Thus, I **could** become a member of the Club Deportivo
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 >> in the census, which is to be counted as a latino puertorriqueno.
 >>
 >> Am I undoing the effect of that by answering "white" in number 8? Or
 >> black? Or asian? or Native American? I honestly don't know. I suppose
 >> it will depend on how the information is put to political use.
 >>

>> PEDRO

>>
 >>> ok, I've been trying to stay out of this, but the historic conflation
 >>> of race/ethnicity in the us has created a different paradigm than that
 >>> pursuant to which other cultural/ethnic groups operate within their
 >>> own geographies. this is after all a us census. so how do we self
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 >>> the us that this self identification is being requested. i think this
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 >>> as difficult to answer for a puerto rico census??? there are
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 >>> the us are "white". otoh, of the latinass/os in the us it appears that
 >>> about 95% "self" identify as "white". only very different perceptions
 >>> and
 >>> forms of analysis allow those figures to co-exist. well, i'm glad i've
 >>> moved around so much in the last 2 years the census cant find me
 >>> saludos
 >>> all, berta

>>> Berta Esperanza Hernandez-Trujol
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 >> Assistant Professor

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Crane, Linda

From: Boyle, Francis[SMTP:FBOYLE@LAW.UIC.UEDU]
Reply To: AALSMIN-L@ube.ubalt.edu
Sent: Tuesday, April 04, 2000 8:36 AM
To: 'AALSMIN-L@ube.ubalt.edu'
Subject: RE: U.S. Census, Chicana/os and Question No. 8

is interesting that the last time I looked at the BOJARS statistics on the death penalty, they classified all Latinos as White, I take it so as to deliberately misrepresent the percentage of People of Color sentenced to death in this country. The real statistics are there in the footnotes. So what you have to do is break the figures down, then reassemble them. When I did this I discovered that about 53% of all people sentenced to death were People of Color (Blacks, Latinos, Asians, Indians), though there had to be some discounting for the fact that some Latinos are White. But clearly the Federal Government abuses and misuses statistics for its own purposes. That being said, the current head of the Census, Ken Prewitt, taught me at the University of Chicago, he is a decent, progressive guy. fab

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 Champaign, Ill. 61820
 217-333-7954 (voice)
 217-244-1478 (fax)
 fboyle@law.uic.edu <mailto:fboyle@law.uic.edu>

-----Original Message-----

From: Truyo!@aol.com [mailto:Truyo!@aol.com]
Sent: Tuesday, April 04, 2000 8:14 AM
To: AALSMIN-L@ube.ubalt.edu
Subject: Re: U.S. Census, Chicana/os and Question No. 8

ok, I've been trying to stay out of this, but the historic conflation of race/ethnicity in the us has created a different paradigm than that pursuant to which other cultural/ethnic groups operate within their own geographies.

this is after all a US census, so how do we self identify (or have others identify us for that matter) might be dramatically different from the way we

would self identify (or have others identify us) in different spaces, so, the self identification for which the united states census asks, cannot be divorced from the fact that it is in the us that this self identification

is being requested. I think this is one thread that weaves through tanya's, kevin's, and pedro's posts. for example: pedro, would the racial identification question have been equally as difficult to answer for a puerto rico census??? there are different realities and self-perceptions at work here. another example, this one statistical, researchers estimate that only

between 3-5% of latinas/os in the us are "white". otoh, of the latinas/os in the us it appears that about 95% "self" identify as "white". only very different perceptions and forms of analysis allow those figures to co-exist.

well, I'm glad I've moved around so much in the last 2 years the census cant

find me. saludos all, berta

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04/04/00 TUE 12:26 FAX 3124279974

JOHN MARSHALL LAW SCHOOL

01

04/04/00 TUE 12:25 FAX 3124279974

JOHN MARSHALL LAW SCHOOL

017

Crane, Linda

From: Truyol@aol.com[SMTP:Truyol@aol.com]
 Reply To: AALSMIN-L@ube.ubalt.edu
 Sent: Tuesday, April 04, 2000 8:14 AM
 To: AALSMIN-L@ube.ubalt.edu
 Subject: Re: U.S. Census, Chicana/os and Question No. 8

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L41

Crane, Linda

From: Kevin Johnson[SMTP:krjohnson@ucdavis.edu]
Reply To: AALSMIN-L@ubalt.edu
Sent: Monday, April 03, 2000 11:28 AM
To: AALSMIN-L@ubalt.edu
Subject: RE: U.S. Census, Chicanos and Question No. 8

I agree with Tanya that the separate questions serve some use. My confusion in part relates to the difficulty of separating out "race" from "ethnicity." I understand Chicanos and Chicanas as a racialized group in the Southwest and other parts of the country. Given that understanding, it becomes more difficult to answer a separate question on "ethnicity" and "race," both of which seem divorced from the social realities (as I understand them).

At 12:05 PM 04/03/2000 -0700, you wrote:

- >I agree with the sentiment that the census racial classification system
- >can be confusing for Latinos and Latinas, but would like to observe that
- >the separate race question does have particular meaning for Caribbean
- >Latinos and Latinas of African descent whose phenotype and personal sense
- >of identity mark them as Black in addition to being Latina/o. What
- >separating the Hispanic ethnicity question from the racial ancestry
- >question may depict is a portrait of how the U.S. is stratified by both
- >ethnicity and a color hierarchy. The great difficulty of course is that
- >the importance of this public inquiry into race and ethnicity can clash
- >with an individual's personal sense of identity. Perhaps what needs to
- >occur to mitigate the clash is a new approach to the census race question
- >as just another question measuring social and economic status rather than
- >as a forum for expressing personal identity -- just like the census
- >question about home ownership doesn't reflect who a person is. And
- >knowing how many people own homes across race and ethnicity is
- >instrumentally important to reforming systemic bias.

>Tanya Hernandez
 >Associate Professor
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 >8000 Utopia Parkway
 >Jamaica, New York 11439
 >(718) 990-6657
 >Hernandt@stjohns.edu
 >FAX: (718) 991-1655

Crane, Linda

From: Pedro A. Malave[SMTP:malave@law.ufl.edu]
Reply To: AALSMIN-L@ube.ubalt.edu
Sent: Monday, April 03, 2000 12:43 PM
To: aalsmin-l@ube.ubalt.edu
Subject: RE: U.S. Census, Chicana/os and Question No. 8

> I agree with Tanya that the separate questions serve some use. My
> confusion in part relates to the difficulty of separating out "race" from
> "ethnicity." I understand Chicano/os and Chicanas as a racialized group
> in the Southwest and other parts of the country. Given that
> understanding, it becomes more difficult to answer a separate question on
> "ethnicity" and "race," both of which seem divorced from the social
> realities (as I understand them).

I guess this boils down to "racialized by whom"?

Racialized by the larger normative essentialist society? Racialized
by, perhaps the normative and essentialist notions of, our own
group(s)? or Racialized by ourselves? To the extent that those
frames of reference offer different answers, which one should we
select in answering the census form? Picking Puerto Rican was not
at all hard for me. I went through a hard moment of confusion when
I was trying to decide what "race" to pick.

The forms instruct us to answer how we view ourselves. Is this best,
given Tanya's concerns about how that information can or cannot be
used to help us solve public policy problems?

PEDRO

>
> At 12:05 PM 04/03/2000 -0700, you wrote:
> > I agree with the sentiment that the census racial classification system
> > can be confusing for Latinos and Latinas, but would like to observe that
> > the separate race question does have particular meaning for Caribbean
> > Latinos and Latinas of African descent whose phenotype and personal sense
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> > question may depict is a portrait of how the U.S. is stratified by both
> > ethnicity and a color hierarchy. The great difficulty of course is that
> > the importance of this public inquiry into race and ethnicity can clash
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>>
>> Tanya Hernandez
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>> Jamaica, New York 11439
>> (718) 990-6657
>> Hernandez@stjohns.edu
>> FAX: (718) 591-1855

LAI

04:00 TUE 12-11-2000

Crane, Linda

From: themand@sjulawfac.stjohns.edu [SMTP:themand@sjulawfac.stjohns.edu] on behalf of Tanya Hernandez [SMTP:themand@sjulawfac.stjohns.edu]
Reply To: AALSMIN-L@ubcubait.edu
Sent: Monday, April 03, 2000 2:05 PM
To: AALSMIN-L@ubcubait.edu
Subject: RE: U.S. Census, Chicanos and Question No. 8

I agree with the sentiment that the census racial classification system can be confusing for Latinos and Latinas, but would like to observe that the separate race question does have particular meaning for Caribbean Latinos and Latinas of African descent whose phenotype and personal sense of identity mark them as Black in addition to being Latino. Separating the Hispanic ethnicity question from the racial/ethnicity classification is a portrait of how the U.S. is stratified by both ethnicity and a color hierarchy. The drawback, of course is that the importance of this public inquiry in trade and immigration deals with an individual's personal sense of identity. Perhaps what needs to occur is that the census is a new approach to the census race question as just another question measuring social and economic status rather than as a forum for expressing personal identity. Just like the census question about home ownership doesn't reflect who a person is, and knowing how many people own homes across race and ethnicity is instrumentally important to reforming systemic bias.

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- > benefit us, or make one iota of difference to our disenfranchised community
- > But still, my political question remains, as to who was or is responsible for
- > not protesting question 7-8 and allowing this "Trojan Horse" question into
- > the census form? A question, that could in effect negate the much-touted goal
- > of counting La Raza, and of preventing the disbursements of much needed
- > monies by Uncle Sam to our communities. And if we are not going to get any
- > benefits, and the information gathered might be used against us, why (unless
- > drastic changes are made) should anyone in our communities fill out the
- > census form?

> changed" (as has been the case in the past) nor miss out on the much needed
 > mula \$\$\$ (which we have never gotten from past census) from Uncle Sam. Monies
 > that Uncle Sam will earmark to our communities to address the myriad of
 > social needs, which afflict our people. Hearing the commercials sounded
 > pretty good, a win-win type of situation.

> That is, until people in the community raised question #8. After the question
 > was raised, I knew from past experiences that question #8 is confusing, and
 > that since it basically offered the individual no choice as to race, that
 > most individuals would probably (willingly or unwillingly) mark the "white
 > option box". Even though, La Raza (all persons of Mexican and Latin ancestry)
 > can mark whatever category, or even label themselves whatever they want. But
 > even worse was, that after researching the issue, I found out that in the
 > past census burro-crats statisticians have and will probably continue with
 > this census, to unilaterally assign individuals who don't mark white, or mark
 > "other" into the "white" category. As was shown by the Census Bureau's own
 > 1997 report, which stated that 95% of all "Hispanic" were white and the other
 > 3% black.

> So once again, as has been the case in the past, the Bureau of Census due to
 > question #8 will label (by bureaucratic fiat) the majority population of La
 > Raza as WHITE! Even though a simple check of any encyclopedia will show that
 > 85% to 90% of all Mexicans and Central Americans are either indigenous or
 > indigenous-based mestizos

> So after viewing the above and seeing that the census will proceed, the only
 > issues left for the Chicano and the Latino community are the political
 > questions. Questions such as, aside from the gathering of information for and
 > money for whom, how did question # 8 the "white option box" get into the
 > census form in the first place? Chicanos know that historically the U.S.
 > Bureau of Census has undercounted us and has "short changed" our communities
 > out of monies for decades. So the question for my own community is, where
 > were the 100's if not 1000's of "Hispanic" politicians, organizations,
 > consultants, etc. at when question #8 was initially discussed and drafted?
 > And who to date, are still getting paid millions of dollars from Uncle Sam to
 > supposedly represent and protect La Raza's interests. For the U.S. Congress
 > and the Bureau of Census the question is, if La Raza is going to be
 > categorized as white, then what happens to the monies (the main reason we are
 > told to fill out the census)? Which are suppose to be earmarked for Raza
 > communities and their social needs? Couldn't Uncle Sam somehow divert those
 > monies, into the white communities?

> And the last political question, (that really hasn't been discussed in our
 > community) is, what is going to happen to the information (contrary to the
 > government's press releases) that is gathered about us from question #7? I
 > can only begin to wonder in whose hands, and where the gathered information
 > will wind up. Unfortunately to find an answer, we only have to remember
 > history. From the interment of U.S. citizens of Japanese ancestry (with
 > information provided by the Bureau of Census) during World War II to the
 > INS's campaigns against persons of Mexican ancestry in the 1930's
 > repatriation's "Operation Wetback" in the 1950's and the 1970's FBI's and
 > Nixon's "cointelpro" program, just to cite a few examples.

> I guess since the census only rolls around every ten years, we shouldn't get
 > too worried (about the count and money that is), because as we have seen in
 > the past with other census, it really won't matter. To that, I can personally
 > attest, because I have witnessed past census that undercounted us, didn't

From: Samuel Orozco <rhbw65a@prodigy.com>
 To: LINEA98@PACBELL.NET <LINEA98@PACBELL.NET>
 AJUA@RADIOBILINGUE.ORG <AJUA@RADIOBILINGUE.ORG>
 Date: Saturday, April 01, 2000 1:04 AM
 Subject: [Fwd: U.S. Census, Chicanos and Question # 8]

Maria - Seria excelente si pudieran grabar este analisis de Herman Baca en español, y en su propia voz. Yo lo pudiera usar como un set-up piece para la platica con Isabel Alegria el viernes. Abajo viene el telefono del Herman, Samuel

XColumn@aol.com wrote:

- >
- > Committee On Chicano Rights
- > 710 East Third Street (National City, CA 91950) (619) 477-3800!Fax (619)
- > 477-3829
- >
- > March 29, 2000
- > By: Herman Baca, President
- >
- > U.S. Census, Chicanos and Question # 8
- >
- > In my 56 years, I have heard Mexicans including myself, called many
- > things but never, WHITE. That is until I received my census form and reviewed
- > question #8. As a child in New Mexico, I remember being called Caucasian (but
- > never treated as one) when we had to fill out school forms. And the only
- > other times that I heard Mexicans referred to as Caucasians (grudgingly) was
- > during war time, when Uncle Sam needed soldiers for the military. Upon
- > receiving my U.S. Census form 2 weeks ago, I reviewed the eight simple
- > questions on it, and for the first time noticed question #7 and question #8
- > Question #7 on the form requests ones' nationality Spanish, Mexican American
- > Latino, Chicano, Puerto Rican etc., and question #8 requests the persons'
- > race, White, American Indian, Black, Asian, or other.
- > In reviewing the census form, I didn't give questions #7 any thought and
- > to question #8 very little thought. Until confused callers of Mexican
- > ancestry from our community started to call our office. The callers simply
- > wanted to know, "what do I mark for race on question #8 after answering
- > question #7? As a person of Mexican ancestry they continued, do I mark White
- > (our Spanish side), Native American (our Indian side), Black (mulatto), Asian
- > or other? I stated to them that I had no answer, but that I would call the
- > census 800 number and try get them an answer. In talking to the census
- > personnel I soon found out, that the census bureau had no answer, and was
- > incapable of providing an answer.
- >
- > I've heard commercials broadcasted both in English and Spanish to our
- > community in the media, from both the census bureau, and their "Hispanic"
- > representatives i.e. politicians, organizations, movie stars, etc., urging
- > everyone in the community to cooperate with the census, so that all of us
- > could be counted. In this manner, the commercials state, "needs" such as
- > education, job training, youth, seniors, women, employment, housing, etc.
- > could be identified
- >
- > The commercials continued, that way our communities wouldn't get "short



Radio Bilingue, Inc.

FAX LINE # (559) 455-5778

FACSIMILE TRANSMITTAL

- STATIONS
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- FROM
- TO
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- NO. OF PAGES INCLUDING THIS PAGE
- COMMENTS
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- RADIO BILINGUE
- LINEAS ABICAD
- NOTICIAS
- LA HORA
- ...

DATE: 4/6/00

TO: TERESA BACA

FAX #: (619) 977-3829

PHONE: _____

FROM: ALEJANDRO COLUCUMAN

PHONE #: (559) 455-5785

RE: U.S. Census changes and Question #3

NO. OF PAGES INCLUDING THIS PAGE: 4

COMMENTS: Aqui le ~~de~~ el articulo

Espero que tengamos la oportunidad de

grabarlo. Muchas gracias

ACS



Radio Bilingüe, Inc.

Visit our Website at: www.radiobilingue.org

April 5, 2000

Radio Bilingüe, Inc.

San Francisco, CA 94118
Fax: (415) 477-3829

From: Alejandro Glasman
Radio Bilingüe

Phone: (559) 455-5777

Mr. B...

I am writing you in reference to an essay of yours on the U.S. courts, Chicano, and domestic violence. I recently read your article in our newspaper. We find it very interesting and we would like to feature it in this Friday's edition of our newspaper. We would like to know if you would be willing to provide a recording of the article for our broadcast. We would like to broadcast it on Friday, April 7, 2000 at 10:00 PM. We would like to know if you would be available to advance the article to us.

Youth Teen Show

From: Bob Dominguez <r.dominguez@suhds.k12.ca.us>
To: H a baca <aztecprint@juno.com>
Date: Wed, 05 Apr 2000 15:36:15 -0700
Subject: Re: Jesus is Lord

Herman,

Regarding your thoughts on the census, doesn't line 7 refer to ethnicity and line 8 to race? Ethnicity is more specific. Race is general. Doesn't it seem reasonable that the terms Chicano, Mexican American, Hispanic, and Latino be categorized under ethnicity? And that all of the aforementioned be under the racial category of "White"? Physical anthropology is a tough area to study because of the variables of economic, social, educational, political, and religious considerations. I don't necessarily think we need to assume that because of these classifications, any particular group will be "shafted". We are able to carve out our own destiny if we try. Remember, we are all Americans. If we focus too much on the racial and ethnic aspect of our being we will get angry, confused and start to blame government because we are not rich, famous, or happy. Government has nothing to do with any of that. We carve out our own destiny, with or without a census. Besides, God judges us individually. He does not judge us as a group. God bless you, Bro. Herman.

Bobby

>that cares and loves you that you have changed and you know how to act
>like a man. Show them that and what you have learned in the Air Force.

To

>be honest, I cannot no longer and will no longer put up with a replay
of

>last time. I also want what you want...that is to get along better than
>we have in the past. In closing if you want to get Mom that gold
necklace

>and go half, just let me know.

>

>Love U

>Dad

>

>On Sun, 20 Feb 2000 14:18:38 GMT "Andres Baca" <chew_baca20@hotmail.com>

>writes:

>> Dear Dad,

>> What's going on Pop's? Me, I've just been thinking about my

>> mid-tour

>> and a whole bunch of other things like usual so I wanted to discuss

>> my plans

>> for my upcoming visit. I have decided to go the last two weeks of

>> April and

>> the first two weeks of May so I will be there for Mom's birthday.

>> Have you

>> thought of anything to get her? She sent me this picture of a

>> heart-shaped

>> gold necklace that she wants and I thought that I should let you

>> know that

>> maybe we can both chip in and get her something of that nature

>> simply

>> because she definitely deserves it, what do you think? When I come

>> home I

>> want it to be a lot better than the last time if you know what I

>> mean. For

>> sure I want to go to Las Vegas and spend some time with my family.

>> I don't

>> want to feed you no B.S. so I won't get into no specifics about

>> anything

>> except for the fact that I want to try to get along with you better

>> than we

>> have in the past. There it is there so type me back a little

>> something

>> about Mom's present and about the way you feel on my behalf coming

>> home. I

>> choose not to see any other places so don't worry I won't regret it,

>> this

>> place sometimes gets to me in a strange way; I have seen all I want

>> to see

From: "Andres Baca" <chew_baca20@hotmail.com>
To: aztecprint@juno.com
Date: Tue, 11 Apr 2000 07:16:52 GMT
Subject: Re: My Sister(For Dad)

Dad,

I read this e-mail all the time so I can try to focus on what I need to do for my upcoming visit. I don't want to say words because I know the way you work, you want to see actions and deeds and I will try to give them to you. Sara is starting to become a big issue with me and everybody that I talk to, its really sad to hear so many bad things about my little sister; I feel like its payback for what I did to you guys?! I'm not kidding dad, people are talking about Sara and asking me a lot of questions that I can't answer, even I don't know what is going on with her. What Sara is doing to mom is a total display of being a coward, she will never ever make it in the real world with you and mom holding her hand wherever she goes. I just can not believe that mom goes to school with her and sits in her class with her;

What kind of crap is that? I am outraged and concerned about how far she is taking this being sick thing. It is nothing physical, thats why the doctors can't find nothing wrong because there is nothing wrong with her, its all in her head just like it was for me. Sara is playing the "fiddle" just like you use to tell me as you guys watch her skating along in this life doing the absolute minimum in school, its just pathetic what is going on. I got a solution but I don't think mom will like it but who cares, anything to make Sara realize that she is creating her own prison: Why don't you send Sara away for a few weeks somewhere away from San Diego? I guarantee she will not want to go simply because you would be taking her out of "The Comfort Zone". For reals, send her to Lori's, Sandra's, Andrea's, Nina Grace's, or anywhere that would suit you guys; it just has to be out of San Diego, trust me. I know she will come up with every

excuse

in the book why she can't or won't go but at least I tried to offer a solution. I could talk to her in person until I pass out but that ain't going to do a damm thing, she will still have the same attitudes and perceptions so it won't make a difference as long as she has her way.

She

will probably hate me if she ever knew that I wrote this but its the truth

about the way I feel and sometimes the truth hurts . I just can't stand to

keep hearing how boring Sara is and how she doesn't want to do anything so

do yourself a favor and lay down the law by forcing her to go on a vacation

somewhere other than home. She'll be calling every night crying and wanting

to come home just like I did at 6th grade camp, its a repeat of history but

this time its amplified in a females body and mind. I hope you listen to

me, I analyzed the entire situation.

Mom won't change, she is hurting Sara by letting her do what she wants and

Sara is taking Mom's kindness for weakness, and Mom makes you give in everytime so please listen to your son.

Love,

Andy Panda

>From: H a baca <aztecprint@juno.com>

>To: chew_baca20@hotmail.com

>Subject: Re: My mid-tour.

>Date: Wed, 1 Mar 2000 08:44:57 -0800

>

>Andres:

>Sorry about it taking this long to get back to you but as always, I am up

>to my neck with New Mexico, my work, and now Sara. Sara has been sick and

>we do not know what is wrong with her. She has missed 3 weeks of school

>and Mom has taken her to ever doctor other than a witch doctor.

Hopefully

>she will get well and back to normal because it is a big worry on both

>mom and myself. Regarding your mid tour, as I told you time and time

>again all of us miss you and would like very much to see you. And as I

>have told you in the past the decision for you to come home (or not) is

>up to you. You are now a man, and that decision is part of being a man.

>The only thing that ask and except from you is when you come home is

>what I have always excepted from you.. act like a man and show everyone

From: H a baca <AZTECPRINT@juno.com>

To: rlouv@cts.com

Subject: Re: Article

Mr. Louv:

I have received 3 basic types of calls on your article.

1) From the media (funny where articles land) mainly Chicano newspaper and columnist from other cities and states, who requested permission to run the entire opinion piece, and from "her/ his panic" one a reporter who are so "brain washed" that they feel offended because I popped their "fanasty difinition" of what they have been told they are.

2) From academicians/law professionals of "color"(John Marshall University) who commented on race, past experiences and the confusion of the census form. Surprisingly(as law professors and students) they failed to comment about the issues raised of past abuses of privacy and violations of constitutional rights by the census bureau and government.

3) Community individuals and activist in the community. Most agreed that ? #7 & 8 were confusing, and most commented that they really hadn't giving the issue of racial categorizing much thought until they read the article. In other words they answered as they were taught. Older individuals remember have commented that they were never asked in the past, what they are and were simply categorized as either Mexican or white or whatever the person (gringo) in authority said! Others comments were from individuals with government funded social services agencies and organization (the "poverty pimps") who commented that I didn't know what I was talking about, and then tried their damndest to convince me that there are going to be no problems in defining us a group, identifying our social needs, disbursement of monies, or that the information collected on us from ? #7 will not be misused by the government i.e. la migra, FBI, police, etc.

Herman Baca

From: H a baca <AZTECPRINT@juno.com>

To: rlouv@cts.com

Date: Thu, 13 Apr 2000 09:32:15 -0700

Subject: Article

>Mr. Louv:

>

>My personal thanks for your 4/9/00 article. Received and I am still

>receiving a large number of calls and comments on the article.

>

>

>Herman Baca

Thanks, Herman. Glad you liked it. I've gotten a lot of response, too. Mainly good. I'm curious about the nature of the calls and comments you've received about the piece.

Rich

Richard Louv

Mr. Louv:

I have received 3 basic types of calls on your article.

1) From the media (funny where articles land) mainly Chicano newspaper and columnist from other cities and states, who requested permission to run the entire opinion piece, and from "her/ his panic" (one a reporter from USA Today) who are so "brain washed" that they feel offended because I popped their "fanasty difinition" of what they have been told they are.

2) From academicians/law professionals of "color"(John Marshall University) who commented on race, past experiences and the confusion of the census form. Surprisingly(as law professors and students) they failed to comment about the issues I raised of past abuses of privacy and violations of constitutional rights by the census bureau and government.

3) Community individuals and activist in the community. Most agreed that ? #7 & 8 were confusing, and many commented that they really hadn't giving the issue of racial categorizing much thought until they read the article. In other words they stated that they answered the census question as they were taught (Caucasians, not Black or Indian). Some stated that they were putting down other, indigenous, mestizos, etc to show their displeasure. Older individuals commented that they remembered were never asked in the past what they are, and were simply categorized

as either Mexican or white or whatever the person (gringo) in authority said! Others comments were from individuals, the ones who are getting paid who head or work with government funded social services agencies and organization (the "poverty pimps"). They commented that I didn't know what I was talking about, and then tried their damndest to convince me that there are going to be no problems in defining us a group(s), identifying our social needs, disbursement of monies, or that the information collected on us from ? #7 will not be misused (ha,ha) by the government i.e. la migra, FBI, police, etc.

Herman Baca



Committee On Chicano Rights

710 East Third Street • National City, CA 91950 • (619) 477-3800 • Fax (619) 477-3829

March 29, 2000

By: Herman Baca, President

U.S. Census, Chicanos and Question # 8

In my 56 years, I have heard Mexicans including myself, called many things but never, WHITE. That is until I received my census form and reviewed question #8. As a child in New Mexico, I remember being called Caucasian (but never treated as one) when we had to fill out school forms. And the only other times that I heard Mexicans referred to as Caucasians (grudgingly) was during war time, when Uncle Sam needed soldiers for the military. Upon receiving my U.S. Census form 2 weeks ago, I reviewed the eight simple questions on it, and for the first time noticed question #7 and question #8. Question #7 on the form requests ones' nationality Spanish, Mexican American, Latino, Chicano, Puerto Rican etc., and question #8 requests the persons' race, White, American Indian, Black, Asian, or other.

In reviewing the census form, I didn't give questions #7 any thought and to question #8 very little thought. Until confused callers of Mexican ancestry from our community started to call our office. The callers simply wanted to know, "what do I mark for race on question #8 after answering question #7? As a person of Mexican ancestry they continued, do I mark, White (our Spanish side), Native American (our Indian side), Black (mulatto), Asian or other? I stated to them that I had no answer, but that I would call the census 800 number and try get them an answer. In talking to the census personnel I soon found out, that the census bureau had no answer, and was incapable of providing an answer.

I've heard commercials broadcasted both in English and Spanish to our community in the media, from both the census bureau, and their "Hispanic" representatives i.e. politicians, organizations, movie stars, etc., urging everyone in the community to cooperate with the census, so that all of us could be counted. In this manner, the commercials state, "needs" such as education, job training, youth, seniors, women, employment, housing, etc. could be identified.

