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CHAPTER 20

Hispanic Heritage Month: Not for Members Only

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College newspapers have a fairly regular content cycle. Because the paper editorships and reporter pools rotate as students join the staff and then graduate, there is little memory of what has been covered. News stories and features are thus repeated over the years. This holds true for opinion pieces as well. Every so often there is the "Why do we spend so much on athletics?" column, or the "What does the administration really do with our constantly increasing fees?" piece. Then there is the "Everyone has a culture to celebrate but me" opinion that usually wonders why ethnic and other groups celebrate their identities while "mainstream culture" celebrates nothing. Such an article was written by Tim Brown (2002) and appeared in *The BG News,* the student publication at Bowling Green State University.

Brown sizes up his situation: "Everyone else is celebrating their culture, learning about their roots, and discovering themselves through talking with other people with similar backgrounds, but I can't do that! I'm from mid-west suburbia—there is no culture there!" Brown acknowledged that he may sound like a "narrow-minded bigot," but he pointed out that, "There is no 'Masculinist Society,' or 'Caucasian Heritage Month' or even a 'Not coming out of the closet because you were never in the closet to begin with week.'" He pleads, "What the hell am I supposed to do? What about me, the colorless, cultureless, non-minority?" (p. 4).

What about Tim? What *is* he supposed to do? This chapter provides some options for Tim. First, we examine the goals of various recognition months by specifically focusing on Hispanic Heritage Month (HHM). Second, we provide for Tim and anyone who shares his concerns a framework for better understanding these recognition events and a method for participation in them.

Latin@s in the United States[1]

Much has been made regarding the demographic profile of Latin@s. The decade from 2000 to 2009 saw a significant shift in population. According to the Pew Hispanic Center report "U.S. Populations Projections: 2005–2050" (Passel & Cohn, 2008), which analyzes demographic data, there were 44 million Latin@s in the United States, or nearly 15% of the total population. By nation of heritage, 64% were Mexican, 9% were Puerto Rican, 3% were Cuban, and the remainder traced their origin to additional Central and South American countries. The median age of Latin@s was 27 years, compared to 31 among African Americans, 35 among Asian Americans, and 40 among

European Americans. Latin@s accounted for 50% of the population growth in the last decade.

There was an education and income lag compared to other population groups. Latin@s high school dropout rates are nearly twice that of African American students and nearly three times those of European American students. Among Latin@s, 12.3% held college degrees compared to 29.9% of European Americans. Whereas the average income in the United States was $27,000, the average income among Latin@s was just over $20,000. This compares to $22,941 among African Americans and just over $30,000 for European Americans.

Latin@s had a higher life expectancy than other populations. The life expectancy for females was 84.3 years and 77.8 years for men. This compares to 80.9 years for Euro-American women and 75.4 years for Euro-American men. This phenomenon is known among researchers as the "Hispanic paradox" (D. Brown, 2008). How is it that a population that is undereducated, earns lower wages, and has less access to health care lives longer than more affluent populations? The answer seems to lie in cultural practices. The Latin@ elderly often are taken care of by their daughters and sons or by members of their extended family. It is the conclusion of the medical community that the Latin@ family has "saved" its elderly. It also helps that an available cultural disposition is to not worry about those things that you cannot control. A popular expression is "*si dios quiere*" which means "if God allows," and this expression turns control over to the larger spiritual forces. This is similar to the common expression, "If it's meant to happen, it'll happen." It's quite liberating.

Latin@s continue to have a significant impact on U.S. popular culture. Musical performers such as Shakira and Jennifer Lopez release popular CDs. Stand-up comic George Lopez continues his HBO specials and in 2010 hosted a late-night talk show. Mexican restaurants proliferate and celebratory days such as Cinco de Mayo and Dia de los Muertos gain in popularity.

At the same time, Latin@s became a target for negative attention. Latin@s are projected to become 29% of the U.S. population by 2050, whereas White Americans are projected to become 47% of the population. With the growth of non-White populations, White Americans will lose their "majority" status in the United States. This is a situation that has caused alarm among many so-called "nativist" groups that believe in national racial purity. Republican leader Newt Gingrich referred to Spanish as a "ghetto language" (Hunt, 2007), the owner of a Texas-based pizza restaurant chain received death threats when he agreed to accept Mexican *pesos* as payment on a 2-month trial basis (Davis, 2007), and Latin@s continued to be associated with the deterioration of the "American way."

