



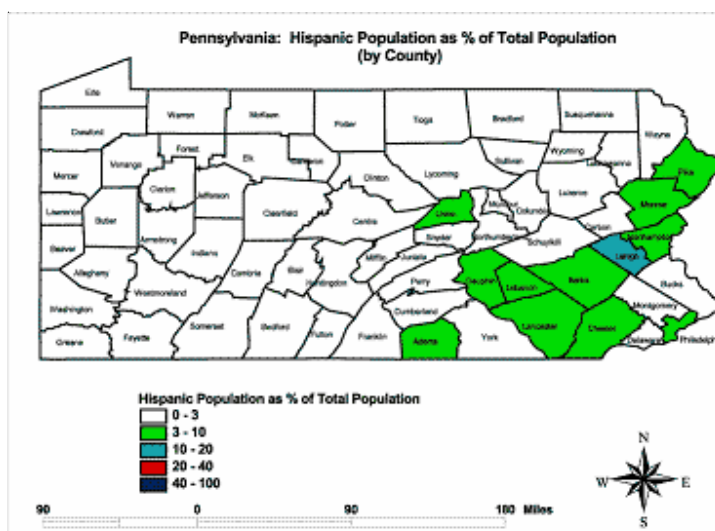
Diverse Issues

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Diversity in People: New Patterns of Hispanic Settlement in Rural America

Hispanics remain among the most urbanized ethnic/racial groups in America, with over 90 percent living in metro areas in 2000. Moreover, they continue to be concentrated in the Southwest. Yet, nonmetro Hispanic growth in the 1990's was much greater and more widespread than in previous decades and appeared in hundreds of rural communities throughout the country. Hispanics made up less than 5 percent of nonmetro residents in 1990, but they accounted for over 25 percent of all nonmetro population growth from 1990 to 2000.



Hispanic newcomers have forged communities in areas unaccustomed to seeing large numbers of foreign-born. This population may include disproportionate numbers of young men who come from rural communities in economically depressed regions of Mexico and begin migrating as single teenagers or young adults without documentation. Such recent migrants typically have relatively fewer years of formal education and often speak little English. Despite these disadvantages, employment rates among Hispanics in high-growth nonmetro counties exceed those of more established nonmetro Hispanics and non-Hispanic Whites.

While the Hispanic population has become more dispersed across the country, increased residential separation among neighborhoods within counties became evident, especially in high-growth counties. Hispanics are more concentrated in

neighborhoods than non-Hispanic Whites, and place separation increased during the 1990s.

Research on segregation demonstrates the importance of location for the distribution of

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public resources and less tangible public goods. If separation systematically restricts access to these resources for some population groups, the impact can be significant over the long term. Moreover, separation can have negative community effects. Numerous cases of urban “White flight” in previous decades illustrate how the depopulation of neighborhoods and even entire towns of typically better educated and higher income individuals leaves behind increasingly concentrated minority populations whose lower earnings reduce the tax base necessary for adequate social services. While large cities may have sufficiently diverse populations and industries to absorb such shifts in population, rural places are less likely to be insulated from changes posed by rapid demographic shifts. These issues will be magnified in scope and importance as Hispanics increasingly populate nonmetro counties.

How Hispanics are viewed in new rural destinations depends on one’s vantage point. Hispanic population growth has helped to stem decades of population decline in some states, revitalizing many rural communities with new demographic and economic vigor. Such population infusions may affect the allocation of State and Federal program funding to rural areas for education, health, other social services, and infrastructure projects. In addition to increasing the local tax base and spending money on local goods, services, and housing, recent migrant workers may fill labor market demands that otherwise might force employers to relocate domestically or internationally, or even abandon certain industries. Finally, new migrants clearly provide social and cultural diversity that introduces native residents to new cultures, languages, and cuisine.

Yet, many rural communities are unprepared, economically and culturally, for significant

numbers of culturally distinct, low-paid newcomers who seek inexpensive housing, require distinct social services, and struggle to speak English. Residents in many rural communities have little experience with people of different backgrounds, and numerous popular reports suggest pervasive social conflict among communities that have experienced rapid influxes of Hispanic residents. While Hispanics in new destinations often work in relatively more dangerous or less well-paid industries than native

Pennsylvania Population Growth	
Total Population in 1990	11,881,643
Hispanic Population in 1990	232,262
Total Population in 2000	12,281,054
Hispanic Population in 2000	394,058
Total Population Growth (%)	3.36%
Hispanic Population Growth (%)	69.67%

workers, their presence in the labor market may exert downward pressure on local wage rates even in comparatively skilled industries (Newman, 2003).