The commercials continued, that way our communities wouldn't get "short changed" (as has been the case in the past) nor miss out on the much needed mula \$\$\$ (which we have never gotten from past census) from Uncle Sam. Monies that Uncle Sam will earmark to our communities to address the myriad of social needs, which afflict our people. Hearing the commercials sounded pretty good, a win, win type of situation.

That is, until people in the community raised question #8. After the question was raised, I knew from past experiences that question #8 is confusing, and that since it basically offered the individual no choice as to race, that most individuals would probably (willingly or unwillingly) mark the "white option box." Even though, La Raza (all persons of Mexican and Latin ancestry) can mark whatever category, or even label themselves whatever they want. But even worse was, that after researching the issue, I found out that in the past census burro-crats statisticians have, and will probably continue with this census, to unilaterally assign individuals who don't mark white, or mark "other" into the "white" category. As was shown by the Census Bureau's own 1997 report, which stated that 95% of all "Hispanic" were white and the other 3% black.

So once again, as has been the case in the past, the Bureau of Census due to question #8 will label (by bureaucratic fiat) the majority population of La Raza as, WHITE! Even though a simple check of any encyclopedia will show that 85% to 90% of all Mexicans and Central Americans are either indigenous or indigenous-based mestizos

So after viewing the above and seeing that the census will proceed, the only issues left for the Chicano and the Latino community are the political questions. Questions such as, aside from the gathering of information for and money for whom, how did question # 8 the "white option box" get into the census form in the first place? Chicanos know that historically the U.S. Bureau of Census has undercounted us and has "short changed" our communities, out of monies for decades. So the question for my own community is, where were the 100's if not 1000's of "Hispanic" politicians, organizations, consultants, etc. at, when question #8 was initially discussed and drafted? And who to date, are still getting paid millions of dollars from Uncle Sam to supposedly represent and protect La Raza's interests. For the U.S. Congress and the Bureau of Census the question is, if La Raza is going to be categorized as white, then what happens to the monies (the main reason we are told to fill out the census)? Which are suppose to be earmarked for Raza communities and their social needs? Couldn't Uncle Sam somehow divert those monies, into the white communities?

And the last political question, (that really hasn't been discussed in our community) is, what is going to happen to the information (contrary to the government's press releases) that is gathered about us from question #7? I can only begin to wonder in whose hands, and where the gathered information will wind up. Unfortunately to find an answer, we only have to remember history. From the interment of U.S. citizens of Japanese ancestry (with information provided by the Bureau of Census) during World War II to the INS's campaigns against persons of Mexican ancestry in the 1930's repatriation's. "Operation Wetback" in the 1950's and the 1970's FBI's and Nixon's "cointelpro" program, just to cite a few examples.

I guess since the census only rolls around every ten years, we shouldn't get to worried (about the count and money that is), because as we have seen in the past with other census, it really won't matter. To that, I can personally attest, because I have witnessed past census that undercounted us, didn't benefit us, or make one iota of difference to our disenfranchised community.

But still, my political question remains, as to who was or is responsible for not protesting question # 8 and allowing this "Trojan Horse" question into the census form? A question, that could in effect negate the much-touted goal of counting La Raza, and of preventing the disbursements of much needed monies by Uncle Sam to our communities. And if we are not going to get any benefits, and the information gathered might be used against us, why (unless drastic changes are made) should anyone in our communities fill out the census form?

California & the West

The Future's Edge / Richard Louv

Do we really know what we are?

Editor's note: Journalist and author Richard Louv is a nationally recognized authority on many of the issues that define our rapidly changing times: urban stresses, families and children, technology and the environment, to name a few. This is his weekly report on the people we're becoming.

This is the second part in a series on the changing face of race.

Race doesn't exist. No such thing. An outdated concept.

More about that later, but first a visit to Herman Baca's identity crisis.

"In my 56 years, I have heard Mexicans, including myself, called many things but never *white*," he says. "That is, until I received my census form and reviewed question number eight."

During the 1970s, Baca, a National City printer, was a major Chicano voice, certainly the most visible and

strident in the San Diego region. He was a warrior for what came to be called *La Raza*, a murky concept that held different political and spiritual meanings to different people. But its literal meaning was *the race* — representing an attempt to bond people of Mexican descent on both sides of the border.



Today, Baca, president of the Committee on Chicano Rights, looks at his 2000 census form and believes he does not fit. He points to question eight on the form, which requests a person's race. White, American Indian, Black, Asian, or other. In another question, the form also asks Americans to name their ethnic heritage: Spanish, Mexican-American, Latino, Chicano, Puerto Rican and other labels. This approach is a first for the census, because it allows such a variety of answers.

But Baca is not content, not on the race question.

"Confused people of Mexican ancestry from our community started calling our office," he says. "The callers simply wanted to know, 'What do I mark for race? As a person of Mexican ancestry, do I mark white (our Spanish side), Native American (our Indian side), black (if I am part black), Asian?'" Baca had no answer, nor did Census Bureau officials, when he called the federal agency.

Given such a choice, he contends, most people of Mexican descent will mark white. So, the Bureau of Census is "by bureaucratic fiat," as Baca calls it, counting the people "of *La Raza white* even though 85 to 90 percent of all Mexicans and Central Americans are either indigenous or indigenous-based mestizos."

All of this raises the questions: Who are we? *What* are we? Any of us?

See **RACE** on Page A-10.

Race

Murky definitions cloud issue of who, what we are

Continued from A-3

The term La Raza doesn't surface much anymore, at least in the mainstream media. In fact, the idea of race — defined traditionally or, as in the case of La Raza, politically — has, in some circles, fallen into disrepute. Yes, the question of race still appears on census forms and standard achievement tests, but talk to most anthropologists or biologists, and they will dismiss the word and the concept. Genetically, race holds no weight, they say.

"The concept of race is not valid for human populations," according to Albert Jacquard, a noted French geneticist and former head of the genetics department at France's National Institute of Demographic Studies.

Of the total genetic diversity of the human species, only seven or eight percent can be attributed to differences based on "race" — that is, skin color and other physical characteristics. Compare that with the 85 percent of genetic diversity that can be found between different geographic groups *within* a race.

"In other words, pick out two white people on the street, and they'll have more genetic

differences between them than with a randomly picked black person," says Philip Klinkner, author of "The Unsteady March: The Rise and Decline of America's Commitment to Racial Equality. "Race is a social construct."

That means we make it up. And we're creative.

♦ ♦ ♦

In 1997, the journal *Society* reported that "Americans do not demonstrate the same consistency in the ethnic or racial identity they report to census takers." For example, in one study, when people were shown a list of ethnic or racial labels, 80 percent selected at least one, "but of those who did, 40 percent did not select the same ethno-racial identity a year later." Why such fickleness? Three possibilities, according to *Society*: People aren't interested; they're ignorant; or their self-definition of race is shaped by the public mood at the time.

But surely race is more than mood. After all, don't the physical differences among groups of people have some purpose? Yes. Simple climactic adaptation. That's it, say most ethnographers. What about the fact that Eurasia gave birth to so much of what we now consider civilization and technology? That's often been attributed to race, or the Judeo-Christian ethic, or to a racist assumption that Caucasians and

"America today is at crossroads. One road is toward a multi-ethnic nation in which no one group is dominant and there is so much intermarriage that race fades in importance."

Philip Klinkner, author

Asians are smarter than other groups. But one major study now contends that Eurasians simply lucked out; they happened to live in regions of the world with more easily domesticated wild animals.

He with the most cows wins.

"The concept of race consequently has so little content that the word becomes meaningless and should be eradicated from our vocabulary," argues Jacquard. That isn't likely to happen anytime soon. Yet, Americans, particularly in diverse California, are struggling for new words and more accurate social definitions.

Bernardo Ferdman, an associate professor at the California School of Professional Psychology in San Diego, says his graduate students "show a new degree of fluidity of identity, a dissatisfaction with traditional categories of race or even ethnicity." And, he adds, "They're not sure what to do with that. There's nothing to replace the old categories. No new language."

A new language may yet emerge from the children of the baby boomers, now coming of age. They're what *American Demographics* calls "the first generation to accept mixed races" and to "seriously question all traditional racial categories." In the 20th century, "international migration and differing fertility rates have made each generation of Americans more racially and ethnically diverse than its predecessor."

"I was in an online chat room the other night, and realized a guy in the room goes to my school, San Diego High School," says Kamaria Bingham, a 10th-grader. "He asked me out. I said, 'Nooooo, I don't think you'd want to date a black girl.' And he said, 'Sure I would. All women are beautiful.' Online, you could tell the truth or lie about your race, and nobody cares." For Kamaria, race still counts, but not as much as it did for her parents. Indeed, during the past three decades, intermarriage has increased more than tenfold,

which suggests that race will become increasingly irrelevant in coming decades.

Except for one fact. Interracial dating may be easy for Kamaria, but interracial marriage between blacks and other racial groups lags far behind the rates of intermarriage between Asian-Americans, European-Americans and Latino-Americans. This leads some experts to worry that American may be moving toward a black and beige society — in effect, not much different than a black and white society. The nation would still have one powerful majority, and an even more isolated minority — blacks.

♦ ♦ ♦

"America today is at crossroads," says Klinkner. "One road is toward a multi-ethnic nation in which no one group is dominant and there is so much intermarriage that race fades in importance."

Another road is toward a beige and black society.

And a third road is best described by Phillip Gay, a sociology professor at San Diego State University. "It's a path backward," he says, to a time when people were so obsessed with race that they concocted countless ways of dividing and labeling people, when they used such brands as octoroon for someone who is one-eighth black. Or mulatto. "The word mulatto came from the word mule, a cross between a donkey and

"The concept of race consequently has so little content that the word becomes meaningless and should be eradicated from our vocabulary."

*Albert Jacquard,
French geneticist*

a horse," says Gay, who contends that the more we focus on finely drawn differences based on skin color, the more racist we become.

Whatever we call our physical differences — race, ethnicity, or delicately drawn variations of both — privilege in America is still connected to the shade of one's skin. Even so, young people do seem more casual about their physical differences. An optimist might even believe that California could someday become a state of one race.

La Raza Humana.

RICHARD LOUV writes about the future of the San Diego region and the nation, in *The Future's Edge*, which appears on page A-3 on Sundays. He welcomes your thoughts, and can be reached by fax, (619) 293-2148; mail, P.O. Box 120191, San Diego, CA 92112-0191; or e-mail, rlouv@cts.com

2

3



U.S. DEPARTMENT OF COMMERCE
BUREAU OF THE CENSUS
WASHINGTON, DC 20233-2000
OFFICE OF THE DIRECTOR

United States Census 2000

March 13, 2000

To all households:

This is your official form for the United States Census 2000. It is used to count every person living in this house or apartment – people of all ages, citizens and non-citizens.

Your answers are important. First, the number of representatives each state has in Congress depends on the number of people living in the state.

The second reason may be more important to you and your community. The amount of government money your neighborhood receives depends on your answers. That money gets used for schools, employment services, housing assistance, roads, services for children and the elderly, and many other local needs.

Your privacy is protected by law (Title 13 of the United States Code), which also requires that you answer these questions. That law ensures that your information is only used for statistical purposes and that no unauthorized person can see your form or find out what you tell us – no other government agency, no court of law, NO ONE.

Please be as accurate and complete as you can in filling out your census form, and return it in the enclosed postage-paid envelope. Thank you.

Sincerely,

Kenneth Prewitt
Director
Bureau of the Census

Enclosures

United States Census 2000

U.S. Department of Commerce
Bureau of the Census



This is the official form for all the people at this address. It is quick and easy, and your answers are protected by law. Complete the Census and help your community get what it needs — today and in the future!

The "Informational Copy" shows the content of the United States Census 2000 "long" form questionnaire. Each household will receive either a short form (100-percent questions) or a long form (100-percent and sample questions). The long form questionnaire includes the same 6 population questions and 1 housing question that are on the Census 2000 short form, plus 26 additional population questions, and 20 additional housing questions. On average, about 1 in every 6 households will receive the long form. The content of the forms resulted from reviewing the 1990 census data, consulting with federal and non-federal data users, and conducting tests.

For additional information about Census 2000, visit our website at www.census.gov or write to the Director, Bureau of the Census, Washington, DC 20233.

Start Here

Please use a black or blue pen.

- 1 How many people were living or staying in this house, apartment, or mobile home on April 1, 2000?

Number of people

INCLUDE in this number:

- foster children, roomers, or housemates
- people staying here on April 1, 2000 who have no other permanent place to stay
- people living here most of the time while working, even if they have another place to live

DO NOT INCLUDE in this number:

- college students living away while attending college
- people in a correctional facility, nursing home, or mental hospital on April 1, 2000
- Armed Forces personnel living somewhere else
- people who live or stay at another place most of the time

- ➔ Please turn the page and print the names of all the people living or staying here on April 1, 2000.

If you need help completing this form, call 1-800-XXX-XXXX between 8:00 a.m. and 9:00 p.m., 7 days a week. The telephone call is free.

TDD - Telephone display device for the hearing impaired. Call 1-800-XXX-XXXX between 8:00 a.m. and 9:00 p.m., 7 days a week. The telephone call is free.

¿NECESITA AYUDA? Si usted necesita ayuda para completar este cuestionario llame al 1-800-XXX-XXXX entre las 8:00 a.m. y las 9:00 p.m., 7 días a la semana. La llamada telefónica es gratis.

The Census Bureau estimates that, for the average household, this form will take about 38 minutes to complete, including the time for reviewing the instructions and answers. Comments about the estimate should be directed to the Associate Director for Finance and Administration, Attn: Paperwork Reduction Project 0607-0856, Room 3104, Federal Building 3, Bureau of the Census, Washington, DC 20233.

Respondents are not required to respond to any information collection unless it displays a valid approval number from the Office of Management and Budget.

Form **D-61B**

OMB No. 0607-0856: Approval Expires 12/31/2000

List of Persons

➔ Please be sure you answered question 1 on the front page before continuing.

2 Please print the names of all the people who you indicated in question 1 were living or staying here on April 1, 2000.

Example — Last Name

J O H N S O N

First Name MI

R O B I N J

Start with the person, or one of the people living here who owns, is buying, or rents this house, apartment, or mobile home. If there is no such person, start with any adult living or staying here.

Person 1 — Last Name

First Name MI

Person 2 — Last Name

First Name MI

Person 3 — Last Name

First Name MI

Person 4 — Last Name

First Name MI

Person 5 — Last Name

First Name MI

Person 6 — Last Name

First Name MI

Person 7 — Last Name

First Name MI

Person 8 — Last Name

First Name MI

Person 9 — Last Name

First Name MI

Person 10 — Last Name

First Name MI

Person 11 — Last Name

First Name MI

Person 12 — Last Name

First Name MI

➔ Next, answer questions about Person 1.

FOR OFFICE USE ONLY

A. JIC1

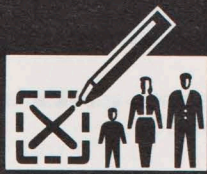
B. JIC2

C. JIC3

D. JIC4

Person

1



Your answers are important!
Every person in the Census counts.

1 What is this person's name? Print the name of Person 1 from page 2.

Last Name

First Name

MI

2 What is this person's telephone number? We may contact this person if we don't understand an answer.

Area Code + Number

3 What is this person's sex? Mark ONE box.

- Male
- Female

4 What is this person's age and what is this person's date of birth?

Age on April 1, 2000

Print numbers in boxes.

Month Day Year of birth

NOTE: Please answer BOTH Questions 5 and 6.

5 Is this person Spanish/Hispanic/Latino? Mark the "No" box if **not** Spanish/Hispanic/Latino.

- No, not Spanish/Hispanic/Latino
- Yes, Mexican, Mexican Am., Chicano
- Yes, Puerto Rican
- Yes, Cuban
- Yes, other Spanish/Hispanic/Latino — Print group. ↗

6 What is this person's race? Mark one or more races to indicate what this person considers himself/herself to be.

- White
- Black, African Am., or Negro
- American Indian or Alaska Native — Print name of enrolled or principal tribe. ↗

- Asian Indian
- Chinese
- Filipino
- Japanese
- Korean
- Vietnamese
- Other Asian — Print race. ↗
- Native Hawaiian
- Guamanian or Chamorro
- Samoan
- Other Pacific Islander — Print race. ↗

- Some other race — Print race. ↗

7 What is this person's marital status?

- Now married
- Widowed
- Divorced
- Separated
- Never married

8 a. At any time since February 1, 2000, has this person attended regular school or college?

Include only nursery school or preschool, kindergarten, elementary school, and schooling which leads to a high school diploma or a college degree.

- No, has not attended since February 1 → Skip to 9
- Yes, public school, public college
- Yes, private school, private college

Question is asked of all persons on the short (100-percent) and long (sample) forms.



8 b. What grade or level was this person attending?

Mark ONE box.

- Nursery school, preschool
- Kindergarten
- Grade 1 to grade 4
- Grade 5 to grade 8
- Grade 9 to grade 12
- College undergraduate years (freshman to senior)
- Graduate or professional school (for example: medical, dental, or law school)

9 What is the highest degree or level of school this person has COMPLETED? Mark ONE box.

If currently enrolled, mark the previous grade or highest degree received.

- No schooling completed
- Nursery school to 4th grade
- 5th grade or 6th grade
- 7th grade or 8th grade
- 9th grade
- 10th grade
- 11th grade
- 12th grade, **NO DIPLOMA**
- HIGH SCHOOL GRADUATE** — high school DIPLOMA or the equivalent (for example: GED)
- Some college credit, but less than 1 year
- 1 or more years of college, no degree
- Associate degree (for example: AA, AS)
- Bachelor's degree (for example: BA, AB, BS)
- Master's degree (for example: MA, MS, MEng, MEd, MSW, MBA)
- Professional degree (for example: MD, DDS, DVM, LLB, JD)
- Doctorate degree (for example: PhD, EdD)

10 What is this person's ancestry or ethnic origin?

(For example: Italian, Jamaican, African Am., Cambodian, Cape Verdean, Norwegian, Dominican, French Canadian, Haitian, Korean, Lebanese, Polish, Nigerian, Mexican, Taiwanese, Ukrainian, and so on.)

11 a. Does this person speak a language other than English at home?

- Yes
- No → Skip to 12

b. What is this language?

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

(For example: Korean, Italian, Spanish, Vietnamese)

c. How well does this person speak English?

- Very well
- Well
- Not well
- Not at all

12 Where was this person born?

- In the United States — Print name of state.

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

- Outside the United States — Print name of foreign country, or Puerto Rico, Guam, etc.

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

13 Is this person a CITIZEN of the United States?

- Yes, born in the United States → Skip to 15a
- Yes, born in Puerto Rico, Guam, the U.S. Virgin Islands, or Northern Marianas
- Yes, born abroad of American parent or parents
- Yes, a U.S. citizen by naturalization
- No, not a citizen of the United States

14 When did this person come to live in the United States? Print numbers in boxes.

Year

--	--	--	--

15 a. Did this person live in this house or apartment 5 years ago (on April 1, 1995)?

- Person is under 5 years old → Skip to 33
- Yes, this house → Skip to 16
- No, outside the United States — Print name of foreign country, or Puerto Rico, Guam, etc., below; then skip to 16.

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

- No, different house in the United States

15 b. Where did this person live 5 years ago?

Name of city, town, or post office

Did this person live inside the limits of the city or town?

- Yes
 No, outside the city/town limits

Name of county

Name of state

ZIP Code

16 Does this person have any of the following long-lasting conditions:

- | | Yes | No |
|--------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|--------------------------|
| a. Blindness, deafness, or a severe vision or hearing impairment? | <input type="checkbox"/> | <input type="checkbox"/> |
| b. A condition that substantially limits one or more basic physical activities such as walking, climbing stairs, reaching, lifting, or carrying? | <input type="checkbox"/> | <input type="checkbox"/> |

17 Because of a physical, mental, or emotional condition lasting 6 months or more, does this person have any difficulty in doing any of the following activities:

- | | Yes | No |
|----------------------------------------------------------------------------------------------------------------------|--------------------------|--------------------------|
| a. Learning, remembering, or concentrating? | <input type="checkbox"/> | <input type="checkbox"/> |
| b. Dressing, bathing, or getting around inside the home? | <input type="checkbox"/> | <input type="checkbox"/> |
| c. (Answer if this person is 16 YEARS OLD OR OVER.) Going outside the home alone to shop or visit a doctor's office? | <input type="checkbox"/> | <input type="checkbox"/> |
| d. (Answer if this person is 16 YEARS OLD OR OVER.) Working at a job or business? | <input type="checkbox"/> | <input type="checkbox"/> |

18 Was this person under 15 years of age on April 1, 2000?

- Yes → Skip to 33
 No

19 a. Does this person have any of his/her own grandchildren under the age of 18 living in this house or apartment?

- Yes
 No → Skip to 20a

b. Is this grandparent currently responsible for most of the basic needs of any grandchild(ren) under the age of 18 who live(s) in this house or apartment?

- Yes
 No → Skip to 20a

c. How long has this grandparent been responsible for the(se) grandchild(ren)? If the grandparent is financially responsible for more than one grandchild, answer the question for the grandchild for whom the grandparent has been responsible for the longest period of time.

- Less than 6 months
 6 to 11 months
 1 or 2 years
 3 or 4 years
 5 years or more

20 a. Has this person ever served on active duty in the U.S. Armed Forces, military Reserves, or National Guard? Active duty does not include training for the Reserves or National Guard, but DOES include activation, for example, for the Persian Gulf War.

- Yes, now on active duty
 Yes, on active duty in past, but not now
 No, training for Reserves or National Guard only → Skip to 21
 No, never served in the military → Skip to 21

b. When did this person serve on active duty in the U.S. Armed Forces? Mark a box for EACH period in which this person served.

- April 1995 or later
 August 1990 to March 1995 (including Persian Gulf War)
 September 1980 to July 1990
 May 1975 to August 1980
 Vietnam era (August 1964—April 1975)
 February 1955 to July 1964
 Korean conflict (June 1950—January 1955)
 World War II (September 1940—July 1947)
 Some other time

c. In total, how many years of active-duty military service has this person had?

- Less than 2 years
 2 years or more



31 c. Interest, dividends, net rental income, royalty income, or income from estates and trusts — Report even small amounts credited to an account.

Yes Annual amount — Dollars
\$ | | | , | | | .00 Loss

No

d. Social Security or Railroad Retirement

Yes Annual amount — Dollars

\$ | | | , | | | .00

No

e. Supplemental Security Income (SSI)

Yes Annual amount — Dollars

\$ | | | , | | | .00

No

f. Any public assistance or welfare payments from the state or local welfare office

Yes Annual amount — Dollars

\$ | | | , | | | .00

No

g. Retirement, survivor, or disability pensions — Do NOT include Social Security.

Yes Annual amount — Dollars

\$ | | | , | | | .00

No

h. Any other sources of income received regularly such as Veterans' (VA) payments, unemployment compensation, child support, or alimony — Do NOT include lump-sum payments such as money from an inheritance or sale of a home.

Yes Annual amount — Dollars

\$ | | | , | | | .00

No

32 What was this person's total income in 1999? Add entries in questions 31a—31h; subtract any losses. If net income was a loss, enter the amount and mark the "Loss" box next to the dollar amount.

Annual amount — Dollars

None OR \$ | | | , | | | .00 Loss

Question is asked of all households on the short (100-percent) and long (sample) forms.

33 Now, please answer questions 33—53 about your household.

33 Is this house, apartment, or mobile home —

- Owned by you or someone in this household with a mortgage or loan?
- Owned by you or someone in this household free and clear (without a mortgage or loan)?
- Rented for cash rent?
- Occupied without payment of cash rent?

34 Which best describes this building? Include all apartments, flats, etc., even if vacant.

- A mobile home
- A one-family house detached from any other house
- A one-family house attached to one or more houses
- A building with 2 apartments
- A building with 3 or 4 apartments
- A building with 5 to 9 apartments
- A building with 10 to 19 apartments
- A building with 20 to 49 apartments
- A building with 50 or more apartments
- Boat, RV, van, etc.

35 About when was this building first built?

- 1999 or 2000
- 1995 to 1998
- 1990 to 1994
- 1980 to 1989
- 1970 to 1979
- 1960 to 1969
- 1950 to 1959
- 1940 to 1949
- 1939 or earlier

36 When did this person move into this house, apartment, or mobile home?

- 1999 or 2000
- 1995 to 1998
- 1990 to 1994
- 1980 to 1989
- 1970 to 1979
- 1969 or earlier

37 How many rooms do you have in this house, apartment, or mobile home? Do NOT count bathrooms, porches, balconies, foyers, halls, or half-rooms.

- | | |
|----------------------------------|------------------------------------------|
| <input type="checkbox"/> 1 room | <input type="checkbox"/> 6 rooms |
| <input type="checkbox"/> 2 rooms | <input type="checkbox"/> 7 rooms |
| <input type="checkbox"/> 3 rooms | <input type="checkbox"/> 8 rooms |
| <input type="checkbox"/> 4 rooms | <input type="checkbox"/> 9 or more rooms |
| <input type="checkbox"/> 5 rooms | |

38 How many bedrooms do you have; that is, how many bedrooms would you list if this house, apartment, or mobile home were on the market for sale or rent?

- No bedroom
- 1 bedroom
- 2 bedrooms
- 3 bedrooms
- 4 bedrooms
- 5 or more bedrooms

39 Do you have COMPLETE plumbing facilities in this house, apartment, or mobile home; that is, 1) hot and cold piped water, 2) a flush toilet, and 3) a bathtub or shower?

- Yes, have all three facilities
- No

40 Do you have COMPLETE kitchen facilities in this house, apartment, or mobile home; that is, 1) a sink with piped water, 2) a range or stove, and 3) a refrigerator?

- Yes, have all three facilities
- No

41 Is there telephone service available in this house, apartment, or mobile home from which you can both make and receive calls?

- Yes
- No

42 Which FUEL is used MOST for heating this house, apartment, or mobile home?

- Gas: from underground pipes serving the neighborhood
- Gas: bottled, tank, or LP
- Electricity
- Fuel oil, kerosene, etc.
- Coal or coke
- Wood
- Solar energy
- Other fuel
- No fuel used

43 How many automobiles, vans, and trucks of one-ton capacity or less are kept at home for use by members of your household?

- None
- 1
- 2
- 3
- 4
- 5
- 6 or more

44 Answer ONLY if this is a ONE-FAMILY HOUSE OR MOBILE HOME — All others skip to 45.

a. Is there a business (such as a store or barber shop) or a medical office on this property?

- Yes
- No

b. How many acres is this house or mobile home on?

- Less than 1 acre → Skip to 45
- 1 to 9.9 acres
- 10 or more acres

c. In 1999, what were the actual sales of all agricultural products from this property?

- None
- \$2,500 to \$4,999
- \$1 to \$999
- \$5,000 to \$9,999
- \$1,000 to \$2,499
- \$10,000 or more

45 What are the annual costs of utilities and fuels for this house, apartment, or mobile home? If you have lived here less than 1 year, estimate the annual cost.

a. Electricity

Annual cost — Dollars

\$ | , | | .00

OR

- Included in rent or in condominium fee
- No charge or electricity not used

b. Gas

Annual cost — Dollars

\$ | , | | .00

OR

- Included in rent or in condominium fee
- No charge or gas not used

c. Water and sewer

Annual cost — Dollars

\$ | , | | .00

OR

- Included in rent or in condominium fee
- No charge

d. Oil, coal, kerosene, wood, etc.

Annual cost — Dollars

\$ | , | | .00

OR

- Included in rent or in condominium fee
- No charge or these fuels not used



46 Answer **ONLY** if you **PAY RENT** for this house, apartment, or mobile home — All others skip to 47.

a. What is the monthly rent?

Monthly amount — Dollars

\$ | | , | | .00

b. Does the monthly rent include any meals?

