

The Movers and Shakers of Cambridge, Massachusetts

A Study of Cambridge's Services and Organizations by and for Latinos

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Table of Contents

Introduction.....	1
Chapter I: For the People by the People.....	3
Concilio Hispano.....	3
Centro Presente.....	7
Chapter II: Beyond Bread and Butter.....	14
Rent Control.....	15
Eviction Free Zone.....	16
Chapter III: Vision of the Future.....	18
Concilio Hispano.....	18
Centro Presente.....	22
Area IV Youth Center.....	23
Chapter IV: Progress and Perspective: Changes along the Way.....	27
Cambridge Community Television.....	27
Windsor Street Health Clinic.....	30
Chapter V: Through the Grace of God.....	35
Religious Services of Cambridge.....	35
Conclusion:.....	38
Role of Women in Organizations.....	38
Importance of Publicity.....	39
Leadership in Action.....	40
Appendix I: The Future.....	
Appendix II: Materials from the Road and Transcriptions.....	
Appendix III: Bibliography.....	
Appendix IV: Names of People Interviewed.....	

The Movers and Shakers of Cambridge

A Study on Cambridge's Services and Organizations for Latinos

Just as any new community faces challenges in establishing itself, the Latino immigrants of Cambridge have struggled to create a strong community. Their story is that of a diverse group of people, from different countries, backgrounds, needs and resources who have come together to build something that will last and leave its mark on those who exist within it for many years to come. Social organizations are a key factor in addressing needs, creating opportunities and building a home in a new environment. The following report provides extensive descriptions and a discussion of social organizations and services that are an integral part of this rich community.

Why are the histories and accomplishments of social organizations in Cambridge, Massachusetts important? Director of Concilio Hispano, Sylvia Saavedra discussed an obstacle that faces the entire Cambridge community: the Latino community here is simply very young. Latino communities in other states such as New York, California and Texas are much older, and therefore benefit from a history in the area. They have established themselves in the area, and in many ways have become organized, self-sufficient communities. In a city like New York or Los Angeles, there are third generation descendents and older who have already built a base of support. They have paved the way for friends and relatives, they have faced social and racial challenges, and they have created social networks of support. The Cambridge community is

automatically disadvantaged. The struggle of organizations in Cambridge is a much more difficult task, because these are only the first and second generations of immigrant families. What we are witnessing here in Cambridge are generations of trailblazers. They are faced with the difficult task of establishing that base and building from nothing. The task must seem daunting. However, as we have seen, and as the following history will describe, the dedication of those few who took such an intimidating task upon themselves has led to great accomplishments. The study of these organizations is important because they now stand as important pillars of the community.

Chapter I: For the People, By the People

A discussion of Latino Run organizations

Typically, the various needs of the Latino community in Cambridge are not completely met by the state or other established organizations, in spite of the Latino population's rapid growth. Sociologist Miren Uriarte, who writes on the needs of new immigrant neighborhoods in Boston, suggests that Cambridge Latinos, like many other immigrant or low-income communities, have been denied access to many standard services. She explains that "the needs are broad: English-language classes, translators, health care, family support, assistance with immigration problems, housing and job seeking... The reality of exclusion in the face of urgent need has led the community, again and again, to develop its own service organizations" (Uriarte 1993: 20-21). The same grassroots support that Uriarte describes in immigrant neighborhoods in Boston has similarly occurred in Cambridge. Over the past forty years, Cambridge's Latinos have been creating organizations to help assess and address these community needs, meanwhile demanding the end of such exclusion and more assistance from the state and independent businesses. We start with the organizations that are the two best examples of Latinos taking action and making changes on their own. They are the best-known, oldest organizations that cover all of these basic needs in Cambridge. They are Concilio Hispano and Centro Presente.

Concilio Hispano

Concilio Hispano was first created as a grass roots organization amongst the Latino community of Cambridge in 1969 (Saavedra, Sylvia, Personal Interview, 2002).

The Latino community of that time was mainly Puerto Rican. Concilio was started by a very small group of community members including Roberto Santiago, who tackled the tremendous task of establishing an organization. They saw needs to be addressed and identified ways in which they could help. They knew that if a place to meet and exchange knowledge and problems was created, and people were made aware of it, there was great potential in uniting the community to achieve common goals. Concilio started off very small and relied heavily upon the contributions of many individuals and the support of the entire community to be successful. It became a central place to organize, to meet and to go for assistance. Through working with local Universities on issues such as voting rights for the Puerto Rican community, Roberto Santiago and others were able to pool the resources and activists for starting an organization like Concilio (Santiago, Roberto, Personal Interview 2002). Now, Concilio is the largest Latino run multi-service organization in Cambridge.

Concilio was and continues to be effective because it acts as a liaison between the people and the city. It helps community members deal with the housing authority, the hospital or even a utility company. Through these services it assists individuals. It helps the Latino community communicate with the court, the police or various state departments on the individual and collective level, which required a lot of paper work and knowledge that was not possible for the average Latino in Cambridge to do or know on his or her own. Along with this service, Concilio did more than just paperwork and education. Sometimes Concilio would act as a voice for the community that struggled for equal standards and rights within Cambridge.

In the beginning, Concilio also offered cultural awareness programs and celebrations. Concilio organized a Latino festival on Columbia Street with food and music. The festival displayed a strong Puerto Rican flair that reflected its primary organizers, but this fair soon became a symbol of pride for the entire community for many years. While Concilio has since discontinued the festival in, many recall the festival with happiness as a beautiful event.

Through the years, the focus and scope of Concilio has changed drastically. Sylvia Saavedra, the executive director of Concilio Hispano for the past 7 years, accounts for the changes as “necessity” driven. The Latino community itself has grown, become more complex, more diverse and more decentralized. The population and quantity of services required to support the community—everything from getting a green card, to enrolling a child in school— became too great for Concilio to serve individuals in the capacity that it once did. As a result, the organization has adjusted the services that it offers. This transformation has required a formalization of Concilio Hispano as a whole. Its programs, staff, funding, and location have all changed in an effort to enlarge and reach more people.

The change from a more *socio-cultural* based organization to a *need-based service* organization reflects the transformation of Cambridge economically—and perhaps also the complex inequalities currently existing throughout the United States. The Latino community is much more diverse, since trends in immigration have shifted from the primarily Puerto Rican and Dominican movements of the late 60’s towards many more South and Central Americans coming to Boston from countries plagued with war and other difficulties. The Community is also more geographically dispersed and

more socio-economically complex. In its early years, Concilio gathered resources and funds from the community, including volunteers and monetary support from many local universities. At first, Concilio did not receive any funds from the state. But the breadth of needs forced Concilio to increase its capacity, and in many ways “*professionalize*” its services. Concilio now receives federal government money in order to work at its current level—as well as money from the state for its information/referral program and their interpretive services. Ninety percent of its funding comes from the Department of Public Health, the Department of Social Services and the Department of Education (Saavedra, Sylvia, Personal Interview, 2002). Both federal and state funding agencies have demanded higher levels of professionalization in staffing and accounting. As a result, Concilio is no longer the grass-roots organization of a tightly knit community. Despite these changes, the organization’s continued importance to the community is undeniable, as Concilio registered over 4,700 people through their offices last year (Saavedra, Sylvia, Personal Interview, 2002).