In fact, Pat Buchanan (2006), former speechwriter for President Richard M. Nixon and political commentator, believes that the increasing population of Latin@s "will mean the end of the United States" (p. 7). Further, Buchanan is upset because as Latin@s increase, the new generations will adjust upward their goals and expectations for success in the United States. He states, "As African-Americans no longer do the servile work their parents once did, we may expect the children of Hispanics to reject the 'jobs no one else wants' that their fathers and mothers do today" (p. 42). First, both co-authors of this chapter are university professors; should we suppose that our children see this as a job "no one else wants"? Second, why is it that all immigrant groups are praised for aspiring to the American Dream of prosperity and participation but African Americans and Latin@s are resented for having the same aspirations?

Even some Latin@s voice concerns similar to Buchanan's. Conservative writer Linda Chavez (1991) describes the population growth of Latin@s but she predicts that the failure to assimilate "will represent a dramatic shift in the history of American ethnic groups and could alter the fate of Hispanics and the country" (p. 2). Whereas Buchanan is threatened by Latin@s who assimilate and obtain middle-class status (thus pushing aside the "real" Americans), Chavez is worried that Latin@s might not assimilate fast enough. What is common to both of these conservative accounts is the apocalyptic effect associated with Latin@s in the United States.

Mainstream U.S. society has a very ambivalent relationship with Latin@s. It embraces some aspects of Latin@ cultures and demonizes them at the same time. It is within this conflicted social climate that

Latin@s annually celebrate HHM: September 15–October 15.

Hispanic Heritage Month

For many Latin@s, mid-September arrives and special preparations are made. Moustaches are grown (to remind people that it's not a Fu Manchu, it's an *Emiliano Zapata* moustache), guitars are restrung and tuned (to play *La Bamba* and *La Cucaracha* at school assemblies), and Microsoft PowerPoint presentations are updated to include the latest Latin@s celebrities and trends. Take out Antonio Banderas and add Javier Bardem. Take out "*que pasa*" and add "*hola chica.*" HHM is a time when our telephones light up with speaking invitations from public school teachers, corporate diversity officers, and university departments requesting presentations about Latin@ cultures. We're happy to oblige!

HHM had humble beginnings. President Lyndon B. Johnson—a Texas native—proclaimed a heritage week in 1968 (*Facts for Features*, 2006). In 1988, the heritage week was expanded to a month, from September 15 to October 15. This period was selected because September 15 marks the independence days for several Central and South American countries (*Facts for Features*, 2006). The Mexican day of independence from Spain is September 16 (not May 5!).

As required by Public Law 100–402, which was approved by Congress in 1988, U.S. Presidents issue proclamations each year in honor of National Hispanic Heritage Month. On September 15, 2009, President Barack H. Obama noted that, "the story of Hispanics in America is the story of America itself" (Presidential Proclamation: National Hispanic Heritage Month, 2009). In his statement, President Obama spoke generally of the accomplishments of Latin@s, but he did specially note that, "for the first time in our Nation's history, a Latina is seated among the nine Justices of the Supreme Court of the United States." Sonia Sotomayor, Obama's nominee, had been sworn into her position as Supreme Court Justice on August 8. The Proclamation concluded with the President calling "upon public officials, educators, librarians, and all the people of the United States to observe this month with appropriate ceremonies, activities, and programs."

Notice that the President calls upon *all the people of the United States* to be involved. HHM is not an observance only for Latin@s; it is an invitation to all people to become more knowledgeable of the Latin@ cultures in the belief that learning more about Latin@s is learning more about the United States and the Americas. Further, the participation of each community is important because exploring how a community relates to Latin@s leads to a better self-understanding of that community. In other words, examining how you think about and relate to us tells you something about your own community and it provides insight on how *we* might move ahead *together.*

The goals of these observances can vary and questions can be directed toward their outcomes. For example, in her consideration of heritage month programming in elementary and secondary schools, Menkart (1999) states:

> If our goal is to entertain students, then an enthusiastic response to the assemblies will signify success. If our goal is to meet a district requirement, then we simply have to host a sufficient number of events. But if our goal is to challenge stereotypes—creating an inclusive curriculum and addressing institutional racism—then we need to examine our overall plan. (p. 19)

Menkart is correct to point out that these observances can be fun, colorful, tasty, and tuneful, but they must be more. They should "challenge stereotypes" about cultural groups by fostering critical thinking about commonly held beliefs. If a purpose of heritage recognitions is to throw a spotlight on people on the social margins, we should talk some about how those margins get constructed, how they are sustained, and who benefits from the social marginalization of others in our communities. They should also contain an explanatory component (why are certain things done the way they are in a culture or community) and a historical component (how people came to be where they are). Finally, these observances should have a relational component that finds ways for people to come together often and to act together for the common good. As Russell (2010) wrote of Black History Month, "There won't be another mention of black history until next February

only if you continue to observe this history in just the second month of the year" (p. A9). Similarly, if on October 16 Latin@s recede to the margins, not much will have been gained.