Prospects for Hispanics in rural America hinge on the same mechanisms for social and economic mobility utilized by earlier generations of U.S. immigrants. These include acquiring legal status, U. S. work experience, English skills, training, and education, as well as overcoming discrimination and prejudice. Long-term prospects for Hispanic social and economic mobility, on the other hand, depend critically on the degree to which the educational attainment of Hispanic children matches those of their peers. Local communities and states can address some of these issues in public policies targeted toward helping new residents acquire information about basic public services, such as education, health care, transportation, and U.S. laws.

In Pennsylvania, the Hispanic population growth is slower than for the nation as a whole.

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Diversity Around the State: "Wow! I Didn't Know That"

Robert A. Brown, 4-H Extension Educator - Bucks County

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"Wow! I Didn't Know That" was a program that provided opportunities for urban minority youth and youth-at-risk (8-18 years of age) to learn where food comes from. It was made possible through a special agricultural education program funded by a Pennsylvania Department of Agriculture grant at Delaware Valley College (DVC). It was held during the college's annual A-Day on April 24-25.

The program included educational exhibits, demonstrations, games, and a hayride through the DVC farms. Students from DVC planned and implemented a special agricultural education program through consultations with the above authors. Some of the exhibits included educational information on vegetable production, grains, dairy, meats, meat by-products, and arbor care.

Bucks County Cooperative Extension coordinated the scheduling of 23 minority youth-at-risk. These youth attend school at a live-in facility without parental support. All of these youth belong to The Buffalo Soldiers 4-H Club. The second group of 29 students belongs to a middle school in Philadelphia. All were in the sixth grade and live at home. Both groups were chaperoned by counselors from the live-in facility or by parents from the school group.



Participants were given a 10-question instrument that measured pre- and post-agricultural knowledge levels.

Table 1 shows results of agricultural knowledge levels for 23

members of The Buffalo Soldiers 4-H Club, using a pre- and post-test instrument containing 10 items. The Buffalo Soldiers 4-H Club showed a varied increase in knowledge for each item ranging from 0% to 364%. The evaluation was based on the "specialized agricultural education" program put into action by DVC students.

Table 2 shows results of agricultural knowledge levels for 29 students from the Philadelphia Middle School, using a pre- and post-test instrument containing 10 items. The Middle School students showed both a decrease and increase in knowledge ranging from -10% to 591%.

Table 3 shows the increased knowledge levels of two groups of youth as measured with a pre- and post-test instrument by total percent of correct answers. The Buffalo Soldiers 4-H Club (youth-at-risk) tested lower on the Pre-Test (58.3%); however, they had a 42.4% increase in knowledge. The Middle School students (6th graders), too, tested lower on their Pre-Test (65.6%); however, their increase of knowledge was not as great (33.0%) as the other group. Nevertheless, the percentage of increases in knowledge for both groups indicated that the Project titled "Wow! I Didn't Know That" had a significant impact on **all** of the participant's agricultural knowledge level. *(Continued on page 4)*

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Table 1. Knowledge levels of 23 members of Buffalo Soldiers 4-H Club, as measured with a pre- and post-test by item number, question, number of correct responses, percent correct, and percent change.

Item #	Question	#Correct	% Correct	#Correct	%Correct	% Knowledge+
1	Popcorn, sweet corn, & field corn are the same?	10	45%	17	74%	64%
2	Butter, cheese, yogurt, & ice cream are dairy products?	20	91%	23	100%	10%
3	Beef, lamb, & pork all taste the same?	20	87%	21	91%	5%
4	All fruits grow on trees?	15	68%	21	91%	34%
5	Crayons, shoe polish, & belts all contain animal products?	9	41%	19	83%	102%
6	A cow can produce 500 cups of milk a day?	3	14%	15	65%	364%
7	Hamburger comes from a beef cow?	17	74%	22	96%	30%
8	Soybeans are used as both a grain & a dairy product?	10	43%	16	70%	63%
9	Animal blood is used for cancer research?	14	64%	21	91%	42%
10	We eat different vegetable plant parts?	16	70%	16	70%	0%

Table 2. Knowledge levels of 29 members of the middle school in Philadelphia as measured with a pre- and post-test by item number, questions, number of correct responses, percent correct, and percent change.