To address the broadened needs of Cambridge Latinos, Concilio now offers an information and referral system, interpretive services and education classes. Concilio remains a focal point where community members can come to in search of any service within a wide range of needs. Concilio will then steer them toward the appropriate agency if their needs met be serviced in-house. In house, Concilio offers many important services for the Latino and immigrant community. For one, it offers an interpretive service, where documents are translated and legal documents are interpreted so they can be understood bilingually and then used in the United States.

The organization also offers various educational programs. Concilio has eleven classes, seven of which are funded by the Department of Education. They teach literacy through the 4th or 6th grade levels, which allows them to earn positions in education services outside of Concilio. These programs pick up where Concilio left off, and enrollment in the outside classes are guaranteed because of the specific alliances Concilio holds with these other learning centers in Cambridge and other cities. Concilio is also the only organization to offer GED preparation in Spanish. In addition to these basic needs, Concilio tries to facilitate workshops with both the local school system, and the larger Latino Community in Cambridge. These workshops run different programs that raise cultural awareness and pride, as well as dialogue about community problems such as AIDS and HIV.

Although the programs have indeed changed over the years and as the community grows Concilio can no longer encompass all the needs within one organization, the role of Concilio remains the same. Concilio Hispano is the largest organization founded and run by Latinos in Cambridge and it continues on today in the same light as its long history shed full of passionate, dedicated community leaders and excellent, much needed Latino focused services.

Centro Presente

The other organization run by Latinos in Cambridge is Centro Presente. This organization runs programs that focus on legal services, translation services, education for adults, activism in the community and a youth art program. But before the explanation of the services offered today, we begin with the history and foundation of Centro Presente. This organization was born out of the observations and personal drive of

founder Sister Rose Mary Cummings, primarily to aid the Central American immigrants in Cambridge.

To best way understand why these services exist and are important to the community today, we turn to the words of Centro Presente's current Executive Director, Elena Letona, who has been in this position since 1999. During an interview on March 5th, 2002 she explained the history behind Centro Presente's organizational goals.

In the 1980s a lot of El Salvadorians left, within these two years, because there was a war and people were dying. It was bad...And when the El Salvadorians came to the United States, they came with nothing. They had absolutely no immigration protections. They just came and for many years, many organizations like Centro Presente tried to get them some kind of protection, by filing for political asylum for these people, but by in large these petitions were not successful and people estimate that around 98% of the political asylum cases were denied. Now this was very different from when we look at patterns of other nationalities of people, like from the Soviet Union or Nicaragua...And so what happened was that in 1985 a lot organizations came together and filed a class action lawsuit against immigration and it alleged discrimination in the way the cases were being adjudicated. So most of that got settled out of court in 1990 and in the INS agreed that it would give El Salvadorians and Guatemalans another opportunity to file for political asylum and in the mean time people could work, they were given a work permit. So what happened was that that the years go by and the INS never reviewed those new claims. But in the mean time what happened was that people worked, and they paid their fee every year to INS to get there work permit, they got married, had children and they just started having a normal life in the United States (Letona, Elena, personal interview, 2002).

Letona also explained the changes after major restrictions were made in immigration procedures during the early 1990s:

People started worrying about what was going to happen to class members because about 250,000 Guatemalans and El Salvadorians, nation wide, register under this program. It is called ABC, American Baptist Church and it was the first one to file a lawsuit and so after the settlement agreement people protected under it are called ABC class member. So now it is back in 1996 and 1997 and you know they are very worried an what happened was, is that there was an effort to find another avenue to allow these people to stay here because we are talking about people who have been living here for more than 10 years or at least 7 years (Letona, Elena, Personal Interview, 2002).

But actually opening the doors to the public required a lot of work. Sister Rose explained some of the work involved to get Centro Presente established. This included

many meetings and talking with the community. She writes, “ (We talked to) lawyers about legal issues of some of the people I was meeting; with city people about hospital, medical and social service issues; people from other agencies; with church people.” Then after these conversations took place, the need for funding was addressed. The Centro founders applied to the local Campaign for Human Development and the Koch Foundation in Gainesville, Florida for assistance (Cummings, Rose Mary, interview with Andrew Hara, 2002). In addition to taking advantage of the help that these organizations offered, Centro was able to build strength through the donation of many community members time and local lawyers who worked pro bono.

Thanks to the original vision of Sister Rose and the work of many others, Centro Presente took action in 1981 and continues to flourish over twenty years later. Sister Rose saw that the most pressing need for Centro Presente was in the realm of immigration and legal services, ESL and social services. Today all of these programs and more are offered to over 5000 people per year. To begin the discussion on services offered through Centro Presente, we begin with the largest service that gives Centro Presente its niche in the community. The organization was first known for its legal services. As founder of Centro Presente, Sister Rose remembers, “The Salvadoran and the Guatemalan communities began to come to Massachusetts in large numbers in 1979,1980,1981. It was pretty overwhelming. There was no center that was dealing with their issues. All were undocumented...it soon became evident that there was a need for legal services—because many of them had been arrested by Immigration” (Cummings, Rose Mary, Interview by Andrew Hara, 2002).

Centro Presente had to continually struggle with the impact of US immigration policies on their Central American clients. The fight was far from over as more legislation was created that helped Latino immigrants, but the legislation also led to inequalities between the Latinos themselves. Letona explained that in 1997 there was a law passed, the Nicaraguan Adjustment and Central American Relief Act (NACARA). NACARA consists of two sections. One section of the law permits all immigrants from Nicaragua and Cuba permanent residency, as long as they were living here before 1995. In contrast to this, the second section of the law states that all immigrants from Guatemala and El Salvador who were registered as ABC class members and arrived before 1990, permanent residency as well. However, these immigrants were not granted residency to the same degree. They, contrary to Nicaraguans and Cubans, to obtain their residency had to go through a long and complicated application and registration process. The problem with this legislature is obvious. It is written due to American politics at the time and since 1997, there has been a large inequality between these Latino groups. Currently, Centro Presente is fighting and trying to build awareness on the inequalities of NACARA and working to have the law amended so that everyone is equal (Letona, Elena, Personal interview, 2002).

The need for these legal services continues today. These services are currently divided into four different sections to aid immigrants in Cambridge. Centro Presente works with immigrants who are American Baptist Church (ABC) class members to get work permit renewals, family additions to these permits and to keep political asylum petitions up-to-date. It also leads the action to change the unfair 1980's Nicaraguan

Adjustment and Central American Relief Act (NACARA) so that people from El Salvador and Guatemala, among other countries, can achieve equal legal status to other Latino immigrants who have legal immigration status due to their country's political affiliation is this section unfinished. Centro Presente also annually helps immigrants renew and fight for the continuation of their Temporary Protection Status (TPS). The last legal service is in relation to Permanent Residency issues and renewal, so that more immigrants can become citizens in a reasonable amount of time.