For Latin@s who are involved in making presentations or organizing events, September is a time of taking stock of local relevancies and praising community partnerships and activists. In Fremont, Ohio, the *Estrella* (Star) Award recognizes those who have worked for the inclusion of Latin@s in politics, education, and social services. In Toledo, Ohio, the *Diamante* (Diamond) Award recognizes Latin@s and non-Latin@s who advance the cause of cultural pluralism and social justice. We don't ignore social issues during this time, but neither do we let the challenges stop us from celebrating the unique aspects of our ethnicity.

Jen and I have reflected on our presentations and dialogues with audiences during HHM. In our presentations, we try to emphasize a number of observations. First, Latin@s are not a monolithic group. Don't be afraid to ask about someone's heritage, but be culturally sensitive. Don't ask, "What are you?" but instead say, "Your name sounds like it might be Latino. What's the origin?" That should get you started. There are Catholic Latin@s but there are non-Catholic Latin@s as well. There are politically conservative as well as liberal Latin@s. Some Latin@s might speak fluent Spanish and others might not speak Spanish at all. Alberto (who spoke Spanish until the age of 5) took 4 years of high school German. Because the heritage of a Latin@ might be traced to any one of many possible nationalities or places of origin, and in many cases Latin@s trace their heritage to multiple nationalities and places, it's best to adopt an attitude of inquiry or "the desire and willingness to know, to ask, to find out and to learn" (Sorrells & Nakagawa, 2008, p. 27). In our view, the mode of inquiry is opposed to the desire to assume and assert in intercultural contexts.

Second, Latin@s relate to their heritage in different ways. In the United States, there is tremendous pressure to assimilate to majority norms. This is especially true for Latin@s who might live in areas of the United States where there is not a large population of Latin@s. Jen lives in a town where the population of Latin@s is less than 1%. As college professors, both authors know of students who are of Latin@ descent who have no interest in affiliating with any groups that mark themselves as Latin@ groups. Some Latin@s might celebrate their heritage in only very specific settings—such as during *quinciñeras* (a girl's 15th birthday party), *Dia de los Tres Reyes* (Three Kings' Day) or by breaking *cascarones* (Easter eggs filled with confetti) on Easter. Still there are others who make significant life changes to relate to their heritage. For example, Jen's husband served in the Peace Corps for 2 years in South America so that he could learn Spanish and learn about part of his Latino heritage. Just as Latin@s in the United States are diverse, so too are their ways of acknowledging and celebrating that diversity.

Third, Latin@s generally place high value on the family. Often, when Latin@s introduce someone to a group, they introduce how they are connected to the group as well. For example, instead of being introduced simply as "Jennifer," she might be introduced as "Jennifer, Marcos's sister-in-law." The officers of the Latino Student Union at Alberto's school frequently begin messages on their e-mail list with the greeting "*Hola familia,*" or they might say "Greetings, my beautiful family!" and they will end their messages with "*besos a todo.*" Although largely ritualistic, these forms of address reproduce the cultural preference for tight-knit family relations.

Fourth, Latin@s are open to multiple ways of knowing. Anzaldúa (1987) often wrote about the magical-folk knowledge of Mexican Americans in south Texas and Mexico. She wrote about the local stories that were told:

> Down the road, a little ways from our house, was a deserted church. It was known among the *mexicanos* that if you walked down the road late at night you would see a woman dressed in white floating about, peering out the church window. She would follow those who had done something bad or who were afraid … Long before it takes place, she is the first to predict something is to happen. (pp. 35–36)

The dominant way of knowing in mainstream U.S. society is through scientific and social scientific methods. We typically hear people calling for an "objective" account of an event. People often ask,

"What are the numbers?" when they want a "true" assessment. Yet this is not the only way people know things. A student in one of Alberto's classes said that she knew that her mother would go into remission from the cancer that threatened her body. When she was asked how she knew that, she said, "Because I prayed on it." She was not asked to demonstrate the empirical validity and reliability of her conclusion.