- Yes
- No

47 Answer questions 47a—53 if you or someone in this household owns or is buying this house, apartment, or mobile home; otherwise, skip to questions for Person 2.

a. Do you have a mortgage, deed of trust, contract to purchase, or similar debt on THIS property?

- Yes, mortgage, deed of trust, or similar debt
- Yes, contract to purchase
- No → Skip to 48a

b. How much is your regular monthly mortgage payment on THIS property? Include payment only on first mortgage or contract to purchase.

Monthly amount — Dollars

\$ | | , | | .00

OR

- No regular payment required → Skip to 48a

c. Does your regular monthly mortgage payment include payments for real estate taxes on THIS property?

- Yes, taxes included in mortgage payment
- No, taxes paid separately or taxes not required

d. Does your regular monthly mortgage payment include payments for fire, hazard, or flood insurance on THIS property?

- Yes, insurance included in mortgage payment
- No, insurance paid separately or no insurance

48 **a. Do you have a second mortgage or a home equity loan on THIS property? Mark (X) all boxes that apply.**

- Yes, a second mortgage
- Yes, a home equity loan
- No → Skip to 49

b. How much is your regular monthly payment on all second or junior mortgages and all home equity loans on THIS property?

Monthly amount — Dollars

\$ | | , | | .00

OR

- No regular payment required

49 What were the real estate taxes on THIS property last year?

Yearly amount — Dollars

\$ | | , | | .00

OR

- None

50 What was the annual payment for fire, hazard, and flood insurance on THIS property?

Annual amount — Dollars

\$ | | , | | .00

OR

- None

51 What is the value of this property; that is, how much do you think this house and lot, apartment, or mobile home and lot would sell for if it were for sale?

- | | |
|-----------------------------------------------|-------------------------------------------------|
| <input type="checkbox"/> Less than \$10,000 | <input type="checkbox"/> \$90,000 to \$99,999 |
| <input type="checkbox"/> \$10,000 to \$14,999 | <input type="checkbox"/> \$100,000 to \$124,999 |
| <input type="checkbox"/> \$15,000 to \$19,999 | <input type="checkbox"/> \$125,000 to \$149,999 |
| <input type="checkbox"/> \$20,000 to \$24,999 | <input type="checkbox"/> \$150,000 to \$174,999 |
| <input type="checkbox"/> \$25,000 to \$29,999 | <input type="checkbox"/> \$175,000 to \$199,999 |
| <input type="checkbox"/> \$30,000 to \$34,999 | <input type="checkbox"/> \$200,000 to \$249,999 |
| <input type="checkbox"/> \$35,000 to \$39,999 | <input type="checkbox"/> \$250,000 to \$299,999 |
| <input type="checkbox"/> \$40,000 to \$49,999 | <input type="checkbox"/> \$300,000 to \$399,999 |
| <input type="checkbox"/> \$50,000 to \$59,999 | <input type="checkbox"/> \$400,000 to \$499,999 |
| <input type="checkbox"/> \$60,000 to \$69,999 | <input type="checkbox"/> \$500,000 to \$749,999 |
| <input type="checkbox"/> \$70,000 to \$79,999 | <input type="checkbox"/> \$750,000 to \$999,999 |
| <input type="checkbox"/> \$80,000 to \$89,999 | <input type="checkbox"/> \$1,000,000 or more |

52 Answer **ONLY** if this is a **CONDOMINIUM** — What is the monthly condominium fee?

Monthly amount — Dollars

\$ | | , | | .00

53 Answer **ONLY** if this is a **MOBILE HOME** —

a. Do you have an installment loan or contract on THIS mobile home?

- Yes
- No

b. What was the total cost for installment loan payments, personal property taxes, site rent, registration fees, and license fees on THIS mobile home and its site last year? Exclude real estate taxes.

Yearly amount — Dollars

\$ | | , | | .00

➔ Are there more people living here? If yes, continue with Person 2.

Person

2



Census information helps your community get financial assistance for roads, hospitals, schools and more.

1 What is this person's name? Print the name of Person 2 from page 2.

Last Name

First Name

MI

2 How is this person related to Person 1?

Mark ONE box.

- Husband/wife
- Natural-born son/daughter
- Adopted son/daughter
- Stepson/stepdaughter
- Brother/sister
- Father/mother
- Grandchild
- Parent-in-law
- Son-in-law/daughter-in-law
- Other relative — Print exact relationship.

If NOT RELATED to Person 1:

- Roomer, boarder
- Housemate, roommate
- Unmarried partner
- Foster child
- Other nonrelative

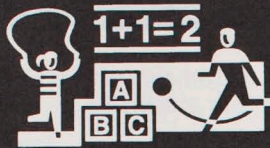
Question is asked of Persons 2–6 on the short (100-percent) and long (sample) forms.

For Person 2, repeat questions 3-32 of Person 1.



Person

3



Information about children helps your community plan for child care, education, and recreation.

For Persons 3–6, repeat questions 1–32 of Person 2.

NOTE – The content for Question 2 varies between Person 1 and Persons 2–6.

Thank you for completing your official U.S. Census form. If there are more than six people at this address, the Census Bureau may contact you for the same information about these people.



This is the official form for all the people at this address. It is quick and easy, and your answers are protected by law. Complete the Census and help your community get what it needs — today and in the future!

Start Here

Please use a black or blue pen.

1. How many people were living or staying in this house, apartment, or mobile home on April 1, 2000?

Number of people

INCLUDE in this number:

- foster children, roomers, or housemates
- people staying here on April 1, 2000 who have no other permanent place to stay
- people living here most of the time while working, even if they have another place to live

DO NOT INCLUDE in this number:

- college students living away while attending college
- people in a correctional facility, nursing home, or mental hospital on April 1, 2000
- Armed Forces personnel living somewhere else
- people who live or stay at another place most of the time

2. Is this house, apartment, or mobile home — Mark ONE box.

- Owned by you or someone in this household with a mortgage or loan?
- Owned by you or someone in this household free and clear (without a mortgage or loan)?
- Rented for cash rent?
- Occupied without payment of cash rent?

3. Please answer the following questions for each person living in this house, apartment, or mobile home. Start with the name of one of the people living here who owns, is buying, or rents this house, apartment, or mobile home. If there is no such person, start with any adult living or staying here. We will refer to this person as Person 1.

What is this person's name? Print name below.

Last Name

First Name

MI

4. What is Person 1's telephone number? We may call this person if we don't understand an answer.

Area Code + Number

5. What is Person 1's sex? Mark ONE box.

Male Female

6. What is Person 1's age and what is Person 1's date of birth?

Age on April 1, 2000

Print numbers in boxes.

Month Day Year of birth

→ NOTE: Please answer BOTH Questions 7 and 8.

7. Is Person 1 Spanish/Hispanic/Latino? Mark the "No" box if **not** Spanish/Hispanic/Latino.

- No, not Spanish/Hispanic/Latino Yes, Puerto Rican
- Yes, Mexican, Mexican Am., Chicano Yes, Cuban
- Yes, other Spanish/Hispanic/Latino — Print group. ↘

8. What is Person 1's race? Mark one or more races to indicate what this person considers himself/herself to be.

- White
- Black, African Am., or Negro
- American Indian or Alaska Native — Print name of enrolled or principal tribe. ↘

- Asian Indian Japanese Native Hawaiian
- Chinese Korean Guamanian or Chamorro
- Filipino Vietnamese Samoan
- Other Asian — Print race. ↘ Other Pacific Islander — Print race. ↘

- Some other race — Print race. ↘

→ If more people live here, continue with Person 2.

Person 2

Your answers are important!
Every person in the Census counts.



1. What is Person 2's name? *Print name below.*

Last Name

First Name

MI

2. How is this person related to Person 1? Mark ONE box.

- | | |
|------------------------------------------------------------------------------|----------------------------------------------|
| <input type="checkbox"/> Husband/wife | If NOT RELATED to Person 1: |
| <input type="checkbox"/> Natural-born son/daughter | <input type="checkbox"/> Roomer, boarder |
| <input type="checkbox"/> Adopted son/daughter | <input type="checkbox"/> Housemate, roommate |
| <input type="checkbox"/> Stepson/stepdaughter | <input type="checkbox"/> Unmarried partner |
| <input type="checkbox"/> Brother/sister | <input type="checkbox"/> Foster child |
| <input type="checkbox"/> Father/mother | <input type="checkbox"/> Other nonrelative |
| <input type="checkbox"/> Grandchild | |
| <input type="checkbox"/> Parent-in-law | |
| <input type="checkbox"/> Son-in-law/daughter-in-law | |
| <input type="checkbox"/> Other relative — <i>Print exact relationship.</i> → | <input type="text"/> |

3. What is this person's sex? Mark ONE box.

- Male Female

4. What is this person's age and what is this person's date of birth? *Print numbers in boxes.*

Age on April 1, 2000 Month Day Year of birth

→ NOTE: Please answer BOTH Questions 5 and 6.

5. Is this person Spanish/Hispanic/Latino? Mark the "No" box if **not** Spanish/Hispanic/Latino.

- | | |
|-------------------------------------------------------------------------------------|--------------------------------------------|
| <input type="checkbox"/> No, not Spanish/Hispanic/Latino | <input type="checkbox"/> Yes, Puerto Rican |
| <input type="checkbox"/> Yes, Mexican, Mexican Am., Chicano | <input type="checkbox"/> Yes, Cuban |
| <input type="checkbox"/> Yes, other Spanish/Hispanic/Latino — <i>Print group.</i> ↘ | |

6. What is this person's race? Mark one or more races to indicate what this person considers himself/herself to be.

- White
- Black, African Am., or Negro
- American Indian or Alaska Native — *Print name of enrolled or principal tribe.* ↘

- | | | |
|-------------------------------------------------------------|------------------------------------------------------------------------|------------------------------------------------|
| <input type="checkbox"/> Asian Indian | <input type="checkbox"/> Japanese | <input type="checkbox"/> Native Hawaiian |
| <input type="checkbox"/> Chinese | <input type="checkbox"/> Korean | <input type="checkbox"/> Guamanian or Chamorro |
| <input type="checkbox"/> Filipino | <input type="checkbox"/> Vietnamese | <input type="checkbox"/> Samoan |
| <input type="checkbox"/> Other Asian — <i>Print race.</i> ↘ | <input type="checkbox"/> Other Pacific Islander — <i>Print race.</i> ↘ | |

- Some other race — *Print race.* ↘

→ If more people live here, continue with Person 3.

Person 3

Census information helps your community get financial assistance for roads, hospitals, schools, and more.



1. What is Person 3's name? *Print name below.*

Last Name

First Name

MI

2. How is this person related to Person 1? Mark ONE box.

- | | |
|------------------------------------------------------------------------------|----------------------------------------------|
| <input type="checkbox"/> Husband/wife | If NOT RELATED to Person 1: |
| <input type="checkbox"/> Natural-born son/daughter | <input type="checkbox"/> Roomer, boarder |
| <input type="checkbox"/> Adopted son/daughter | <input type="checkbox"/> Housemate, roommate |
| <input type="checkbox"/> Stepson/stepdaughter | <input type="checkbox"/> Unmarried partner |
| <input type="checkbox"/> Brother/sister | <input type="checkbox"/> Foster child |
| <input type="checkbox"/> Father/mother | <input type="checkbox"/> Other nonrelative |
| <input type="checkbox"/> Grandchild | |
| <input type="checkbox"/> Parent-in-law | |
| <input type="checkbox"/> Son-in-law/daughter-in-law | |
| <input type="checkbox"/> Other relative — <i>Print exact relationship.</i> → | <input type="text"/> |

3. What is this person's sex? Mark ONE box.

- Male Female

4. What is this person's age and what is this person's date of birth? *Print numbers in boxes.*

Age on April 1, 2000 Month Day Year of birth

→ NOTE: Please answer BOTH Questions 5 and 6.

5. Is this person Spanish/Hispanic/Latino? Mark the "No" box if **not** Spanish/Hispanic/Latino.

- | | |
|-------------------------------------------------------------------------------------|--------------------------------------------|
| <input type="checkbox"/> No, not Spanish/Hispanic/Latino | <input type="checkbox"/> Yes, Puerto Rican |
| <input type="checkbox"/> Yes, Mexican, Mexican Am., Chicano | <input type="checkbox"/> Yes, Cuban |
| <input type="checkbox"/> Yes, other Spanish/Hispanic/Latino — <i>Print group.</i> ↘ | |

6. What is this person's race? Mark one or more races to indicate what this person considers himself/herself to be.

- White
- Black, African Am., or Negro
- American Indian or Alaska Native — *Print name of enrolled or principal tribe.* ↘

- | | | |
|-------------------------------------------------------------|------------------------------------------------------------------------|------------------------------------------------|
| <input type="checkbox"/> Asian Indian | <input type="checkbox"/> Japanese | <input type="checkbox"/> Native Hawaiian |
| <input type="checkbox"/> Chinese | <input type="checkbox"/> Korean | <input type="checkbox"/> Guamanian or Chamorro |
| <input type="checkbox"/> Filipino | <input type="checkbox"/> Vietnamese | <input type="checkbox"/> Samoan |
| <input type="checkbox"/> Other Asian — <i>Print race.</i> ↘ | <input type="checkbox"/> Other Pacific Islander — <i>Print race.</i> ↘ | |

- Some other race — *Print race.* ↘

→ If more people live here, continue with Person 4.

Person 4

Information about children helps your community plan for child care, education, and recreation.



Knowing about age, race, and sex helps your community better meet the needs of everyone.



1. What is Person 4's name? *Print name below.*

Last Name

First Name

MI

2. How is this person related to Person 1? Mark ONE box.

- | | |
|------------------------------------------------------------------------------|----------------------------------------------|
| <input type="checkbox"/> Husband/wife | If NOT RELATED to Person 1: |
| <input type="checkbox"/> Natural-born son/daughter | <input type="checkbox"/> Roomer, boarder |
| <input type="checkbox"/> Adopted son/daughter | <input type="checkbox"/> Housemate, roommate |
| <input type="checkbox"/> Stepson/stepdaughter | <input type="checkbox"/> Unmarried partner |
| <input type="checkbox"/> Brother/sister | <input type="checkbox"/> Foster child |
| <input type="checkbox"/> Father/mother | <input type="checkbox"/> Other nonrelative |
| <input type="checkbox"/> Grandchild | |
| <input type="checkbox"/> Parent-in-law | |
| <input type="checkbox"/> Son-in-law/daughter-in-law | |
| <input type="checkbox"/> Other relative — <i>Print exact relationship.</i> → | <input type="text"/> |

3. What is this person's sex? Mark ONE box.

- Male Female

4. What is this person's age and what is this person's date of birth? *Print numbers in boxes.*

Age on April 1, 2000 Month Day Year of birth

<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
----------------------	----------------------	----------------------	----------------------

→ NOTE: Please answer BOTH Questions 5 and 6.

5. Is this person Spanish/Hispanic/Latino? Mark the "No" box if not Spanish/Hispanic/Latino.

- | | |
|-------------------------------------------------------------------------------------|--------------------------------------------|
| <input type="checkbox"/> No, not Spanish/Hispanic/Latino | <input type="checkbox"/> Yes, Puerto Rican |
| <input type="checkbox"/> Yes, Mexican, Mexican Am., Chicano | <input type="checkbox"/> Yes, Cuban |
| <input type="checkbox"/> Yes, other Spanish/Hispanic/Latino — <i>Print group.</i> ↘ | |

6. What is this person's race? Mark one or more races to indicate what this person considers himself/herself to be.

- White
 Black, African Am., or Negro
 American Indian or Alaska Native — *Print name of enrolled or principal tribe.* ↘

- | | | |
|------------------------------------------------------------------------|-------------------------------------|------------------------------------------------|
| <input type="checkbox"/> Asian Indian | <input type="checkbox"/> Japanese | <input type="checkbox"/> Native Hawaiian |
| <input type="checkbox"/> Chinese | <input type="checkbox"/> Korean | <input type="checkbox"/> Guamanian or Chamorro |
| <input type="checkbox"/> Filipino | <input type="checkbox"/> Vietnamese | <input type="checkbox"/> Samoan |
| <input type="checkbox"/> Other Asian — <i>Print race.</i> ↘ | | |
| <input type="checkbox"/> Other Pacific Islander — <i>Print race.</i> ↘ | | |

- Some other race — *Print race.* ↘

→ If more people live here, continue with Person 5.

Person 5

1. What is Person 5's name? *Print name below.*

Last Name

First Name

MI

2. How is this person related to Person 1? Mark ONE box.

- | | |
|------------------------------------------------------------------------------|----------------------------------------------|
| <input type="checkbox"/> Husband/wife | If NOT RELATED to Person 1: |
| <input type="checkbox"/> Natural-born son/daughter | <input type="checkbox"/> Roomer, boarder |
| <input type="checkbox"/> Adopted son/daughter | <input type="checkbox"/> Housemate, roommate |
| <input type="checkbox"/> Stepson/stepdaughter | <input type="checkbox"/> Unmarried partner |
| <input type="checkbox"/> Brother/sister | <input type="checkbox"/> Foster child |
| <input type="checkbox"/> Father/mother | <input type="checkbox"/> Other nonrelative |
| <input type="checkbox"/> Grandchild | |
| <input type="checkbox"/> Parent-in-law | |
| <input type="checkbox"/> Son-in-law/daughter-in-law | |
| <input type="checkbox"/> Other relative — <i>Print exact relationship.</i> → | <input type="text"/> |

3. What is this person's sex? Mark ONE box.

- Male Female

4. What is this person's age and what is this person's date of birth? *Print numbers in boxes.*

Age on April 1, 2000 Month Day Year of birth

<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
----------------------	----------------------	----------------------	----------------------

→ NOTE: Please answer BOTH Questions 5 and 6.

5. Is this person Spanish/Hispanic/Latino? Mark the "No" box if not Spanish/Hispanic/Latino.

- | | |
|-------------------------------------------------------------------------------------|--------------------------------------------|
| <input type="checkbox"/> No, not Spanish/Hispanic/Latino | <input type="checkbox"/> Yes, Puerto Rican |
| <input type="checkbox"/> Yes, Mexican, Mexican Am., Chicano | <input type="checkbox"/> Yes, Cuban |
| <input type="checkbox"/> Yes, other Spanish/Hispanic/Latino — <i>Print group.</i> ↘ | |

6. What is this person's race? Mark one or more races to indicate what this person considers himself/herself to be.

- White
 Black, African Am., or Negro
 American Indian or Alaska Native — *Print name of enrolled or principal tribe.* ↘

- | | | |
|------------------------------------------------------------------------|-------------------------------------|------------------------------------------------|
| <input type="checkbox"/> Asian Indian | <input type="checkbox"/> Japanese | <input type="checkbox"/> Native Hawaiian |
| <input type="checkbox"/> Chinese | <input type="checkbox"/> Korean | <input type="checkbox"/> Guamanian or Chamorro |
| <input type="checkbox"/> Filipino | <input type="checkbox"/> Vietnamese | <input type="checkbox"/> Samoan |
| <input type="checkbox"/> Other Asian — <i>Print race.</i> ↘ | | |
| <input type="checkbox"/> Other Pacific Islander — <i>Print race.</i> ↘ | | |

- Some other race — *Print race.* ↘

→ If more people live here, continue with Person 6.



Person 6

Your answers help
your community plan
for the future.



1. What is Person 6's name? *Print name below.*

Last Name

First Name

MI

2. How is this person related to Person 1? Mark ONE box.

- | | |
|------------------------------------------------------------------------------|----------------------------------------------|
| <input type="checkbox"/> Husband/wife | If NOT RELATED to Person 1: |
| <input type="checkbox"/> Natural-born son/daughter | <input type="checkbox"/> Roomer, boarder |
| <input type="checkbox"/> Adopted son/daughter | <input type="checkbox"/> Housemate, roommate |
| <input type="checkbox"/> Stepson/stepdaughter | <input type="checkbox"/> Unmarried partner |
| <input type="checkbox"/> Brother/sister | <input type="checkbox"/> Foster child |
| <input type="checkbox"/> Father/mother | <input type="checkbox"/> Other nonrelative |
| <input type="checkbox"/> Grandchild | |
| <input type="checkbox"/> Parent-in-law | |
| <input type="checkbox"/> Son-in-law/daughter-in-law | |
| <input type="checkbox"/> Other relative — <i>Print exact relationship.</i> → | <input type="text"/> |

3. What is this person's sex? Mark ONE box.

- Male Female

4. What is this person's age and what is this person's date of birth? *Print numbers in boxes.*

Age on April 1, 2000

Month

Day

Year of birth

→ NOTE: Please answer BOTH Questions 5 and 6.

5. Is this person Spanish/Hispanic/Latino? Mark the "No" box if **not** Spanish/Hispanic/Latino.

- | | |
|-------------------------------------------------------------------------------------|--------------------------------------------|
| <input type="checkbox"/> No, not Spanish/Hispanic/Latino | <input type="checkbox"/> Yes, Puerto Rican |
| <input type="checkbox"/> Yes, Mexican, Mexican Am., Chicano | <input type="checkbox"/> Yes, Cuban |
| <input type="checkbox"/> Yes, other Spanish/Hispanic/Latino — <i>Print group.</i> ↘ | |

6. What is this person's race? Mark one or more races to indicate what this person considers himself/herself to be.

- White
- Black, African Am., or Negro
- American Indian or Alaska Native — *Print name of enrolled or principal tribe.* ↘

- | | | |
|-------------------------------------------------------------|-------------------------------------|------------------------------------------------------------------------|
| <input type="checkbox"/> Asian Indian | <input type="checkbox"/> Japanese | <input type="checkbox"/> Native Hawaiian |
| <input type="checkbox"/> Chinese | <input type="checkbox"/> Korean | <input type="checkbox"/> Guamanian or Chamorro |
| <input type="checkbox"/> Filipino | <input type="checkbox"/> Vietnamese | <input type="checkbox"/> Samoan |
| <input type="checkbox"/> Other Asian — <i>Print race.</i> ↘ | | <input type="checkbox"/> Other Pacific Islander — <i>Print race.</i> ↘ |

- Some other race — *Print race.* ↘

→ If more people live here, list their names on the back of this page in the spaces provided.

**Please turn
to go to last
page.**



1043794192

Persons 7 – 12

If you didn't have room to list everyone who lives in this house or apartment, please list the others below. You may be contacted by the Census Bureau for the same information about these people.

Person 7 — Last Name

First Name MI

Person 8 — Last Name

First Name MI

Person 9 — Last Name

First Name MI

Person 10 — Last Name

First Name MI

Person 11 — Last Name

First Name MI

Person 12 — Last Name

First Name MI

The Census Bureau estimates that, for the average household, this form will take about 10 minutes to complete, including the time for reviewing the instructions and answers. Comments about the estimate should be directed to the Associate Director for Finance and Administration, Attn: Paperwork Reduction Project 0607-0856, Room 3104, Federal Building 3, Bureau of the Census, Washington, DC 20233.

Respondents are not required to respond to any information collection unless it displays a valid approval number from the Office of Management and Budget.

**Thank you for
completing your official
U.S. Census 2000 form.**

FOR OFFICE USE ONLY

A. JIC1

B. JIC2

C. JIC3

D. JIC4

Despite assurance, Census recalls past privacy abuse

Japanese-Americans hardly could have imagined, back in 1940, that the information they dutifully provided to U.S. Census takers would be used by the federal government to abrogate their civil rights.

But following the bombing of Pearl Harbor, on Dec. 7, 1941, the U.S. War Department asked the Census Bureau for information identifying communities up and down the West Coast with high concentrations of Japanese-Americans.

Census officials were only too happy to oblige, according to a paper co-authored by William Seltzer of Fordham University and Margo Anderson of the University of Wisconsin/Milwaukee (which will be presented tomorrow at the annual conference of the Population Association of America).

The bureau supplied the War Dept. with demographic data identifying where persons of Japanese descent lived; geographic tracts as small as city blocks. In Los Angeles, the authors relate, Census officials were quite ready to turn over the names of Japanese residents.

All told, some 50,000 Japanese immigrants and their 70,000 American-born descendants were forcibly removed from their homes by agents of the U.S. government — conducting themselves very much like an American gestapo — and placed in internment camps.

And the Census Bureau helped to make

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Joseph Perkins

THE SAN DIEGO UNION-TRIBUNE

this possible.

Six decades later, the current Census Bureau director Kenneth Prewitt reflects that the Japanese internment, from 1942 to 1947, was "a sad, shameful moment in American political history."

And he assures those who fear some future misuse of the personal information they provide Census that the bureau's "legal obligations and ethical policies would never allow a repeat of 1942."

Well, hardly any of the 120 million American households that have received, or will shortly receive, the 2000 Census questionnaire expect that, by completing the form, they will wind up in an internment camp.

However, a recent Gallup Poll indicates that half of Americans believe that the Census Bureau will share the personal information it collects about them with other agencies, and without their knowledge and consent.

The Census Bureau insists that this is not so. "By law," its Web site assures, "the Census Bureau cannot share individual census records with any other government agencies including welfare agencies, the Immigration and Naturalizations Service, the Internal Revenue Service, the FBI, courts, police, and the military."

This declaration would be a comfort except that Americans are well aware that the government often collects information for one specific purpose only to eventually allow the use of that information for other purposes. And the citizenry cannot do a thing about it.

Indeed, when Social Security came into being, every American was given a number that was to be used exclusively for purposes of maintaining a Social Security file. Today, the Social Security Web site informs: "We can't prevent others from asking for your number. And we can't control what uses are made of your number. . . ."

It's the same thing with driver's licenses. State departments of motor vehicles used to collect personal information on individual motorists for the express purposes of the DMVs themselves. Today, that information is readily available to practically any government agency, from law enforcement to social services.

The federal government has taken advantage of this. Since 1996, it has required that states revoke the driver's licenses of "deadbeat" parents who are, allegedly, behind on their child support payments.

So then, while Census director Prewitt assures the American people that the highly confidential information they "volunteer" to the bureau will not be shared with other government agencies, will never be used for punitive purposes, it is not hard to imagine that the day will come when the solons in Washington decide that, under certain circumstances, certain government agencies may have access to individual census records.

And if the Census Bureau could use its non-computerized database six decades ago to help the federal government round up Japanese-Americans, to betray their privacy, to trample upon their Constitutional rights, one can only imagine the abuses which the government is capable today.

NO LOITERING



EARNIE GRAFTON / Union-Tribune

Another counted: Census Bureau workers in orange vests interviewed a passer-by yesterday near St. Vincent de Paul Village in San Diego. Census workers are making a special effort to ensure that homeless people in the area are counted.

Census targets S.D.'s homeless

Workers hit the streets to get accurate count

By Samuel Autman
STAFF WRITER

Like birds flocking for bread crumbs in a park, hundreds of census-takers swarmed homeless shelters in San Diego yesterday as part of an effort to get an accurate snapshot of the nation's homeless.

This week, the Census Bureau kicks off the first publicly visible phase of "special operations," which includes counting people at shelters, encampments, underpasses, parking lots or any place that transients gather.

"It's like a mob scene out here," said Elizabeth Henetz, a St. Vincent

de Paul Village patron. "They are everywhere."

Added Leslie Weir, another St. Vincent's patron: "These census people are asking a lot of questions, but they are pretty nice. They are persistent. I have had about five or 10 of them approach me."

King Bishop, head of the San Diego downtown census office, said that by the end of last night's shift, 385 census-takers, many wearing orange vests and yellow Census Taker signs, will have been on the streets near St. Vincent de Paul Village.

They will return to St. Vincent today between 9 a.m. and noon and

scour parts of Mission Beach and Balboa Park later in the evening in search of homeless people. Later in the week, they will hit the area's marinas to count people who live aboard boats.