The second most popular services that Centro Presente offers meets the need for adult services and education. These services include translation, drafting and interpretation services for its constituency at the lowest price in the city. These particular adult services are important for the community because it is necessary to have birth certificates, diplomas, marital papers and other official documents translated into English. Centro Presente can also provide an interpreter for individuals dealing with difficulties in housing, employment or taxes. In addition to these services there is also a strong education program that helps over 550 people every year. Centro Presente currently teaches classes on ESL for Cambridge residents, as well as literacy and citizenship courses that are taught by Latinos and evaluated yearly to ensure that they remain effective. All of these courses take place at the office of Centro Presente and work to not only educate people, but also to build self-esteem, confidence and awareness of important political and social issues (Letona, Elena, Personal Interview, 2002). Through helping people to communicate with each other and society, Centro Presente unites the community and enables Latinos to seek out justice together.

Elena Letona, believes that Centro Presente can make a true difference in the lives of the community by uniting the people to fight work together as a group for change in their communities This is the main aspect of the third program. The Community Education and Development (CED) is a program that focuses on organizing the community, developing leaders and fighting for changes in policy. This is at the heart of what Centro Presente was formed to do, to help with legal services and those fleeing oppression and persecution, to educate the community and its excluded immigrants and to strengthen the community through each members own dedication. However this is not easily done. Letona understands that this is not an easy task to accomplish, even though the results are worth the efforts. Mike Davis writes in Magical Urbanism: Latinos Reinvent the US Cities (Verso, 2001) that the large changes in voting that a unified Latino population produced in 1996 and 1998 elections were exciting, but there still is a lot of work to be done. He states, “in the ‘breakthrough year’ of 1996, only 4.3 million out of 11.2 million eligible Spanish-surname citizens actually voted. Low turnouts may in part reflect the shortage of visible rewards conferred by electoral mobilization” (Davis 2001:154). This point resounds with the work of Centro Presente every day.

Although the 400 immigrants who have filed this year alone with the INS to get permanent residency will have to wait at least twenty years to get that status, it is still difficult to get everyone together to take a stand and demand change from the government. Letona explains that the community will act if the issue relates to the individual personally. However, many individuals do not easily demand changes on issues or laws that do not affect them. For many people as well as immigrants, when living in a new community they experience a feeling of disconnection from their

surroundings and powerlessness in relation to control of their lives. However through bringing people together and giving them the opportunity to be leaders and see changes come from their work, it is possible to fight this powerlessness and build a stronger community of active participants. With this understanding, Centro is trying to change this destructive cycle is through building awareness throughout the whole community and developing leaders from within the community every chance it can.

The most important legal services offered by Centro Presente are within the arena of general legalization services to eligible immigrants, most of whom are Central American. However, the immigrants who are not normally available to receive citizenship or permanent residency are helped through three other programs.

The other area of immigration rights Centro Presente works on relates to the work done by the 1990's Boston Senator Moakley. Moakley in the late 1980s became involved with affairs in El Salvador and was against the US military intervention in El Salvador. He also understood some of the reasons behind most El Salvadorians immigration was due to dangerous war, so he decided to be the co-sponsor of a bill that granted people in the US, a temporarily protected status (TPS). Within this bill, the President of the United States has the power to grant a temporarily protected immigration status that lasts for 12-18 months to people who are in the USA and whose country is experiencing a war or natural disaster. So, although this bill has helped many immigrants stay in the USA, it also requires a huge amount of work and organization each year, when the renewal deadline arises (Letona, Elena, Personal Interview, 2002). These are the legal services that Centro Presente works on every year, while continuing its other important

programs of education, activism and art for the betterment of the whole Latino community.

Chapter II: Beyond Bread and Butter Political Activism in the Cambridge Latino Community

There are those that work to mitigate a problem. In a community, these are the social service workers, the volunteers, the people who lend a helping hand to those in need. The devotion and caring of social service workers is fundamental to a community—it cuts through apathy and isolationism and gives the community humanity and warmth. There are also those that work to tear up the roots at the heart of a problem. In short, in a community these are the activists, the organizers and the protesters. They give a community its strength. Both are important in striving for the betterment of a community—equality, justice and improvement. Service of needs is urgent, while the need to change policy is more fundamental and more difficult.

The struggle of newly settled immigrants to establish financially, to set up educational programs and to preserve their cultural traditions is difficult enough, but the struggles do not end there. Many Latinos in Cambridge, who have successfully accomplished many goals and have reached a certain amount of security, continue to dedicate themselves to issues of policy. Amongst these issues are the struggle for local voting rights, immigration policy reform and foreign policy transformation. These issues ride on volatile waves of current events that are constantly changing, disappearing and resurfacing. The struggles of a minority group are work enough, as are the struggles of working class families. Currently many struggle for the acceptance of an immigrant-voting-rights bill.

Immigrant families lead lives no different than any other group in the city of Cambridge. They desire a decent job, a comfortable home and opportunities for their children. If permanent residents do not fall under legal-immigration status, that does not mean that they do not contribute to the local economy, benefit and suffer at the hand of local policy and enroll their children in public schools. Immigrant families still do all of these things, and yet often are denied the right to vote in school board, or council elections that would affect their livelihoods. Cities with well-established, permanent immigrant residents such as New York and Chicago, have already passed legislation for immigrant voting rights (Smith, Natalie, Personal Communication, 2002). These laws allow votes in school board and city council elections. Similar laws have yet to be passed for Cambridge, but the community has come together to support voting-rights initiatives. Coalitions of organizations, including both Latino and others as well as Parent Councils and many more, have spoke out in support of allowing immigrant families to have the right to have their voices heard. Through political organization, Cambridge Latinos are able to take part in the legislation that affects them.

One important piece of legislation that adversely affected the community of Cambridge without much of a say, was the loss of “rent-control.” Rent control for the city of Cambridge was a guarantee of affordable housing. It kept the community culturally diverse and by putting a ceiling on the prices for renting property, it kept a lot of financial burden off of the shoulders of many local residents. The city of Cambridge itself did not pass the rent-control reform, but it was voted upon by the entire state of Massachusetts. Rent Control was voted out in 1994. By 1995 10,000 apartments had increased their rents past the controlled rates (Cavalini, Bill, Personal Communication,

2002). Many low and moderate-income families were forced out of Cambridge. Many housing organizations already in place had a new, and much more difficult climate to work with.

One such organization is the Eviction Free Zone (EFZ) in Cambridge. Bill Cavalini of EFZ, expressed how hard rent control was on individuals and families. The way in which organizations like his assist the community is by setting up tenant unions—urging people to stand together against unnecessary rent increases. The unions in larger housing complexes can organize to put off or decrease a rent hike. They can negotiate—and they have both a stronger presence and a stronger political influence. In rare cases, they can pressure the landlord to sell a building to its tenants—the tenants are then in a co-op living situation. In the past seven years, Eviction Free Zone has been able to get six buildings into the hands of residents.