Item#	Question	#Correct	% Correct	#Correct	%Correct	% Knowledge+
1	Popcorn, sweet corn, & field corn are the same?	15	58%	20	69%	19%
2	Butter, cheese, yogurt, & ice cream are dairy products?	25	93%	28	100%	8%
3	Beef, lamb, & pork all taste the same?	29	100%	26	90%	-10%
4	All fruits grow on trees?	29	100%	27	93%	-10%
5	Crayons, shoe polish, & belts all contain animal products?	9	35%	25	86%	146%
6	A cow can produce 500 cups of milk a day?	3	11%	22	76%	591%
7	Hamburger comes from a beef cow?	22	81%	28	97%	20%
8	Soybeans are used as both a grain & a dairy product?	16	59%	24	83%	41%
9	Animal blood is used for cancer research?	13	50%	26	90%	80%
10	We eat different vegetable plant parts?	20	74%	28	97%	31%

Table 3. Increased knowledge levels of two groups of youth as measured with a pre- and post-test instrument by total percent of correct responses and percent of knowledge change.

Group	% Correct	%Correct	%Knowledge+
Buffalo Soldiers 4-H Club	58.3%	83.0%	42.4%
Philadelphia Middle School	65.6%	87.2%	33.0%



In a greatly urbanized region surrounding the Philadelphia Metropolitan Area, youth are far removed from agricultural communities and their knowledge about food production is profoundly limited. This program exposed 52 youth and 14 adults to agricultural production farms as an integral part of a specialized agricultural education program. Urban youth and youth-at-risk conceivably could one day in their future become a County Commissioner, State Representative, or Senator, in addition to being a voting citizen. Their support on agricultural and rural issues would be important. Because of this project, urban youth at an early age increased their knowledge of food production and the rural issues that affect food production. This was important for the future of agriculture in Pennsylvania.

In addition, this project illustrated to DVC students from rural areas of Pennsylvania how different both rural and urban communities are in regards to agricultural knowledge. Many college students from rural areas learned about food production by having been exposed to agricultural practices and food production during their formative years. Urban youth typically are at the consumer end of the agricultural pipeline, and

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Although Pennsylvania is not on the forefront of population growth, steadily, the Hispanic population continues to increase at a brisk pace.

Twenty four (24) counties in Pennsylvania experienced growth in the Hispanic population of 100% or more between 1990 and 2000. Counties with the highest percentage of growth ranged from 5% to over 10% Hispanic growth.

County	Percent Increase
Lehigh	10.22%
Berks	9.73%
Philadelphia	8.50%
North Hampton	6.69%
Monroe	6.63%
Lancaster	5.68%
Pike	5.00%

In rural America, these circumstances are occurring against the backdrop of an aging, mostly White, baby-boomer population that will increasingly rely upon the productivity, health, and civic participation of Hispanic children as boomers begin retiring in large numbers in the coming decades. Consequently, the social and economic adaptation, integration, and mobility of new rural residents and their children are critical public policy issues that merit attention of social scientists and policy analysts. Additionally, Cooperative Extension educators can take active roles in helping newcomers and current residents in rural communities to make positive adjustments to these changes through educational programs and community development efforts. ❖

This article was adapted from Kandel, W. & Cromartie, J. (2004, May). New Patterns of Hispanic Settlement in Rural America. A Report from the Economic Research Service, Number 99. U.S.D.A

Other sources:

Centro de Estudios Puertorriqueños. <http://www.sscnet.ucla.edu/soc/faculty/ayala/centro/Census2000/States/index.htm>

Diversity in the Workplace: When You Are Asked To Give Public Prayer In A Diverse Society

The National Conference for Community and Justice offers the following
Guidelines for Civic Occasions

Faith leaders and others are sometimes called upon to present prayer at civic occasions including club meetings, legislative sessions, graduations, political rallies, testimonial dinners and community forums. Prayer in such secular settings can and should bind a group together in a common concern. However, it can become unintentionally divisive, when forms or language exclude persons from faith traditions different than that of the speaker.

Individuals who lead the general community in prayer have the responsibility to be clear about the public nature of the occasion and respectful of the composition of the audience. Prayer on behalf of the entire community should be easily shared by listeners from different faiths and traditions.