Two by two, armed with census forms, they have received special training on how to approach people. And for those who are reluctant, they explain how their participation in the census process translates into federal dollars that will be allocated for their good.

If someone remains adamant against filling out the form or becomes hostile, the census-takers are instructed to walk away. "We tell them their safety is paramount,"

Bishop said. "If they feel they are in a threatening situation, get out."

Linda Paltsios, the census manager coordinating the homeless count, said about 1,700 transients a day are known to use St. Vincent de Paul's services. An additional 400 to 500 people use the seasonal shelter a few blocks away and 250 more use the Vietnam Veteran's facility in Point Loma.

The census' goal is to tally every person living in the United States. It conducts most of its business using mailing addresses. But most home-

See **HOMELESS** on Page B-8

Census form recipients balk at answering questions

The arrival of 120 million census forms this week gives Americans a once-in-a-decade opportunity to say "Yes" to the Constitution and "No" to busybody bureaucrats in Washington by refusing to answer most of the form's questions.

Want to strike a blow for liberty, privacy and limited government? Then answer only the question required by the Constitution: How many people live in your home?

The U.S. Constitution says the purpose of the census is to make an enumeration — that is, to take an accurate count of Americans for the purpose of apportioning congressional districts. But the federal government has gone far beyond that mandate, and is using the census to ask dozens of probing questions, including your official government racial classification, how much money you earn and how many cars you own.

Can we really believe the government will keep this information confidential? Remember, we were promised by our government that our Social Security numbers would be used only for Social Security.

So why should we trust the government about the census?

The census form should be put on a postcard containing only one question: How many people live at your address? That would raise response rates dramatically, protect Americans' privacy and comply with the Constitution. It's an inexpensive solution.

No wonder the politicians refuse to do it.

PAUL ECCLES
San Diego

Bureaucrats have had 10 years to plan and prepare for counting people living in geographical areas, as defined by the Constitution.

In their pursuit of additional funding and their zeal to justify their high-paying jobs, they have managed — as they always somehow seem to do — to expand their power base and keep their size spiraling upward.

Many Americans are unwilling to answer questions that probe into private matters. A lot of people, who coincidentally are scrimping to meet additional taxation at this time of year, either will refuse to respond to these lengthy, intrusive questionnaires on impulse — or simply ignore them entirely.

Over the next 10 years, we can hope the misguided individuals of the Census Bureau will redefine the nature of their jobs and resist temptations that undermine the agency's stated purpose.

MAX NEWBURY
Lakeside

The census form is way too personal, and I am very hesitant to complete quite a few questions. Who do these people think they're fooling?

JOHN W. LOWE
San Diego

California & the West

The Future's Edge / Richard Louv

Do we really know what we are?

Editor's note: Journalist and author Richard Louv is a nationally recognized authority on many of the issues that define our rapidly changing times: urban stresses, families and children, technology and the environment, to name a few. This is his weekly report on the people we're becoming.

This is the second part in a series on the changing face of race.

Race doesn't exist. No such thing. An outdated concept.

More about that later, but first a visit to Herman Baca's identity crisis.

"In my 56 years, I have heard Mexicans, including myself, called many things but never *white*," he says. "That is, until I received my census form and reviewed question number eight."

During the 1970s, Baca, a National City printer, was a major Chicano voice, certainly the most visible and

strident in the San Diego region. He was a warrior for what came to be called La Raza, a murky concept that held different political and spiritual meanings to different people. But its literal meaning was *the race* — representing an attempt to bond people of Mexican descent on both sides of the border.



Today, Baca, president of the Committee on Chicano Rights, looks at his 2000 census form and believes he does not fit. He points to question eight on the form, which requests a person's race. White, American Indian, Black, Asian, or other. In another question, the form also asks Americans to name their ethnic heritage: Spanish, Mexican-American, Latino, Chicano, Puerto Rican and other labels. This approach is a first for the census, because it allows such a variety of answers.

But Baca is not content, not on the race question.

"Confused people of Mexican ancestry from our community started calling our office," he says. "The callers simply wanted to know, 'What do I mark for race? As a person of Mexican ancestry, do I mark white (our Spanish side), Native American (our Indian side), black (if I am part black), Asian?'" Baca had no answer, nor did Census Bureau officials, when he called the federal agency.

Given such a choice, he contends, most people of Mexican descent will mark white. So, the Bureau of Census is "by bureaucratic fiat," as Baca calls it, counting the people "of La Raza *white* even though 85 to 90 percent of all Mexicans and Central Americans are either indigenous or indigenous-based mestizos."

All of this raises the questions: Who are we? *What* are we? Any of us?

See **RACE** on Page A-10.

Race

Murky definitions cloud issue of who, what we are

Continued from A-3

The term La Raza doesn't surface much anymore, at least in the mainstream media. In fact, the idea of race — defined traditionally or, as in the case of La Raza, politically — has, in some circles, fallen into disrepute. Yes, the question of race still appears on census forms and standard achievement tests, but talk to most anthropologists or biologists, and they will dismiss the word and the concept. Genetically, race holds no weight, they say.

"The concept of race is not valid for human populations," according to Albert Jacquard, a noted French geneticist and former head of the genetics department at France's National Institute of Demographic Studies.

Of the total genetic diversity of the human species, only seven or eight percent can be attributed to differences based on "race" — that is, skin color and other physical characteristics. Compare that with the 85 percent of genetic diversity that can be found between different geographic groups *within* a race.

"In other words, pick out two white people on the street, and they'll have more genetic

differences between them than with a randomly picked black person," says Philip Klinkner, author of "The Unsteady March: The Rise and Decline of America's Commitment to Racial Equality." "Race is a social construct."

That means we make it up. And we're creative.

♦ ♦ ♦

In 1997, the journal *Society* reported that "Americans do not demonstrate the same consistency in the ethnic or racial identity they report to census takers." For example, in one study, when people were shown a list of ethnic or racial labels, 80 percent selected at least one, "but of those who did, 40 percent did not select the same ethno-racial identity a year later." Why such fickleness? Three possibilities, according to *Society*: People aren't interested; they're ignorant; or their self-definition of race is shaped by the public mood at the time.

But surely race is more than mood. After all, don't the physical differences among groups of people have some purpose? Yes. Simple climactic adaptation. That's it, say most ethnographers. What about the fact that Eurasia gave birth to so much of what we now consider civilization and technology? That's often been attributed to race, or the Judeo-Christian ethic, or to a racist assumption that Caucasians and

"America today is at crossroads. One road is toward a multi-ethnic nation in which no one group is dominant and there is so much intermarriage that race fades in importance."

Philip Klinkner, author

Asians are smarter than other groups. But one major study now contends that Eurasians simply lucked out; they happened to live in regions of the world with more easily domesticated wild animals.

He with the most cows wins.

"The concept of race consequently has so little content that the word becomes meaningless and should be eradicated from our vocabulary," argues Jacquard. That isn't likely to happen anytime soon. Yet, Americans, particularly in diverse California, are struggling for new words and more accurate social definitions.

Bernardo Ferdman, an associate professor at the California School of Professional Psychology in San Diego, says his graduate students "show a new degree of fluidity of identity, a dissatisfaction with traditional categories of race or even ethnicity." And, he adds, "They're not sure what to do with that. There's nothing to replace the old categories. No new language."

A new language may yet emerge from the children of the baby boomers, now coming of age. They're what *American Demographics* calls "the first generation to accept mixed races" and to "seriously question all traditional racial categories." In the 20th century, "international migration and differing fertility rates have made each generation of Americans more racially and ethnically diverse than its predecessor."

"I was in an online chat room the other night, and realized a guy in the room goes to my school, San Diego High School," says Kamaria Bingham, a 10th-grader. "He asked me out. I said, 'Nooooo, I don't think you'd want to date a black girl.' And he said, 'Sure I would. All women are beautiful.' Online, you could tell the truth or lie about your race, and nobody cares." For Kamaria, race still counts, but not as much as it did for her parents. Indeed, during the past three decades, intermarriage has increased more than tenfold,

which suggests that race will become increasingly irrelevant in coming decades.

Except for one fact. Interracial dating may be easy for Kamaria, but interracial marriage between blacks and other racial groups lags far behind the rates of intermarriage between Asian-Americans, European-Americans and Latino-Americans. This leads some experts to worry that American may be moving toward a black and beige society — in effect, not much different than a black and white society. The nation would still have one powerful majority, and an even more isolated minority — blacks.

♦ ♦ ♦

"America today is at crossroads," says Klinkner. "One road is toward a multi-ethnic nation in which no one group is dominant and there is so much intermarriage that race fades in importance."

Another road is toward a beige and black society.

And a third road is best described by Phillip Gay, a sociology professor at San Diego State University. "It's a path backward," he says, to a time when people were so obsessed with race that they concocted countless ways of dividing and labeling people, when they used such brands as octoroon for someone who is one-eighth black. Or mulatto. "The word mulatto came from the word mule, a cross between a donkey and

"The concept of race consequently has so little content that the word becomes meaningless and should be eradicated from our vocabulary."

*Albert Jacquard,
French geneticist*

a horse," says Gay, who contends that the more we focus on finely drawn differences based on skin color, the more racist we become.

Whatever we call our physical differences — race, ethnicity, or delicately drawn variations of both — privilege in America is still connected to the shade of one's skin. Even so, young people do seem more casual about their physical differences. An optimist might even believe that California could someday become a state of one race.

La Raza Humana.

RICHARD LOUV writes about the future of the San Diego region and the nation, in *The Future's Edge*, which appears on page A-3 on Sundays. He welcomes your thoughts, and can be reached by fax, (619) 293-2148; mail, P.O. Box 120191, San Diego, CA 92112-0191; or e-mail, rloouv@cts.com



El Sol de San Diego has an audited circulation of 19,304 and is San Diego's most-awarded Latino publication.

"No hay que llegar primero... hay que saber llegar"

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PRODUCTION

Walker Communications & Media Services

El Sol de San Diego is published biweekly. Views presented in articles submitted to El Sol de San Diego are those of the author and do not necessarily represent the views of El Sol de San Diego. All articles and letters submitted to El Sol de San Diego must be signed with the address and phone number of the author.

El Sol de San Diego forbids reproduction or other use of the contents without prior consent from the publisher.

El Sol de San Diego is a member of the National Association of Hispanic Publications, the California Chicano News Media Association, the National Association of Hispanic Journalists and the Society of Professional Journalists.

El Sol de San Diego addresses the needs, issues and accomplishments of the Latino community. El Sol de San Diego is an objective, professional publication that gives a sense of the Latino perspective and its rightful place in society.

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VOLUME XIII, NO. 28
APRIL 7, 2000



CENSUS

From page 1

in terms of its turnout. "About 58 percent of the people in San Diego have submitted their forms — that's better than statewide — but that still means that 42 percent of the people haven't returned their forms."

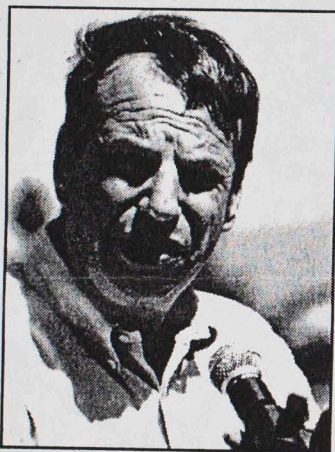
In 1990, California had one of the highest net undercount rates among the 50 states. The 1990 Census did not account for 800,000 Californians, half of whom were children. The United States General Accounting Office estimates, over the past decade, California lost \$2.2 billion in federal funds because of the undercount. Education dollars that should have benefited California students went to other states.

"Today is such an important day, because in 1990, about 32,000 people in San Diego weren't counted," said Bustamante.

"Do you know what that means in real services and real programs?" he asked the audience.

"They gave me a number here of \$372 million. That's a computer for every kid in every school. Add on top of that building another 100 schools. I'm not talking about just an extra classroom or more portables, we're talking about whole 100 brand-new elementary schools.

"Now, that's reason enough to get involved and be excited and to get involved with the census," he added.



CONGRESSMAN BOB FILNER

Bustamante told the crowd that their participation meant a better education for the kids and better care for seniors. He told the audience that if they didn't want it for themselves, to be counted for the kids and seniors. Many communities where the underrepresentation takes place need economic development, he said, and without accurate census counts, they won't get the resources they need.

C. Beatriz Lopez-Flores, vice president, community education and public policy for the Mexican American Legal Defense and



Teatro Izcali Sin Vergüenza, a bilingual theatre troupe, kicks off the Saturday rally, encouraging residents to be counted.

Educational Fund (MALDEF), tackled the question of race that is asked on the form.

"You look at Cristina (Saralegui). You look at Celia Cruz. What do they have in common? They are both Latinas. Celia was confused, she didn't know how to fill it out. Celia said, 'Yo no soy negra de africa, yo soy cubana.' Cristina es rubia. How did they answer that question? That's confidential.

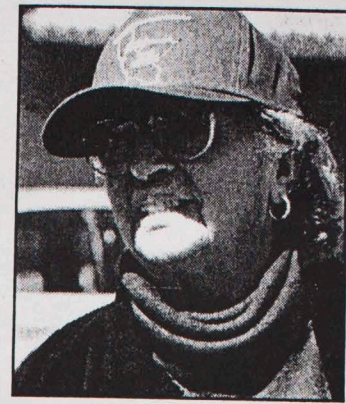
"In the world, Latinos, Latin Americans, are the most mixed ethnically and racially. So it's all about how you decide to answer that question. If you want to be validated, whatever is important to you, do it. It is about how you want to identify and answer that question. Just fill out the form, because the person sitting next to you is affected by your inaction."

Assemblywoman Ducheny, holding up a copy of *El Sol de San Diego's* special census supplement, said, "I'm looking at *El Sol* and the question of whether the children can count on us to ensure their future by filling out the form." She was referring to the supplement's back cover, with a picture of a child and the question below his picture: ¿Cuento Contigo?

"We can't count on this child under five to fill out the form for us. He's counting on us to make sure that everybody in this area gets counted, so we'll know how to plan to have enough schools, so we'll know how to plan to have enough roads."

Roger Cazares, executive director of the MAAC Project, spoke to *El Sol* on the impact the census has on his programs. The MAAC Project currently operates 12 Questionnaire Assistance Centers (QACs) throughout the county, including one at the Otay Service Center, located adjacent to Otay Elementary School.

"This particular community is a low-income community, an area that has had a significant undercount in the past, particularly of children. We've been working closely with Otay and Montgomery Elementary's principals and the parents from those schools to make sure that everybody is counted



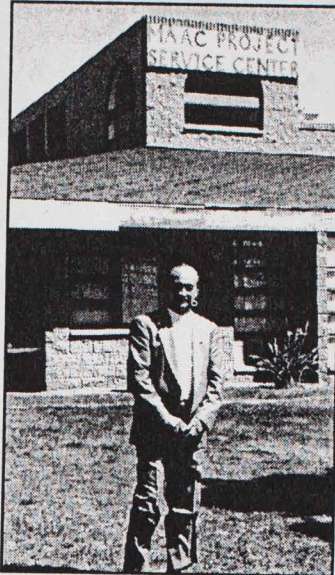
ROSARIO TELLEZ

seven congressional seats. San Diego is going to be the benefactor of at least one seat," said Cazares.

"MAAC Project is a Head Start grantee, and we have a long waiting list of families trying to get into our Head Start program. We know if we were counted, there would be more federal allocations for Head Start grantees such as us to serve those families that are on waiting lists.

Rosario Tellez, who lives in Chula Vista and uses the Otay Service Center's facilities, urged other seniors through *El Sol* to fill out their census forms.

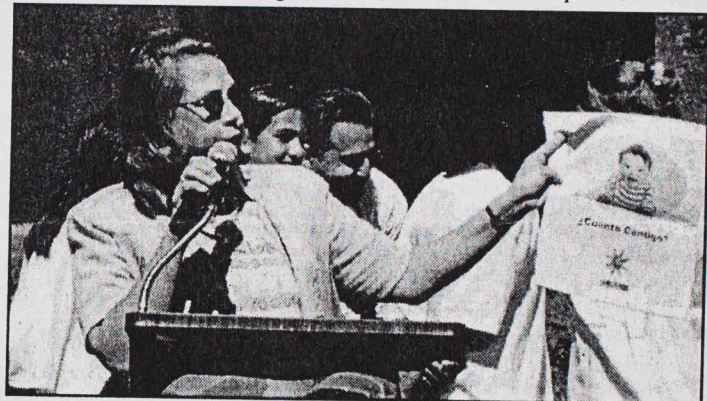
"Es muy importante para que nos cuenten a nosotros y recibamos más beneficios del estado. Si no nos contamos, pues entonces, el gobierno no puede dar contar ayuda de las necesidades que tiene principalmente los seniors. Por favor, seniors, háganse contar para que tengan mejor beneficios e entonces el gobierno nos cuente a nosotros y nos tome más en cuenta para los beneficios que tenemos."



ROGER CAZARES

regardless of status or economic condition," said Cazares.

"It is important that we get counted. One significant reason is the reapportionment of congressional districts throughout the county. California stands to gain



PHOTOS BY LYNN JOHANSEN/EL SOL

ASSEMBLYWOMAN DENISE DUCHENY



Lt. Gov. Cruz Bustamante, center, chats with United Domestic Workers union co-founder Ken Seaton-Msemaji, left, and president and CEO of the Parent Institute for Quality Education, David Valladolid.

Leaders stress census importance at National Census Day event

By Julie J. Rocha
Editor

Saturday, April 1, was National Census Day, and Congressman Bob

Filner told an audience and media representatives, "If you're not counted today, believe me, *la bromera será para nosotros*, the joke

will be on us."

Part of a statewide "Census 2000 Day of Awareness," the news conference/rally was spearheaded by the South Bay Leadership Symposium and held at the MAAC Project Otay Service Center in Chula Vista.

Speakers included Lt. Gov. Cruz Bustamante, Assemblywoman Denise Ducheny, and representatives of South County cities, school districts and community-based organizations. Senior citizens who use the service facilities made up much of the audience. Students from the Learning Community Charter School in Chula Vista volunteered at the event.

Teatro Izcali Sin Vergüenza, a bilingual theater troupe, kicked off

the rally with *actos*, encouraging residents, particularly Latinos, to complete their questionnaires and not to fear that the information will be shared with any government agencies or other groups. Teatro Izcali, through their comical skits, stressed the importance of the census and outlined the benefits the community will receive through an accurate count.

Lt. Gov. Bustamante, a presidential appointee on the U.S. Census Monitoring Board and a member of the California Complete Count Committee, has been traveling throughout the state speaking at census awareness events. His visit to Chula Vista came in the wake of the release of initial census response rates.



C. BEATRIZ LOPEZ-FLORES

He told the audience that San Diego County was above the state

See CENSUS, page 2



Lt. Gov. Cruz Bustamante addresses community members in attendance at the National Census Day press conference held April 1 at the MAAC Project's Otay Service Center in Chula Vista. Surrounding the lieutenant governor are students from the Learning Community Charter School in Chula Vista.

Chicano Park celebrates its 30th anniversary

"Tierra, Liberación y Revolución" will be the theme of this year's 30th anniversary celebration of Chicano Park, which will be held Saturday and Sunday, April 22-23. The family event is open to the public.

Chicano Park, which was taken over and established by Chicano activists on April 22, 1970, has received worldwide recognition as a superior public art site for its commanding mural paintings of the past and present struggle of Mexican and Chicano history.

Saturday's events will take place from 10 a.m. to 5 p.m. Visitors will experience traditional music and dance, as well as contemporary Latin jazz, rock en español, poetry and visual arts. A display

of classic low-rider cars will be presented by Amigos Car Club. Booths will feature a variety of food and arts and crafts.

On Easter Sunday, from 10 a.m. to 4 p.m., Chicano Park festivities will feature a major performance of Aztec indigenous ceremonies and dance. The day will begin with a 10 a.m. Easter Mass and continue with more music, poetry and dance. Children's activities will include an Easter egg hunt and astro jumps. Food and arts vendors will again offer their goods.

Chicano Park is located off Interstate 5 (Crosby Street exit), under the San Diego-Coronado bridge.

For more information, call Tommie Camarillo at (619) 563-4661.

Parent Institute adds health care information to program

According to the UCLA Center for Health Policy Research, California has an estimated 1.74 million uninsured children, many of whom qualify for state-subsidized programs such as Healthy Families and Medi-Cal.

In an effort to increase parents' understanding of the health care system and to encourage them to take full advantage of the services available to them, the Parent Institute for Quality Education (PIQE) will expand its parent education program to include a health component. The program is expected to reach 2,000 families in the San Diego area during the 18-month pilot program.

A \$250,174 grant provided by the California Endowment, the state's largest

health foundation, will allow PIQE to incorporate a health module into its eight-week parent education program. Currently, many of the participating families are unaware of state-funded health care services available to them.

The health module will focus on educating parents on ways they can access low and no-cost health care services and will promote overall knowledge of healthy behaviors. Specifically, the health module will cover common health problems, proper nutrition and the importance of preventive care.

The existing curriculum is taught in elementary schools throughout California and is designed to empower parents to become actively involved in their

children's academic performance. Through reality-based situations, parents learn how to implement strategies at home and at school to encourage their children to become successful students.

"We believe the inclusion of a health component into the curriculum will offer vital information to parents about health care options available to them and their families. Parents who participate in the program are given the tools necessary to go home and implement a road map that will guide their children to academic success," said David Valladolid, president and CEO of PIQE. "We are delighted that the California Endowment shares our vision and chose to support our organization."

"The California Endowment is dedicated to helping enrich the lives of underserved families throughout California," said Francisco Gomez, program officer of the California Endowment. "Through PIQE's parent education program, many parents throughout San Diego are learning ways in which they can have a profound impact in the lives of their children."

"The addition of a health component further illustrates PIQE's commitment to improving the lives of families throughout California, and we are delighted to support their cause."

PIQE has provided parental involvement training classes for more than 200,000 parents throughout California since 1987. PIQE has contracted with 86 school districts in the state and its classes are taught in 14 languages. According to Valladolid, "PIQE has successfully eliminated the myth that poor parents don't care about or understand the importance of a quality education for their children."

SDSU ranked among top 25 colleges for Latinos

For the second consecutive year, San Diego State University ranks as one of the top institutions of higher learning for Latinos.

Rankings of the top 25 such colleges and universities appearing in *Hispanic* magazine's March issue put SDSU on the list that also includes UC Berkeley, Stanford, UCLA and the Massachusetts Institute of Technology.

"*Hispanic* magazine's ranking is an indicator of the diverse student population at SDSU," said Stephen L. Weber, SDSU president. "We are committed to creating a learning environment where students of all racial and ethnic identities can thrive academically."

The magazine considered several factors in determining the rankings, including Latino graduation rates, academic rankings, number of Hispanic-related

degree programs, student organizations, minority recruiting and support programs, and number of Hispanic faculty. In addition, colleges "needed to show that their student bodies were reflective of the overall United States population of Hispanics."

Weber said diversity is a cornerstone of SDSU's educational mission.

"A university grows in direct proportion to its attention to basic values, individual freedom, and human ideals in a diverse, multicultural setting," he said. "Our commitment to diversity enriches our institution and provides an atmosphere that values all human potential. Diversity is an essential value of SDSU because it encourages learning and dialogue among people with different backgrounds, abilities and perspectives," concluded Weber.

¡Hágase contar!

Casi 5 millones de personas se dejaron de contar en el Censo de 1990. Casi más de la mitad de ellos fueron niños. Si usted tiene niños, asegúrese de incluirlos en su formulario del censo, como también a todas otras personas que vivan en su casa. Devuelva el formulario ya llenado al censo, ¡porque si no se hace contar, tampoco usted será tomado en cuenta!

...ly, says Klinkner. That's the new American approach to race.

In 2000, children of mixed race are, at least in California, more likely to be admired than rejected. Such high-profile celebrities as golfer Tiger Woods, singer Mariah Carey and baseball player Derek Jeter identify themselves as multiracial. In a sense, being multiracial is now cool. (So is interracial dating. More than two-thirds of the 40 or so kids in this classroom have dated someone of a different race.)

An increasing number of Americans identify themselves as American Indian, a trend that some demographers and tribal leaders call the "Dancing With Wolves" phenomenon. Between 1980 and 1990, the number of Americans identifying themselves to the U.S. Census Bureau as American Indians grew by 500,000.

"I'm Cherokee," announces blond, pale, blue-eyed Nicolette Barber, one of the students. "See the shock on your face? My friends say, 'Oh, she's blond. She's Hitler's dream child.' It's just easier to say I'm white."

But Nicolette is more than she appears, she says. Asked just how Cherokee she is, she pauses. "Oh, maybe one-eighth. Not sure."

While it's true that young people take greater pride in the complexities of their heritages, Klinkner points to a certain irony. "Few blacks in this country are solely descended from people who are from Africa, yet blacks are still treated as black, and black only," he says.

The same is not true for whites.

- In the 1950s, studies showed that about 20 percent of people who are considered white probably had some black ancestry. That proportion may be closer to a third today.
- Few people who are white will say they are part black. There's still a stigma.

- Even so, several of the young people in the class who appear Caucasian announce that one of their parents is black. Such information might be less easily volunteered in other high schools in whiter, more affluent neighborhoods, but at San Diego High School, race is no big deal. Or so they say.

Next Sunday: The new language of race.

Richard Louv writes about the future of our region on A-3 on Sundays. He welcomes your thoughts and can be reached by fax, (619) 293-2148; mail, P.O. Box 12091, San Diego, CA 92112-0191; or e-mail, rlouv@cts.com

Race

New Census Bureau rules point to a change in views

Continued from A-3

the Rev. Martin Luther King Jr. was Irish.

Government often used census information as a tool of discrimination. After 1960, however, census statistics regarding race were used to support integration programs and civil rights, and as a key determinant of how, and in which communities, government money was to be invested.

Now comes another sea change. During the past three decades, the nation's number of interracial marriages has jumped from 100,000

If you have any thoughts on the changing face of race, please send them to rlouv@cts.com.

to more than 1.5 million. In the same period, the number of children with parents of different races more than quadrupled — to an estimated 2 million.

New census rules reflect a growing awareness of this change, and of America's complex racial heritage. Out: the old way of categorizing race. In: a new census form that will, for the first time, allow Americans to identify themselves as a combination of races.

For example, rather than checking a single box for white, a person can check Caucasian, African-American and Asian, as well as an array of other ethnicities.

"Not that many people are going to pick several races," says Phil Klinkner, a professor of government at Hamilton College in Iowa, and director of the 1999 Survey of Young Americans Racial Attitudes, co-sponsored by the NAACP. Most experts, including those at the U.S. Census, agree. Nonetheless, Americans — particularly the young — may surprise the experts. Times have changed.

"I have a Russian grandmother, an Iranian mother, a black father, an Irish last name and I live in Mira Mesa, which is predominantly Filipino," says a student in the San Diego High School classroom. "In my family, race is a big joke. Something to laugh at. Race is a personally defined thing. You are

THE SAN DIEGO UNION-TRIBUNE ■ SUNDAY, APRIL 2, 2000

California & the West

The Future's Edge / Richard Louv

Youngsters' views reflect the changing role of race

Editor's note: Journalist and author Richard Louv is a nationally recognized authority on many of the issues that define our rapidly changing times: urban stresses, families and children, technology and the environment, to name a few. This is his weekly report on the people we're becoming.



JERRY RIFE / Union-Tribune

In perspective: San Diego High School's Kamaria Bingham (left), Nicolette Barber (top), Shannon Barnes (center) and Luisa Faihne Moreno reflect new attitudes toward race. Shannon says race isn't a black and white issue anymore.

age of 40. The change is reflected not only in the complexions of these young people — truly a rainbow generation — but also in shifting public attitudes.