Also, many groups struggle to alter the foundation of immigrant policy: immigration laws. Local advocate and activist, Mario Davilla talks about the importance of permitting legal status for both international and local economies. This is, above all else, a struggle to be heard and recognized equally amongst the diversity of people of the United States. It is a petition to be honored for contributions already made, and entrusted with the ability to contribute more as a full citizen. It is also about deserving the same justice, services and support as those who contribute just as much around them.

[We are] advocating for changes in immigration policy, because the El Salvadorans that are living in *this* country—this last year, they sent more than two billion dollars in remittances (money they send to their relatives). And that is the highest source of income that the country has. In the 70's it used to be cotton, sugar, coffee... and because of the war, all of that collapsed. And now, the money that we're sending to our relatives is sustaining the economy. If these people were to be deported, the country would come to an economic crisis... Part of the work we need to do here, is changing immigration laws so that the El Salvadorans that are here stay legally, and are able to

contribute to this country better than they are under their [current status]. (Davilla, Mario, Personal Interview 2002)

Finally, it is clear that a part of immigration is the pain of separation from your country, or a pain of feeling in two homes. The staggering statistic of remittances sent home to El Salvador and other countries is testament of how much love for relatives, family and the country itself remains. This love and pride combines with an outside perspective on foreign relations, to create a politically charged atmosphere of foreign policy reform. Latinos in the United States lobby their congressman for aid to countries in South and Central America, and stand out against military aid in their countries. Cambridge Latino organizations, and Latinos in the community support peace marches and festivals as well as put political pressure on representatives. They march and advocate for cultural awareness as well as an awareness of international inequalities. In this way, their outside knowledge and perspective on foreign policy are an essential part of political awareness and activism in our country.

Through education, a young community can understand its rights, and can begin to see its own potential. Through organization, a community can stand together, be stronger and can always strive for continued improvement. The struggles of Latinos in Cambridge go beyond the mere necessities of life, because many desire better than that. They desire equality on a grander scale and international awareness. Such struggles are an integral part of the atmosphere in Cambridge. They add to the cities uniqueness, progressiveness and the continued hopes for change.

CHAPTER III: The Vision Of the Future

A discussion of Youth programs offered to the Latino Community

Cambridge is a young and quickly developing community for Latinos and the leaders of today must actively look to cultivate the leaders of tomorrow. During interviews with various directors and leaders of Cambridge service organizations, we identified one program that was particularly important to them. This was the need for educating and helping the youth within the Latino community grow into responsible, active and aware adults. In Mike Davis's book he writes about how Latino youth are an integral part of the future. He agrees with such community leaders as Sylvia Saavedra and Elena Letona that the youth are the ones who will continue their work. Davis writes as an assurance to the community leaders' work, "The 'best and the brightest' of the second generation want to be organizers and teachers, not MBA's" (Davis, 2001:173). For the success of the future, we can all hope that Davis is right in his observations on the importance of education. But before these leaders take their reins we turn to look at the programs that are will educate Latino youth to become future leaders in their communities. The organizations that are part of this process right now are Concilio Hispano, Centro Presente and the Area IV Youth Center.

Concilio Hispano's AHORA program

Author Mike Davis argues that Latino students today often do not get the services that they need to excel in a country that has a policy of "English Only" and looks down on those who do not speak well as impaired. It is imperative that there are programs in schools so that the Latino students can feel culturally accepted and validated. Otherwise,

too frequently these students fall through the cracks in the system and end up in the unemployment or welfare lines (Davis, 2001:147). Concilio Hispano's AHORA program is doing just this in the Cambridge School system, particularly at Cambridge Ridge and Latin. This program was formed in the 1980s through the work of Latino community member Nelson Salazar who combined efforts with the superintendent and leader of Cambridge Ridge and Latin High School, Ed Saranson and Arnold Clayton, to improve the AHORA program and prevent Latino students from systematic and educational neglect as well as to lower the high drop-out rate of Latino students in Cambridge.

Antionette Basualdo, Youth Director of Concilio Hispano since 2001, highlights the major components of the AHORA Program, the largest and most popular youth program Concilio offers today. Currently, the AHORA Program provides a place for students to come during the school day and after it, from 2:30-5:00pm, Monday to Friday for help on many different issues. It is known as a place for the Latino students to be in a safe, culturally accepting and educational environment. The students are able to work with staff members personally during the school day on such activities as homework, reviewing their academic skills through reading papers and seeing their work, as well as helping them with applications for college, jobs or summer programs. Then during the afternoon, the activities vary from educational, such as learning basic job skills and information on taxes or budgets, to team building and activities that promote strong self-esteem such as group work, scavenger hunts and pizza parties. Other programs are in areas such as leadership development activities, internships and consistent tutoring while providing help and information on post-secondary education (Basualdo, Antionette, Personal Interview, 2002).

A new program this past year, are internships available through the Cambridge Health Alliance to AHORA students interested in the health field. The students are placed in different specialties and work there for 10 hours a week. In addition to this hands-on education, the students meet with an advisor to discuss the internship and their progress for one hour each week. Basualdo hopes to expand the opportunities for the AHORA students through more programs like these that build on alliances with outside services and organizations such as Tufts University's or Suffolk University's Latino programs.

Besides these programs, AHORA holds different events throughout the year that help the AHORA students learn about their different Latin cultures and put that learning and their personal talents, such as singing, dance or artwork, on display. One such event is the Café Latino held during the fall semester of the school year. The AHORA students bring artifacts collected by their parents or themselves from their different countries and put them on display for the night, as a showcase of the student's cultures and their work. There is also a display for famous Latino artists, who the students learn about throughout the year in various AHORA programs. The AHORA student's peers attend the event, which makes this event unique. The other event for the high school students and community is Noche Latina held yearly in April. Noche Latina is an annual event for the whole community. The students combine different acts and dramatic expressions such as acting performances, skits, song and break-dancing which all highlight the Latino culture. This evenings performances are also accompanied by food and a relaxed, fun ambiance, to create a special night for the community. In the past, 200-300 people attended this event, although this year's attendance was substantially lower due to school vacation timing.

AHORA's diverse and extensive programs have achieved much throughout the years. The program annually serves 200 of the 300 Latino students at CRLS and the primary reason for establishing the program, the high Latino high school dropout rate, has declined over 67% and is now at a low 2-3% (Basualdo, Antionette, Personal Interview, 2002). With these great successes AHORA is well on its way to future accomplishments in the area of post-secondary education. Before these changes in focus it was basically just a tutoring and advising program. It allowed the Latino students who were not getting the right amount of attention of treatment from the school, to be able to get that assistance through AHORA. Now there are numerous partnerships with colleges, such as Tufts University and internships that promote higher education and extensive opportunities to each one of its students.