Different ways of knowing and experiencing are copresent in our cultures. Alberto remembers an episode that emphasized the distinction between "dominant" and "alternative" ways of knowing. In 1988, Alberto's older brother was killed in a car crash. Alberto suddenly was in charge of making arrangements for transporting the body back to Ohio and finalizing funeral arrangements.

> I was working in Texas at the time and I had to fly to Detroit in order to get back to Ohio. This was a 3-hour flight and I was dreading it. I thought this is too much time to sit and be thinking about what has happened. I got on the plane and I had a window seat. Soon there was this little girl of about 7 or 8 years old sitting in the middle seat and a nun sitting on the aisle seat. The little girl and I got along great. We told stories and were silly the whole 3-hour flight to Detroit. The time went by really fast. We landed in Detroit in no time! This was weird because at that time, I didn't like kids and they didn't like me! As we deplaned, I lost track of the little girl. I knew she was traveling alone and that someone must have been there to pick her up, but I didn't see any of that happen.
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> Three years later, my first daughter was born. I knew immediately, as I carried her down the hallway to be weighed and measured, that this was the little girl on the plane. As she grew past the toddler stage, I knew for sure she was the one.
>
> And what about the nun on the aisle seat? In 2000, my father came to live with my family. He moved many of his possessions from his house to mine. As I was unpacking one of his books, a photo fell out. It was a photo of my mother that I had never seen before, who died when I was 9 years old. When I saw the photo, I knew immediately that this was the nun who was sitting in our row.

How do we interpret this? The dominant social science perspective might say that it was a delusion brought on by intense grief. But Latin@s know something else. Your family comes to you in times of need. They might come from the past or the future, but our spiritual knowing tells us they will be there. Alberto does not believe in the Loch Ness Monster, the Bermuda Triangle, ghosts on reality TV shows, Bigfoot, or flying saucers from other planets (although he could go either way on that last one), but the story of the flight to Detroit is true and certain.

How to Enjoy HHM Even if You're "Cultureless"

We would be remiss if we did not first examine Tim's claim that he is colorless and cultureless. Although we understand that claim, we believe it is mistaken. Frankenberg (1993), in her groundbreaking book on social majorities and race, found that White women in the United States saw themselves as "cultureless." Often, when one is a part of the majority, one sees oneself as not having a culture—just as the norm. However, this belief is more complex than that. The perception of being cultureless "is linked to a historically specific way of viewing dominant versus subordinate cultural groups in which the latter become more marked, visible, and at times enticing to white outsiders precisely as a result of their subordinate status" (Frankenberg, 1993, p. 92). In other words, Tim deflects attention to his social centrality and privilege by enviously depicting the marginalized as cultural and recognized. He attempts to "unmark" his White position by saying that it does not exist and "marks" cultural others by pointing to their distinctive identities.

Further, the norm *is* a culture. Both of the authors of this chapter grew up in what Tim would consider "Midwest suburbia" (one in Ohio, one in Michigan), and Jen identifies as White. However, we do see distinctive cultural practices that Tim takes for granted as normal "cultureless" activities. Our guess is that Tim's idea of culture is "exotic" food, "different" costumes, and "unique" dance. We can see all three of these in Midwestern culture.

If you live in the Midwest, there is a high likelihood you have been to a baseball game, and at that game, you ate a hot dog and drank a pop or beer. At a county or state fair you ate cotton candy and all number of things "on a stick." These are examples of

Midwestern cultural foods that might seem cultureless to Tim, but are quite exotic to those from elsewhere. Although the "costume" of blue jeans has spread from the United States, it certainly gained a solid foothold in the Midwestern states where a hard work ethic required rugged clothes. Another "costume" of the United States in general (including the Midwest) is the T-shirt—specifically, a shirt that lets your thoughts be heard. It is no surprise that Jen's daughters' favorite "costumes" are T-shirts. One wears a shirt that says "I'm not short, I'm fun size" and the other "Anything can happen when I'm around." T-shirts with (sometimes) bold sayings on them are truly a costume of the United States. Now, for dance, we need go no further than the middle school torture that nearly every child in the Midwest has had to go through at one time or another—square dancing and line dancing. Although aspects of square and line dancing have been "borrowed" from other cultures, it has become a familiar aspect of Midwestern culture.