Yesterday, the U.S. Census Bureau began the formal ritual of counting and categorizing Americans — an effort made once every decade since 1790, when Thomas Jefferson launched the first census. Since then, the census has held a mirror to America, not only through statistics, but in how the numbers were gathered and used.

In the early years, the primary reason census-takers categorized people by race was to count slaves; each was considered three-fifths of a person in determining a state's representation in the House.

Until 1960, census-takers went door to door, identifying the race of individuals — who had no choice in the matter — based on appearance and on how their neighbors perceived them. If a person was known to have any African ancestry, he or she was checked off as black.

The approach was never precise. For example, black leaders Booker T. Washington and Frederick Douglass both had white fathers. A grandmoth

Does race matter anymore in America? A multiracial class of students at San Diego High School was asked that question last week. At first the class responded with silence, and then came the sound of scraping chair legs, shuffling paper — and more silence. Finally a 10th-grader, Shannon Barnes, raised her hand.

"I'm African-American, Caucasian and Native American," she said. Her skin was light bronze; she had freckles and curly hair. "People come up and ask me what race I am and I say, 'Hey, I don't speak whitish. I don't speak blackish. I'm not from blackland. Or whiteland.'" Race isn't a black and white issue anymore, she says, so deal with it.

Another girl appears mildly irritated by the question. "Whenever someone asks me what I am," she says. "I tell them where I'm from — Chicago." At this school, at least, race still matters — but in a new way, unfamiliar to most Americans, say, past the

See RACE on

San Diego

THE SAN DIEGO UNION-TRIBUNE • SATURDAY, APRIL 1, 2000

2000 CENSUS

The clipboard army – and navy – now on the move



JOHN GIBBINS / Union-Tribune

Seaborne: Census takers and members of the Coast Guard Auxiliary left the Kottrell family's catamaran after the count yesterday. Shari Kottrell (sitting, at top of photo) and her daughters, Haley, 8 (left), and Daphne, 5, were glad to take part.

County's picture being taken

By Samuel Autman
and Leslie Wolf Branscomb
STAFF WRITERS

The night was black, the underbrush nearly knee-deep.

And, everywhere the census takers looked, there were telltale signs of people living in bushes and under bridges along the Sweetwater River. But no one was to be found that night.

"From the rumors we're hearing, people are saying, 'Run, because there's going to be census people coming,'" said Judy Wolfson, a U.S. Census Bureau worker who was helping count the county's homeless population during the night hours earlier this week.

"That's so sad that they're avoiding us," she

said. "They don't realize we could help them make their case."

It is perhaps the toughest job facing the census takers: counting those who do not want to be found.

Today is Census Day. In effect, the federal government wants to take a giant snapshot of the country to see how many people live here on this day. Census festivities will abound throughout the nation and in San Diego County. Communities are using the events as a last big rallying cry to get people to turn in completed census forms.

In the next six weeks, Americans should be prepared to see a stampede of census takers, also known as enumerators, wearing orange vests and carrying clipboards as they go from

house to house, hogan to hogan and shelter to shelter hoping to tally everyone in the nation.

While they are the most visible evidence of the U.S. government's biggest peacetime operation, the official count really has been going on since January, when Kenneth Prewitt, director of the Census Bureau, kicked off the operation in a remote Alaskan village.

Every 10 years, the federal government counts all the people living in the United States — citizens and noncitizens alike. The information gathered on either short or long census forms is used to redraw boundaries for schools and for congressional, water and legislative dis-

See **CENSUS** on Page B-4

Local census and suspicious reaction go back a long way

By Roger M. Showley, STAFF WRITER

A century ago, some San Diegans were as privacy-minded as they are today when census takers come to call. According to a June 14, 1900, *San Diego Union* story about the federal census that year, one elderly woman refused to cooperate.

"The man showed his badge and started to enter," the article said, "and by the time woman said, 'Here, you get out of my house,' he had his book on a table and was beginning to ask questions. 'How old is your husband?' he asked. 'None of your business,' was the rejoinder." The woman's daughter stepped in and helped the exasperated enumerator complete his work.

And so it has gone with census takers, ever since ancient times, when many people avoided the emperor's agents, knowing that to be

The census through time

Population	1850	1900	1950	2000
U.S.	23.2 million	76 million	151.3 million	274.7 million*
California	92,597	1.5 million	19.4 million	32.5 million*
San Diego County	798	35,090	556,808	2.9 million*
Enumerators	3,230	46,800	142,962	860,000
Cost	\$1.4 million	\$11.9 million	\$91.4 million	\$7 billion
Pages of reports	2,165	10,925	61,700	To be determined

*Projected

SOURCE: U.S. Census Bureau, California Department of Finance-Demographic Research Unit

PETE CHENARD / Union-Tribune

See **HISTORY** on Page B-4

Census

Some residents don't want to be found and counted

Continued from B-1

tracts. It also is used to make decisions on how to spend federal money.

This time, opponents of the census are increasingly vocal, citing invasion of privacy and suspicion of the entire process. They wonder why the government expects one in every six households to answer the 53-page long form. Ultimately they ask: Why do we have to do this, anyway?

Well, there's the law. Not only does the U.S. Constitution require a count of the people but only Congress has the power to do away with the long form that has so many people complaining, said Neal Tillman, a spokesman for the bureau in Washington.

"The census is your benchmark for economic progress for the (Consumer Price Index) and labor force estimates," Tillman said. "A lot of the laws are tied to that, especially the long form. We will continue to have to do the census."

Karen Lamphere, senior regional planner for the San Diego Association of Governments, which gets hundreds of informational requests a week from 19 local governments and other organizations, will be analyzing and relying upon the 2000 Census data until the 2010 figures come out.

Any project that SANDAG undertakes uses census data.

"We use it as base information for the annual population and housing estimates and the population forecasts," Lamphere said. "It gives us good, solid information for estimates and forecasts."

Realtors, banks, consulting firms, businesses and other government agencies use census data in determining when and where to build,

she said.

That quest for data has loosed armies of enumerators, who have been scouring alleys, river bottoms, soup vans, shelters, encampments, circuses, carnivals, racetracks, marinas, campgrounds, recreational vehicle parks and other nontraditional places where people live.

Late yesterday afternoon, the Coast Guard Auxiliary took 18 census takers onto San Diego Bay to count people who live on boats.

"I am so glad they came," said Jean Gibson, who has lived aboard her 27-foot boat for two years. "I didn't get my form."

Shari Kottrell, whose family lives on a 44-foot catamaran, also was happy to see the enumerators. Kottrell wanted to make sure that her two children were counted so the schools will have an accurate count of students.

Anybody home?

But it was not so easy to contact those who live in what the census bureau calls "non-shelter outdoor living."

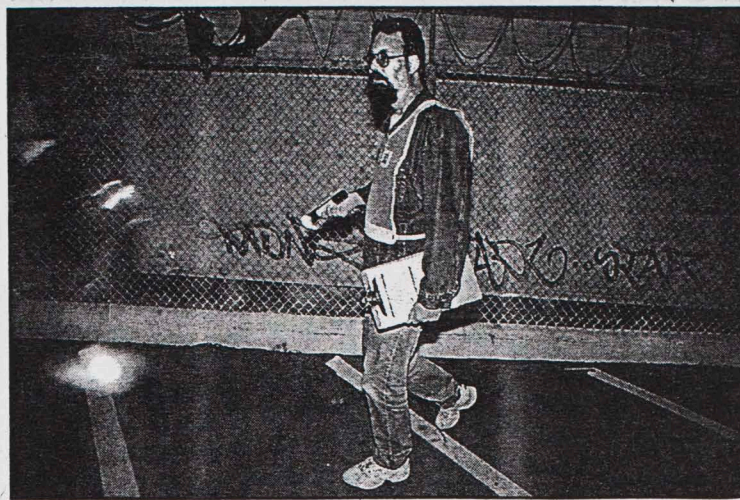
The census bureau's night operation earlier this week in Chula Vista was planned with military precision. In the bureau's South Bay office, a big map was taped to the wall, pinpointed with dots representing likely encampments.

The enumerators had gone out earlier, by day, to scope out the targeted areas and observe the homeless. They hired workers who lived nearby, who would be familiar with the neighborhoods.

But when the time came those places were conspicuously vacant.

Wearing orange vests and armed only with flashlights and clipboards, the census workers tramped through swampy river bottoms, peered under abandoned railroad bridges and trod trails under freeways that are invisible to passing motorists.

They found dozens of encampments containing mattresses, tarpaulins, bicycles, food, and the ever-



JOHN GIBBINS / Union-Tribune

Searching: Enumerator Daniel Hunts walked through a deserted parking lot behind a Chula Vista strip mall seeking homeless people for the count.

present shopping carts stuffed with the occupants' belongings.

At the first stop, census supervisor David Pearce, who once worked for the San Diego Coalition for the Homeless, said he knew that five or six people were living in the riverside brush behind a National City toy store. They weren't there.

"I've seen them here before," said Pearce, pulling a large piece of jagged glass from the sole of his shoe. "But we can't say that there's five people here, because we didn't actually contact anybody."

At the end of one long trail into the brush, they came upon an elaborate shelter, where tumbleweeds had been used to build a wall that camouflaged the camp from public view. Inside were at least two people, sleeping.

Richard Arellano, manager of the Chula Vista census office, shone his flashlight inside and inquired politely several times, "Anybody home?"

There was some quiet mumbling in response, but no one came forward.

"If they don't answer, I cannot bother them," said Arellano, after giving up. "It's their home, so we have to respect that."

More names, more money

On a nippy night in downtown

San Diego this week, about 15 census takers approached a gathering of transients at 13th Street and Broadway, across the street from the Salvation Army Adult Rehabilitation Center.

Within 30 minutes, they had approached some 30 homeless people. The census takers have been trained in how to approach people. If they are resistant, the census takers explain that participation means more money for the area.

Most people participate.

"I didn't give no Social Security number so it don't matter to me what they do with my name," said Alberto, who declined to give his last name to a reporter because he recently became homeless. "They want to know our race and if we eat from these soup kitchens. Doesn't matter to me."

Jeanine Kabrich, media specialist from the Van Nuys census office, was in Balboa Park with about three dozen enumerators this week, trolling through the hidden sections of the park.

"It's daunting," she said. "We are not going to get everybody, but there could be some improvement over last time. We just want a snapshot of the homeless."

History

Census of a sort taken by the Spanish in 1782

Continued from B-1

counted inevitably led to being taxed.

San Diego residents were counted long before California gained statehood in 1850.

According to records at the San Diego Historical Society in Balboa Park, the first count occurred in 1782, when the number included 53 Spanish soldiers, plus several civilians and servants. In 1798, the total was 1,708, including 1,530 Indians. In 1834, when San Diego was part of Mexico, the count of 653 apparently included only those people living in and around Old Town. In 1847, a U.S. military census, conducting during the Mexican-American War, produced a figure of 2,247.

The area covered in each census varied, and in 1850, when the first official U.S. census was conducted in California, San Diego County encompassed nearly 10 times more area than it does today. But the official total reported was only 798, far fewer than in 1847 or in a follow-up census in 1852, in which the total was given as 2,817.

David Pemberton, one of four historians for the U.S. Census Bureau, the huge undercount occurred because the Constitution did not require the counting of Indians who were not taxed — in practice, those who lived in the wild. Not until the 1940 census, Pemberton said, were all Indians counted for congressional apportionment purposes.

The form and conduct of the census also have changed over time.

The 1850 census was the first to include the name of each individual counted. Previously, only the heads of households were identified. By that year, 13 items were included on the questionnaire, including each person's occupation and the value of real estate owned.

Enumerators were appointed by the U.S. marshal in each judicial district, and San Diego's count was conducted in January and February by Los Angeles resident J.R. Evertsen. He was entitled to receive two cents for each name collected

10 cents per mile to cover tation costs.

By 1900, when the Interior Department was responsible for the census, 13 enumerators were employed in San Diego County, and they received two to five cents per name. The questions had grown to 28, and the results were transferred to punch cards and tabulated by an electrical contraption invented by Herman Hollerith. A census worker in 1880, he formed his own company, which eventually became part of International Business Machines.

San Diego County included what is now Imperial County at the turn of the century, and its population had grown to 35,090.

By 1950, the Bureau of the Census had become a permanent agency within the Department of Commerce.

Some San Diego boosters were

By 1900, when the Interior Department was responsible for the census, 13 enumerators were employed in San Diego County, and they received two to five cents per name.

worried that the 523 local census takers would underreport the county's size because of the post-World War II exodus of defense workers. A follow-up showed that about 61,000 people had been overlooked, and the official size was adjusted in 1951 to show a total of 556,808.

This midcentury census was the first to incorporate use of a true computer, UNIVAC I, which replaced Hollerith's punch-card system. It also involving sampling of 20 percent of all households to collect more information, a technique first used on a widespread basis in 1940.

It wasn't until 1970 that the census was conducted by mail, a change, said historian Pemberton, to reduce enumerator error. However, voluntary public participation in the census has declined from 75 percent in 1970 to a projected 61 percent this year.

Pemberton attributed the drop to increasing distrust of government, annoyance with mass mailings, concern about privacy and lack of time to complete the long version of the census form, which is sent to one in six residences and now includes more than 60 questions.

Pemberton said it is likely that the next census will be conducted via the Internet. But he and his fellow historians know they have to keep close tabs on this year's canvassing

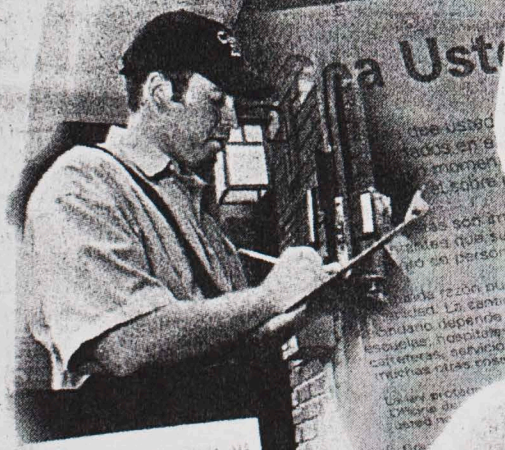
EL SOL de San Diego

Suplemento especial de El Sol de San Diego

2000

c e n s o

United States
Census
2000



Suplemento co-patrocinado por:



**Si no nos contamos,
¡no contamos!**

Para tu familia
Para tu futuro

Nosotros los Hispanos... Norteamericanos

Estimados Lectores,

Con mucho gusto y en colaboración con Community Health Group, Kaiser Permanente y los restaurantes McDonald's de San Ysidro, les ofrecemos este suplemento especial del Censo 2000.

Como periódico de la comunidad, nosotros nos sentimos con la responsabilidad de presentarles algunos hechos y conceptos erróneos acerca del censo en cuanto a la comunidad latina se refiere. También queremos reiterarles lo imprescindible que es que ustedes participen en el censo.

Nosotros elegimos a niños para que adornen nuestras coberturas del suplemento porque ellos son nuestro futuro. Nuestra comunidad y los padres en ella valoramos a nuestros niños por sobre todas las cosas y si fuera posible haríamos lo cualquier cosa para asegurarnos de que ellos tuvieran la mejor educación, el mejor cuidado de salud y un ambiente seguro donde criarse.

El Censo 2000 es nuestra oportunidad de hacer un impacto. Si usted incluye a todas las personas que viven en su casa en el formulario del censo, se asegurará que nuestra comunidad reciba fondos para las escuelas, hospitales, clínicas, guarderías de niños y otros servicios esenciales. En los Estados Unidos, se estima que unas 5 millones de personas fueron omitidas de la cuenta del censo de 1990. En la comunidad latina un 5 por ciento no se hicieron contar y más de la mitad fueron niños.

Si ustedes sienten aprensión o miedo de divulgar información personal, permítanos asegurarles que el censo es confidencial. Por ley, el Census Bureau no puede compartir sus respuestas con otros, incluyendo agencias de bienestar social, el Servicio de Inmigración y Naturalización (INS), el Internal Revenue Service (IRS), los tribunales, la policía o los militares.

Nosotros tenemos el futuro de nuestra comunidad en nuestras manos. Pero al menos que llenemos y mandemos de vuelta los formularios del censo, nadie sabrá que estamos aquí, que necesidades tenemos. "Si no nos hacemos contar, no contamos".

Julie J. Rocha,
Editora/Publicadora

PROLOGO

Nosotros los hispanos norteamericanos provenimos de España o de México, Puerto Rico, Cuba y muchos otros países latinoamericanos de habla hispana. Nuestros antepasados fueron unos de los primeros exploradores que se establecieron en el Nuevo Mundo. En 1609, 11 años antes que los Pilgrims llegaran a

Plymouth Rock, nuestros antepasados mestizos (indios y españoles) se radicaron en lo que es hoy Santa Fe, Nuevo México.

Varios sucesos históricos también delinearon nuestra presencia en Norteamérica: la Louisiana Purchase, la inclusión de Florida y Texas en la Unión, el Tratado de Guadalupe Hidalgo que terminó la Guerra

México-Norteamericana, la Guerra

Hispano-Norteamericana y la Revolución Mexicana, la escasez de trabajadores durante la Primera Guerra Mundial y la Segunda Guerra Mundial, la Revolución Cubana, y la inestabilidad política de los últimos tiempos en Centro y Sudamérica. Aunque el origen común y el idioma nos une, somos bien diversos.

No siempre hemos aparecido en el censo como un grupo étnico separado. En 1930 los "mexicanos" fueron contados y en 1940, "personas de lengua española" fueron registradas. En 1950 y 1960, "personas de apellido español" fueron registradas. El Censo de 1970 le preguntó a la gente de que origen era y los que respondían podían elegir entre varios orígenes hispanos enumerados en el cuestionario.

En 1980 y en 1990, las personas de origen "español/hispano" fueron registradas como mexicanas, puertorriqueñas, cubanas u "otra clase de hispanos". El censo del 1990 tabula información para unos 30 grupos adicionales de origen hispano.

Debido a que nuestra diversidad aumenta, el Census Bureau presenta características sociales y económicas para grupos específicos de origen hispano como los mexicanos, los puertorriqueños, o los cubanos.

U.S. CENSUS BUREAU

El participar en el censo es seguro, fácil e importante

¡El Censo 2000 ha llegado! Hace 10 años, en el Censo 1990, dejaron de contarse casi 850,000 de personas en California. En realidad, más gente en California fue omitida del censo que en ningún otro estado, costándonos \$2.2 billones de fondos federales desde 1990-1999. La región de San Diego misma perdió unos \$ 105 millones de dólares.

En agosto de 1999, convoque el Census 2000 Task Force porque descubrí que muchas comunidades dentro del distrito que al que yo sirvo formaron parte del grupo omitido en 1990. Sentí una obligación como líder y miembro de la comunidad de asegurar que todos recibamos la parte que nos corresponde de los fondos federales.

La información del censo se usa para proveerle a los estados \$100 billones de dólares anuales para construir escuelas, bibliotecas, mejorar las autopistas y puentes y proveer servicios como el cuidado de los niños, entrenamiento para empleos, cuidado de salud y muchos otros. Si no llenamos los formularios del censo, los servicios con los que contamos para nuestros niños, nuestras familias, la seguridad y la calidad general de la vida carecerán de los fondos necesarios para pagar por todos ellos.

Mi comité ha trabajado en colaboración con el San Diego Regional Complete Count Committee y las oficinas



**DENISE MORENO
DUCHENY**

locales del censo con el propósito de hacer que cada hogar responda al censo para el plazo del 1 de abril. Reunimos a gente de las escuelas, iglesias, negocios y organizaciones para que alcanzaran y educaran a todos aquellas poblaciones que se omitieron en censo anterior como los latinos, los inmigrantes recientes y los que no hablan inglés, con el mensaje que el participar en el censo es seguro, fácil e importante.

Por favor, llene y devuelva su formulario del censo y anime a sus amigos y vecinos a que hagan lo mismo. La información que usted dé es confidencial; no se va a compartir con ninguna otra agencia gubernamental. Los Californianos tenemos mucho por ganar, siempre y cuando nos hagamos contar.

Denise Moreno Ducheny es miembro de la Asamblea del Distrito 79.

CENSO 2000

Suplemento especial de



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El Sol de San Diego quisiera agradecerles a Karen Lamphere y Anne Steinberger del San Diego Association of Governments (SANDAG) por su invaluable ayuda e información. SANDAG es un centro regional de información designado por el estado. La agencia es la coordinadora entre el U.S. Census Bureau y las agencias locales en el planeamiento de las actividades del Censo 2000.

ACERCA DE LA COBERTURA

Gianni Garcia-Hinkle, de cuatro meses, es la hija de Jennifer Garcia-Hinkle y John Hinkle de National City, y la nieta de Lucy Garcia-Roberts.



Aunque muchos de nosotros nacimos en el extranjero, un 64 por ciento de nosotros nacimos en los Estados Unidos

En 1990, más de 7.8 millones de hispanos nacieron en el extranjero. hispanos nacidos en México, Centroamérica, el Caribe y Sudamérica representaban el 43 por ciento de todas las personas de los Estados Unidos nacidas en

el extranjero.

Casi tres cuartos de la población hispana eran nacidos aquí o ciudadanos naturalizados comparado con el 97 por ciento de la población no-hispana.

Un 83 por ciento de los

españoles y un 67 por ciento de los mexicanos nacieron en los Estados Unidos. Un 21 por ciento de centroamericanos y el 25 por ciento de los sudamericanos nacieron aquí.

Entre los hispanos nacidos

en el extranjero, la proporción de los que no eran ciudadanos en 1990 variaba de menos del 10 por ciento para los españoles a casi el 65 por ciento para los centroamericanos. Muchos centroamericanos son

inmigrantes relativamente recientes a los Estados Unidos y no han tenido tiempo de pasar por el proceso de naturalización.

Nota: Todas las personas nacidas en Puerto Rico son ciudadanas norteamericanas.

Nosotros provenimos de muchos orígenes diferentes

En 1990, los mexicanos eran el grupo hispano más grande, representando un 61 por ciento de los 22.3 millones de hispanos.

Los Puertorriqueños eran el segundo grupo más grande, un 12 por ciento; y los Cubanos un 5 por ciento de la población hispánica.

Los Centroamericanos representaban el 6 por ciento del total de la población hispana. Sin embargo, de los Centroamericanos, casi el 43 por ciento eran Salvadoreños, el 20 por

ciento eran Guatemaltecos y el 15 por ciento eran Nicaragüenses.

Los Sudamericanos representaban casi 5 por ciento de la población hispana. De los Sudamericanos, el 37 por ciento eran Colombianos, el 19 por ciento eran Ecuatorianos, y el 17 por ciento eran Peruanos.

Los Dominicanos, Españoles, y otros hispanos constituían el 2 por ciento de la población hispana.

Nuestra población tiene un mayor proporción de jóvenes adultos y niños y menos ancianos que la población no-hispana

En 1990, casi 7 de cada 10 hispanos tenían menos de 35 años comparado con 5 de cada 10 no-hispanos.

Entre los ancianos, casi el 5 por ciento de los hispanos tenían 65 años o más comparado con el 13 por ciento de los no-hispanos.

Casi el 40 por ciento de la población hispana era menor de 20 años, comparado con el 28 por ciento de la población no-hispana.

Esto refleja una gran tasa de fertilidad entre los hispanos que han inmigrado recientemente.

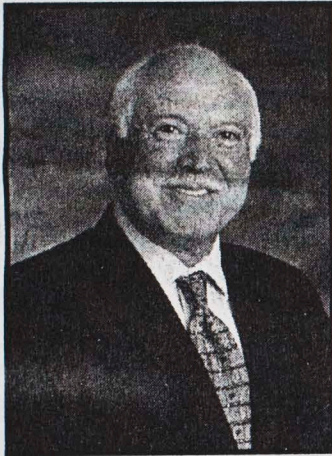
El futuro se encuentra en su caja de correos

Las ciudades pueden valorarse por su historia, arquitectura o lugares de recreo, pero es la gente la que las hacen verdaderamente únicas. Por supuesto, San Diego es de las mejores.

Esta distinción se vera amenazada, sin embargo, si los recursos de nuestro país no pueden abastecer las demandas de nuestra población que aumenta. Para mantener nuestro éxito, necesitamos entender claramente las necesidades de cada comunidad. Eso significa el asegurar que usted, su familia y sus vecinos participen en el Censo 2000.

El formulario del censo del gobierno hará unas simples preguntas acerca de su domicilio, etnicidad, y el tamaño de su familia. Esta información es vital por un número de razones. Primero, la representación política está determinada por las cifras del censo. Los distritos del condado son creados — o mantenidos o expandidos — de acuerdo al número de residentes de una cierta zona.

Los representantes elegidos localmente ayudan a los residentes a enfrentar los



GABRIEL ARCE

problemas que afectan a sus comunidades directamente. A menudo, esta colaboración resulta en cambios necesarios como el aumento en la protección policial, una señal de alto, o un parque para nuestros niños.

Segundo, los números del censo determinan la cantidad de fondos que la comunidad recibirá del gobierno federal, del condado y del estado.

Las comunidades que tienen transportes públicos especiales, programas para después de la escuela o canerías de agua viejas, dependen de estos fondos para

implementarlos o mantenerlos. Si los fondos ya no están disponibles, o si se cortan, la comunidad no tendrá otro recurso que arreglársela con lo que tenga o simplemente no disponer en absoluto de ellos.

Además, la información étnica persuade al gobierno a que ofrezca clases especiales o imprima información en una variedad de idiomas.

Acaso usted ya haya recibido el formulario del censo por correo; si no, le llegara pronto. Cuando le llegue, hágales un favor a su comunidad y a usted mismo. Llene el formulario del censo y mándelo de vuelta. La información que usted de es completamente confidencial y no le tomará más que unos minutos llenarlo. Pero los beneficios para usted y su familia podrían durar toda una vida.

Gabriel Arce es CEO (ejecutivo principal) del Community Health Group, uno de los grupos benéficos de plan de salud más grandes de San Diego y basado localmente. Desde 1982 ha ayudado a individuos, familias y negocios con un servicio de calidad y razonables precios.



Como administradores de un plan de salud, cuando decimos que "es la comunidad la que se debe de tomar en cuenta", lo decimos en serio. Y este año, nuestro gobierno dice lo mismo.

El Censo 2000 nos da a cada uno de nosotros una oportunidad de tener un impacto. ¿Cómo? Permittiéndonos a que fortalezcamos nuestros vecindarios con los fondos y la dirección que tanto necesitan. Pero esto no se realizará si usted no participa en el censo. Así es que cuando reciba su formulario, llénelo y mándelo de vuelta. Porque todos deben tomarse en cuenta.

 **Community**
Health Group

(619) 422-0422

EL SHERMAN HEIGHTS COMMUNITY CENTER ESPERA AUMENTAR LA CUENTA DEL CENSO

El Sherman Heights Community Center ha sido designado uno de más de 250 Questionnaire Assistance Centers (QACs) ubicados por toda la región de San Diego para ayudar a los residentes a llenar sus formularios del Censo 2000. El 15 de marzo del corriente el centro le abrió sus puertas a los periodistas para ayudar a promover el censo y urgir a los residentes de la zona a que



**ESTELA RUBALCABA
KLINK**

usen los servicios del censo.

El Sherman Heights Community Center fue elegido para la ceremonia porque ha sido renovado y expandido en gran escala usando fondos federales del Community Development Block Grant, o CDBG. Los fondos del CDBG se distribuyen en las zonas de desventaja económica basado en las cifras del censo. Esta reunión fue la primera de un número de funciones regionales patrocinadas por el San Diego Complete Count Committee.