Youth at Risk, Cultural Programs, and Foster Care Programs for Youth

In addition to these AHORA programs Concilio Hispano offers two other programs that provide services to the youth in the community. They are the Youth at Risk and Foster Care Program and The Three Kings Celebration. As the Concilio Hispano website (www.conciliohispano.org) outlines, Youth at Risk is a, "Bilingual/bicultural program (that) provides support to Latino teenagers who are in danger of being removed from their homes due to risk factors such as abuse, neglect, sexual activity, drug and alcohol use, gang participation and truancy." This program entails members of Concilio going to visit homes on a weekly basis, providing a liaison between teens and parents and education on relative abuse and drug issues, as well as talking with social workers and teens on a personal level. The Foster Care program aims to provide safe homes for

Latino children by Latino foster parents. Concilio recruits and trains foster families so that they can be state-approved and then continues the Foster Care service after the families are made. There have been over 25 families involved with this program as of 2002.

An important cultural event offered by Concilio for the youth is The Three Kings Celebration in January. For this event Latino families are asked to sign up for gifts for their children before the event. Then in January, after all the gifts are collected, the families come together for food and music. The highlight of the event is when the three kings come out and pass out the gifts to the children. The tone of this event is focused on the holiday tradition and cheer and it appeals specifically to children and families. Through this program families are able to celebrate their cultures together and enjoy the holiday season with friends. This event is well attended and is an important part of the community's culture.

Centro Presente's Pintamos Nuestro Mundo

While the previous programs offered through Concilio Hispano focus on education and cultural events, Centro Presente offers a different type of youth program that is a colorful part of the Latino community in Cambridge and Somerville. Centro Presente works with youth through the art program, Pintamos Nuestro Mundo. This program began in the 1990's and takes place in Cambridge on Mondays and Wednesdays and Somerville on Tuesdays and Thursdays from 2-5pm. The program is open to youth ages 11-14. Although more classes may be added in the future, as resources permit (Letona, Elena, Personal Interview, 2002).

For this program the youth choose their own art projects with the only limitations being that at some point the artwork will be on display for the community and it has to be rooted in some kind of collective experience that the youth share at various points throughout the year. Some of their work can be seen on display at Centro Presente in Cambridge at any time. And the dynamic murals that decorate the walls are a tribute to the youth and Centro Presente.

This program has also accomplished much over the years and the importance of cultural expression through art continues to be an integral part of youth education. However, Centro Presente is not only teaching the youth about their own abilities in art and information on famous Latino artists, but it also follows the foundation of Centro Presente itself. The role of activism and community building that characterizes Centro's programs is evident in the artwork but also Centro Presente uses its youth program as a tool for building awareness of the Latino youth's common cultural experiences, while educating the youth about art and themselves. This art also forms a powerful example of expression that allows the message of immigrants and the Latino community to be presented in a different way. The voices of the youth can be heard through their artwork even when they are away.

Area IV Youth Center

The Area IV Youth Center provides a place for youth to go after school. Yet it also provides much more than just a babysitting service. This center is dedicated to helping the youth who are a part of its programs to spend their time after school in both a safe, educational and enrichment-oriented environment. This center, run by the Massachusetts government and thirteen staff members, is located on Harvard Street, close

to the local schools, so that youth can get to the center easily. At this Area IV Youth Center there are about 40 Latino youth registered for the after-school program; this constitutes about 25-35% of the total youth at the Center. For these youth there is a school year program and a summer program offered every year.

These programs are available for all residents and are an asset to the community in general. To begin, we must first note the logistics of the programs. During the school year the Center runs three different 12-week sessions. Each one of these sessions costs 20 dollars for pre-teens (ages 9-13) and runs weekdays until 6pm. There is also a Teenagers program that runs from 6-9:30pm and costs only 20 dollars for the whole year. The Pre-Teen program is more expensive because it is a more structured program, where the students go to the center daily for scheduled activities, whereas the Teen program is less structured and students can attend at their choosing for the optional programs provided. After the school year is over, the Center runs a summer camp that includes a full day of sports, arts and crafts, academic and enrichment activities and runs from 8:30-3:30. This program costs forty dollars a week, but once again the Center tries very hard to not turn any child away due to cost.

Now we progress to the actual services provided within these programs. In every program the services of the Youth Center focus on educational and enrichment activities. During the school year there are numerous programs and a growing mentor program that provide a sense of consistent community among the youth. “The Center also offers a Boys’ and a Girls’ group that meets once a week. These groups participate in numerous activities and the programs change based on the interests, situations and needs of the moment. For this group some of the past activities have included working with a budget

to buy clothing online for the girls, or grief management sessions for everyone after familial death. This program allows a smaller group of students to work together and build strong interpersonal connections, team-building skills and self-esteem. Besides this weekly group, each youth is placed in another group that meets once a week and works together on different projects and activities, once again working on the previous skills. In addition to these groups, there are weekly homework studies, subject tutors for the youth, basketball leagues, classes in boxing, cooking, Capoeira (martial arts), video filming, reading time and leadership workshops. City Year comes once a week to work on writing a book with the youth. The programs change based on need, popularity and efficacy, as well as season. In the fall there is a flag-football team, whereas currently there is a basketball team (New, Kurt, Personal Interview, 2002). The Center tries to combine all these activities so that the youth are having fun and learning every day. All of these diverse programs for youth are important to the youth's personal and interpersonal growth. The activities build knowledge, confidence and skills such as teamwork and responsibility. The other part of the program that makes it so affective is that as the youths' interests and needs have changed so have the programs.

As for the successes of the programs and the future of the center, other needs are still being assessed and met. As for the centers accomplishments, there has been a notable increase in regular attendance of the youth since the program changed to offer more than just a babysitting service, to actual educational and enrichment activities. These diverse and well-developed programs offered in 2002 are also a great accomplishment in themselves. The addition of programs such as City Year and more mentors and tutors is a

great stride forward for the center and can only be a sign of the educational programs to come.

As for changes and current goals for the center, Director Kurt New says that he is working on programs that are not directly affecting the youth, but rather the whole community. He believes that it is important to get the parents more involved with their children's education and lives. Due to this need for parental interaction, he has tried to get more parents involved with the Center and often asks them for their input and help. He has seen some success, as in 2001 only one parent was actively involved and now twelve parents have attended his meetings. Besides this initiative, he is also working to create a stronger educational program at the center and get more tutors and mentors from local Universities involved with the Center. Although Kurt's work on these programs may not affect the youth programs in the near future, they are sure to make a large difference in the farther future for the center and the community as a whole.

Chapter IV: Progress and Perspective: Changes along the Way

A discussion of the relationship between changing needs and appropriate services

It is clear that Latino community in Cambridge has changed over the past forty years and due to these changes the needs that community organizations address have changed as well. It is important for the development and progression of the community that the services keep up as well as in touch with these changes and that community leaders understand these evolving needs. Many of the factories that once offered Cambridge residents, including many Latinos, unskilled jobs have left the city. All across the nation, jobs are becoming much more technology based. As well, access to Health Care has become a primary focus of social justice. When the government has ignored such gaps in social need, it becomes the task of individuals and community organizations to see that their community does not lack these important modern resources.