Inclusive Public Prayer is nonsectarian, general and carefully planned to avoid embarrassments and misunderstandings. On civic occasions, it is authentic prayer that also enables people to recognize the pluralism of American society.

When asking a person to offer a prayer on a civic occasion, it is important to explain clearly the need for general and inclusive prayer. Some persons are reluctant to offer Inclusive Public Prayer. This position should be respected, and the individual should be given the option of gracefully declining the invitation.

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Diversity Resource

4-H Materials and Resources in Spanish

Ev Simmons, 4-H/Youth Development Educator in Lycoming County, has identified an extensive listing of 4-H materials, Web sites, and resources in Spanish that can help Extension Educators working with Spanish-speaking youth and adults. Her effort is greatly appreciated! You may access the list at <http://diversityeducation.cas.psu.edu/Resources.html>. Click on the **4-H Materials in Spanish** button listed under Resources.❖

Focus On - Water Quality Matters!

This 4-H Water Project: Unit 3 is hot off the press and available from the Publications Distribution Center. This project book, written by Joy R. Drohan, freelance writer-editor; William E. Sharpe, professor of forest hydrology; and Sanford S. Smith, natural resources and youth specialist; features two African American cousins who explore and learn about the quality of water in both urban and rural settings. This publication is a wonderful example of integrating diversity into 4-H educational programming.❖

Race: The Power of an Illusion – A Three Part Video Series

The division of the world's peoples into distinct groups - "red," "black," "white," or "yellow" peoples - has become so deeply imbedded in our psyches, so widely accepted, many would promptly dismiss as crazy any suggestion of its falsity. Yet, that's exactly what this provocative, new, three-hour series by California Newsreel claims. **Race - The Power of an Illusion** questions the very idea of race as biology, suggesting that a belief in race is no more sound than believing that the sun revolves around the earth.

Visit the following Web site for the on-line companion to the documentary about race in society, science, and history. This site includes a wealth of related materials: transcripts of the videos, discussion questions, related resources, and lessons plans for teachers. http://www.pbs.org/race/000_General/000_00-Home.htm.❖

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thus, have little knowledge about the production end. This project enlightened DVC students from rural areas of the need for agricultural education programs in urban communities and in some cases, non-farm rural communities.



Sixty-six urban youth and adults attained new knowledge that was directly related to where their food is produced, while having a rural experience. One mother said, "I didn't know that butter came from milk." One youngster said, "Wow, I didn't know that a cow could produce 100 cups of milk in one day!" Because of the excitement caused by this program of activities, when they returned to their urban communities, knowledge transfer undoubtedly occurred when they told their parents, friends, and neighbors about their unique experience. A packet of agricultural education materials that focused on food production was given to each participant to carry back to their urban neighborhoods. Furthermore, this project enhanced the image and understanding of Pennsylvania agriculture.❖



Diversity Calendar

September 2004 Hispanic Heritage Month

1st **Beginning of the Ecclesial Year.** Orthodox Christian.

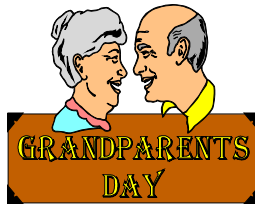
6th **Labor Day.** U.S. Honors working people and the contribution of labor.
Jammashdami. Hindu. Celebrates with fasting the honor of Lord Krishna.



11th **New Year.** Coptic Christian.
Sahb-e-Miraj. Islam (sundown). Commemorates the ascension of Muhammad.

12th **Grandparents' Day.** U.S.

15th **Rosh Hashanah.** Jewish. Marks the beginning of the Jewish New Year and period of penitence and spiritual renewal.



Keiro no Hi. Japan. National holiday honoring the elderly.

17th **Citizenship Day.** U.S. Honors the thousands of people from other countries that become U.S. citizens each year.

18th **Garnesh Chaturthi.** Hindu. A day of offering to Lord Ganesh, god of wisdom, success, and remover of obstacles.

Ocktoberfest. Germany. Two-week celebration of the harvest.

19th **National Deaf Awareness Week.** U.S.

22nd **Shubun no Hi.** Japan. Celebrates the Autumnal equinox. Ancestors are honored with visits to family graves and hosting of family reunions.



Autumn Fest. American Indian. Day to honor the harvest end and coming and going of the seasons.