Representantes del

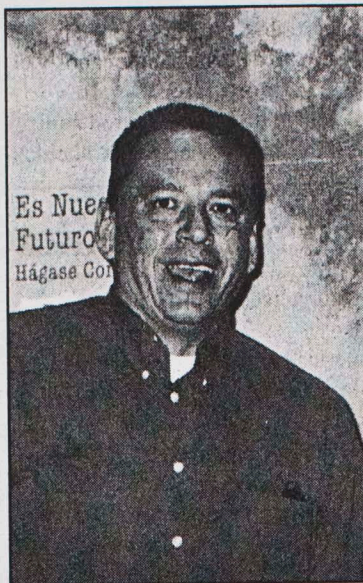
comité, el U.S. Census Bureau, como también líderes de la comunidad y ayudantes de funcionarios elegidos estuvieron presentes para promover como la cuenta del censo contribuye a la región de San Diego.

Si una comunidad no se cuenta exactamente en el censo, los fondos máximos disponibles no están disponibles para apoyar las necesidades de la comunidad, se les dijo a los residentes. También fueron informados que las cifras del censo ayudan a los funcionarios a determinar donde deben construir caminos, escuelas, hospitales, clínicas y otros edificios. El censo también establece cuantos representantes tiene cada estado en el Congreso.

De acuerdo con el San Diego Association of Governments (SANDAG), la región de San Diego es, después de Los Angeles, donde hubo el mayor número de errores en la cuenta del Censo del 1990. Esto se tradujo en una pérdida de casi \$100 millones de fondos federales que hubieran ingresado a la región de San Diego en la década pasada.

Estela Rubalcaba Klink, directora ejecutiva del Sherman Heights Community Center, urgió a los residentes a que llenaran sus formularios. Los exhortó a que acudieran al centro si no habían recibido sus formularios o necesitaban ayuda en llenarlos.

Ray Maracle, el coordinador de proyectos para el Community Service Block Grant del Indian



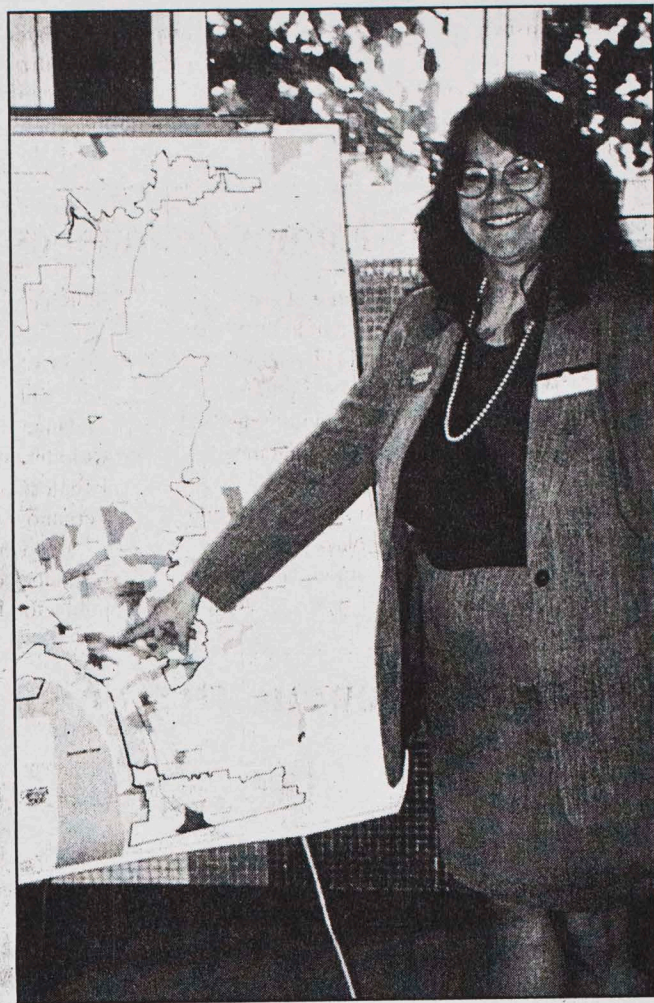
RAY MARACLE

Human Resource Center, le explicó al público de las dificultades en contar a los miembros de la comunidad india americana.

“Es difícil alcanzar a todos los miembros porque la comunidad de los indios americanos esta tan desparramada”, dijo Maracle. “Esta es la primera vez en la historia del censo que nuestra gente tiene el derecho de designarse como indio americano, de afiliación tribal o de raza mezclada. Yo soy irlandés e indio americano, Mohawk. No sabemos como el censo nos va a contra como raza mezclada y por lo tanto, urgimos a la comunidad que se designe como india americana solamente”, dijo él.

Joey Perry, la coordinadora del Censo 2000 de la ciudad de San Diego, usando un mapa le mostró al público presente que partes de San Diego se dejaron de contar en el Censo del 1990.

“Del Censo del 1990, solamente el 95 por ciento



Joey Perry, coordinadora del Censo 2000 para la ciudad de San Diego, le muestra al público las zonas oscuras del mapa que indican los sitios donde muchos de los residentes dejaron de contarse en el censo de 1990.

de la gente de Logan Heights, Southeastern San Diego, Sherman Heights, la zona de Barrio Logan, Shelltown, una gran parte de la ciudad al sur del Highway 94, muchas partes del centro de la ciudad, de San Ysidro y algunos lugares en Linda Vista dejaron de contarse”, dijo ella.

“Estas son principalmente zonas donde hay una gran población de minorías. Los hispanos y los

negros se dejaron de contar en porcentajes mucho más grandes que los blancos. El 50 por ciento de los niños se dejaron de contar”.

El Sherman Heights Community Center está ubicado en 2260 Island Ave., San Diego. Para información acerca del Censo 2000 llame al (619) 232-5181 al Questionnaire Assistance Center.

LA POBLACION HISPANA DEL PAIS — 1994

La población hispana* del país sigue aumentando más rápidamente que el resto de la población.

La población hispana del país totalizó 27 millones en 1994, un aumento del 28 por ciento desde el 1990. La población total de los Estados Unidos creció más lentamente, aumentado solamente un 6 por ciento durante esos 4 años. Como consecuencia, casi 1 de 10 norteamericanos son hispanos hoy en día. El crecimiento rápido de la población hispana a comienzos de 1990 fue una continuación de las tendencias de los últimos 20 años.

(* Las personas de origen hispano pueden ser de cualquier

raza. Esta información no incluye la población de Puerto Rico.)

Entre las razones del rápido crecimiento de la población hispana fueron:

- Una tasa de natalidad más grande para los hispanos que para los no-hispanos; y
- Niveles altos de inmigración (unos 2 millones de inmigrantes hispanos entraron en los Estados Unidos entre el 1990 y el 1994). Se proyecta que habrá 31 millones de hispanos en el año 2000, 63 millones en el año 2030 y 88 millones en el 2050. Para ese entonces casi 1 de 4 norteamericanos puede que sean hispanos.

Los hispanos son más jóvenes...

En 1994 el promedio de edad era de 26 años — 10 años menos que la gente blanca no-hispana. Entre los grupos hispanos, la edad oscila de los 24 años para las personas de origen mexicano a los 43 años para los descendientes de cubanos.

...y es más probable que hayan nacido en el extranjero.

Más de un tercio (el 39 por ciento) de los hispanos nacieron fuera de los Estados Unidos, comparado con un 3 por ciento de gente blanca no-hispana.

No todas las personas hispanas tienen seguro de salud.

Durante un período de 32 meses

entre 1990 y el 1992, el 10 por ciento de los hispanos no estuvieron cubiertos por pólizas de seguro de salud, comparado con solamente el 3 por ciento de blancos no-hispanos. Solamente casi 5 de 10 hispanos tuvieron cobertura for 32 meses completos comparado con casi 8 de cada 10 blancos no-hispanos.

Más de la mitad de los hispanos tienen un diploma de la escuela secundaria.

En estas últimas décadas hubo un incremento en el porcentaje de hispanos que terminaron la escuela secundaria. Un poco más de 5 de cada 10 hispanos de 25 años de edad y mayores se habían graduado de la secundaria en el 1994, comparado con más de 4 de cada 10 en 1980. Una proporción similar de hispanos poseían diplomas universitarios tanto en el 1980 como en el 1994 (un 9 por ciento).

La mayoría de las familias hispanas son parejas casadas.

El 68 por ciento de las familias hispanas eran parejas casadas en 1994; otro 25 por ciento eran familias mantenidas por una mujer sin que hubiera marido presente. Para las familias no-hispanas, las cifras correspondientes eran del 79 y 17 por ciento respectivamente.

El porcentaje de desempleo de los hispanos varía por grupo.

Entre los grupos hispanos, el porcentaje de desempleo oscilo entre 7 por ciento para los cubanos a lo que aparenta ser un nivel alto del 14 por ciento para los puertorriqueños. En general, el 11 por ciento de hispanos y el 6 por ciento de no-hispanos blancos estaban desempleados.

El desnivel de ganancias entre los hombres y las mujeres es menor entre los hispanos que entre los no-hispanos.

Las mujeres hispanas que trabajaron todo el año por

tiempo completo en 1993, ganaron un promedio de \$16,760 — el 83 por ciento de lo que ganaron los hombres (\$20,150). El equivalente de las mujeres no hispanas blancas tuvieron un promedio de ganancias de \$22,380 o sea que ganaron el 70 por ciento de lo que ganaron comparables hombres (\$31,970).

Las familias puertorriqueñas son las que menos ganan.

Entre los grupos hispanos, las familias puertorriqueñas tenían un promedio más bajo de ganancias en 1993 (unos \$20,000) que las familias mexicanas, cubanas, centroamericanas y sudamericanas (unos \$25,000 cada uno). El promedio de la ganancia fue de \$ 23,670 para las familias hispanas en general y \$41,110 para las familias blancas no-hispanas.

La tasa de porcentaje de pobreza es más que el doble que el de las familias no-hispanas.

En 1993 casi un 27 por ciento de familias hispanas comparado con un 11 por ciento de familias no hispanas eran pobres. Entre los grupos hispanos, el porcentaje de pobreza oscilo de lo que aparenta ser una cifra baja del 17 por ciento para las familias cubanas al 35 por ciento para las familias Puertorriqueñas.

Las personas hispanas también tenían el doble de probabilidad de ser pobres (el 31 por ciento) si se las comparaban con las personas no-hispanas (el 13 por ciento). Esto era cierto para todos aquellos menores de 18 años (el 41 por ciento versus el 20 por ciento) y entre los de 18 a los 64 años (25 y 11 por ciento, respectivamente) también. Los ancianos hispanos y la gente no-hispana de 65 años y mayor tenían promedios de pobreza similares a sus equivalentes de 18 a los 64 años años de edad.

U.S. CENSUS BUREAU

Hacernos valer, o volvernos invisible

Tomar acción es imperativo. La mayoría de nosotros hemos recibido nuestras formas del censo por correo, y en unos casos, si vivimos en lugares rurales, nos fue traída una forma a nuestra casa.

Se nos preguntan 7 preguntas si recibimos la forma corta, y 34 preguntas si recibimos la forma larga. La diferencia entre 10 minutos en contestar la forma corta y 38 minutos en contestar la forma larga es mucha.

Es la forma larga la que ayuda a crear las estadísticas adecuadas para que nuestros representantes, nuestros líderes que elegimos para pelear por nuestra necesidades, sepan cuales son esas necesidades.

Nos preguntan, ¿y porque necesitan saber tanta información? ¿Por qué necesita el gobierno saber cuantos baños hay en mi casa o cuanto tiempo me dura llegar al trabajo?

La realidad es que la información se usa para saber como vivimos. Tal vez nuestra comunidad necesite más negocios cerca de nuestras



FOTO: JOCELYN SHERMAN

ARTURO S. RODRIGUEZ

casas, y tal vez nuestros líderes necesiten dar más incentivos para que negocios lleguen a nuestra comunidad para emplearnos más cerca. Tal vez hay más personas viviendo en un hogar de los se deban, pero tal vez se necesite crear más hogares con rentas decentes que todos podamos pagar.

Todo esto se hace en forma de estadísticas e información demográfica. Por ejemplo, si las autoridades escolares saben

que la población de niños entre las edades de 10 y 12 años aumentará el doble en los próximos 10 años, saben que se necesitará una escuela superior, también se necesitará crear incentivos para emplear a esta población en el futuro.

Si es confidencial, y si ayuda a nuestra comunidad, y si ayuda a determinar el poder económico, político, y social de la comunidad latina, ¿vale la pena la inversión del tiempo en llenar el formulario del censo?

Después de todo, invertiremos un minuto por cada año que esta información afecte el bienestar de nuestra comunidad y de nuestras familias si llenamos el formulario corto. Invertiremos solo 3.8 minutos por cada año que se use la información en el formulario largo. La recompensa por hacerlo puede hacer la diferencia en hacernos valer, o volvernos invisibles. Es importante, es tiempo de hacernos contar.

Arturo S. Rodríguez es presidente de la Unión de Campesinos de América, AFL-CIO.

El impacto del Censo

Por Elsa Sevilla

Con el Censo 2000 en pleno apogeo, representantes del gobierno estatal, del condado y de la ciudad quieren asegurarse que todos estén bien informados acerca del proceso, especialmente en el South Bay, donde hace una década la mayor parte de los latinos no fueron contados.

María Teresa Angel sabe acerca del Censo 2000 y el impacto que podría tener sobre la comunidad latina. Angel y otras casi 50 personas acudieron a una función especial para el Censo 2000 realizada el pasado fin de semana en el *Otay Recreation Center* en Chula Vista. Representantes del gobierno quieren asegurarse que la comunidad latina sepa acerca del censo y participe en él.

El centro sirvió de ejemplo para demostrar lo que los fondos federales pueden hacer por una comunidad. El lugar fue construido recientemente con fondos del Community Development Block Grant.

Angel es madre de tres niños de 14, 11 y 8 años respectivamente. Ella acudió a la función porque cree que la comunidad latina debe tener un impacto.

“Me parece que es muy importante — especialmente para nosotros los latinos — que nos hagamos contar para beneficio de nuestras escuelas y programas escolares”, dijo Angel.

La miembro de la Asamblea Denise Moreno Ducheny, que

representa el Distrito 79, habló de la necesidad de hacerse contar, especialmente en la zona de South Bay, donde muchos de los residentes son latinos de habla hispana.

“Realmente queremos hacer entender a la comunidad que el censo trabaja y que nadie pero nadie — debería tener miedo de llenar sus formularios”, dijo Ducheny.

Algunos en la comunidad temen que muchos latinos no llenen los formularios por temor de que los deporten, tomen represalias en contra de ellos, o que el Servicio de Inmigración (INS) o la policía se pongan en contacto con ellos.

Pero Ducheny les aseguró a todos aquellos presentes que la información es confidencial, como indican los mensajes y las propagandas del censo.

“Hágase contar, porque realmente importa tener un futuro para nuestros hijos. La gente no debería pensar que ella no importa”, agregó Ducheny.

Varias organizaciones estuvieron involucradas en la función, incluyendo el *Community Based Organization Outreach Program*. La organización utiliza técnicas para divulgar información a los residentes, especialmente los latinos,

Afro-Americanos, Orientales e Norteamericanos Indígenas, campesinos y trabajadores migratorios, los niños y ancianos, porque ellos figuran entre los grupos que más dejaron de contarse en el censo anterior.

Brian Temporal del programa *outreach* dijo que hacerse contar

puede tener un impacto económico enorme sobre el *Golden State*, como se conoce a California.

“California perdió \$2 billones de fondos federales en 1990”, dijo Temporal. La *Chicano Federation* también está involucrada en el *outreach program* para promover el Censo 2000. La federación recibió una ofrenda de \$280,000 para organizar los *Questionnaire Assistance Centers* (QACs) (Centros de Asistencia para llenar los formularios del censo) en San Diego e Imperial Counties.

Un mínimo de 40 QACs se habrán establecido en San Diego para mediados de abril. Los centros estarán equipados con voluntarios bien informados (quienes juraron mantener secreta la información recaudada) para contestar preguntas y ayudar a los residentes a llenar los formularios.

Para mantener el interés en la función del fin de semana, un grupo de actores del *Chula Vista Census 2000 Street Theatre* entretuvo a la audiencia con varias actuaciones bilingües sobre el censo. Los tres actores presentaron un mensaje corto pero directo acerca del censo y lo fácil que es llenar y enviar el formulario del censo.

El Director del *Street Theatre* Macedonio Arteaga dijo que el grupo fue invitado hace unos meses atrás a presentar el mensaje por medio de la actuación teatral. Los actores pensaron que era una forma simple pero útil de hacer llegar el mensaje del censo a aquellos que más lo necesitan.

“Pensé que era una gran idea”, dijo Arteaga. “Históricamente, así es como los chicanos han recibido información.”

La información sobre la función del sábado se distribuyó por intermedio de unos 1,500 volantes distribuidos a niños de escuela primaria con la esperanza de que los estudiantes se los entregarían a sus padres. La teoría resultó en el caso de Angel.

Ella acudió a la reunión del sábado porque su hijo que es alumno de *Otay Elementary School*, vino a su casa con uno de esos volantes.

Ella está segura que el Censo 2000 ayudará a la comunidad latina con programas pagados por el gobierno federal. Ella quiere que sus tres hijos vayan a la universidad algún día.

“Esta es mi preocupación principal. Mis hijos irán a la facultad en unos años y yo quiero asegurarme que habrá becas disponibles para ellos”, dijo Angel.

Angel dijo que ya había llenado el formulario del censo y lo había enviado y que espera que otros hagan lo mismo porque es importante para nuestros hijos y los hijos de ellos.

Una doctora ve un beneficio a la salud al participar en el censo

¿Es posible que participar en el Censo 2000 resulte en una mejoría en el cuidado de la salud? Indiscutiblemente, sí.

Cualquier información que ayude a los proveedores de servicios médicos a asesorar las necesidades de sus pacientes resultará en una mejoría en la comunicación con los pacientes, mejoría en el cuidado de los pacientes, y un sistema más apropiado de distribución de servicios médicos que sea más sensitivo culturalmente.

La información del censo es una de las muchas herramientas que los sistemas de salud usan cuando desarrollan o ponen al día los asesoramientos de las necesidades del cuidado de la salud para la población de sus pacientes. También se considera al emplear gente, en el planeamiento de locales y la distribución de servicios médicos.

Si el sistema de servicios médicos sabe que los pacientes en una cierta comunidad son mayormente hispanos, puede planear adecuadamente los servicios necesarios para el tratamiento de malestares y enfermedades que prevalecen en la población hispana.

La organización puede abastecerse de gente y materiales hispanos. De esta forma, la comunicación es más fácil para los pacientes, sus necesidades se identifican más claramente y tanto el doctor como las enfermeras pueden proveer el cuidado médico apropiado.

Un ejemplo de como la industria del cuidado de la salud responde a las comunidades que sirve es el recientemente abierto centro médico Kaiser Permanente Otay Mesa Outpatient Medical Center. Las salas de espera en el hospital son más amplias que de costumbre, para acomodar familias más grandes como las que se hallan en la comunidad hispana. Los letreros están escritos en inglés y en español y la mayoría de los



DR. IRMA COVARRUBIAS

empleados del hospital son bilingües.

Al proveer cuidado de buena calidad en un ambiente y de una manera culturalmente sensitiva, el beneficio a los pacientes es claro: mejor calidad de cuidado para el paciente.

Como doctora latina, a mi me es importante que nuestra población hispana reciba servicios de servicios médicos que sean culturalmente sensitivos. Como una de las pocas latinas bilingües, biculturales que provee servicios del cuidado de la salud, es imprescindible que tengamos estadísticas sobre las necesidades de nuestra comunidad latina y continuemos luchando para animar a nuestros jóvenes a que obtengan títulos avanzados, especialmente en carreras del cuidado de la salud.

Kaiser Permanente sirve a más de 505,000 miembros de la zona de San Diego quienes reciben su cuidado médico de un total de 6,000 empleados y 600 médicos. La zona de San Diego incluye 18 consultorios médicos y un centro médico licenciado con 341 camas, un departamento de emergencia abierto las 24 horas, y un Level II Trauma Unit. Kaiser Permanente ha estado sirviendo la zona de San Diego desde 1967.

Irma Covarrubias, M.D. es una doctora con el Kaiser Permanente Primary Care.



Kaiser Permanente apoya el Censo 2000.
Participe y hágase contar.



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La Constitución, el Congreso y el censo: Representación y redistribución

"La representación y los impuestos directos se distribuirán entre los diferentes estados que puedan incluirse dentro de esta Unión, de acuerdo con sus cifras respectivas...La enumeración efectiva deberá efectuarse dentro de un lapso de tres años después de la primera asamblea del Congreso de los Estados Unidos, y dentro de cada período subsiguiente de diez años, de la manera en que lo dicte la ley".

— Artículo 1, Sección 2, de la Constitución de los Estados Unidos

Los líderes de la comunidad usan el censo para todo, desde planificar escuelas y construir carreteras hasta proporcionar oportunidades recreativas y administrar los servicios de cuidado de la salud. Pero el mandato para conducir un censo cada 10 años proviene de la Constitución de los EE.UU. y la importancia del censo como un instrumento de la democracia no ha disminuido desde 1790, cuando se tomó el primer censo.

La necesidad de un censo surgió poco después de que las 13 colonias rompieran sus lazos con Gran Bretaña. La guerra revolucionaria fue costosa y el censo proporcionó una manera de distribuir la deuda entre los estados. Los fundadores de la nación también querían establecer un gobierno verdaderamente representativo, y vincular los totales de población de los estados con el número de miembros de la Cámara de Representantes cumpliría con éstos propósitos.

Contando a las personas tanto para fines de impuestos como de representación, los fundadores de la nación creían que el censo sería tanto acertado como justo. Al mismo tiempo que los estados podrían tender a inflar las cifras para incrementar su representación en el Congreso, el usar los números para determinar los impuestos desalentaría todo intento de alterar los números. Aunque el papel del censo en la recaudación de impuestos terminó en 1913 cuando la 16a. Enmienda autorizó el gravamen directo de las personas, su papel de mantener un gobierno representativo permanece tan firme hoy como siempre.

Originalmente había sólo 65 miembros en la Cámara de Representantes de los EE.UU. Pero cuando este número se vinculó al tamaño de la población, el número de representantes creció a 106 después de que el censo de 1790 determinara que había 4 millones de personas en el país. El número de representantes siguió creciendo junto con la nación hasta 1911, cuando el Congreso limitó el número de sus

representantes a 435.

La colocación de un tope en el número de representantes en el Congreso presentó nuevos problemas en la determinación del número de representantes a los cuales cada estado tiene derecho. La redistribución, el proceso de distribuir los 435 escaños congresionales entre los estados, depende del tamaño de la población en cada estado.

Pero la simple división genera fracciones y no se puede enviar a un tercio de un funcionario electo al congreso. Los matemáticos, los estadísticos y los políticos debatieron el problema hasta 1941, cuando el Congreso adoptó la fórmula matemática conocida hoy como la de Proporciones Iguales (Título 2, Sección 2a., del Código de los EE.UU.). (Para obtener más información acerca de cómo se usa la fórmula de Proporciones Iguales para determinar el número de escaños congresionales en cada estado, consulte <http://www.census.gov/population/www/censusdata/apportionment.html>.)

Aún así, la redistribución del Congreso es sólo la mitad del proceso de distribución del poder político. Prácticamente todos los estados confían en las cifras del censo para revisar la definición de los distritos, es decir, para volver a trazar los distritos políticos dentro de los estados después de la redistribución. Sin embargo, se necesitaron innovaciones para garantizar que cada estado que quisiera usar el censo tuviera acceso a la información que necesitaba.

Después del censo de 1970, los funcionarios estatales se quejaron de que los resultados no incluían datos resumidos para las zonas locales tales como los distritos y los barrios. Estas zonas son elementos esenciales para crear nuevos distritos y satisfacer los requisitos de la Suprema Corte de garantizar "una persona por voto".

En 1975, el Congreso respondió a las necesidades de las legislaturas estatales promulgando la ley P.L. 94-171. Bajo esta ley, la oficina del censo tiene la responsabilidad de "colaborar estrechamente" con los funcionarios de cada estado antes de cada censo. Juntos, la oficina del censo y los funcionarios estatales definen un plan geográfico que produce los datos de las pequeñas áreas de población que se necesitan para volver a trazar los distritos legislativos y congresionales estatales.

Bajo las disposiciones de la ley P.L. 94-171, los datos necesarios para revisar la definición de los distritos se entregan a los líderes mayoritarios y minoritarios de cada legislatura, así como a cada gobernador. Cuarenta y

seis estados participaron en el programa de datos para revisar la definición de los distritos del censo de 1990 y recibieron datos de población para ayudarlos en el proceso de revisión de la definición de los distritos.

Desde 1990, la oficina del censo ha seguido intentando llegar a los gobiernos estatales y locales y a sus grupos coordinadores generales. Algunos ejemplos de estos grupos son la Organización nacional de funcionarios negros de los condados, la Asociación nacional de condados, la Conferencia nacional de legislaturas estatales, los Funcionarios municipales americanos de ascendencia asiática del pacífico, los Funcionarios locales electos hispanos, la Liga nacional de ciudades, la Federación de nativos de Alaska, el Congreso nacional de indios americanos y la Asociación nacional de pueblos y poblados.

Se pidió a los líderes de cada legislatura estatal que evaluaran los aspectos fuertes y débiles del censo de 1990 y, en particular, los esfuerzos de la oficina del censo de proporcionar datos de población oportunos para revisar la definición de los distritos legislativos y congresionales.

Sus recomendaciones están reflejadas en las mejoras al programa de datos para revisar la definición de los distritos del censo de 2000.

Se ha invitado a los colaboradores de los gobernadores y de los gobiernos tribales para colaborar directamente con la oficina del censo para apoyar al Censo 2000. Los funcionarios de alto rango de la oficina del censo han tratado el plan para el censo 2000 en docenas de foros gubernamentales. Además, el personal ha hecho presentaciones, conducido talleres de trabajo y respondido a las preocupaciones y las

sugerencias de funcionarios en muchas otras reuniones. Varios cientos de especialistas ahora forman parte de los 12 centros regionales de la oficina del censo, donde están colaborando con líderes gubernamentales y de la comunidad para garantizar que todos los residentes entiendan y tomen parte en el conteo nacional en 2000.

Algunas personas consideran participar en los censos tan importante como votar, pero a diferencia del voto, el censo toca a todas las personas que viven en los Estados Unidos, sin importar la edad o el estado de ciudadanía. Como uno de los cimientos de nuestro proceso democrático, el censo proporciona a cada persona en los Estados Unidos la misma voz ante el Congreso.

U.S. CENSUS BUREAU
Para ayudarle a tomar decisiones basadas en la información



Formulario corto v

El formulario corto del Censo 2000 será el más corto que ha habido en los últimos 180 años.

Los resultados del censo se usan para determinar qué comunidades cumplen con los requisitos para los programas del gobierno.

¿Por qué el censo hace tantas preguntas?

Las preguntas que se hacen representan el mejor balance entre las necesidades de su comunidad y nuestro compromiso de reducir el tiempo y el esfuerzo que le toma llenar el formulario.

El censo es tan importante para nuestro país como las autopistas y las líneas telefónicas. Por ley, cada pregunta sirve para administrar o evaluar los programas federales o es necesaria para cumplir con los requisitos legales de los casos federales. Los fondos federales y estatales para mantener las escuelas, los servicios de empleo, la ayuda para la vivienda, la construcción de caminos, los servicios hospitalares, los programas para los ancianos y otros más se distribuyen basados en las cifras del censo.

¿Qué hay de nuevo en el Censo 2000?

La mayoría de las viviendas del país (alrededor del 83 por ciento) recibirán el formulario corto del cuestionario en el Censo 2000. Este formulario será el más corto que ha habido en los últimos 180 años.