CCTV and Computer Literacy

One such change in community needs was born on the advent of the technology age. At Cambridge Community Television (CCTV), through the hands-on and dedicated work of staff member David Zermeno, this community station helps to bring a diverse community of immigrant backgrounds into the world of computers, Internet and virtual storytelling. CCTV's mission is to allow everyone in the community to have equal access to technology. In the year 2002, this providing free Internet technology and education at the station and television airtime for community news. In addition to these, education about video filming or editing classes are offered and combined with allowing

the other resources and services of the Station to be open to the community. Through this mission, CCTV helps many immigrants who form a part of a traditionally under-served community. David Zermeno is the head of computerCENTRAL, which is the computer center at Cambridge Community Television Station; He also hires staff, interns and runs community programs. He was the leading agent in forming two important programs available through CCTV to the Latino and Creole communities. Through using his bilingual and various other abilities, he has worked hard to help the Latino community learn about technology and media.

The first program that helps Latinos is the Computación en Español class. It was founded two years ago because Zermeno decided that something had to be done to help the Latinos who came in to the station frequently asking about computer help but not getting enough assistance because of language barriers. After identifying this need for a computer class taught in Spanish, he decided to lead it himself. This program has grown ever since and the demand for the class has never ceased. Although Zermeno would like to serve more people at a time there are only 5 Mac and 4PC's in CCTV and they are full every class with a long waiting list for each session. The course is offered every 12 weeks and is open to the community members and others who need help with technology for no fee. This popular course focuses on teaching individuals how to use the basic computer programs such as Internet, Microsoft word, e-mail programs and sometimes Powerpoint. He has now started to offer two classes at the same time to help serve more people, through hiring and training interns to teach the program. These programs, especially the Internet and e-mail are very important to immigrants, since it allows for increased communication with people from home.

Another CCTV program that benefits the Latino community in Cambridge is the Family Computer Literacy Program (FCLP). This program was founded about three and a half years ago and has been very popular every since. Like Computacion en Espanol, the Family Computer Literacy class is taught by Zermeno and interns, in Spanish to 15 parents at a time and is 12 weeks long. It is aimed at helping people with minimal computer knowledge and teaches parents, families and senior citizens how to use the mouse and keyboard and then as the program progresses information and exercises on more advanced programs such as Microsoft Word, PowerPoint, and the Internet. Furthermore, the FCLP program stresses the learning and practice of basic English grammar and vocabulary. At the end of the program there is a final class where the participants' family members or friends are invited to join the group and see how much everyone has learned during the program.

Through these programs, participants gain more than computer skills. Zermeno hopes that each participant leaves the sessions with a greater sense of self-esteem and confidence in his or her individual abilities and strengths. Through this personal growth, CCTV addresses a new need, while reinforcing an old one. Through having these programs at CCTV, there is proof that there is an importance at every age for a community to provide places to build confidence and other personal interpersonal or communication skills as well as places that focus on building written or labor skills. Although a person can survive with work and shelter alone, it is far better for the whole community to have people who are self-sufficient, well educated and capable in many ways.

Windsor Street Health Clinic

Another service that was provided over 30 years ago, but continues to evolve to meet today's needs is Latino health care. Although the Massachusetts health clinic in the 1970s and 1980s offered bilingual support, its resources were greatly limited. However in response to community demand, with Concilio Hispano's assistance, the new Windsor Street Clinic meets the needs of 90 percent of the Latino community as well as the needs of the emerging Hindi, Portuguese, Creole, Punjabi and Bengali communities in Cambridge with greater professionalism and efficiency in delivering quality treatment. The new clinic is also a leading provider of Massachusetts' affordable public health program, MASShealth, due to the community's needs for health care at low personal cost. This statewide program offers medical care for anyone who can or cannot pay for it on his or her own. It is given free to all applicants who are Massachusetts residents and earn less than 17,000 dollars annually and for a relative cost if a person earns more than that. The applications may seem difficult to complete in English to many community members but this process is made much easier with the help of trained Clinic staff members who fill out the forms with people on a daily basis. It is evident that the Windsor Street Clinic's programs, professional care and completely multi-lingual, multi-cultural staff of receptionists, medical students, interns and doctors run a clinic that stands as a benchmark of quality health care for immigrants and citizens. To further explore this point, we will proceed to the various aspects and provisions of the three different departments; they are outpatient, psychiatric and dentistry care.

For many community members the outpatient or general care offered at the Windsor Street Clinic is the most important and most commonly used service. Through this department the Clinic provides each patient with a primary care coordinator. This person is either a doctor or a nurse practitioner who will then act as the first care specialist and assist with numerous medical needs. This is the professional who will prescribe medications, conduct physicals and annual examinations, as well as be the contact between the patient and the Clinic or hospital. The doctors provide basic care and have the ability to refer the patients to other services. This basic care also includes adult medicine, pediatric care, gynecology, obstetrics, Registered Nurse services Tuberculosis testing and vaccinations. The outpatient care also includes social workers and services such as an HIV counselor, a psychiatrist for consultations, a nutritionalist and a family counselor when needed. The last service offered through this department is equally important to others psychiatric care and counseling. . It is the professional referral system or network that allows the doctors and other professionals to provide more care than they alone can give, by referring their patients to other care providers within the same system. . If more specialized care is needed some of it can be provided at local hospitals while others can still be treated at the same location.

The Psychiatric department provides strong and specialized programs for the mental health needs of its patients. At the Clinic there is a program called The Latino Mental Health program. This program is part of the outpatient program of the Cambridge Health Alliance, formally known as the Cambridge Hospital. Through the Alliance, four linguistic teams were created in 1985; the Spanish team works at the Windsor Street Clinic. This linguistic team is made up of ten clinicians and four students in training,

who are all bilingual and bicultural. This means that they all speak Spanish and have had experiences in many other Latin countries. They understand and are trained in specifically Latino care and issues. Through the combination of these talented professionals and diverse, Latino appropriate services, a complete program emerged in 1987. Over the years this program has grown and so in the year 2002, the clinic is very busy with its active patient population of around 500 people.

Through the work of these professionals the program offers many services. The first is consulting and care for children, the second is for family and couples therapy, the third is in behavioral medicine and then the fourth which is designed specifically to meet the needs of the Latino community of Cambridge as it changes due to the influence of new waves of immigrants and their needs. In addition to these services, the Program offers counseling for adjustment to a new environment, depression, anxiety, sleep disorders, alcoholism and drug addiction. The final service that the Program provides is that it too offers an outreach program for their patients. This referral system is different from others in that it includes help with job training, immigration, healthcare *and* housing. The counselors regularly write letters of recommendation for housing or review applications of all sorts for their patients. They also actively attend housing advocacy meetings to try and help the community get more affordable housing. This is a growing need in the community and getting to be very difficult to find. With these emerging problems of housing limitations combined with the stress of wading through increased city bureaucracy and problems with receiving quality health care at a low cost, the Latino Mental Health Program is more important than ever before.