24th **Yom Kippur.** Jewish (sundown). Day of Atonement. Holiest day of the Jewish year.

28th **Chung Ch'iu.** China. Celebration of hard work and harvest.

29th **Shab-e-Barat.** Islam (sundown). A fast in preparation for Ramadan. It is believed that on this night Allah absolves sins and fixes destinies of humans for the coming year.

Sukkot. Jewish (sundown). Eight day festival celebrating the divine protection given Israelites during their 40 years of wondering in the desert.

St. Michael and All Angels. Anglican Christianity.

October 2004

Disability Employment Awareness Month

2nd **Gandhi Jayanti.** Hindu. Anniversary of the birth of Mahatma Gandhi.

3rd **Tag der Deutschen.** Germany. Celebrates the day in 1990 when East and West Germany were reunited.

7th **Simchat Torah.** Jewish (sundown). Celebrates the conclusion of the public reading of the Torah.

11th **Casimir Pulaski Day.** Poland.

12th **Ayathrem Gahambar.** Zoroastrian. Festival to celebrate prosperity.

14th **Ramadan.** Islam (sundown). Ninth and holiest month of the Islamic year. This is a time for spiritual purification.

16th **Bosses Day.** U.S.

19th **Birthday of The Bab.** Baha'i (sundown).

22nd **Chung Yeung.** China. A day on which families visit graves of their ancestors.

24th **United Nations Day.** U.N.

31st **Halloween.** U.S.

Karva Chauth. Hindu. A fast honoring the god Shiva and the goddess Parvati.



Reformation Day. Christian. Date in 1517 establishing the Protestant denomination.

November 2004

American Indian Heritage Month

1st **All Saints' Day.** Christian. Celebrates all known and unknown Saints.

2nd **All Soul's Day.** Christian, Catholic. Day to remember the dead.

8th **Guru Nanak's Birthday.** Sikh. Celebrates the founder of the Sikh religion.

9th **Lailat ul-Qadr.** Islam (sundown). Commemorates the revelation of the Koran to the prophet Muhammad.

11th **Veteran's Day.** U.S. Honors those who served in all the countries wars.

Birthday of the Baha'u'llah. Baha'i (sundown). Marks the birth of the founder of the Baha'i faith.

12th **Diwali.** Hindu. Festival of lights, marks the beginning of the new year.

13th **Eid al-Fitr.** Islam (sundown). The end of Ramadan.

14th **Children's Day.** India.

15th **Halle Selassie's Coronation Day.** Rastafarian.

25th **Thanksgiving Day.** U.S.

Day of the Covenant. Baha'i (sundown).

28th **Advent.** Christian.

30th **St. Andrew's Day.** Scotland.



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Inclusive Public Prayer

- ◆ Seeks the highest common denominator without compromise of conscience.
- ◆ Calls upon God on behalf of the particular public gathered; avoids individual petitions.
- ◆ Uses forms and vocabulary that allow persons of different faiths to give assent to what is said.
- ◆ Uses universal, inclusive terms for deity rather than particular proper names for divine manifestations. Some opening invocations are “Almighty God,” “Our Maker,” “Source of all Being,” or “Creator and Sustainer.” Possible closing words are “Hear Our Prayer,” “May Goodness Flourish,” or simply, “Amen.”
- ◆ Uses the language most widely understood by the audience, unless one purpose of the event is to express ethnic/cultural diversity, in which case multiple languages can be effective.
- ◆ Considers other creative alternatives, such as a moment of silence.
- ◆ Remains faithful to the purposes of acknowledging divine presence, giving thanks and seeking blessing and is not used as an opportunity to preach, argue or testify.

Sensitivity to the public’s diversity and a commitment to inclusiveness should also apply to the content of meditations or addresses on civic occasions, and to the selection and performance of music.

Individuals who lead the general community in prayer have the responsibility to be clear about the public nature of the occasion and respectful of the composition of the audience.

Inclusive public prayer in a pluralistic society must be sensitive to a diversity of faiths.

Leading such prayer is both a privilege and a responsibility.

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<http://www.nccjsd.org/faithleaders-public.htm>.



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A handwritten signature in blue ink that reads "Patreese D. Ingram".

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This file may be accessed electronically at: <http://AgExtEd.cas.psu.edu/FCS/pi/pimenu.html>

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