For those of you who argue that culture extends beyond food, fairs, and festivals—thank you. You are correct, so we will offer two more examples. First, there is humbleness. Just try to get someone in the Midwest to brag about an accomplishment. It is very hard to do. In the Midwestern United States, people are taught not to speak well of themselves, but to instead be humble, and are likely to be reprimanded if they are not humble by being labeled a "braggart." If Tim thinks that's not distinctive, he should try saying, "Wasn't nothin'" in Midtown Manhattan or Los Angeles. In fact, one time Alberto was shopping in the Disney Store with his family on 5th Avenue in Manhattan. When he saw an elaborate toy, he said, "Wow, that's pretty fancy." It seemed like the whole store stopped to listen to the "country folk"! But that is Tim's cultural talk, too.

As we have both lived in Minnesota at one point, we can also speak to that Midwestern phenomenon known as "Minnesota nice." In the upper regions of the Midwest, it is culturally mandated to avoid conflict at all costs. To get into a conflict is not "nice," and niceness is a value prized highly in the Midwest. Therefore, conflict often takes place in an indirect form, with the parties rarely confronting each other directly in heated conversation. Both of these are cultural values that are so "normal" for most Midwesterners they will not understand it as cultural behavior—but now *you* know otherwise.

So how does a White person in the United States fit into HHM? As Jen identifies as White, am I to watch on the sidelines and wave as people of Latin@ descent celebrate what is "rightfully theirs?" That is certainly an option—but not the only one. In this section we advance three ways those who identify themselves as White can enjoy and participate in Latin@ heritage events: the parade watcher, the scholar and the advocate.

First, is the parade watcher. This is a valid option—go and enjoy! Watch the parades as they go down the street, enjoying the brightly colored costumes. Sample the different salsas laid out at the festivals, and marvel at those in the *jalapeño*-eating contest. Watch the dances, and try to learn a few steps yourself. Listen to the wide variety of Latin American music, from *norteñas* to *mariachi,* from *salsas* to *meringues* (and learn to distinguish among these). Enjoy these aspects and share them with others. Try to understand the cultural bases from which they come.

Second is the scholar. You can go to your local bookstore or go online and see what's listed under "Latino literature." Go to your supermarket and really examine what's stocked in the "Hispanic foods," "authentic Mexican foods," or "ethnic foods" aisle. Better yet, go to a store that specializes in Latin@ products. These stores contain amazing cultural lessons at no charge (unless you buy *menudo* mix or a *piñata*)! Go to your local video and music store or go online and browse the Latin@ CDs and DVDs. Did you know that Penelope Cruz and Salma Hayak appeared in many Spanish movies before they became popular Hollywood actors? Did you know that Shakira was a popular Latin American singer before "Whatever, Whenever" and "Hips Don't Lie"?

As a scholar this is your chance to *learn.* Go to lectures and find out about the Latin@ history in your area—with few exceptions it is a hidden history that is relegated to only 1 month of the year. What do speakers say when they talk about what it means to *be* "Latin@" in your area of the United States? What do they celebrate about their culture and when? How have Latin@ cultures affected your community?

For example, most people are surprised to learn that there is a sizable Latin@ community in northwest Ohio. To understand how we all got here, however, one needs to understand the labor flow from south Texas (and what that entails regarding economic and social conditions there) and the labor needs of Ohio agriculture and the Michigan auto industry of the 1950s and 1960s; then one needs to know the role of agriculture in Texas and northern Mexico; then one needs to know something about the glaciers that carved out the Great Lakes and left amazing soil that supported vegetable (tomatoes, cucumbers, and sugar beets) and fruit crops (cherries, apples, and pears) that required the kind of hand labor that the Texas migrant workers could provide. Any difference among these factors and the Latin@s might not have settled in Ohio and other parts of the Midwest.

Take that knowledge, soak it up quickly, and *disseminate* it! Share your knowledge with other Midwesterners who might *not* have an understanding of Latin@ culture in your area. Help them to understand the richness and depth that is Latin@ culture.

Third, relate and advocate! Once you have learned, notice and speak. If you have an opportunity to build relationships with Latin@s in your area use that opportunity to expand your social network. In many communities, there will be arts and education organizations and social services agencies or other nonprofit organizations that will either sponsor events or ask for volunteers. This might be a chance to assist a segment of your community that can use your help. It's also a chance to make new friends and move from an attitude of detachment to an attitude of involvement (Conquergood, 1985).