An internship program supplements other services that the organization offers. Its goal is to educate the community. This intern program includes education for social workers and medical students in the specialized field of multi-cultural and Latino care. The interns are able to study at the department and get hands on experience with the patients. Through this much needed education, the Program is able to ensure the strength of future programs and the need for better care within the immigrant and minority communities of Cambridge. The combination the services and the programs is what makes the Mental Health Program at the Windsor Street Clinic so beneficial and unique within the community. It must constantly address the needs of its evolving patients with quality and personal care.

The other department of specialized out patient care is offered through the dentistry department. Five receptionists, six doctors, one oral surgeon and six Harvard Dentistry School residents provide this care at the Windsor Clinic and another clinic in Somerville. Over the past five years the Clinic has grown tremendously and is currently filled to capacity. The one department in Cambridge serves 50-60 patients per day, five days a week with necessary dentistry care within a multilingual environment.

The actual services that it provides daily includes treatments such as cleanings, fillings, dentures, extractions and crowns. The root canal surgery is limited due to need of more doctors and they do not offer molar work because of the need for a strong specialist. Despite this small drawback, the dedicated doctors not only provide these routine services but also go out of their way to serve the community of all ages. There is a special time on either Mondays or Wednesday's where Dr. Tristar works from 8 a.m. and to 8pm so that he can serve 15-16 children each time. In addition to this, three Saturday's a

month one of another doctor offers a special clinic for four hours just to children ages 3-17 years old. This adds up to an average of fourteen children per week that can get this care during these hours. Through these two special programs, the department is able to give care to the community's youth without them having to wait in long lines or miss school.

It is obvious that these dedicated and hardworking doctors and receptionists provide quality care at little or no price to the patients. And staff member, Elizabeth Guzmán predicts that due to the decrease in medical support given by the government in the year 2003, this type of care will be more needed than ever before. As for the future of the dentistry care and the Windsor Street Clinic in general, the only need it has now is for more doctors.

Chapter V: Through the Grace of God

A discussion on the role of religious communities and Latinos in Cambridge

The religious community of Cambridge is a necessary element of the discussion because it brings a community together as well as it provides stability and support in times of need. The Church and religion in general are a central part of every community and their role in that cannot be ignored. As Miren Uriarte observes of the Church in Boston, “The Church provides a wide array of services to its members. They are involved in resolving immigration issues, legal problems, family crisis, emergency financial problems, housing problems and problems with schools,” and she has only begun the list (Uriarte, 1993: 25). The Church provides these services in combination with the more traditional counseling, community organizing and religious education services. Within the Cambridge city lines alone there are over 20 religious centers, which demonstrates the diversity of the city. Through exploring the city and talking with religious community members we researched the services offered by two churches that are important to the Latino community: Saint Mary’s Church, located at 134 Norfolk Street and the First Baptist Church, located in Central Square.

It is interesting to see the changes of the Church community over the last forty years of Latino participation. In the beginning there was a far greater level of activism than the current religious activities supply. In the 70s and 80s the Church was an especially important place for the members of the community to convene. It was a place to meet other people as well as a home for immigration protection and educational and social support. One example of services offered through the assistance of the Church was the charity received by Centro Presente, Sister Rose and all of her friends and colleagues,

who were interested in fighting for Latino rights, healthcare and education. Furthermore many in the religious establishments were at the forefront of the call for immigration reforms, sister city programs and sanctuary cities.

Yet today the fires of previous activism have diminished. Today the services that the religious community offers Latinos relate less to public policy and adult education, and are more focused on traditional religious services and education. Although there used to be ESL classes offered at Saint Mary's throughout the 1980s, they no longer exist. But not all Latino based services are gone. There are some that still remain and fill an important role in uniting the community. At Saint Mary's there is a mass every week in Spanish at 12 p.m. and religious education and youth groups that support the many bilingual parishioners proceed and follow the services. In addition to this church the old 1st Baptist Church offers a weekly Domestic Violence discussion group for Latinos. Although these programs are limited, it is true that these churches along with many others such as Evangelical and Pentecostal churches still provide a familiar gathering place and sense of community for their followers.

There may be several reasons for this change although the change in the church's role is most likely tied to the way the community has developed. Some of the community service organizations we discussed previously were originally rooted in the Church during its most active years, but now these organizations act independently and rely on public and private funding. In the year 2002, unlike in 1980, there is an extensive support system of public services designed to help Latinos in need. These organizations are now run by Latinos themselves, outside of the church, as well as by the city and state run organizations. Secondly, as the community grows and ages, there is not such an urgent or

socially ignored need that requires the committed support of church services that extent beyond faith alone. Thirdly, it is important to understand that the sheer growth of Cambridge's Latinos has created a community that is even more diverse than ever before. Due to this diversity, there are many different religious communities. Some go to Saint Mary's and others to the Baptist Church, while other have found a home with the Mormon Church, which provides tightly knit community and monetary help for its parishioners. However, no matter what religious establishment Cambridge's Latinos choose to worship, the tone of activism has slowly been replaced with a more traditional one.

Conclusion:

A discussion of trends and commonalities and conclusions throughout all included organizations

While there are many differences among the various organizations described above, there are important commonalities as well. A noticeable connection between many of the community organizations is the important role of women. Throughout the many service organization visits we did, there was a large number of women leaders present at every stage. On this subject, the research of Carol Hardy-Fanta is relevant to our study. In her article entitled, "Discovering Latina Women in Politics: Gender, Culture and Participatory Theory," she notes the strong presence of Latinas in organizing their communities. Hardy shows how the invisibility of Latinas in electoral politics is a common misconception and observes that Latinas organize communities differently than men. Latinas organize a community and inspire action through an "interpersonal politics- a politics that blends personal relationships into political relationships. By weaving politics into the fabric of daily life"(Hardy,1993: 27). In Hardy's conclusion she argues, "Latina women use connectedness...to respond to a need, to engender participation" (74). This is strong praise for the continued efforts of women in community work that often go unrecognized. It is evident in the one-on-one interviews that we conducted with these Latina leaders are deserving of that praise. They are strong figure heads, who often sacrifice much of their personal time and personal life for what they believe. It is clear they believe in the potential of their community, and "collective focus" to create "collective action."

Of course, we must not ignore that many Latinos and men run the service organizations that we discussed as well. The equally dedicated efforts of Roberto Santiago, Nelson Salazar, and David Zermeno have created a network of organizations that would not be the same without their influence. Yet, it is still interesting to note the extent to which women currently shoulder the efforts of social organizations. Latinas, Sylvia Saavedra and Elena Letona, run the communities two largest Latino service organizations, and Centro Presente was started by another woman, Sister Rosemary Cummings. This trend plays out also amongst each organizations' staff.

Another theme amongst the groups we studied is the importance of publicity and community outreach. It is imperative to the organization and more importantly the community that the services that are being provided are known about by the populous. The majority of the battle is simply making your neighbors aware of their rights, their opportunities and the commonality with others around them. The community cannot take advantage of all the hard work an organization goes through to offer something, until the community becomes aware. As Paul Osterman shows in his studies, 75 percent of all Latinos in Boston did not know about the services that were offered in their neighborhoods (Osterman, 59)! With this astounding percentage, we turn to examine how the organizations of Cambridge get their services out to the public.