Cinco temas que

aparecían en el formulario largo del censo de 1990 se omitieron: hijos que hayan nacido, último año en que trabajó, fuente de suministro de agua, desecho de aguas negras y si se trata de un condominio. Estos temas no son explícitamente exigidos o requeridos por la ley federal.

Se añadió solamente un tema al formulario largo del Censo 2000: abuelos responsables del cuidado de los nietos. Esta información es necesaria para la Ley de Responsabilidad Personal y Oportunidad de Empleo de 1996 (parte de la reforma de bienestar público).

¿Por qué necesitamos el formulario largo?

El formulario largo proporciona detalles socioeconómicos que son necesarios para una amplia gama de programas del gobierno y para cumplir con requisitos federales. A nivel nacional, se distribuye a una de cada seis viviendas. Pero para garantizar el mismo nivel de exactitud, una porción mayor de unidades de vivienda va a recibir este formulario en ciudades pequeñas y condados rurales.

Los líderes de las comunidades usan el formulario largo para planificar una amplia variedad de actividades para revitalizar los vecindarios, fomentar el desarrollo económico y mejorar las instalaciones y los servicios.

Para construir autopistas, carreteras, puentes y túneles, los planificadores necesitan

Persona 1

NO SE PUEDEN ACEPTAR FOTOCOPIAS.

Comience Aquí

Por favor, utilice un bolígrafo de tinta negra o azul.

1 Por favor complete este cuestionario si usted — o las personas que viven con usted — no han sido contados en el Censo 2000 de los Estados Unidos. Si ningún miembro de su hogar fue contado, comience con el nombre de la persona que es dueña, está comprando, o alquila esta casa o apartamento. De lo contrario, comience con usted, o con la persona que vive con usted que no fue contada. Nos referiremos a esta persona como la Persona 1.

2 ¿Cuál es el nombre de esta persona? Escriba a continuación en letra de molde el nombre de la persona.

Apellido

Nombre

Inicial

3 a. ¿Cuál es la dirección postal de esta persona? Esta debe ser el lugar donde esta persona vivía el sábado, 1 de abril del 2000, o, si tiene más de una residencia, el lugar donde esta persona vive la mayor parte del tiempo.

Marque "X" este cuadrado si esta persona no tenía dirección el sábado, 1 de abril del 2000. Utilice los encasillados a continuación para identificar la localización donde se quedaron. Incluya ciudad, condado, estado, código postal (ZIP Code) y cualquier otra información tal como nombre de calle o parque.

Número de casa/nombre de calle, o buzón o ruta rural o apartado postal

Número de apartamento

Ciudad

Condado

Estado Código Postal
(ZIP Code)

b. Si la dirección postal anterior es una ruta/buzón rural o apartado postal, y su residencia tiene un número de casa/dirección de calle, escríbalo a continuación en letra de molde.

No hay un número de casa/dirección de calle

Número de casa/nombre de calle

Número de apartamento

Ciudad

Condado

Estado Código Postal
(ZIP Code)

4 ¿Está completando este cuestionario para TODAS las personas que vivían o se quedaban en esta dirección el 1 de abril del 2000?

Sí

No

Formulario largo

¿Cuál es el número de teléfono de la Persona 17 Puede que llamemos a esta persona si no entendemos una respuesta.
Código de Área + Número

¿Cuál es el sexo de esta persona? Marque UN cuadrado.
 Masculino Femenino

¿Cuál es la edad de esta persona y cuál es su fecha de nacimiento?
Escriba los números en los cuadrados.
Edad el 1 de abril del 2000 Mes Día Año de nacimiento

NOTA: Por favor conteste las DOS preguntas 8 y 9.

¿Es esta persona de origen español/hispano/latino? Marque el cuadrado "No" si no es de origen español/hispano/latino.
 No, ni español/hispano/latino Sí, puertorriqueño
 Sí, mexicano, mexicano americano, chicano Sí, cubano
 Sí, otro grupo español/hispano/latino — *Escriba el grupo en letra de molde.* z

¿Cuál es la raza de esta persona? Marque una o más razas para indicar de qué raza se considera esta persona.
 Blanca
 Negra, africana americana
 India americana o nativa de Alaska — *Escriba en letra de molde el nombre de la tribu en la cual está inscrita o la tribu principal.* z


India asiática Japonesa Nativa de Hawaii
 China Coreana Guameña o Chamorro
 Filipina Vietnamita Samoana
 Otra asiática — *Escriba la raza en letra de molde.* z Otra de las islas del Pacífico — *Escriba la raza en letra de molde.* z

Alguna otra raza — *Escriba la raza en letra de molde.* z

¿Es esta casa, apartamento, o casa móvil — Marque UN cuadrado.
 Propiedad suya o de alguien en este hogar con una hipoteca o préstamo?
 Propiedad suya o de alguien en este hogar, libre y sin deuda (sin una hipoteca o préstamo)?
 Alquilada por pago de alquiler en efectivo?
 Ocupada sin pago de alquiler en efectivo?

Si otras personas que viven en este lugar no fueron contadas, por favor, conteste las preguntas en la(s) próxima(s) página(s) para cada una de ellas. Incluya a miembros de la familia, personas que no son parientes, o cualquier otra persona que vive aquí la mayor parte del tiempo. No incluya a personas que viven fuera por estar en la universidad, en las Fuerzas Armadas, en un hogar para personas de edad avanzada, en una facilidad correccional o en otra institución.

¡Sus respuestas son importantes! Cada persona cuenta en el censo.

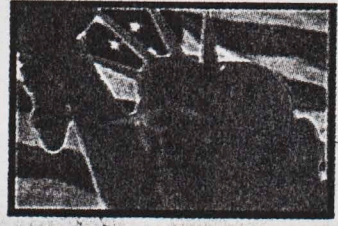


información sobre el lugar donde viven y trabajan las personas y las horas a las que salen hacia sus empleos.

Para acelerar la ayuda a las áreas afectadas cuando suceden desastres, las agencias de administración de emergencias usan las cifras del censo al calcular el número de personas desalojadas por terremotos, huracanes, inundaciones y otros desastres naturales.

En las ciudades grandes y pequeñas a través de toda la nación, los líderes de las comunidades usan las cifras del censo para decidir dónde establecer estaciones de policía y bomberos y otros servicios públicos. El censo ayuda al gobierno local y a las organizaciones comunitarias a ubicar instalaciones tales como centros de guardería infantil, centros comunitarios para ancianos, clínicas de servicios médicos e incluso parques.

Su participación en el Censo 2000 es importante, segura y fácil.
Sólo llene el formulario y envíelo por correo.
Para obtener más información relacionada con el Censo 2000, visite la dirección de Internet de la Oficina del Censo en: <http://www.census.gov>.



¿Todos deben contestar la pregunta sobre el origen hispano?

Sí, la pregunta sobre el origen hispano debe ser contestada por TODOS. A aquellos que no son de origen hispano se les pide que marquen la casilla "NO, not Spanish/Hispanic/Latino". A la gente de origen hispano se le pide que indiquen a que grupo específico pertenecen: cubano/a, mexicano/a, puertorriqueño /a u otros grupos como los españoles, hondureños o venezolanos.

¿Cómo contesto la pregunta acerca de la raza?

La persona que contesta el formulario del censo decide cual es su identidad racial. Es la primera vez que la gente que contesta el censo podrá elegir más de una categoría racial para indicar que es de origen racial mezclado.

Los grupos que aparecen en la pregunta del censo sobre la raza se resumen en seis grupos raciales que el gobierno federal necesita: blancos, negros o africo-americanos, indios americanos y nativos de Alaska, Asia, nativos de Hawaii y otros de las Islas del Pacífico (other Pacific Islanders). A la gente que designe la categoría "American Indian" o "Alaska native" se le pide que provea el nombre de su tribu principal. A la gente que dice que es "Other Asian", "Other Pacific Islander", y/o «Some other race» (de otra raza) se le pide que escriba de que raza es.

¿Cómo contestan los hispanos la pregunta sobre la raza?

La gente de origen hispano puede ser de cualquier raza. Los hispanos pueden elegir una o más categorías raciales, incluyendo blanco/a, negro/a, o Afro-Americano/a, Indio/a-Americano/a y Nativo/a de Alaska, Oriental y Nativo/a de Hawaii u Otro/a de las Islas del Pacífico (Other Pacific Islander). Si alguien no se identifica con ningún grupo racial específico el/ella puede indicar "Some other race" y escribir de que raza se considera.

Si no llena el formulario del censo, ¡Usted no existe!

Una de las cosas más importantes en que la gente puede participar este año es el censo. Es tan importante como asegurarse de que sus niños vayan a la escuela, cuidar de su salud y la de sus hijos, cambiar el aceite en su auto — todas esas cosas necesarias que nos hace la vida cómoda.

El participar en el censo mantiene todas aquellas cosas que hacen a los Estados Unidos un gran país. El censo nos provee con escuelas donde educar a los niños, con caminos

adecuados para ir y venir del trabajo e ir y venir de vacaciones. También determina el número de representantes al Congreso que se le asignan a cada estado.

Si usted no participa en el censo, tampoco cuenta y es como si usted no existiera. Cuando ese dinero que tanto le cuesta a usted ganar sea repartido en Washington, a usted le gustaría tener un representante que refleje sus ideas en el proceso de tomar



STEVE RAMÍREZ

decisiones. Si no participa en el censo, personas que no saben que usted existe terminarán gastando el dinero que usted contribuye.

El censo es también crítico para el desembolso de beneficios de salud por intermedio del gobierno federal, estatal y del condado, todos los cuales reciben dinero de Washington. Si omiten contarnos y nuestra comunidad no está representada correctamente, entonces no habrá el número de dólares disponibles para mejorar hospitales y clínicas o proveer servicios sociales gratis o de bajo costo. Las necesidades de usted y su comunidad no serán satisfechas.

En la comunidad de San Ysidro la omisión en la cuenta de gente es crónica porque muchos tienen miedo a llenar

el formulario del censo. Temen que la información que provean se comparta con otras agencias del gobierno. Pero eso no va a suceder. Esta es en contra de la ley que el censo divulgue a otra agencia información específica que posea sobre un individuo o familia, incluyendo a la policía y el Servicio de Inmigración.

La información que la agencia comparte con otras agencias gubernamentales es genérica y en conjunto. No es específica en cuanto a un individuo o familia específicos. Es específico en cuanto a la comunidad. Refleja cuantos niños necesitan ayuda en cierto código postal o cierta zona. Describe cuantos adultos pasan hambre o viven bajo el nivel de la pobreza. Dice cuanta gente necesita servicios de salud en cierta zona y cuantos automóviles hay o se usan en un cierto código postal.

No tenga miedo de proveer información al censo. Como comerciante en San Ysidro, yo veo que el participar en el censo y el asegurarse de que cada miembro de su comunidad participe en el censo es importante y aun más importante que el pagar impuestos.

Si nosotros en San Ysidro no participamos en el censo, no recibiremos del gobierno federal el dinero que nos corresponde. Esos dólares del gobierno federal no se volverán a distribuir nuevamente hasta el año 2010. Y en los próximos 10 años, ¿a cuántos niños se les negaran recursos educacionales, de salud y otros recursos gubernamentales que por ley les pertenecen?

El pagar impuestos y el participar en el censo no son actos de caridad o las acciones de un buen ciudadano. Son una inversión en el futuro, una inversión en nuestros niños. Y si usted no está dispuesto a invertir en sus niños, entonces yo acepto la razón porque usted no participa en el censo.

Pero si sus niños son importantes, si el futuro de sus niños, el futuro de sus nietos, significa que van a recibir una buena educación, vivir en una comunidad segura, una comunidad pujante y económicamente vital, entonces usted debe participar en el censo. El censo asegurara que todo lo mucho que usted trabajo y los impuestos que usted ha pagado le serán devueltos por sus representantes elegidos y su gobierno.

Steve Ramirez es dueño de los McDonald's Restaurants en San Ysidro y un socio del censo con El Sol de San Diego.

Usted es importante.

Usted cuenta.

Sus respuestas ayudan a nuestras escuelas, hospitales y las calles de su comunidad.

Participe en el Censo de 2000.



de San Ysidro

¿Cuándo se lleva a cabo el censo?

1998-1999: Preparación de la lista de direcciones para el Censo 2000 y reclutamiento de los trabajadores.

A partir de mediados de marzo del año 2000: Entrega de los cuestionarios del censo.

1 de abril del año 2000: Día del Censo

Marzo-mayo del 2000: Los empleados del censo visitan las viviendas en las áreas rurales y remotas para entregar y recoger los formularios.

Abril-junio del 2000: Los empleados del censo visitan las viviendas que no devolvieron los formularios del censo.

Octubre-noviembre del 2000: Concluye la

entrega y recolección a domicilio de los cuestionarios.

31 de diciembre del 2000: Los resultados del censo se entregan al presidente.

1 de abril del 2001: Todos los estados reciben los conteos de población para poder redefinir los distritos.

Cada año se otorgan más de \$185 mil millones de fondos federales a distintas localidades de acuerdo a los resultados del censo.

U.S. CENSUS BUREAU

Varios patrocinan la exitosa reunión del Censo 2000

Por Reymundo Marín

El Honorable Cruz Bustamante, vice gobernador del estado de California, fue el invitado de honor para discutir la campaña del Censo 2000. Entre los invitados distinguidos estuvo presente la Sra. Sara Salvide, directora de la Oficina Nacional del los Miembros del Congreso del Censo de los Estados Unidos.

Acudieron también representantes de importantes organizaciones cívicas, líderes de la comunidad, incluyendo los medios de comunicación, varios distritos escolares de la región, oficiales federales, estatales y locales del censo. Dos grupos de niños, líderes estudiantiles de las escuelas Perkins y Logan, representaron simbólicamente a todos los niños escolares del estado para afirmar que ellos animará a sus padres a participar en el Censo 2000.

La reunión se llevó a cabo en febrero en las oficinas del Community Health Group (CHG), dirigido por el Sr. Gabriel Arce. La amplia sala de eventos de CHG rebaso los límites de su capacidad para acomodar a la mucha gente que acudió a esta importante convocación.

La reunión fue copatrocinada por *El Sol de San Diego*, Kaiser Permanente, y McDonald's Restaurants of San Ysidro.

El solo hecho de que una

reunión de esta naturaleza pudo contar con la presencia del más alto funcionario latino electo del gobierno estatal en Chula Vista, es para decir de que se trató de algo muy importante. En efecto, al iniciar esta década, no hay una tarea más seria ni más importante para toda la comunidad, y muy en particular para la comunidad latina, que la campaña del Censo 2000 para asegurar de que en California no quede absolutamente nadie sin contar.

En su discurso, el Sr. Bustamante destacó de que el estado de California no puede darse el lujo de tomar el Censo 2000 a la ligera. El censo se realiza cada 10 años para contar la población de todo el país. En particular, California tiene mucho que perder si se quedan personas sin contar. Del censo del estado de California depende la cantidad de dineros federales que el estado recibe para la infraestructura para una mejor calidad de vida. De la enumeración del censo depende el número de escuelas que se construirán en los siguientes 10 años para educar a sus hijos y nietos.

La fórmula de asistencia federal al condado de San Diego depende del censo para determinar los servicios de empleo, asistencia a la vivienda, programas educativos para los niños, la juventud, y los ancianos. Dependen también los servicios

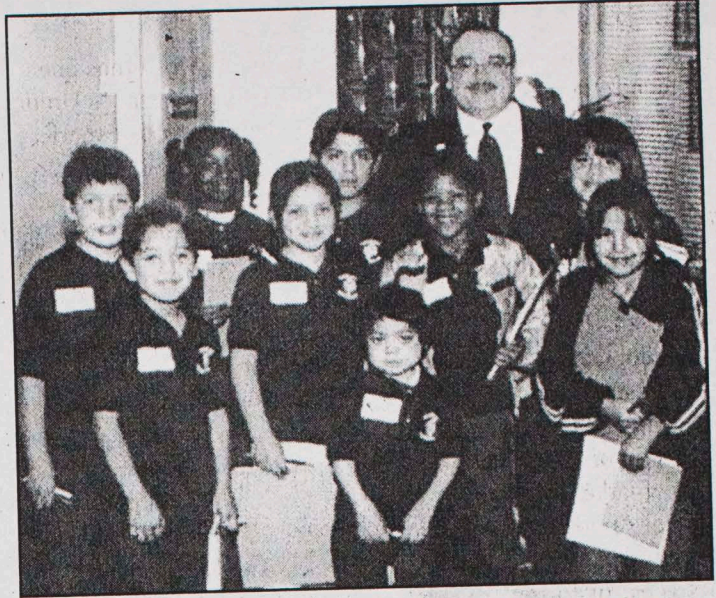
esenciales para el mejoramiento de calles y carreteras, parques y lugares de recreo, entre otros. El censo también determina el número de representantes de cada entidad del estado al Congreso de los Estados Unidos, a la Asamblea del Estado, y representantes locales. El censo nos afecta a todos, dijo el vice gobernador.

La Sra. Sara Salvide dijo que nacionalmente el Censo de 1990 no contó a 8.4 millones de residentes. De éstos, el cinco por ciento eran latinos. Aproximadamente dos millones de estos eran niños que no fueron contados. El Censo 1990 en California no contó a 800,000 residentes. Se calcula que aproximadamente el sesenta por ciento de estos individuos eran latinos (480,000).

Estamos hablando de casi medio millón de gentes. En San Diego, aproximadamente 12,047 niños no fueron contados, es decir, el 37 por ciento del total del número que no fueron contados en el censo. De la cantidad de niños que no fueron contados, se podrían llenar 18 escuelas. En números concretos, esto equivale a 18 escuelas que no fueron construidas porque los niños no fueron contados ni sus necesidades reconocidas. El no contar a todos los californianos completamente es un beneficio que se pierde y se escapa a otros estados.

Ofreció varias razones que verdaderamente no justifican la falta de contar a todos los residentes. Sin embargo, las comunidades más afectadas son las comunidades pobres y gente de color. La Sra. Salvide dijo que muchos viven en comunidades lingüísticamente aisladas donde el inglés no es la lengua predominante. Muchos viven en barrios y colonias, en el centro de las ciudades o en lugares rurales remotos y reservas.

Dijo que existe también un temor muy arraigado y una desconfianza del gobierno sobre la confidencialidad de las respuestas. El temor mayor es que si la información del censo será compartida con otras agencias del gobierno como el Servicio de Inmigración o la



Representantes estudiantiles del Logan Elementary se reúnen con el Vice Gobernador Cruz Bustamante.

Secretaría del Hacienda (IRS). Finalmente dijo que hay una falta de entendimiento y quizá un malentendido de la importancia del censo.

Sin embargo, añadió, que por ley, las respuestas quedarán absolutamente selladas por un periodo de 70 años después de que se haga una medida real del número de habitantes en el país.

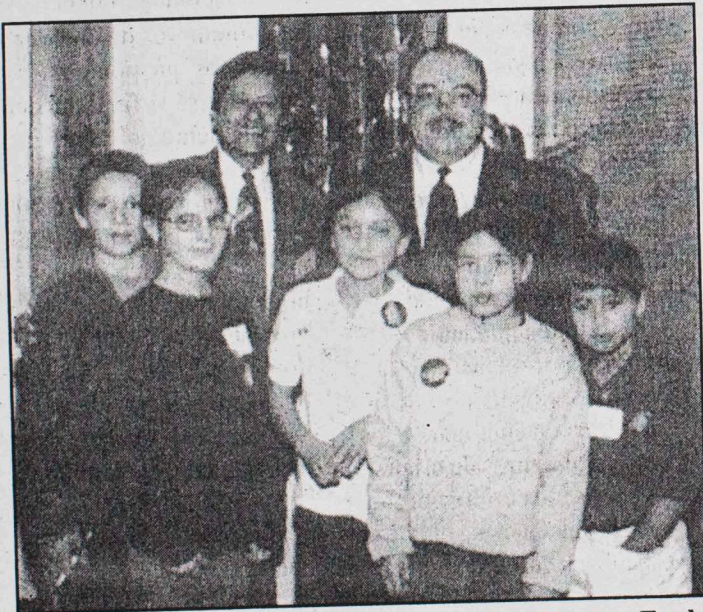
La preguntas no se dejaron esperar y se hicieron varias observaciones sobre los puntos que la Sra. Salvide y el vice gobernador mencionaron en su discursos. Tanto el vice gobernador como la Sra. Salvide y los representantes locales del censo recalcaron que muchos de los temores mencionados anteriormente son infundados porque la ley de los Estados Unidos es muy clara en este aspecto.

Por ley, la Oficina del Censo no puede compartir las respuestas con nadie, incluyendo las oficinas de asistencia pública, el Servicio de Inmigración, la Secretaría de Hacienda (IRS), dueños de casas y apartamentos, la policía, y gobiernos estatales y federales. Ninguna corte en el país, ni siquiera el presidente de los Estados Unidos puede tener acceso a las respuestas individuales del censo.

La Oficina del Censo concede gran importancia a la confidencialidad. Bajo las provisiones de confidencialidad

que mantiene el Departamento de Justicia, la información que las personas o familias den al censo, tan solo se puede utilizar con fines estadísticos y de planificación. Ninguna agencia del gobierno puede obtener, ni se le puede enviar, esta información personal. Es más, la información del censo, se explicó, ha sido una garantía firme en que pueden confiar todos los ciudadanos y residentes de los Estados Unidos.

En San Diego, aproximadamente 12,047 niños no fueron contados, es decir, el 37 por ciento del total del número que no fueron contados en el censo. De la cantidad de niños que no fueron contados, se podrían llenar 18 escuelas. En números concretos, esto equivale a 18 escuelas que no fueron construidas porque los niños no fueron contados ni sus necesidades reconocidas. El no contar a todos los californianos completamente es un beneficio que se pierde y se escapa a otros estados



Alumnos del Perkins Elementary y su Vice Director Fred Lanuza tienen una oportunidad de conocer al Vice Gobernador Cruz Bustamante, arriba a la derecha.

¿Por qué omite a los

Los niños pueden ser el centro de nuestro mundo. Son objeto de cientos de fotografías, el tema de la mayoría de las conversaciones y quienes reciben una porción importante de los recursos de una familia al exigir todo, desde pañales hasta consultas médicas. ¿Cómo es posible que se nos olviden los niños? La verdad es que a muchos se nos olvidan los niños cuando estamos llenando nuestros formularios del censo.

La meta del Censo 2000, al igual que la de los censos anteriores, es lograr el 100 por ciento de participación entre los hombres, las

mujeres y los niños que vive en los Estados Unidos. Sin embargo, la experiencia nos dice que se omitirán algunas personas, y una porción sorprendentemente grande de quienes se omitan serán niños. El censo de 1990 omitió alrededor de 4 millones de personas. La mitad de estas personas omitidas tenía menos de 18 años de edad y muchos de estos niños eran menores a los 10 años de edad.

Aun si el conteo insuficiente no es peor de lo que fue en el censo de 1990, la omisión de los niños puede conducir a verdaderos errores en la planificación de servicios para niños. En la Ciudad de

Nueva York, por ejemplo, se estima que 76,579 niños menores de 18 años se omitieron en el censo de 1990. Ese número de niños omitidos es la misma cantidad de niños que se verían afectados si la temporada escolar se iniciara este septiembre con 114 escuelas y 5,038 maestros de menos.

En un esfuerzo por mejorar el Censo 2000, se revisaron las cifras de 1990 para averiguar quiénes se incluyeron en el censo anterior y quiénes no. Aunque los resultados no son definitivos, nos ofrecen cierto entendimiento con respecto a por qué no siempre se incluyen a los niños en los formularios del censo de los hogares.

Podría omitirse a los niños porque la persona que llena el formulario no entiende que se debe enumerar a los niños.

Algunas personas quedan creer que los formularios son sólo para adultos, pero el censo necesita información acerca de todos. Los fondos que se distribuyen a los distritos escolares se basan en el censo. Las agencias locales de salud usan los resultados del censo para planificar y administrar programas que fomentan el bienestar de las familias y los niños.

La información acerca de los niños ayuda a determinar el financiamiento de programas especiales, tales como el programa especial de alimentos suplementarios para mujeres, infantes y niños (WIC). Los números también identifican a vecindarios donde las familias pueden necesitar

programas tales como Head Start, el cual proporciona extensos servicios educativos, nutricionales, sociales, de salud y de otros tipos primordialmente a los niños de edad preescolar en desventaja económica.

Podría omitirse a los niños porque sus casas se pasan por alto.

El censo omite a ciertas personas porque no puede ubicar el lugar donde residen. Su casa puede estar en un lugar extremadamente remoto, escondida encima de una tienda en el centro de la ciudad, o hasta podrían no vivir en una vivienda. Aunque la Oficina del Censo está haciendo todo lo que puede para mejorar su lista de direcciones para el Censo 2000 e incluye operaciones especiales para encontrar a personas sin vivienda, aún se podrían pasar por alto algunas personas. Espere que se entregue su cuestionario del censo en su casa justo antes del 1 de abril de 2000. Si no lo recibe, vaya al centro de asistencia para llenar los cuestionarios cerca de su hogar y pida uno.

Podría omitirse a los niños porque nadie está seguro del lugar al que corresponden.

Un recién nacido puede dejarse fuera del formulario porque aún no ha llegado al hogar del hospital. Los niños que dividen su tiempo entre padres divorciados u otros adultos pueden omitirse porque nadie está seguro de quién debe incluirlos en su hogar. A los niños en hogares de crianza a veces se les omite porque sus circunstancias especiales causan confusión con respecto a dónde se les debe incluir.

Las reglas del censo

dicen que los recién nacidos o los niños que están en el hospital para recibir atención a corto plazo deben enumerarse en los cuestionarios de los hogares, no en el hospital. Un niño debe contarse en la residencia donde duerme la mayoría del tiempo, aún si esa dirección no es aquella en la que vive ninguno de los padres, excepto en los casos en los que el niño asiste a una escuela como internado.

A los niños en hogares de crianza se les debe contar donde vivan el Día del Censo. Quienes vivan en su domicilio deben incluirse en su formulario del censo, aun si no tienen parentesco con usted. Si no está seguro de si debe incluir a un niño en su domicilio, llame al número telefónico gratuito que está impreso en su cuestionario.

Podría omitirse a los niños porque no hay lugar en los formularios del censo.

El cuestionario del Censo 2000 proporcionará espacio para registrar la información completa de seis miembros de un hogar. Los niños que pudieran enumerarse al final pueden simplemente no caber en el formulario. Sin embargo, el cuestionario del Censo 2000 preguntará el número total de personas que viven en el hogar con un espacio provisto para escribir los nombres de los miembros del hogar.

Cuando la Oficina del Censo reciba el formulario, se verá que hay más de seis personas en el hogar y pueden comunicarse con el jefe de familia para obtener información acerca de los niños que se hayan quedado



FOTO U.S. CENSUS

niños el censo?

fuera del formulario. Usted puede ayudar a la Oficina del Censo cerciorándose de que haya llenado el cuestionario con el número total de personas en su hogar, sus nombres y un número telefónico al que se le pueda llamar.

Podría omitirse a los niños porque los adultos no quieren participar en el censo.

El tomar parte en el censo es del interés de todos. Las personas que contestan el censo ayudan a sus comunidades a obtener fondos federales y valiosa información para planificar hospitales, carreteras y mucho más. La información del censo ayuda a quienes

toman esas decisiones a entender cuáles vecindarios necesitan nuevas escuelas y cuáles necesitan servicios para los ancianos. Pero no podrán saber lo que su comunidad necesita si usted y sus vecinos no llenan los formularios y los devuelven por correo.