Look around your area: Do the stores have security tags with warnings that are written only in Spanish? Why is that? Do only Spanish-speaking people steal? Point this out to the management. Look at the cultural icons your town celebrates. Do they clearly reflect an inclusive history of the town or state you live in, or are the contributions of people of color erased from that celebration? Jen used to live in an area of southern Illinois that was known for peaches. There are also a good number of Latin@ migrant workers in the area who have tended and harvested the peach crop for decades. One town even has a museum connected to the importance of the peach in the town's culture, yet when you go into the museum, the faces that stare back at you from photographs are White. The history and contributions of Latin@s in the area are silenced. A recent scholarly book, *Ohio: A History of a People* (Cayton, 2002), describes the formation of Jewish, Croatian, Polish, English, German, African American, and other communities in Ohio. But the Latin@ presence, particularly Mexican American and Puerto Rican, is omitted. They simply *are not.* In examples such as this, it is important to discuss with others why this occurs and work for change so that all cultural histories can be valued and celebrated. It might not always work, but for the advocate who has established relationships across cultures, it is worth the fight.

Conclusion

The following have something in common: German American Day, National Disability Employment Awareness Month, National Ovarian Cancer Awareness Month, National Prostate Cancer Awareness Month, National Employer Support of the Guard and Reserve Week, and Leif Erikson Day. All of these overlap HHM. Commemorations and observances are not unusual. They are meant to emphasize those things that we as a collective society are inclined to overlook.

As students of communication, it is wise for us to attend to the rhetorical power of heritage commemorations. What Blair, Jeppeson, and Pucci (1991) observe about commemorative monuments applies also to heritage months like HHM. They stated:

> Though the epideictic function of public commemorative monuments may be their most obvious rhetorical feature, these monuments also display tendencies toward the political or deliberative … [they] "instruct" their visitors about what is to be valued in the future as well as in the past. (p. 263)

In other words, HHM leads the participant to the distinctive perspectives among Latin@s and it is important to engage these perspectives if you want to fully understand your community.

In 2010, Virginia Governor Richard McDonnell painfully discovered the symbolic power of commemorations. In his declaration of April as Confederate History Month he omitted one key aspect of life in

the Confederacy—slavery. The criticism was immediate and the governor amended his proclamation, but the damage was already done. Pulitzer Prize–winning author Jon Meacham (2010) observed that, "Whitewashing the war is one way for the right—alienated, anxious, and angry about the president and all manner of threats, mostly imaginary—to express its unease with the Age of Obama, disguising hate as heritage" (p. 12). In Virginia, it seemed that Confederate History Month was intended for members only.

It is best to approach HHM as an invitation to learn more about and become more active with the Latin@ people in your community. The purposes of heritage observances are to celebrate the contributions of Latin@s, promote a greater understanding of Latin@ cultures, create a critical understanding of the social issues with which Latin@s contend, and finally, to create opportunities for building relationships and partnerships across cultural perspectives.

We both live in the Midwest, and both have daughters that label themselves as Latina. It is important to us that our daughters grow up to be proud of their heritage—as Latina, as White, and as Midwestern. It is also important to us that they have a critical understanding of what *all* of those identities mean to them and to others. Watching them interpret their ethnic identity can be humorous as well as serious. One of our daughters tells the following joke:

> Yeah, I'm a multicultural kid, Latina and German American. My Dad is Mexican American so he listens to *tejano* music and my Mom is German American so she listens to polka music. That burns for me because either way, I'm stuck hearing *accordion* music!

Although we are gratified that our children are embracing and interpreting their cultural identities, we also worry about the eventual impact of the "Hispanic hate" rhetoric that they have to absorb.

Why should it be important to you? Well, maybe this is our "Minnesota nice" coming through. We believe that Americans really *do* want "justice for all." We believe that most Americans desire a pluralistic society in which all of our contributions count and where all of our cultural understandings coexist, even if they are not the norm. We believe that our collective cultural reserves make us more resilient and innovative. Hopefully, even in Tim's straight White male life, there is room for him to explore his own family tree so that he can recover his own cultural roots. Hopefully, too, there is room for him to replace his resentment with curiosity and use HHM to gain new knowledge and new relationships.

Tim is welcome and you are welcome, too. It's not for members only.

ENDNOTE

1. In this chapter, following the practice of Holling and Calafell (2010) we use Latin@ in place of the more common Latina/o. We believe this is a more efficient, gender-inclusive alternative.

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