Amongst all the organizations there is a conscious effort to actively connect with the community and build awareness of the services. Mostly, this is being done in Cambridge through word-of-mouth communication via group meetings, neighborhood connections or radio. The program details are also passed through printed information such as community and religious newsletters, brochures and flyers. Many programs such as

Concilio Hispano and the Area IV Youth Center use connections to the school system, while Centro Presente focuses more on the written pamphlets, radio time and the old fashioned public art murals. CCTV's David Zermeno laughed when he explained that at the beginning of the Computación en Español program he brought in people through going into the community and knocking on doors to talk with people. The community leaders also noted that once a constituency was built, it was able to focus on other aspects of the service and less on solely publicity and outreach. After the initial community contact, outreach on a daily basis is left up to word of mouth and inter-community referral systems, both formal and informal. After all that is how the community began over forty years ago. Immigrants came and lived with family members, then found jobs and met other Latinos through these social networks. Now the advanced community organizations and services of today rely on this established community tradition. Although many new immigrants may have a difficult time finding out about all the services available during their first few months, they will also quite quickly be referred to such organizations with strong referral systems and community information as Concilio Hispano and the Windsor Street Clinic. From there the world of services is open to explore.

The other similarity between the service organizations that help Latinos and the community is the great importance of leadership, regardless of gender and ethnicity. Through this research, we were able to speak with community leaders who inspired and impressed us with their dedication, intelligence, patience and personal strength. Without these leading directors and organizers, along with their equally notable staff, the organizations would not be here today. In every organization there was a sense of

inspiration from within. As Sylvia Saavedra and Elena Letona noted, it is imperative that they communicate and understand everyone that they work with in the office. It is also important to always understand the mission of the organization, the needs of the community and the progress of their actions. Without constant conversation on these issues, the organization could not continue to grow and help the community. Everyone there is not doing it for money or glory, but rather because they understand and want to help the community. These people are some of the best to work with, but organization and communication is key at all moments. It takes a special type of person to know how to lead an organization. These leaders are all willing to work extremely hard for their jobs and their ideologies, they have a vision and they know their strengths and their weaknesses. Working with the strengths and surrounding themselves with complimentary staff is a key to the organizations success. It is also important that these leaders are able to keep up the internal inspiration and motivation of the group.

The organizations often fight difficult and frustrating battles. It is not possible to please everyone, and often times personal goals must be set aside to put bread and money on people's tables. Although it is a difficult and mostly thankless job, these people work for the community every day for many times personal reasons as well as the knowledge that they are making a difference in the lives of many in need. But even the most passionate get tired at points, and this is when true leadership comes into play. Lastly, in every organization the people that make up the services are the people that provide strong role models and hope for the future. In that way this paper is a tribute to all their hard work, dedication and individual triumphs, challenges and stories. They all share much in

common but in the end it comes back to the individual who is unique in his or her own way.

Notes for the Future...

Throughout this semester, we were able to make valuable contacts with the service providers and their directors as well as staff. Through these connections we were able to learn about how the community functions as well as listen to some of the most inspirational personal stories by truly worthy role models. Service work attracts a unique type of person and therefore there are some common threads between them all as well as common challenges and goals. It is important to keep these common threads in mind when doing the future interview because it helps when you want to draw connections and to understand the organizations within the greater context. In general the people you will speak with are very busy but also very dedicated to helping the community. To get a hold of them and impress upon them the importance of taking time for you, tell them about the purpose of the project and how it will help the community in the long run. Also stress how easy the interview will be and try to be adaptable and understanding of their work and time. It is also a good idea to make contact as soon as possible because it takes a long time or just plain luck with get interviews with these people.

We also want to recommend that it is very helpful and educational to start with a regular visit to the office or center. Through this it is easier to make contacts and understand the general services and environment of the organization. After this first experience, then start at the top with the director. They are usually very inspirational, great communicators and knowledgeable on the community as well as the organization. From there, you are not done! Although it is easy to stop there, your research will be much more complete and interesting if you interview other leading staff members of the organizations. These can be anyone from a teacher or a secretary, to a Programs Director

or recipient of the services. No matter whom you interview, it will help give you a better perspective of the organization and usually the Directors will hear about these extra interviews and like the fact that you are doing more research on the individual programs than their own stories.

Besides these simple suggestions, just get out there and be part of the community. Walk along the streets and see how the organizations communicate with the community. Be ready for an interview at anytime. Encourage people to talk about anything they know about, even if at the start they do not feel like the most informed on one subject, they will be able to help you eventually. Also always ask for contacts from everyone and be ready to get into the personal lives of some very interesting people. Do not shy away when topics get emotional or intense, but rather welcome the experience and use it as fuel to continue the constant phone calling and walking that getting interviews takes.

The places that are still left untapped, is going through the state services. Call up the department of city services and try to network there. We would have liked to go to some meetings that were organized by the groups and speak with more staff from the organizations. Lastly, there is much more information to be found through the state resources and old town organizers, although this may overlap with the history discussion please look at the other group summaries. Also, remember that exploring Central Square by foot can be exciting and the different organizations are really not that far apart!

Appendix II

1) Materials from the Road:

- A:** Concilio Hispano – Brochures and Business cards
- B:** Centro Presente – Primary Brochure over Program
- 2nd:** Description of Services (Organizing and Legal Services)
- C:** Cambridge Community Television – News Letters
- D:** Windsor Street Clinic – Information Pamphlets
- 2nd:** Mental Health Program Brochure
- E:** Community Learning Center – Brochures and Program Facts and Figures
- 2nd:** Resource Guide, Overview of Services and Network Health Brochure
- F:** Religious Centers – Community News for 1st Baptist Church and St. Mary's

2) Transcribed Interviews

- A:** Elena Letona, Director of Centro Presente
- B:** Sylvia Saavedra, Director of Concilio Hispano

Appendix III

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Appendix IV

Community Interview List

Interviews Completed for Social Organization Research

*Sylvia Saavedra – Executive Director of Concilio Hispano

Antionette Basualdo – Director of Youth Services for Concilio Hispano

*Elena Letona – Executive Director of Centro Presente

David Zermeno – Head of ComputerCENTRAL for Cambridge Community Television

Kurt New – Youth Director for Area IV Youth Center

Elio Carretta – Director of Latino Mental Health program at Windsor Street Clinic

Elizabeth Guzmán – Dentistry Financial Resource Coordinator

Felipe Vaquerano – ESL Teacher at Cambridge Community Learning Center

Elba Bedros – Member of Saint Mary’s Choir

Carmen Perez – Family of Maricella Perez

Bill Cavalini – Eviction Free Zone

Natalie Smith – Eviction Free Zone

Mario Davilla – American Friends Service Committee

* means transcribed interview, see Appendix II for documents