Por ley, la Oficina del Censo no puede compartir sus respuestas con el Servicio de rentas internas (IRS), la oficina federal de investigaciones (FBI), las agencias de beneficencia, las agencias de inmigración, o cualquier otra agencia gubernamental o no gubernamental. Ningún tribunal jurídico, ni siquiera el presidente de los Estados

Unidos, puede averiguar sus respuestas. La ley funciona: durante el censo de 1990, millones de cuestionarios de estrellas de cine, políticos, millonarios, personas que gozan de beneficencia, y sus amigos y vecinos se procesaron sin que se haya

**U.S. CENSUS
BUREAU**
*Para ayudarle a
tomar decisiones
basadas en la
información*

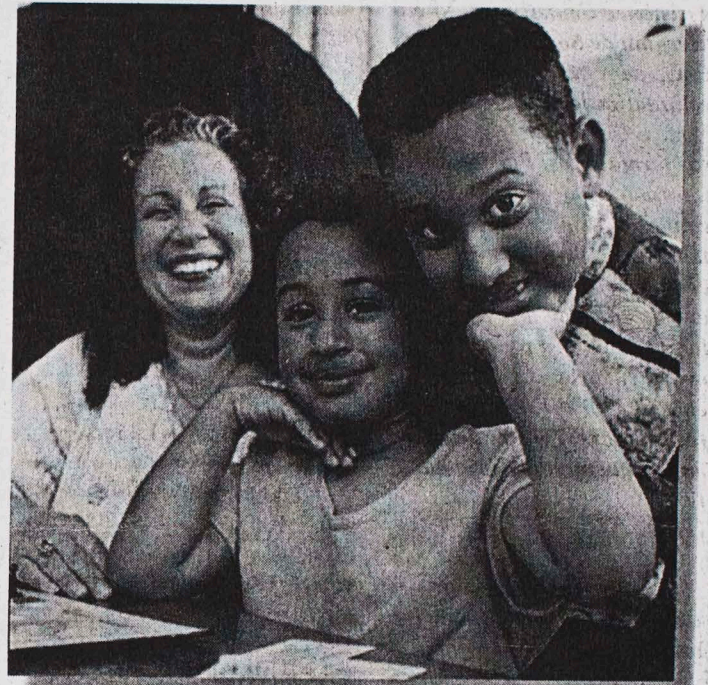


FOTO U.S. CENSUS

Oficinas locales del censo

San Diego tiene cinco oficinas locales de censo que cubrirán los condados de San Diego y Imperial. Estas oficinas serán el foco principal para los grupos encargados de fomentar el censo, la enumeración y evaluación del proceso.

Las oficinas locales con sus direcciones y números de teléfono incluyen:

San Diego, 401 West A St., #100 - (619) 557-6810

Chula Vista, 649 Anita St., #A2, A3 - (619) 628-1500

Spring Valley, 123 Washington St., #104 - (619) 472-6400

Escondido, 205 W. Mission Ave., #T - (760) 233-3700

Vista, 1591-A E. Vista Way - (760) 631-6235

¿A quién hay que contar?

En 1998, me pidieron que me encargara del Complete Count Committee de la región de San Diego. Anteriormente, yo había sido concejal para National City. Acepté la invitación de encargarme del Complete Count Committee y SANDAG fue la agencia dirigente.

Reunimos varias agencias importantes y formamos nuestro comité. Como yo había estado envuelta en el gobierno de la ciudad, me di cuenta de la importancia de obtener una cuenta exacta para el año 2000.

El censo es muy

importante — determina que servicios sociales y públicos se necesitan dentro de una comunidad. Hace que el gobierno provea dinero para fundar servicios educacionales, servicios médicos y varias mejoras en la infraestructura. También determina el número de puestos en la Cámara de Diputados, dándole a la comunidad de uno otra voz más en el Congreso.

En el Censo de 1990, los niños y los ancianos fueron los que menos fueron contados. Esto los privó de muchos servicios necesitados. No debemos dejar que esto suceda en el Censo 2000. Necesitamos recibir en nuestras ciudades el dinero que nos corresponde.

¿A quién hay que contar? A todos y a cualquiera que viva en domicilios donde lleguen los formularios del censo.

Esto incluye todos los miembros de la familia inmediata o lejana — básicamente cualquiera que viva en su casa.

El censo es confidencial. Ninguna de la información de contenida en su cuestionario puede ser compartida con ninguna otra agencia de gobierno como el IRS, el FBI o el Servicio de Inmigración. Todos los que trabajan para el censo juran mantener secreta la información que obtengan bajo pena de una multa de \$5,000 dólares y cinco años de cárcel si divulgan cualquier información contenida en el formulario del censo.

Los formularios del censo fueron enviados el 15 de marzo del corriente. Es importante que usted devuelva los cuestionarios para el 1 de abril. Si tiene alguna pregunta acerca del



ROSALIE G. ZARATE

formulario, por favor llame al 1-800-471-9424.

Acuérdese, Hágase Contar...es beneficio para usted, su familia y su comunidad.

Rosalie Zarate es encabeza del San Diego Region Complete Count Committee.

QUESTIONNAIRE ASSISTANCE CENTERS (QACs)

Hay unos 250 Questionnaire Assistance Centers (QACs) en la región de San Diego. Empleados del censo y voluntarios le ayudan a la gente a completar sus formularios. Pueden dar información de como contestar las preguntas tanto en el formulario corto como en el largo, a quien se cuenta en cada hogar y también proveer ayuda en otros idiomas. Un enumerador del censo (census-taker) visitará cada hogar que no haya devuelto el formulario del censo.

Lugares donde se encuentran los QACs incluyen:

CAMPO

Southern Health Center,
31115 Highway 94

CARLSBAD

Carlsbad Family Medicine,
3050 Madison St.

CHULA VISTA

Beacon Family Resource Center, Vista Square,
540 G. St.
Chula Vista Adult School,
1034 4th Ave.
Chula Vista Library, 365 F St.
City of Chula Vista, Mayor's Office, 276 Fourth Ave.
City of Chula Vista WIC Office, 648 E. St.
County of San Diego, Health & Human Services, 690 Oxford St., Maximus Bldg.
Kiku Gardens, 1260 Third Ave.
Otay Elementary School,
1651 Albany Ave.
Otay Service Center,
671 Albany St.
Scripps Memorial Hospital,
435 H St.
South Chula Vista Library,
389 Orange Ave.
Southwest Lions Club,
547 4th Ave.

EL CAJON

Consensus Organizing #3,
772 S. Johnson #210

ENCINITAS

Encinitas Health Center,
629 Second Street
Encinitas WHC, 332 Santa Fe Dr., #105

ESCONDIDO

City of Escondido, City Hall,
201 N. Broadway
Del Dios Head Start,
835 W. 15th St.
East Valley Branch Library,
245 E. Valley Pkwy.
Escondido Library,
239 S. Kalmia
Escondido WIC Office,
163 N. Midway Dr., Ste. 103
First Church of the Nazarene,
1555 S. Redwood
Hickory Head Start,
635 N. Hickory St.
Mission Head Start,
305 E. Mission
NCHS WIC-Escondido,
649 Mission Ave., #7

IMPERIAL BEACH

Imperial Beach Adult School,
170 Palm Ave.
Imperial Beach Branch Library,
810 Imperial Beach Blvd.

NATIONAL CITY

Boys & Girls Club, 1521 C St.
California Conservation Corp.,
401 W. 35th St., Ste. A
Community Development Commission, 140 East 12th St.
Filipino-American Victory Senior Citizens Association,
2804 E. Plaza Blvd.
Inter-American College,
1627 Hoover Ave.
MAAC Project, 22 W. 35th St.
National City Adult School,
517 W. 24th St.
National City Collaborative,
304 W. 18th St.
National City Library, 200 E. 12th St.
National City Service Center,
1609 Hoover Ave.
National City Parks & Recreation,
Morgan/Kimball Tower, 1415 D Ave.

Operation Samahan,
2813 Highland Ave.
Park Villa Apartments,
817 Eta St.

OCEANSIDE

Oceanside Head Start,
2322 Catalina Circle
Mission Mesa WHC,
2210 Mesa Dr., #2
Oceanside-Carlsbad Health Center, 408 Cassidy

POWAY

Poway Branch Library,
13137 Poway Rd.
Weingart Sr. Center,
13094 Bowron Rd.

SAN DIEGO

Alliance for African Assistance, 3869 42nd St.
Adams Recreation Center,
3491 Adams Ave.
Adult Protective Services,
2840 Adams Ave.
Allied Gardens Recreation Center, 5155 Greenbrier Ave.
Barrio Station, 2175 Newton Ave.
Bayview Medical Center,
446 26th St., 6th floor
Beckworth Public Library,
721 San Pasqual
Benjamin Branch Library,
5188 Zion St.
Black Contractors,
6125 Imperial Ave.
Casa de Milagros,
1127 South 38th St.
Center for Employment Training, 3295 Market St.
Center of Parent Involvement,
4740 Federal Blvd.
Copley Family YMCA,
3901 Landis
Consensus Organizing,
3911 Fifth Ave.
Consensus Organizing #2,
942 N. 47th St.
Coronado Terrace Apartments,
1181 25th St.
Domestic Workers,
610 Gateway Center Way
East Wind Center,
2359 Ulric St.
Girl's Club of San Diego,
606 30th St.

Golden Hill Community Service Center,
2469 Broadway
Kensington/Normal Heights Library, 4121 Adams Ave.
Indian Human Resource Center, 4040-30th St., Ste. A
International Mutual Assistance Association,
4102 El Cajon Blvd.
Logan Heights Public Library,
811 S. 28th St.
Market St. Community Service Center, 4690 Market St., Ste. D-20
Mercado Apartments,
2001 Newton Ave.
Mid-City Community Service Center, 3796-C Fairmount Ave.
Neighborhood House,
841 S. 41st St.
Oak Park Public Library,
2802 54th St.
Operation Samahan #2,
10737 Camino Ruiz, #100
Otay Mesa Branch Public Library, 3003 Coronado Ave.
Otay Nestor Community Service Center, 2985 Coronado Ave.
PJAM Apartments,
5471 Bayview Blvd.
President John Adams Manor,
5471 Bayview Heights Place
San Diego Black Chamber of Commerce, 1727 N. Euclid
San Diego Chinese Center,
428 Third Ave.
SDCCD Midcity Center,
5348 University Ave.
San Diego Neighborhood Housing Services,
4704 College Ave.
San Diego Workforce Partnership, 8401 Aero Dr.
Second Imperial Manor Apartments, 2002 Rimbey Ave.
Sherman Elementary School,
450 24th St.
Sherman Heights Community Center, 2260 Island Ave.
Sons & Daughters of Guam,
344 Willie Jones Ave.
South Crest Recreational Center, 4149 Newton Ave.
Southeast Counseling Services,
5895 Imperial Ave.
Southeast WIC Office,
3177 Ocean View Blvd.

St. Jude's, 1129 S. 38th St.
Union of Pan Asian Communities, 1031 25th St.
UPAC Satellite Offices,
3288 El Cajon Blvd., #13
UPAC Satellite Offices,
5296 University Ave., Ste. F
United Methodist Church Fellowship Hall,
2200 Flower St.
Weingart City Heights Branch Library, 3795 Fairmount Ave.

SAN MARCOS

Head Start Admin. Office,
800 W. Los Vallecitos Blvd., Ste. J
MAAC Project Headstart,
634 W. Mission Rd.
MAAC Project Headstart Admin. Ofc., 800 W. Los Vallecitos, Ste. J
North County Health Services,
150 Valpreda Rd.
Rincon Head Start,
33509 Valley Center Road
San Marcos Health Center,
150 Valpreda Road
San Marcos Library, #2 Civic Center Dr.

SAN YSIDRO

Casa Familiar Community Service Agency, 119 West Hall Ave.
Casa Familiar San Ysidro Civic Center, 212 W. Park
San Ysidro Service Center,
663 San Ysidro Blvd.
Villa Nueva Apartments,
3604 Beyer Blvd.
Vista Terrace Hills Apartments,
1790 Del Sur Blvd.

VISTA

Vista Head Start,
1410 Foothill Drive

**HAGASE
CONTAR!**

EL CENSO 2000

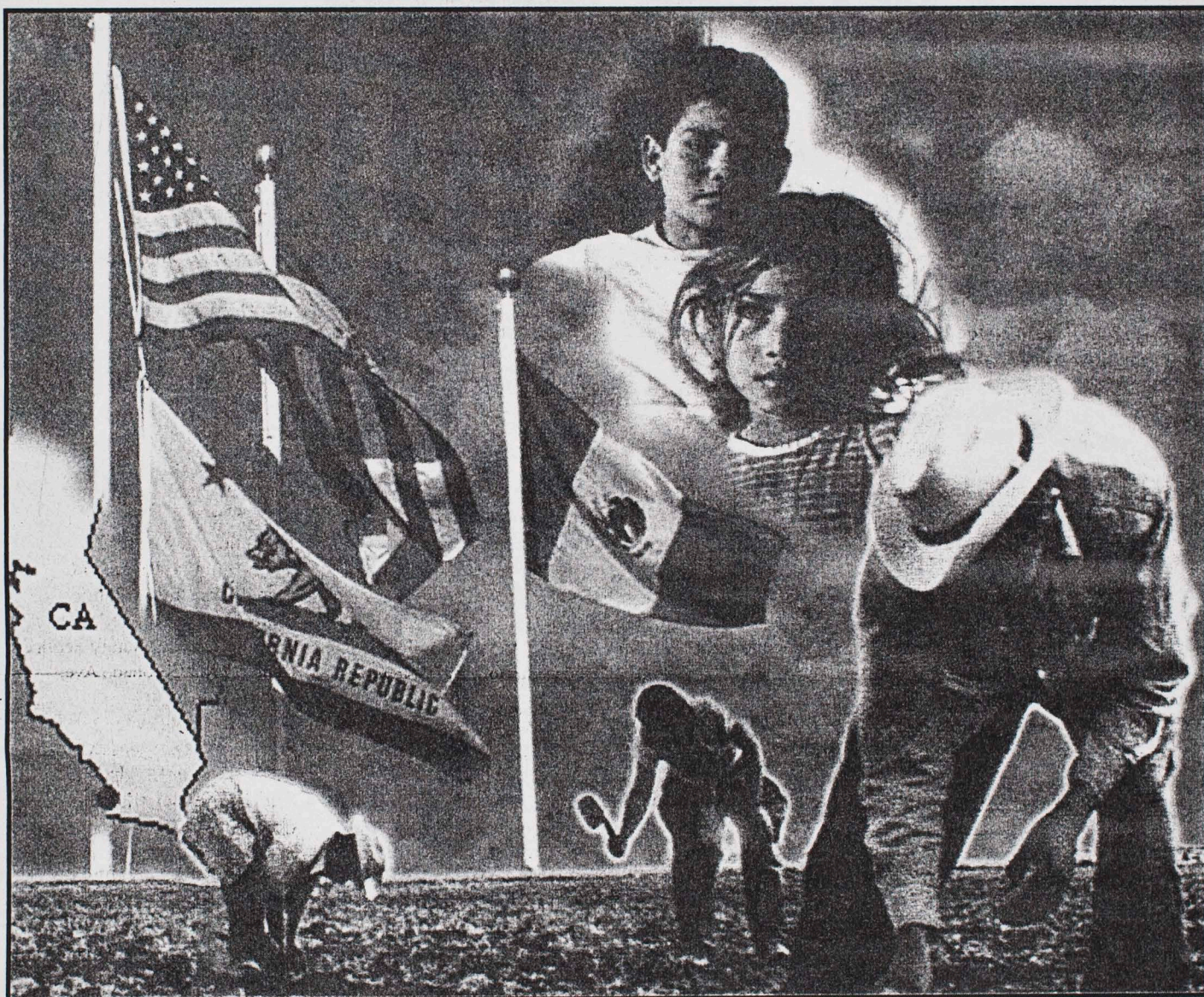
Llega a los trabajadores agrícolas migratorios y temporales

En un mundo perfecto, un censo perfecto se haría en un dos por tres. Todos recibirían un cuestionario por correo, tomarían unos cuantos minutos para llenarlo y lo enviarían de regreso a la Oficina del Censo en su sobre sin cargo postal. Sin embargo, en el mundo real las mudanzas frecuentes, la vivienda irregular, las diferencias culturales y las barreras del idioma dificultan los esfuerzos de la Oficina del Censo para lograr llegar a ciertos grupos. Uno de esos grupos es el de los trabajadores agrícolas migratorios y temporales.

La Oficina del Censo está pidiendo a los grupos comunitarios y a los expertos locales que ayuden a explicar a los trabajadores agrícolas por qué el tomar parte en el censo es importante para todos. Las cifras del censo ayudan a determinar la distribución de fondos para muchos programas que ayudan a estos trabajadores.

El carácter mismo de su trabajo a menudo genera necesidades especiales de salud, educación y vivienda. Si los trabajadores tienen hijos, pueden necesitar la asistencia de programas que proporcionan almuerzos escolares, educación migratoria interestatal u otra asistencia especial para la educación. Los datos del censo ayudan a los funcionarios locales y nacionales a enterarse de las necesidades de los trabajadores agrícolas migratorios y temporales.

No siempre es fácil comunicarse con estos trabajadores. Una solución es contratar a empleados del censo bilingües. Pero aun si los trabajadores del censo hablan el mismo idioma que las personas que deben responder al censo, es posible que éstas no entiendan que el censo es confidencial. La Oficina del Censo necesita que los trabajadores migratorios y temporales y otras personas en quienes confía la comunidad difundan el mensaje de que



FOTOS: UFW

contestar el censo es importante y seguro.

Por ley, la Oficina del Censo no puede compartir las respuestas de una persona en particular con ninguna organización, incluso las agencias de beneficencia, los inspectores de salud y de la vivienda, el Servicio de Inmigración y Naturalización, el Servicio de Rentas Internas, las autoridades de la vivienda, los tribunales, la policía o las fuerzas militares. A todo aquel que infrinja esta ley se le puede castigar hasta con cinco años de cárcel y \$5,000 en multas.

La ley funciona: se procesaron millones de cuestionarios durante el censo

de 1990 sin que se presentara abuso de confianza alguno. Las organizaciones comunitarias, en colaboración con los gobiernos federales, estatales, locales y tribales, pueden proporcionar información crucial acerca de cómo llegar a los trabajadores agrícolas.

La Oficina del Censo necesita expertos locales para identificar los lugares donde viven y trabajan los trabajadores migratorios y temporales, tales como los lugares de reunión, los campamentos sin registrar, los campamentos en propiedad comercial o privada, las viviendas ocultas o convertidas, los caminos sin nombre y otras

ubicaciones. En el año 2000, los trabajadores del censo visitarán estos sitios y distribuirán cuestionarios a las personas que podrían no haber recibido un formulario por correo.

La Oficina del Censo insta a los trabajadores migratorios y temporales y a las personas que trabajan con ellos a convertirse en empleados del censo a tiempo completo o a tiempo parcial. Con su ayuda en la oficina y en el campo, la Oficina del Censo podrá implementar un programa exitoso para llegar a su comunidad.

Los trabajadores del censo reciben capacitación estructurada y remunerada en habilidades tales como la organización del trabajo,

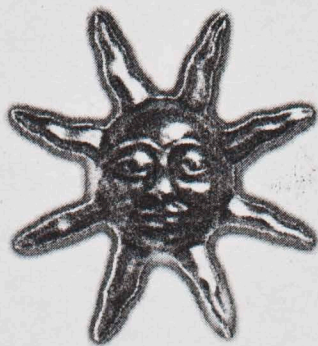
la lectura de mapas, el llenar formularios y la realización de entrevistas. Trabajan en sus propios vecindarios con orientación práctica diaria por parte de un líder de cuadrilla. Además de desempeñar un trabajo importante para la comunidad, un empleado exitoso puede recibir una carta de la Oficina del Censo que documente las habilidades adquiridas por el empleado.

Si usted o alguien que usted conoce está interesado en trabajar para el Censo del año 2000, sírvase llamar al número telefónico gratuito (888-325-7733) para enterarse de los trabajos del censo.

U.S. CENSUS BUREAU



¿Cuento Contigo?



EL SOL de San Diego

Census

Forms only used for politics, some contend

Continued from A-1

People who are suspicious of the federal government say they will refuse to turn in the form, or simply fill out part of it. It's an attitude some radio talk-show hosts have encouraged.

In an era when Americans are keenly aware of fleeting privacy, the government is asking all citizens and noncitizens to be counted on census forms. While every residence was mailed a form earlier this month, about one in six received a detailed questionnaire.

How detailed?

Some questions pulled from the Census Bureau's long form:

■ What is the highest level of education you have completed?

■ Did you live in a house or apartment on April 1, 1995?

■ Do you have complete kitchen facilities in your house, apartment or mobile home? That is: 1) a sink with piped water; 2) a range or

stove; 3) a refrigerator.

The Census Bureau does not have an estimate of the number of people expected to refuse its many entreaties. But the huge advertising campaign for the 2000 census is mostly in response to a national undercount of about 8 million people in 1990, especially among minority groups.

Census employees are constantly reminding people that under federal law, the Immigration and Naturalization Service, the Internal Revenue Service, the FBI, the White House or any agency is prohibited to pry information from the Census Bureau until 72 years after it is collected. After more than two generations, personal information from the 1930 count will be released in 2002.

Some recent research, however, doesn't do much to bolster the Census Bureau's position. Two scholars say despite earlier denials, the Census Bureau was involved in finding and interning Japanese-Americans during World War II.

William Seltzer, a statistician and demographer at Fordham University, and Margo Anderson, a history professor at the University of Wisconsin in Milwaukee, wrote "After Pearl Harbor: The Proper Role of

Population Data Systems in Time of War." The authors presented the paper Saturday in Los Angeles at the Population Association of America's annual meeting.

These days, the Census Bureau regularly publishes reports about the number of people of a given race living in an area as small as a city block. At the start of World War II, however, such information generally was not available. Seltzer and Anderson say the Census Bureau gave the War Department (now Department of Defense) detailed information about Japanese-Americans in 1941 and 1942.

Census Bureau officials believed then that such information was valuable to the War Department's effort to round up residents of Japanese ancestry, the researchers said.

Such practices do not appear to have violated laws governing the census, which prohibit the bureau from disclosing information on individuals. But the authors said the Census Bureau appeared to be willing to provide personal data. It's not clear whether the bureau was asked to do so.

Officials from the bureau say they fear the academic paper could cause further mistrust among people who

already distrust the government. Officials said anyone who releases specific census data could end up in a federal penitentiary.

But for the Schlottmans of the world, it doesn't matter what the bureau says. He recalls during the 1990 census, before he had a wife and three children, census workers pursued him relentlessly. They were not successful.

Schlottman works for a company that services copiers and fax machines. He and his wife homeschool their children partly for the same reason they won't be turning in their census form: mistrust of government. He said the Census Bureau and school districts only view people in terms of money allotments.

"They don't care about me or my family," he said.

LarVicia Rucker Sinuhe of Normal Heights is skeptical, too. She got her census form a few days ago and threw it on her kitchen table. Unless the government can illustrate a connection between filling out that form and money in her bank account, she sees no need for it.

Sinuhe views the census form in the same way she views voting: pointless. She doesn't vote, either.

"This is not going to benefit me and my family," she said. "If it's not going to benefit me and my family, I am not going to fill it out."

James Jones of Valencia Park takes an indifferent position.

"If I filled it out, it would not hurt, and if I don't, it's not going to hurt, so why should I fill it out?" he said.

Myrtle Akili, a Census Bureau worker, expressed dismay upon learning that such resistance remains. She has been working almost nonstop to penetrate communities with the message that a completed census form means money for communities.

People don't need to fear, she said. As a longtime San Diego resident, she has staked her personal reputation on the confidentiality of the census.

"The same information that you are giving, I am giving," she said. "If I didn't trust them, I wouldn't be working here. I would not ask my friends and associates to do it. The more that I hear that people are not going to do it, the more I realize they should be doing it."

Richard Rider, spokesman for the San Diego County Libertarian Party and an outspoken tax opponent, said the constitutional purpose of the

census is to count the number of people living in the country, not invade privacy. He has decided to not write his name on the form but merely indicate the number of people living under his roof.

"I am going to do everything the Constitution requires," Rider said. "The purpose of the census is to allocate congressional seats. All the rest of it is anything from useless to potentially harmful. I still have some antiquated ideas about privacy."

Anthony Greno, spokesman for the Los Angeles regional office of the Census Bureau, said there is a \$100 penalty for people who don't return their forms. While his agency is not in the business of enforcement, it does have a price tag, especially in communities.

Schools can be affected by a low count, he said. An undercount could mean a neighborhood has more children than had been expected so schools might have to crowd more students into existing classrooms.

"People who don't turn in the forms are only hurting themselves and their families," he said.

The New York Times News Service contributed to this report.

Fearing loss of privacy, some ditch census form

By Samuel Autman
STAFF WRITER

Roger Schlottman won't be returning his census form.

He doesn't care how many census takers knock at the door of his Linda Vista home in coming weeks.

Neither is he concerned with the Census Bureau's pleas about how much money the government says will not be allocated properly because of his unreturned form.

"Why should I give them more information about everything about me and my family?" Schlottman said. "I don't want them to know anything about me and my family."

Although the Census Bureau is spending a record \$167 million to advertise the 2000 census and to persuade people to be counted, sentiments like Schlottman's are not uncommon in San Diego County and across the country.

See CENSUS on Page A-11



JERRY RIFE / Union-Tribune

Skeptical: Roger Schlottman, with his wife, Janya, and their children, doesn't trust the Census Bureau. "Why should I give them more information about me?"

APRIL 8-9, 2000

People & places



By Sandy
Battin

NEWS
BULLETIN

It's time to stand up and be counted, everyone

The first time I was counted was in 1960. I was 9 years old and the only one home when the census taker came to the door. I wasn't supposed to let anyone inside our house on South Third Street in Belen when I was alone so I stepped outside onto our honeysuckle-covered front porch to answer the questions.

I was somehow able to answer all the questions, although I have no idea if they needed Social Security numbers in those days and, if so, what I did. But I remember telling her that we had four rooms in our house and that, yes, we did have indoor plumbing.

We must have had the short form because I know I never could have answered anything about how much money my parents earned. I probably wouldn't have known our ethnicity. I don't think I would have known what my father did for a living since the only thing I knew about his job was that he "dusted the motors" down at the Railways Ice Plant — and that the big freezer room there was really cold. And I think that was probably a joke between him and me. I'm not sure I knew what electricity or natural gas was back in those days let alone what our family paid for them.

I remembered that experience a couple of weeks ago when I filled out the long census form we got in the mail this year. It was fun for quite a while, counting how many rooms we have. (Yes, I am easily amused, as a matter of fact.) But then the going got hard when they wanted to know our income and how much we spent on utilities. This was way too much like homework. It sat there for more than a week, waiting for us to get around to taking out last year's PNM receipts so we could divide the gas payments from the electric ones.

In the meantime, I started seeing all those ads the census department is putting on television. And it really got me thinking about how much Valencia County needs to be counted and get its fair share of federal funding. This county has grown so much since 1990 that we need to get some kind of handle about how many people live in the various areas. We need to know for roads, for adequate representation on the state and federal level. We need to know for planning purposes.

My husband pulled out the receipts and completed the work. He can add and subtract whereas I still remember arithmetic lessons in grade school with horror and have to stop and really really think if you ask me how much eight times seven is.

Some people are complaining that the amount of information called for on the long form is not only too much work but too intrusive. But the records are sealed for 70 years and only the overall numbers will be revealed. If that means we'll find out that more water services are needed in a particular part of the county, then I don't mind answering those sorts of questions.

And we should remember that sometimes 70 years from now, when that information is revealed, about the only people who'll be interested in it will be our descendants who are trying to find out what grandpa and grandma were like. It would be fascinating to them to find out what our jobs were, how much money we made, how many rooms in our houses and how many miles we drove to work.

Fill out that census form. It's in your best interest.